

CrossLinks Topical Index

What is the CrossLinks Topical Index?

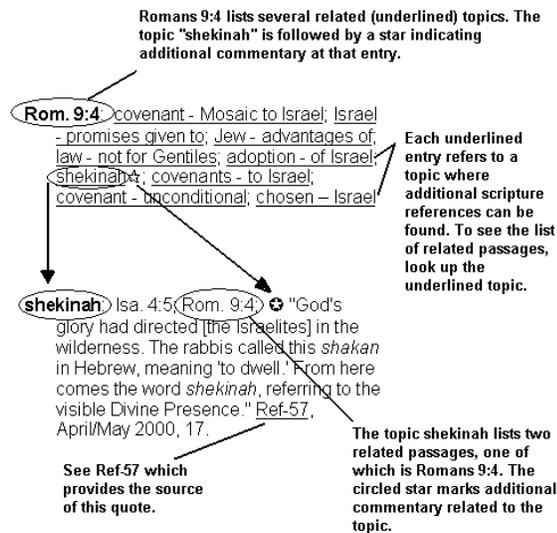
The *CrossLinks Topical Index* functions as a Scripture cross-reference, topical index, and commentary—all rolled into one.

Unlike a Bible cross-reference (such as *The Treasury of Scripture Knowledge*) which can be indexed by Bible addresses, but not by topic, the *CrossLinks Topical Index* provides the ability to look up a topic and find the addresses of related passages of the Bible. For example, by looking up the topic: **faith – righteousness by** we find the following related passages in the Bible: **Gen. 15:6; Rom. 3:22; Gal. 1:6; Gal. 1:8; Heb. 11:7**

Unlike a topical Bible, such as *Naves Topical Bible*, which can be indexed by topic, but not by Bible address, the *CrossLinks Topical Index* provides the ability to look up a Scripture address and list topics related to that passage of the Bible. For example, by looking up the Bible address: **Gal. 1:15** we find the following related topics: **Christ - in me, Paul - conversion of, unbeliever - prepared by God, womb - called from**

The *CrossLinks Topical Index* also includes commentary on selected topics and passages. The *CrossLinks Topical Index* is designed to be used like a dictionary. All entries appear in alphabetical order. Simply look up the topic or Bible address (see *Abbreviations* below).

As an example, suppose we were interested in the list of topics associated with the bible verse **Romans 9:4**



In this example, we were interested in topics related to **Romans 9:4** (perhaps wanting to study this passage of Scripture). Of several topics listed, we were interested in **shekinah** and followed to its entry for additional information.

We could have just as easily begun by looking up **shekinah** to find Scripture passages related to the visible presence of God. From there, we could then investigate Isaiah 4:5 or Romans 9:4.

The commentary at the entry for **shekinah** contains a quote by an author. The source of the quote, usually a book or article, can be obtained by looking up the entry for **Ref-57**. We might want to study further by reading the book or article for ourselves.

NOTE: SOME OF THE VIEWS REPRESENTED HEREIN ARE NOT ENDORSED BY SpiritAndTruth.org. THEY MAY REPRESENT ALTERNATE VIEWS ENCOUNTERED DURING THE COURSE OF STUDY.

1 Corinthians - book of - written - A.D. 55 : [X0043 - date - 1 Corinthians](#)★
1 Enoch - book of : [2008060201.htm](#)★
1 John - book of - written : [X0059 - date - 1 John](#)★
1 Peter - book of - written : [X0057 - date - 1 Peter](#)★
1 Thessalonians - book of - written - A.D. 51 : [X0049 - date - 1 Thessalonians](#)★
1 Timothy - book of - written : [X0051 - date - 1 Timothy](#)★
1Chr. 1 : [genealogies](#); [May17](#)★
1Chr. 1:1 : [Masoretic Text - large and small letters](#)★; [Samuel - book - divided](#)★; [X0011 - date - Chronicles](#)★
1Chr. 1:5 : [Magog](#)
1Chr. 1:7 : [Tarshish](#)
1Chr. 1:10 : [Solomon - wisdom](#)
1Chr. 1:12 : [Philistines - origin](#)
1Chr. 1:14-17 : [chariots - of Solomon](#)
1Chr. 1:17 : [genealogy - Cainan in Luke - missing elsewhere](#)★
1Chr. 1:44 : [Bozrah - mentioned](#)
1Chr. 2 : [May17](#)★
1Chr. 2:3 : [killed - by God](#)
1Chr. 2:7 : [sin - one affects many](#)★
1Chr. 2:13 : [David - siblings](#)
1Chr. 2:50 : [Kirjath Jearim - image](#)★
1Chr. 2:52-53 : [Kirjath Jearim - image](#)★
1Chr. 3 : [May17](#)★
1Chr. 3:11-12 : [exegesis - Mtt. 1:7-8](#)★; [genealogy - Matthew's omits names](#)★
1Chr. 3:13 : [archaeology - Ahaz - bulla](#)★
1Chr. 4 : [May18](#)★
1Chr. 4:4 : [Bethlehem - Ephrathah](#)
1Chr. 5 : [May18](#)★
1Chr. 5:1 : [birthright - Ephraim over Manasseh; Reuben - defiled father's bed](#)★
1Chr. 5:1-2 : [birthright - Reuben lost](#)★
1Chr. 5:2 : [Judah - over Joseph; Judah - ruler](#)
1Chr. 5:4 : [Gog - locust king](#)★
1Chr. 5:4-5 : [2012021601.htm](#)★
1Chr. 5:6 : [archaeology - Astartu Relief of Tiglath-pileser III](#)★
1Chr. 5:9 : [covenant - land - borders \[5002.4.1\]](#)★
1Chr. 5:20 : [trust - God](#)
1Chr. 5:20-22 : [war - God gives victory](#)★; [war - just](#)★; [war - supported](#)
1Chr. 5:22 : [idolatry - Israel](#)
1Chr. 5:25 : [adultery - spiritual](#)
1Chr. 5:26 : [archaeology - Astartu Relief of Tiglath-pileser III](#)★; [archaeology - Tiglath-pileser III's palace](#)★; [nations - used in judgment; Pul - Tiglath-Pileser III](#)★; [sovereignty - kings used by God unknowingly](#)
1Chr. 6 : [May18](#)★
1Chr. 6:3-15 : [exegesis - Ex. 6:16 20](#)★
1Chr. 6:7-12 : [genealogy - similar name sequence](#)
1Chr. 6:31 : [worship - leader](#)
1Chr. 6:31-33 : [singers - tabernacle](#)
1Chr. 6:44 : [left hand](#)
1Chr. 6:54-81 : [Dan - no Levitical cities](#)
1Chr. 6:67 : [Shechem - image](#)★
1Chr. 7 : [May19](#)★
1Chr. 7:15 : [inheritance - women; Zelophehad - daughters](#)
1Chr. 7:19 : [Shechem - image](#)★
1Chr. 7:27 : [Joshua - of Ephraim](#)
1Chr. 7:28 : [Shechem - image](#)★
1Chr. 8 : [May19](#)★
1Chr. 8:33 : [Perez - illegitimate so generations expelled](#)
1Chr. 9 : [May19](#)★
1Chr. 9:1 : [book - of kings of Israel; captivity - Babylonian - reason](#)
1Chr. 9:3 : [tribes - ten not lost](#)★
1Chr. 9:18 : [gate - king's](#)
1Chr. 9:32 : [Sabbath - work permitted in Temple](#)★
1Chr. 9:33 : [singers - tabernacle; worship - continual](#)
1Chr. 10 : [May20](#)★
1Chr. 10:13 : [Saul - medium - consults; witch - of En Dor; witchcraft - AGAINST](#)★
1Chr. 11 : [May20](#)★
1Chr. 11:3 : [David - anointed twice](#)
1Chr. 11:4-5 : [Jerusalem - before David](#)
1Chr. 11:11 : [difficulty - killed by Jashobeam](#)★
1Chr. 11:15 : [giants - valley of](#)
1Chr. 11:18 : [blood - bread and](#)★
1Chr. 11:41 : [Uriah - David's mighty men](#)
1Chr. 12 : [May20](#)★
1Chr. 12:8 : [hyperbole - examples](#)★
1Chr. 12:18 : [Holy Spirit - came upon before given](#)
1Chr. 12:23 : [tribes - 13 with David](#)
1Chr. 12:32 : [stewardship - preparation](#)
1Chr. 13 : [May21](#)★
1Chr. 13:3 : [ark of covenant - sought for decisions?](#)
1Chr. 13:5 : [Gibeonites - covenant with](#)★
1Chr. 13:5-6 : [Kirjath Jearim - image](#)★
1Chr. 13:6 : [Kirjath Jearim = Baalah; shekinah - dwells between cherubim](#)
1Chr. 13:7-11 : [ark of covenant - carried by men](#)
1Chr. 13:9 : [threshing - floor](#)
1Chr. 13:9-10 : [ark of covenant - mishandled](#)
1Chr. 13:10 : [killed - by God; touching - holy things](#)
1Chr. 13:11 : [Perez - divided](#)
1Chr. 13:14 : [ark of covenant - Obed Edom's' house](#)
1Chr. 14 : [May21](#)★
1Chr. 14:2 : [leader - exalted for people](#)
1Chr. 14:11 : [Perazim - Mt., God's victory](#)
1Chr. 15 : [May21](#)★
1Chr. 15:13 : [sacrifice - vs. obedience](#)
1Chr. 15:16 : [singers - tabernacle](#)
1Chr. 15:19 : [singers - tabernacle](#)
1Chr. 15:22 : [worship - leader](#)
1Chr. 15:27 : [singers - tabernacle](#)
1Chr. 16 : [May22](#)★
1Chr. 16:5 : [musicians - temple](#)
1Chr. 16:8-12 : [worship - examples](#)
1Chr. 16:13 : [chosen - Israel](#)★
1Chr. 16:15 : [covenant - remembered](#)★; [covenant - unconditional](#)★
1Chr. 16:15-22 : [covenant - Abrahamic \[5002.1\]](#)
1Chr. 16:16-17 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)★
1Chr. 16:17 : [covenant - land - unfulfilled \[5002.4.3\]](#)★; [covenants - eternal](#)★
1Chr. 16:18 : [covenant - land - inheritance \[5002.4.2\]](#); [covenant - land \[5002.4.0\]](#)
1Chr. 16:22 : [complaining](#)
1Chr. 16:23-34 : [worship - examples](#)
1Chr. 16:24 : [glory - declared among nations](#)
1Chr. 16:30 : [earth - not moved](#)
1Chr. 16:30 (Fear before him, all the earth) : [bumper sticker - verses](#)★
1Chr. 16:33 : [judgment - coming](#)
1Chr. 16:42 : [musicians - temple](#)
1Chr. 17 : [May22](#)★
1Chr. 17:4 : [temple - David can't build](#)
1Chr. 17:9 : [covenant - land - unfulfilled \[5002.4.3\]](#)★; [covenant - land \[5002.4.0\]](#)
1Chr. 17:9-16 : [covenant - Davidic \[5002.2.0\]](#)★
1Chr. 17:10 : [covenant - Davidic house built by God](#)
1Chr. 17:11 (David) : [promise - line of](#)
1Chr. 17:12 : [covenant - Davidic - unconditional \[5002.2.1\]](#); [temple - built by Messiah](#)★; [temple - Solomon to rebuild](#)
1Chr. 17:13 : [Saul - rejected by God](#)
1Chr. 17:21 : [chosen - Israel](#)★; [name - for God's](#)
1Chr. 17:22 : [covenant - unconditional](#)★
1Chr. 17:23 : [cooperating - with God](#)
1Chr. 17:27 : [covenant - Davidic \[5002.2.0\]](#)★
1Chr. 18 : [May22](#)★
1Chr. 18:3 : [covenant - land - borders \[5002.4.1\]](#)★
1Chr. 18:7 : [temple - stores weapons](#)
1Chr. 18:12 : [salt - valley of](#)
1Chr. 19 : [May23](#)★
1Chr. 19:3 : [counsel - bad](#)
1Chr. 19:18 : [difficulty - horsemen vs. foot soldiers](#)★; [difficulty - number David slew](#)★
1Chr. 20 : [May23](#)★
1Chr. 20:1 : [battle - in spring](#)
1Chr. 20:4-8 : [Goliath - brothers - four](#)★; [X0068 - five stones](#)★
1Chr. 20:5 : [2005111601.htm](#)★; [exegesis - 2S. 21:19](#)★
1Chr. 20:6 : [number - of man](#)★
1Chr. 21 : [May23](#)★
1Chr. 21:1 : [numbered - Israel](#)★; [Satan - named explicitly; stood up - response](#)
1Chr. 21:1 (cf. 2S. 24:1-10) : [spirit - evil from God](#)
1Chr. 21:1 (David) : [Satan - influences Godly](#)
1Chr. 21:12 : [angel - kills](#)
1Chr. 21:12-30 : [Angel - of Jehovah](#)★
1Chr. 21:14 : [killed - by God](#)
1Chr. 21:15 : [angel - kills; threshing - floor](#)
1Chr. 21:18 : [mount - Moriah](#)★
1Chr. 21:20 : [angels - feared](#)
1Chr. 21:23 : [wood - firewood from tools](#)
1Chr. 21:24 : [sacrifice - must cost](#)
1Chr. 21:24-26 : [Temple Mount - purchased](#)
1Chr. 21:26 : [fire - consuming; fire - consuming sacrifice](#)
1Chr. 21:26-28 : [sacrifice - accepted by fire; sin - leader affects others](#)

1Chr. 21:28 : Abraham - offers Isaac on Even Akkidah☆
 1Chr. 22 : May24☆
 1Chr. 22:2 : temple - built with forced labor
 1Chr. 22:8 : temple - David can't build
 1Chr. 22:10 : covenant - Davidic - unconditional [5002.2.1]; covenant - Davidic [5002.2.0]☆; Solomon - promise to be king
 1Chr. 23 : May24☆
 1Chr. 23:1 : chronology - bible - factors☆
 1Chr. 23:5 : musicians - temple; worship - music☆
 1Chr. 23:6 : Levitical - divisions
 1Chr. 23:8 : 20 - age of service
 1Chr. 23:12 : Hebron - a Levite
 1Chr. 23:13 : Aaronic - priesthood☆
 1Chr. 23:15 : Moses - sons of
 1Chr. 23:24 : 20 - age of service
 1Chr. 23:26 : Levites - rest for
 1Chr. 23:27 : 20 - age of service
 1Chr. 24 : Aaronic - priesthood☆; divisions - Aaronic; elders - on thrones; May24☆
 1Chr. 24:1 : lots - casting☆
 1Chr. 24:5 : lots - casting☆
 1Chr. 24:31 : lots - casting☆
 1Chr. 25 : May25☆; musicians - temple
 1Chr. 25:1 : worship - leader
 1Chr. 25:1-3 : prophecy - musical
 1Chr. 25:8 : lots - casting☆
 1Chr. 25:8-31 : worship - continual
 1Chr. 26 : May25☆
 1Chr. 26:10 : firstborn - inheritance given to another
 1Chr. 26:13 : lots - casting☆
 1Chr. 26:25 : Moses - sons of
 1Chr. 27 : divisions - military; May25☆
 1Chr. 27:1 : divisions - Aaronic
 1Chr. 27:23 : numbered - Israel - not
 1Chr. 27:23-24 : numbered - Israel☆
 1Chr. 28 : May26☆
 1Chr. 28:2 : footstool - ark of covenant
 1Chr. 28:3 : temple - David can't build; temple - Solomon to rebuild
 1Chr. 28:4 : forever = not forever - Hebrew olam
 1Chr. 28:5-7 : Solomon - chosen
 1Chr. 28:6 : name - God's dwells in temple; temple - Solomon to rebuild
 1Chr. 28:8 : covenant - land - occupation conditional [5002.4.4]☆
 1Chr. 28:9 : father - God of; heart - God knows; omniscient - God only; seekers - God revealed to☆
 1Chr. 28:11-12 : temple - plans by Holy Spirit
 1Chr. 28:18 : ark of covenant - chariot; chariots - of God☆
 1Chr. 28:19 : inspiration - writing and speaking God's words☆; temple - plans by Holy Spirit
 1Chr. 28:20 : near - God
 1Chr. 29 : May26☆
 1Chr. 29:1 : Solomon - chosen
 1Chr. 29:3-9 : giving - voluntary
 1Chr. 29:6-9 : free will☆
 1Chr. 29:11 : earth - is God's
 1Chr. 29:14 : free will☆
 1Chr. 29:14-16 : possessions - God's
 1Chr. 29:15 : aliens - believers as
 1Chr. 29:18 : Abraham - Isaac - Jacob - God of
 1Chr. 29:21 : sacrifice - numerous animals☆
 1Chr. 29:22 : anointed - Solomon twice
 1Chr. 29:27 : David - length of reign
 1Chr. 29:29 : book - of Gad; book - of Nathan; book - of Samuel
 1Cor 2:14 : Sermon - Miracle of Life - 08004.doc : 08004.doc☆
 1Cor. 1 : Aug18☆
 1Cor. 1:1 : apostles - not the twelve☆; Corinthians - carnal☆; Ref-1018☆; Ref-1039☆; Ref-1106☆; X0043 - date - 1 Corinthians☆
 1Cor. 1:2 : chosen - believers☆
 1Cor. 1:6 : prophecy - testimony of Jesus
 1Cor. 1:7 : imminent - second coming☆; rapture - pretribulation - reasons☆; time - short☆; watch - for Christ
 1Cor. 1:7-8 : eternal security - FOR - Scriptures used☆; rapture - vs. second coming, rapture☆
 1Cor. 1:9 : chosen - believers☆
 1Cor. 1:10 : division - handling
 1Cor. 1:11 : strife - sowing between brethren
 1Cor. 1:12 : Cephas☆
 1Cor. 1:14 : light - hidden from those in dark
 1Cor. 1:17 : salvation - baptism and☆
 1Cor. 1:18 : dichotomy - of gospel; justification - vs. sanctification☆; natural man - foolish to☆; wisdom - foolish☆
 1Cor. 1:19 : inspiration - verbal - it is written
 1Cor. 1:20 : wise - become fools
 1Cor. 1:20 (- Time and Age - 00041.doc) : 00041.doc☆
 1Cor. 1:21 : chosen - believers☆; wisdom - worldly
 1Cor. 1:22 : miracles - insufficient for belief; sign - seeking; signs - seeking; wisdom - sought by Greeks
 1Cor. 1:23 : church - Jews - Gentiles; crucifixion - offense☆; natural man - foolish to☆; offense - cross as; offense - rock of☆
 1Cor. 1:26 : chosen - believers☆; disbelief - of rulers and mighty☆; wisdom - and simplicity
 1Cor. 1:27 : wisdom - foolish☆
 1Cor. 1:30 : chosen - believers☆; Trinity - sanctifies
 1Cor. 1:30 (cf. Jer. 23:5-6) : deity - Jesus called Jehovah
 1Cor. 1:31 : inspiration - verbal - it is written
 1Cor. 2 : Aug19☆
 1Cor. 2:1-5 : Paul - speaking skill
 1Cor. 2:2 : crucifixion - offense☆; gospel - simple
 1Cor. 2:3 : Paul - infirmity☆; sick - saints
 1Cor. 2:4-8 : wisdom - worldly
 1Cor. 2:7 : mystery - secret☆; predestination - of God☆
 1Cor. 2:8 : crucifixion - by ignorance
 1Cor. 2:9 : inspiration - verbal - it is written; Jerome - 1Cor. 2:9☆
 1Cor. 2:10 : hidden - understanding of God; Satan - imitator☆; taught - directly by God
 1Cor. 2:10-11 (omniscient) : Holy Spirit - deity
 1Cor. 2:10-13 : Holy Spirit - teacher
 1Cor. 2:11 : heart - God knows
 1Cor. 2:11-12 : Holy Spirit - procession of from Father God
 1Cor. 2:12 : Holy Spirit - all believers have; Holy Spirit - indwells believers
 1Cor. 2:13 : inerrancy - of scripture☆; inspiration - verbal☆; inspiration - writing and speaking God's words☆
 1Cor. 2:13-14 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆
 1Cor. 2:14 : dead - spiritually☆; exegesis - 1Cor. 2:14☆; natural man - foolish to☆; unbelievers - God's view of☆; X0087 - sensual man☆
 1Cor. 2:16 : mind - of Christ; taught - God not
 1Cor. 3 : Aug20☆
 1Cor. 3:6 : Trinity☆
 1Cor. 3:7 : sower - rejoices with reaper; sowing - and reaping
 1Cor. 3:8 : rewards - as incentive
 1Cor. 3:11 : church - founded on; foundation - of church☆
 1Cor. 3:12 : works - reward for
 1Cor. 3:13 : judgment - believer's works
 1Cor. 3:15 : judgment - believer's works
 1Cor. 3:16 : Holy Spirit - indwells believers
 1Cor. 3:16 (cf. 1Cor. 6:19) : Holy Spirit - deity; Holy Spirit - deity
 1Cor. 3:16 (plural body) : temple - body of Christ vs. believer
 1Cor. 3:17 : temple - body as☆
 1Cor. 3:18 : wise - in own eyes
 1Cor. 3:19 : counsel - scripture superior to human wisdom; inspiration - verbal - it is written; wisdom - worldly
 1Cor. 3:21 : worshiped - men
 1Cor. 3:22 : Cephas☆
 1Cor. 4 : Aug21☆
 1Cor. 4:2 : justification - vs. sanctification☆
 1Cor. 4:4 : sin - unknowingly
 1Cor. 4:5 : heart - deceitful; imminent - second coming☆; judgment - believer's works; secrets - revealed
 1Cor. 4:5-6 : decisions - freedom within boundaries
 1Cor. 4:6 : scripture - exceeding; sufficient - scripture☆
 1Cor. 4:7 : faith - gift of God?☆
 1Cor. 4:9 : apostles - not the twelve☆; principalities - church instructs
 1Cor. 4:11 : Greek - text - Byzantine - fathers☆
 1Cor. 4:12 : bless - those who oppose; forgive - enemies; Paul - worked
 1Cor. 4:15 : father - spiritual
 1Cor. 4:16 : imitate - Godly men
 1Cor. 4:17 : father - spiritual; Timothy - disciple
 1Cor. 4:18 : hope - unseen; pride - AGAINST☆; puffed up
 1Cor. 4:19 : will - conditioned on God's
 1Cor. 4:20 : kingdom - of God☆
 1Cor. 5 : Aug22☆
 1Cor. 5:1 : uncovering - father as nakedness
 1Cor. 5:1-13 : eternal security - FOR - man with father's wife
 1Cor. 5:2 : puffed up
 1Cor. 5:5 : day - of Christ☆; evil - serves God; incest - practiced☆; incest - prohibited; NIV - translation - problems☆; Satan - given over to; Satan - named explicitly
 1Cor. 5:5-11 : church - discipline☆
 1Cor. 5:6 : company - evil corrupts good
 1Cor. 5:6-8 : type - leaven represents sin☆
 1Cor. 5:7 : lamb - of God; leaven - prohibited; messianic prophecy - no bones broken; Passover lamb - Christ☆
 1Cor. 5:9 : Corinthian - epistle☆
 1Cor. 5:10 : Greek - text - Byzantine - fathers☆; world - IN but not OF
 1Cor. 5:11 : company - evil corrupts good
 1Cor. 5:12 : judge - believers
 1Cor. 5:13 : Satan - given over to

1Cor. 6 : [Aug23](#)☆
 1Cor. 6:1-7 : [sue - brothers](#)
 1Cor. 6:2 : [judge - saints](#)
 1Cor. 6:3 : [judge - Christ appointed](#)☆
 1Cor. 6:9 : [fruit - of flesh](#); [homosexuality](#)☆; [X0108 - homosexuality](#)
 1Cor. 6:9-10 : [kingdom - of God](#)☆
 1Cor. 6:9-10 (no capital punishment) : [capital punishment](#)☆
 1Cor. 6:11 : [cleansed - by God](#); [justification](#); [washed](#)
 1Cor. 6:12 : [lawfull - all things](#)
 1Cor. 6:13 (- Angels - 00052.doc) : [00052.doc](#)☆
 1Cor. 6:14 : [resurrection - of Jesus](#)
 1Cor. 6:15 : [body of Christ - formation](#)
 1Cor. 6:18 : [flee - sin](#)
 1Cor. 6:19 : [Holy Spirit - indwells believers](#); [open - no one shut](#)☆; [temple - body as](#)☆
 1Cor. 6:19 (cf. 1Cor. 3:16) : [Holy Spirit - deity](#); [Holy Spirit - deity](#)
 1Cor. 6:19 (singular body) : [temple - body of Christ vs. believer](#)
 1Cor. 6:20 : [purchased - believers by Christ](#)
 1Cor. 7:1 : [marriage - distraction from God](#); [marriage - required for sex](#); [NIV - translation - problems](#)☆
 1Cor. 7:1-19 : [Aug24](#)☆
 1Cor. 7:1-32 : [celibacy](#)
 1Cor. 7:2 : [marriage - distraction from God](#); [monogamy](#)☆; [one - flesh](#)
 1Cor. 7:5 : [Greek - text - Byzantine - fathers](#)☆; [marriage - abstaining from sex](#); [prayer - fasting and](#); [Satan - named explicitly](#)
 1Cor. 7:7 : [celibacy - a gift](#); [gifts - spiritual](#); [Greek - text - Byzantine - fathers](#)☆
 1Cor. 7:7-9 : [marriage - distraction from God](#)
 1Cor. 7:8 : [marriage - required for sex](#); [Paul - celibate](#)
 1Cor. 7:9 : [marriage - ordained and approved](#); [marriage - over burning passion](#)
 1Cor. 7:10 : [inspiration - Paul says not I, but the Lord](#)☆
 1Cor. 7:10-16 : [divorce](#)☆; [divorce - separation instead](#)
 1Cor. 7:12 : [inspiration - Paul says not I, but the Lord](#)☆; [marriage - unbelieving spouse](#)
 1Cor. 7:14 : [unbeliever - blessed by believer's presence](#)
 1Cor. 7:15 : [Satan - bound - NOT](#)
 1Cor. 7:16 : [unbelieving - spouse](#)
 1Cor. 7:18 : [circumcision - practiced in NT](#)☆
 1Cor. 7:18-19 : [circumcision - not required for believers](#)☆
 1Cor. 7:20-40 : [Aug25](#)☆
 1Cor. 7:21-23 : [slavery - AGAINST](#)☆
 1Cor. 7:22-40 : [marriage - distraction from God](#)
 1Cor. 7:23 : [purchased - believers by Christ](#)
 1Cor. 7:28 : [marriage - ordained and approved](#)
 1Cor. 7:29 : [time - short](#)☆
 1Cor. 7:31 : [heaven - and earth pass away](#)
 1Cor. 7:36 : [marriage - ordained and approved](#)
 1Cor. 7:38 : [marriage - ordained and approved](#)
 1Cor. 7:38-39 : [NIV - translation - problems](#)☆
 1Cor. 7:39 : [decisions - freedom within boundaries](#); [marriage - believers only](#); [marriage - of widow](#); [unequally - yoked](#)☆
 1Cor. 8 : [Aug26](#)☆; [sacrifice - to idols - eating](#)☆
 1Cor. 8:1 : [pride - by knowledge](#); [puffed up](#)
 1Cor. 8:1 (- Prophecy - Discerning - 00038.doc) : [00038.doc](#)☆
 1Cor. 8:9-13 : [stumble - cause brother](#)
 1Cor. 9 : [Aug27](#)☆
 1Cor. 9:1 : [apostles - saw Jesus](#); [harmony-163](#)☆; [Paul - conversion of](#)
 1Cor. 9:5 : [brothers - of Jesus](#); [celibacy](#); [Cephas](#)☆; [marriage - distraction from God](#); [Peter - wife](#); [wife - on missions](#)
 1Cor. 9:6 : [Paul - disagreement with Barnabas](#)☆
 1Cor. 9:7 : [giving - voluntary](#); [Greek - text - Byzantine - fathers](#)☆
 1Cor. 9:9 : [inspiration - verbal - it is written](#)
 1Cor. 9:11 : [material - for spiritual](#)
 1Cor. 9:14 : [elders - pay](#)☆
 1Cor. 9:16-17 : [preaching - compelled](#)☆
 1Cor. 9:17 : [dispensation](#)☆
 1Cor. 9:18 : [gospel - free](#)
 1Cor. 9:20 : [circumcision - Timothy](#)☆
 1Cor. 9:21 : [Greek - text - Byzantine - fathers](#)☆; [law - of Christ](#)☆; [law - summary](#)☆
 1Cor. 9:22 : [all things - to all men](#)
 1Cor. 9:24 : [justification - vs. sanctification](#)☆
 1Cor. 9:25 : [crown - believers](#); [self - control](#)
 1Cor. 9:27 : [body - disciplined](#); [justification - vs. sanctification](#)☆
 1Cor. 9:28 : [false - conversion](#)
 1Cor. 10:1 : [baptism - born of water/spirit](#)☆; [baptism - in Red Sea](#)
 1Cor. 10:1-18 : [Aug28](#)☆
 1Cor. 10:2 : [baptism - into Moses](#)
 1Cor. 10:4 : [Christ - in old testament](#); [living - water](#)☆; [rock - feminine gender applied to masculine object](#); [water - from rock](#)
 1Cor. 10:5 : [complaining](#)
 1Cor. 10:5-6 : [wilderness - died in](#)
 1Cor. 10:6 : [lusting - in wilderness](#)
 1Cor. 10:7 : [idolatry - Israel](#); [inspiration - verbal - it is written](#)
 1Cor. 10:8 : [difficulty - number who died](#)☆
 1Cor. 10:9 : [tested - God by man](#); [Trinity](#)☆
 1Cor. 10:9 (cf. Num. 21:6) : [deity - Jesus equal with God](#)☆
 1Cor. 10:9 (KJV) : [Jesus - tempted](#)☆
 1Cor. 10:11 : [quote - history - not learned](#)☆; [scripture - for our learning](#)
 1Cor. 10:13 : [eternal security - FOR - Scriptures used](#)☆; [prayer - to resist temptation](#)☆
 1Cor. 10:14 : [flee - sin](#)
 1Cor. 10:16 : [communion](#)☆
 1Cor. 10:16 (communing) : [blood - characteristics of Christ's](#)
 1Cor. 10:18 : [Jews - who are not](#)
 1Cor. 10:18-33 : [sacrifice - to idols - eating](#)☆
 1Cor. 10:19-33 : [Aug29](#)☆
 1Cor. 10:25 : [archaeology - meat market](#)☆
 1Cor. 10:28 : [earth - is God's](#)
 1Cor. 10:32 : [church - Jews - Gentiles](#); [Israel - church not](#)☆; [Jew - Gentile - all men are](#); [stumble - cause brother](#)
 1Cor. 10:32-33 : [offense - avoid for ministry](#)
 1Cor. 10:33 : [lawfull - all things](#)
 1Cor. 11:1 : [imitate - Christ](#); [imitate - Godly men](#)
 1Cor. 11:1-16 : [Aug30](#)☆
 1Cor. 11:3 : [body of Christ - head](#); [equals - roles](#); [headship - God, Christ, Man, Woman](#); [husband - toward wife](#); [subordinate - Jesus to Father](#)☆; [wife - toward husband](#)☆
 1Cor. 11:3-16 : [head - covering](#)
 1Cor. 11:4 : [prophecy - in NT](#)
 1Cor. 11:4-7 : [prayer - head uncovered](#)
 1Cor. 11:5 : [prayer - head covered](#); [prophecy - women](#)
 1Cor. 11:5 (?) : [prophetess - in NT](#)☆
 1Cor. 11:5-6 : [head - woman's shaved](#)
 1Cor. 11:7 : [male - God portrayed as](#)☆
 1Cor. 11:8-12 : [woman - from man](#)
 1Cor. 11:11 : [independence - of sexes, against; one - flesh](#)
 1Cor. 11:13 : [prayer - head covered](#)
 1Cor. 11:14 : [hair - long - men - AGAINST](#)☆
 1Cor. 11:17-34 : [Aug31](#)☆
 1Cor. 11:21 : [wine - alcoholic](#)☆
 1Cor. 11:23 : [communion](#)☆
 1Cor. 11:23-25 : [X0112 - communion](#)☆
 1Cor. 11:24 : [Luther - consubstantiation](#)☆
 1Cor. 11:25 : [blood - covenant](#); [covenant - new - church](#)☆; [covenant - new \[5002.5.0\]](#)☆; [type - wine represents blood](#)
 1Cor. 11:30 : [sickness - by communion](#); [sickness - by sin](#)☆; [sleep - idiom for death](#)
 1Cor. 11:32 : [chastened - by God](#)
 1Cor. 12 : [Sep01](#)☆
 1Cor. 12:1 : [gifts - terms](#)☆
 1Cor. 12:1-31 : [gifts - spiritual](#)
 1Cor. 12:3 : [born - of the Spirit](#); [lordship - salvation](#)☆
 1Cor. 12:4 : [gifts - terms](#)☆
 1Cor. 12:5-7 : [Trinity](#)☆; [Trinity - subordination](#)☆
 1Cor. 12:7 : [gifts - spiritual, all believers have](#); [Holy Spirit - artisan by](#)
 1Cor. 12:8 : [Holy Spirit - word of knowledge](#)
 1Cor. 12:8-9 : [spiritual gifts - vs. responsibilities](#)☆
 1Cor. 12:8-10 : [exegesis - 1Cor. 13:8](#)☆
 1Cor. 12:9 : [gifts - terms](#)☆
 1Cor. 12:10 : [discerning - spirits](#); [prophecy - gift](#); [prophecy - in NT](#); [tongues - different](#)☆; [tongues - interpretation of](#)☆; [tongues - interpreted by other](#); [tongues - less important gift](#)
 1Cor. 12:11 : [gifts - spiritual, all believers have](#)
 1Cor. 12:12 : [body of Christ - formation](#)
 1Cor. 12:13 : [Adam - type of Christ](#)☆; [baptism - into Christ](#); [church - beginning](#)☆; [exegesis - 1Cor. 12:13](#)☆; [Holy Spirit - baptism](#)☆; [Holy Spirit - baptizes all believers](#); [Holy Spirit - indwells believers](#); [separation - wall of](#)☆; [tongues - not all speak with](#)☆
 1Cor. 12:14-27 : [fellowship - commanded](#)
 1Cor. 12:27 : [body of Christ - gifts](#); [church - body of Christ](#)
 1Cor. 12:28 : [apostle - office appointed](#); [church - founded on](#); [foundation - apostles and prophets](#)☆; [gifts - terms](#)☆; [prophecy - gift](#); [prophecy - in NT](#); [spiritual gifts - vs. responsibilities](#)☆; [tongues - less important gift](#)
 1Cor. 12:28-29 : [pastor - teacher \(didaskalos\)](#)☆
 1Cor. 12:30 : [tongues - not all speak with](#)☆
 1Cor. 12:30-31 : [gifts - terms](#)☆
 1Cor. 12:31 : [prophecy - desire](#); [spiritual gifts - desire](#)
 1Cor. 13 : [love - God is](#)☆; [Sep02](#)☆
 1Cor. 13:1 : [tongues - less important gift](#); [tongues - not always languages?](#)☆
 1Cor. 13:2 : [face - to face](#)☆; [faith - mountains moved](#); [Holy Spirit - word of knowledge](#); [mystery - secret](#)☆; [prophecy - in NT](#)
 1Cor. 13:4 : [patient - be](#); [puffed up](#)
 1Cor. 13:7 : [patient - be](#)

1Cor. 13:8 : cessationism☆; exegesis - 1Cor. 13:8☆; prophecy - ceases☆
 1Cor. 13:9 : prophecy - in NT
 1Cor. 13:9 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 1Cor. 13:10 : exegesis - 1Cor. 13:10☆
 1Cor. 13:10-12 : perfection - maturity
 1Cor. 13:12 : exegesis - 1Cor. 13:12☆; face - beholding in mirror
 1Cor. 13:13 : love; love - preeminence
 1Cor. 14 : prophecy - gift
 1Cor. 14:1 : prophecy - desire; spiritual gifts - desire
 1Cor. 14:1-5 : tongues - less important gift
 1Cor. 14:1-20 : Sep03☆
 1Cor. 14:2 : Holy Spirit - intercedes; tongues - speaking mysteries to God
 1Cor. 14:2-39 : tongues - spoken☆
 1Cor. 14:3 : prophecy - characteristics of gift☆; prophecy - in NT
 1Cor. 14:3 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 1Cor. 14:3-5 : prophecy - purpose of gift
 1Cor. 14:4 : tongues - edify self☆
 1Cor. 14:5 : prophecy - desire; tongues - desired; tongues - interpreted by self
 1Cor. 14:7 : X0088 - phone☆
 1Cor. 14:8 : X0088 - phone☆
 1Cor. 14:10 : tongues - different☆; X0089 - phone☆
 1Cor. 14:11 : X0089 - phone☆
 1Cor. 14:12 : prophecy - purpose of gift
 1Cor. 14:13 : tongues - interpreted by self
 1Cor. 14:14 : Holy Spirit - intercedes; tongues - not always languages?☆
 1Cor. 14:14-15 : tongues - irrational to speaker
 1Cor. 14:15 : tongues - not understandable; tongues - pray in; tongues - singing in
 1Cor. 14:19 : tongues - less important gift
 1Cor. 14:20 : wise - harmless and
 1Cor. 14:21 : inspiration - verbal - it is written
 1Cor. 14:21 (Isaiah) : law - term denotes all or any part of Hebrew bible☆
 1Cor. 14:21-22 : tongues - known languages☆; tongues - sign to unbelievers☆
 1Cor. 14:21-40 : Sep04☆
 1Cor. 14:23 : tongues - appear mad
 1Cor. 14:26 : prophecy - purpose of gift; songs; songs - spiritual
 1Cor. 14:26-28 : tongues - interpretation of☆
 1Cor. 14:27 : tongues - appear mad; tongues - two or three
 1Cor. 14:28 : Holy Spirit - intercedes; tongues - speaking mysteries to God
 1Cor. 14:29 : prophecy - in NT; prophecy - judge; prophecy - two or three
 1Cor. 14:31 : prophecy - gift in use
 1Cor. 14:32-33 : confusion - God not author
 1Cor. 14:34 : silent - women in church☆; women - authority over men; women - submission of; women - teaching☆
 1Cor. 14:37 : inerrancy - of scripture☆; inspiration - NT considered scripture☆; inspiration - Paul says not I, but the Lord☆; inspiration - verbal☆; inspiration - writing and speaking God's words☆
 1Cor. 14:39 : prophecy - desire; spiritual gifts - desire; tongues - do not forbid
 1Cor. 14:40 : confusion - God not author
 1Cor. 15 - Space - 00042.doc : 00042.doc☆
 1Cor. 15:1-4 : gospel - definition; gospel - of personal salvation; salvation - OT saint's understanding☆; salvation - plan of [5008]
 1Cor. 15:1-28 : Sep05☆
 1Cor. 15:2 : belief - vain; eternal security - AGAINST - Scriptures used☆; salvation - by gospel
 1Cor. 15:4 : resurrection - duration until☆
 1Cor. 15:5 : Cephas☆; harmony-154☆; resurrection - Christ - event 09☆
 1Cor. 15:5-7 : resurrection - appearances after☆
 1Cor. 15:5-8 : Paul - conversion of
 1Cor. 15:6 : apologetics☆; ascended - to heaven☆; harmony-160☆; resurrection - Christ - event 14☆; sleep - idiom for death
 1Cor. 15:7 : apostles - not the twelve☆; harmony-161☆; resurrection - Christ - event 15☆
 1Cor. 15:7-9 : apostles - saw Jesus
 1Cor. 15:8 : harmony-163☆; Paul - born again
 1Cor. 15:9 : esteem - others☆
 1Cor. 15:12-17 : resurrection - importance of☆
 1Cor. 15:15 : Trinity - raised Christ☆
 1Cor. 15:20 : firstfruits - of dead☆; resurrection - first☆
 1Cor. 15:21 : Adam - brought death☆
 1Cor. 15:22 : Adam - sin of; Adam - type of Christ☆; believers - unity across testaments?☆; father - sin affects family☆; generational - iniquity☆; resurrection - unjust - by Christ
 1Cor. 15:23 : resurrection - first☆
 1Cor. 15:24 : kingdom - future☆; millennial kingdom☆; millennial kingdom - after second coming; reign - by conflict
 1Cor. 15:24-28 : subordinate - Jesus to Father☆
 1Cor. 15:26 : death - destroyed☆
 1Cor. 15:27 : all things - under Jesus; dominion
 1Cor. 15:27-28 : Trinity - subordination☆
 1Cor. 15:28 : equals - roles
 1Cor. 15:29 : baptism - for dead; dead - activities on behalf of
 1Cor. 15:29-58 : Sep06☆
 1Cor. 15:33 : company - evil corrupts good; evil - corrupts good; quotes - NT quotes and allusions to non-canonical writings☆
 1Cor. 15:35 : resurrection - body☆
 1Cor. 15:36 : seed - bears fruit
 1Cor. 15:37 (- Evolution - 00044.doc) : 00044.doc☆
 1Cor. 15:45 : Adam - type of Christ☆; inspiration - verbal - it is written
 1Cor. 15:47 : dust - made of
 1Cor. 15:49 : image - conformed to Christ's
 1Cor. 15:50 : kingdom - of God☆
 1Cor. 15:51 : mystery - secret☆; rapture - pretribulational - reasons☆; sleep - idiom for death
 1Cor. 15:51-52 : imminent - second coming☆
 1Cor. 15:51-53 : rapture - vs. second coming; rapture☆; resurrection - order☆
 1Cor. 15:52 : slain - earth uncovers; trumpet - last☆
 1Cor. 15:54 : death - destroyed☆; exegesis - 1Cor. 15:54☆
 1Cor. 15:55 : death - fear of - free from; gates - of Hades
 1Cor. 16 : Sep07☆
 1Cor. 16:2 : Sunday - meetings☆; tithing - NT giving instead☆
 1Cor. 16:7 : plans - subject to God
 1Cor. 16:9 : door - God opens
 1Cor. 16:10 : Timothy - disciple
 1Cor. 16:13 : watch - for Christ
 1Cor. 16:19 : Aquila - and Priscilla; church - in house; house - church
 1Cor. 16:21 : dictated - Paul's epistles; Paul - infirmity☆; Paul - signed epistles
 1Cor. 16:22 : Aramaic - evidence in New Testament☆; imminent - second coming☆; Maranatha☆; rapture - vs. second coming; rapture☆; sick - saints
 1Jn. 1 : Dec02☆
 1Jn. 1:1 : X0059 - date - 1 John☆
 1Jn. 1:1-3 : hypostatic union; incarnation - as revelation
 1Jn. 1:3 : eyewitnesses - wrote Scripture
 1Jn. 1:5 : light; light - without sun☆
 1Jn. 1:6-7 : disobedient - believers
 1Jn. 1:7 : fellowship - vertical before horizontal
 1Jn. 1:7 (cleansing) : blood - characteristics of Christ's
 1Jn. 1:8 : sin - all☆
 1Jn. 1:8-10 : sin - denied
 1Jn. 1:9 : sin - confess; sins - confessed in prayer; soap - Christian's bar of
 1Jn. 1:10 : sin - all☆
 1Jn. 2 : Dec03☆
 1Jn. 2:1 : Holy Spirit - paraclete; salvation - one way☆
 1Jn. 2:1-2 : rapture - vs. second coming; rapture☆
 1Jn. 2:2 : atonement - of Christ unlimited☆; propitiation - satisfaction of God by Jesus☆
 1Jn. 2:3 : know - Jesus how to; rapture - vs. second coming; rapture☆
 1Jn. 2:3-6 : disobedient - believers
 1Jn. 2:4-6 : obedience - evidence of salvation
 1Jn. 2:9 : brother - must love
 1Jn. 2:11 : blinded - unbelievers
 1Jn. 2:13 : overcomer - identity of☆
 1Jn. 2:15 : lordship - salvation☆; love - agapao - Greek - as negative☆; world - enmity with
 1Jn. 2:15-17 : world - lust - demonic - influences
 1Jn. 2:16 : pride - AGAINST☆
 1Jn. 2:18 : antichrist - men who are [5001.13]; antichrist - the man [5001.0]☆; antichrist - titles of [5001.20]; days - latter; time - short☆
 1Jn. 2:19 : apostasy - saved - never; eternal security - FOR - Scriptures used☆; faith - SAID
 1Jn. 2:20 : Holy Spirit - anointed; Holy Spirit - deity; Holy Spirit - teacher
 1Jn. 2:22 : antichrist - men who are [5001.13]
 1Jn. 2:23 : manuscript - Majority Text vs. Textus Receptus☆; salvation - one way☆; Son - provides access to Father
 1Jn. 2:27 : Holy Spirit - anointed; Holy Spirit - teacher
 1Jn. 2:28 : imminent - second coming☆; judgment - believer's works
 1Jn. 2:28-29 : rapture - vs. second coming; rapture☆
 1Jn. 2:29 : born - again☆
 1Jn. 3 : Dec04☆
 1Jn. 3:1 : adoption - of believers☆; household - God's; knowledge - meaning☆; son of God - believers☆

1Jn. 3:2 : becoming - like Christ; face - to face☆; resurrection - body☆
 1Jn. 3:2 (- **Space - 00042.doc**) : 00042.doc☆
 1Jn. 3:5 : sinless - Jesus☆
 1Jn. 3:6 : know - Jesus how to; sin - freedom from
 1Jn. 3:6 ((**disobedient do not know Christ**)) : marriage - living together instead☆
 1Jn. 3:6-10 : disobedient - believers
 1Jn. 3:7-10 : world - lust - demonic - influences
 1Jn. 3:8 : pride - first sin
 1Jn. 3:8-10 : Satan - bound - NOT
 1Jn. 3:9 : born - again☆; born - of God☆; seed - of God; seed - of woman☆
 1Jn. 3:10 : brother - must love; obedience - evidence of salvation; seed - of Satan
 1Jn. 3:12 : Cain - of Satan
 1Jn. 3:13 : hated - by world
 1Jn. 3:17 : give - to brethren
 1Jn. 3:18 : do - the Word
 1Jn. 3:22 : prayer - obedience affects
 1Jn. 3:23 : salvation - one way☆
 1Jn. 3:24 : Christ - believers indwelt by☆; Holy Spirit - indwells believers; obedience - demonstrates love of God
 1Jn. 4 : Dec05☆
 1Jn. 4:1 : prophecy - judge
 1Jn. 4:1-3 (- **Prophecy - Discerning - 00038.doc**) : 00038.doc☆
 1Jn. 4:2 : incarnation - God in flesh☆
 1Jn. 4:3 : antichrist - spirit of; exegesis - 1Jn. 4:3☆
 1Jn. 4:4 : greater - in us than world; overcomer - Jesus as; Satan - as god; Satan - immunity from
 1Jn. 4:6 : Holy Spirit - true
 1Jn. 4:8 : love - God is☆
 1Jn. 4:9 : begotten - of God; begotten - only☆; salvation - one way☆
 1Jn. 4:10 : propitiation - satisfaction of God by Jesus☆; sins - taken away
 1Jn. 4:12 : invisible - God☆; seen - God not
 1Jn. 4:12 (no man has seen) : face - to face☆
 1Jn. 4:13 : Holy Spirit - indwells believers
 1Jn. 4:14 : atonement - of Christ unlimited☆
 1Jn. 4:15 : salvation - one way☆
 1Jn. 4:16 : love - God is☆
 1Jn. 4:18 : fear - handling; fear - not
 1Jn. 4:19 : justification - vs. sanctification☆
 1Jn. 4:20 : brother - must love
 1Jn. 5 : Dec06☆
 1Jn. 5:1 : believers - love; born - again☆; salvation - one way☆
 1Jn. 5:4 : overcome - the world
 1Jn. 5:4-5 : overcomer - identity of☆
 1Jn. 5:6 : Holy Spirit - true; water - and blood☆
 1Jn. 5:7 : Johannine Comma☆; manuscript - Textus Receptus verses not in Critical Text☆; Word of God - as title☆
 1Jn. 5:7-8 : manuscript - Majority Text vs. Textus Receptus☆; textual criticism - canonical rules - Matthew Henry☆
 1Jn. 5:8 (witnessing) : blood - characteristics of Christ's
 1Jn. 5:9-12 : salvation - one way☆
 1Jn. 5:11-13 : salvation - plan of [5008]
 1Jn. 5:13 : eternal security - FOR - Scriptures used☆; salvation - assurance
 1Jn. 5:14 : prayer - obedience affects
 1Jn. 5:14-15 : prayer - in God's will
 1Jn. 5:16-17 : wages - of sin is death
 1Jn. 5:18 : born - again☆; demon - possession by believers - AGAINST☆; fear - cast out by love; Satan - immunity from
 1Jn. 5:19 : demonic influence - responding to; salvation - assurance; Satan - as god; Satan - bound - NOT; Satan - ruler of this world; unbelievers - God's view of☆
 1K 19:11-12 : Elijah - wind - fire - earthquake☆
 1K. 1 : Apr27☆
 1K. 1:1 : difficulty - temple description☆; kings - book of - authorship☆; X0010 - date - Kings☆
 1K. 1:2 : David - old - favor from God
 1K. 1:6 : discipline - parental lacking
 1K. 1:17 : Solomon - promise to be king
 1K. 1:30 : Solomon - promise to be king
 1K. 1:33 : donkey - ridden at coronation
 1K. 1:34 : chronology - bible - factors☆
 1K. 1:38 : donkey - ridden at coronation
 1K. 1:39 : oil - anointed; Solomon - anointed from horn
 1K. 1:40 : footstep - on Mt. of Olives☆; hyperbole - examples☆
 1K. 1:45 : archaeology - Hezekiah's water tunnel☆
 1K. 1:47 : bowing - from deathbed
 1K. 2 : Apr27☆; polygamy - AGAINST☆
 1K. 2:3 : inspiration - verbal - it is written
 1K. 2:4 : covenant - Davidic - occupation conditional [5002.2.2]; David - sons on throne
 1K. 2:10 : chronology - B.C. 1055 - David born - Klassen☆; chronology - exclusive dating☆; David - death; David - death - peaceful
 1K. 2:19 : right hand - equal with throne
 1K. 2:27 : Eli - house cut off; Shiloh - a place
 1K. 2:28 : murder - vs. manslaughter
 1K. 2:33 : blood - on own head
 1K. 3 : Apr28☆
 1K. 3:1 : world - compromise with☆
 1K. 3:2-3 : sacrifice - vs. obedience
 1K. 3:5 : Solomon - God appears to
 1K. 3:8 : hyperbole - examples☆
 1K. 3:15 : dreams - from God☆
 1K. 4 : Apr28☆
 1K. 4:21 : covenant - land - unfulfilled [5002.4.3]☆
 1K. 4:24 : covenant - land - unfulfilled [5002.4.3]☆
 1K. 4:26 : chariots - of Solomon; difficulty - Solomon's horse stalls☆; trusting - in horses
 1K. 4:29 : Solomon - wisdom
 1K. 4:32 : Solomon - proverbs of
 1K. 5 : Apr28☆
 1K. 5:4 : peace - by God☆
 1K. 5:7 (?) : Gentile - believers prior to crucifixion☆
 1K. 6 : Apr29☆
 1K. 6:1 : chronology - B.C. 1225 - Exodus - Rowley☆; chronology - B.C. 1290 - Exodus - Albright☆; chronology - B.C. 1445 - Exodus - early☆; chronology - B.C. 1446 - Exodus - Young☆; chronology - B.C. 1450 - Exodus☆; chronology - B.C. 1466 - Exodus☆; chronology - B.C. 1850 - Abrahamic Covenant☆; difficulty - time period from Egypt to building of temple☆; exodus - date - theories☆; Israel - servitudes☆; judges - 450 years☆; temple - Solomon's - date
 1K. 6:7 : tooling - Solomon's Temple - offsite
 1K. 6:10-20 : Jerusalem - new - temple☆
 1K. 6:12 : Word - God performs His
 1K. 6:20 : Holy Place - dimensions
 1K. 6:23-28 : cherubim - guard☆
 1K. 6:27 : cherubim - wings - touching
 1K. 6:29 : temple - images - decorative
 1K. 6:32 : temple - images - decorative
 1K. 6:35 : temple - images - decorative
 1K. 6:37-38 : temple - built in 7 years
 1K. 6:38 : temple - Solomon's - date
 1K. 7 : Apr29☆
 1K. 7:10 (?) : stones - precious☆
 1K. 7:14 : Holy Spirit - artisan by
 1K. 7:15 : difficulty - pillar capital height; difficulty - pillar height
 1K. 7:15-22 : pillars - Solomon's
 1K. 7:21 : pillars - names of
 1K. 7:23 : difficulty - circumference☆
 1K. 7:25 : idols - vs. art
 1K. 7:29 : cherubim - decorative; shekinah - dwells between cherubim; temple - images - decorative
 1K. 7:36 : cherubim - decorative; temple - images - decorative
 1K. 8 : Apr30☆
 1K. 8:4 : tabernacle - brought into temple☆
 1K. 8:5 : sacrifice - numerous animals☆
 1K. 8:6-7 : cherubim - guard☆
 1K. 8:9 : ark of covenant - contents☆; covenant - Mosaic [5002.3.0]☆; tablets - Mosaic covenant
 1K. 8:10-11 : shekinah - comes to temple☆; shekinah - visible☆
 1K. 8:10-12 : clouds - with God
 1K. 8:12 : clouds - darkness; darkness - and God
 1K. 8:20 : temple - name in
 1K. 8:21 : ark of covenant - contents☆; covenant - Mosaic [5002.3.0]☆; tablets - Mosaic covenant
 1K. 8:22 : temple - Solomon's dedication
 1K. 8:25 : covenant - Davidic [5002.2.0]☆; David - throne - occupation conditional☆
 1K. 8:27 : omnipresent - God; temple - dwelling of God
 1K. 8:29 : temple - name in
 1K. 8:30 : prayer - toward temple
 1K. 8:33 : sin - one affects many☆
 1K. 8:33-34 : covenant - land - occupation conditional [5002.4.4]☆
 1K. 8:35 : prayer - toward temple; rain - from prayer
 1K. 8:35-36 : draught - sin causes
 1K. 8:41-43 : Gentiles - join to Israel☆
 1K. 8:42 : prayer - toward temple
 1K. 8:43 : Gentiles - praise God; messianic prophecy - sought by Gentiles☆; name - for God's
 1K. 8:44 : prayer - toward temple
 1K. 8:46 : sin - all☆; sin - one affects many☆
 1K. 8:46-49 : covenant - land - occupation conditional [5002.4.4]☆
 1K. 8:46-52 : prayer - in exile
 1K. 8:48 : Jerusalem - chosen by God; prayer - toward temple; temple - name in
 1K. 8:51-53 : inheritance - Israel as God's
 1K. 8:53 : chosen - Israel☆
 1K. 8:56 : covenant - land - unfulfilled [5002.4.3]☆; promises - God fulfills
 1K. 8:58 : commandments - statutes - judgments
 1K. 8:59 : heavens - earth - merism☆
 1K. 8:60 : Gentiles - praise God

1K. 8:61 : commandments - statutes - judgments
 1K. 8:63 : sacrifice - numerous animals☆
 1K. 9 : Apr30☆
 1K. 9:2 : Solomon - God appears to
 1K. 9:3 : forever = not forever - Hebrew olam; temple - name in
 1K. 9:4 : commandments - statutes - judgments
 1K. 9:4-7 : David - throne - occupation conditional☆
 1K. 9:7 : dispersion - Israel☆
 1K. 9:7-8 : covenant - land - occupation conditional [5002.4.4]☆; temple - destroyed
 1K. 9:8-9 : temple - destroyed - sign of Israel's apostasy
 1K. 9:20 : slaves - in land of Canaan; temple - built with forced labor
 1K. 9:20-21 : covenant - land - unfulfilled [5002.4.3]☆; destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites
 1K. 9:26 : Red Sea - meaning☆
 1K. 10 : May01☆
 1K. 10:1 : Sheba - Queen☆
 1K. 10:4 : Sheba - Queen☆
 1K. 10:9 : pagans - proclaiming God
 1K. 10:10 : Sheba - Queen☆
 1K. 10:13 : Sheba - Queen☆
 1K. 10:14 : antichrist - mark and number [5001.12]☆; X0102 - 666☆
 1K. 10:23 : Solomon - wisdom
 1K. 10:24 : hyperbole - examples☆
 1K. 10:24 (?) : world - local in scope☆
 1K. 10:26 : trusting - in chariots☆; trusting - in horses
 1K. 10:29 : weapons - trading in
 1K. 11 : May01☆
 1K. 11:1 : polygamy - AGAINST☆
 1K. 11:1-3 : Solomon - wives corrupted
 1K. 11:4 : Solomon - ungodly
 1K. 11:5 : Ashtoreth - Sidonian god; Milcom - Ammonite god; Solomon - idol worshipper
 1K. 11:7 : archaeology - Chemosh - Moabite seal☆; Chemosh - Moabite god; Molech - Ammonite god
 1K. 11:9 : Solomon - God appears to
 1K. 11:11-13 : Solomon - kingdom - divided
 1K. 11:12 : father - sin affects son☆
 1K. 11:13 : Jerusalem - chosen by God
 1K. 11:14 : nations - used in judgment
 1K. 11:21 : David - death - peaceful
 1K. 11:23 : nations - used in judgment
 1K. 11:30 : garment - torn
 1K. 11:31-39 : Jeroboam - ten tribes - given; Solomon - kingdom - divided
 1K. 11:33 : archaeology - Chemosh - Moabite seal☆; Ashtoreth - Sidonian god; Chemosh - Moabite god; Milcom - Ammonite god
 1K. 11:36 : covenant - Davidic [5002.2.0]☆; Jerusalem - chosen by God; Jerusalem - name of God in☆
 1K. 11:41 : book - acts of Solomon
 1K. 11:43 : David - death - peaceful
 1K. 12 : May02☆
 1K. 12:1 : Shechem - image☆
 1K. 12:6-11 : counsel - youthful - lacks wisdom
 1K. 12:10 : counsel - bad
 1K. 12:11 : predestination - of God☆
 1K. 12:15 : predestination - of God☆
 1K. 12:16 : Masoretic Text - scribal emendations☆
 1K. 12:21 : Benjamin - southern kingdom
 1K. 12:22-25 : Israel - kingdom divided by God
 1K. 12:25 : Shechem - image☆
 1K. 12:28 : calf - golden
 1K. 12:28-33 : idolatry - Israel
 1K. 12:29 : calf - golden - location
 1K. 12:31 : priests - non-Levitical
 1K. 13 : May02☆
 1K. 13:2 : altar - bones burned on; Josiah - king prophecied☆; sacrifice - priests on altar
 1K. 13:4-6 : hand - restored
 1K. 13:6 : God - your vs. my
 1K. 13:13-22 : evil - serves God
 1K. 13:15-22 : tested - by God - prophet
 1K. 13:18 : angel - reject ungodly counsel of☆; prophecy - judge; prophets - false☆
 1K. 13:31 : grave - prophet - proximity
 1K. 13:32 : Samaria - first use
 1K. 13:33 : priests - non-Levitical
 1K. 13:33-34 : idolatry - Israel
 1K. 14 : May03☆
 1K. 14:2 : Shiloh - a place
 1K. 14:4 : eyes - dim - old age; Shiloh - a place; sick - saints
 1K. 14:5 : Holy Spirit - word of knowledge
 1K. 14:9 : idolatry - Israel
 1K. 14:10 : Jeroboam - offspring killed
 1K. 14:11 : birds - feed on dead
 1K. 14:13 : age - of accountability
 1K. 14:15 : covenant - land - occupation conditional [5002.4.4]☆
 1K. 14:15-16 : Assyrian - captivity☆; idolatry - Israel
 1K. 14:16 : Jeroboam - made Israel sin
 1K. 14:19 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 14:21 : Ammonite - Rehoboam - mother; Jerusalem - chosen by God
 1K. 14:24 : nations - sinful acts; sodomites
 1K. 14:26 : temple - treasures stolen
 1K. 14:29 : book - of kings of Judah
 1K. 14:31 : Ammonite - Rehoboam - mother
 1K. 15 : May03☆
 1K. 15:4 : covenant - Davidic [5002.2.0]☆
 1K. 15:5 : David - obedience of; David - sin
 1K. 15:7 : book - of kings of Judah
 1K. 15:12 : sodomites
 1K. 15:12-13 : idolatry - Israel
 1K. 15:23 : book - of kings of Judah; sick - saints
 1K. 15:26 : Jeroboam - made Israel sin
 1K. 15:29 : Jeroboam - offspring killed
 1K. 15:29-30 : idolatry - Israel
 1K. 15:30 : Jeroboam - made Israel sin
 1K. 15:31 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 15:33 : difficulty - Baasha's 36th year☆
 1K. 15:34 : idolatry - Israel; Jeroboam - made Israel sin
 1K. 16 : May04☆
 1K. 16:5 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 16:6 : difficulty - Baasha's 36th year☆
 1K. 16:8 : difficulty - Baasha's 36th year☆
 1K. 16:10 (?) : covenant - broken☆
 1K. 16:11-12 : evil - serves God
 1K. 16:13 : idolatry - Israel
 1K. 16:14 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 16:16 : archaeology - Moabite Stone - Omri☆
 1K. 16:18 : death - desired
 1K. 16:18-20 : evil - serves God
 1K. 16:20 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 16:21-22 : chronology - bible - factors☆
 1K. 16:23 : difficulty - Baasha's 36th year☆
 1K. 16:24 : Samaria - hill purchased; Samaria - origin☆
 1K. 16:26 : idolatry - Israel; Jeroboam - made Israel sin
 1K. 16:27 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 1K. 16:28 : archaeology - Ahab - inscription☆
 1K. 16:31 : 2008100401.pdf☆
 1K. 16:34 : Jericho - rebuilt
 1K. 17 : May04☆
 1K. 17:1 : chronology - exclusive dating☆; Elijah - one of two witnesses?; Elijah - rain stopped
 1K. 17:1 (- Two Witnesses - 00026.doc) : 00026.doc☆
 1K. 17:4 : raven - fed by; raven - unclean bird
 1K. 17:6 : unclean - provision from
 1K. 17:9 : Gentiles - chosen over Israel; Gentiles - Jews offended by favor to; widow - of Zarephath☆
 1K. 17:9-10 : famine - provision in
 1K. 17:12 : Gentile - believers prior to crucifixion☆; God - your vs. my
 1K. 17:13 : firstfruits - to God
 1K. 17:14 : supply - endless
 1K. 17:16 : ministry - to Gentiles by God
 1K. 17:21-22 : dead - raised by stretching upon; soul - departs at death
 1K. 17:21-22 (widow's son by Elijah) : dead - raised
 1K. 18 : May04☆
 1K. 18:1 : chronology - exclusive dating☆; Elijah - rain stopped
 1K. 18:3 : fear - God
 1K. 18:4 : 2008100401.pdf☆
 1K. 18:7 : obedience
 1K. 18:10 : hyperbole - examples☆
 1K. 18:13 : 2008100401.pdf☆; Elijah - alone?
 1K. 18:19 : 2008100401.pdf☆
 1K. 18:21 : lordship - salvation☆
 1K. 18:22 : Elijah - alone?
 1K. 18:28 : cut - worship of Baal; prophet - false - wounds☆
 1K. 18:29 : idols - lifeless
 1K. 18:36 : Abraham - Isaac - Jacob - God of
 1K. 18:38 : fire - consuming; fire - consuming sacrifice; sacrifice - accepted by fire
 1K. 18:46 : Holy Spirit - carried by☆
 1K. 19 : May05☆
 1K. 19:1-2 : 2008100401.pdf☆
 1K. 19:4 : Elijah - rapture☆
 1K. 19:7 : Angel - of Jehovah☆
 1K. 19:8 : Elijah - forty days; fasting; forty - days
 1K. 19:9 : rock - in cleft☆
 1K. 19:10 : Elijah - alone?
 1K. 19:12 : whisper - of God; wind - God speaks from
 1K. 19:13 : face - to face☆; glory - viewed☆
 1K. 19:14 : Elijah - alone?
 1K. 19:15 : archaeology - Hazael☆
 1K. 19:16 : archaeology - Jehu - obelisk☆; Elisha - to replace Elijah
 1K. 19:17 : archaeology - Hazael☆
 1K. 19:18 : Israel - remnant of☆
 1K. 19:20 : back - looking
 1K. 19:21 : wood - firewood from tools

1K. 20 : [May05](#)☆
 1K. 20:4 : [archaeology - Tiglath-pileser III's palace](#)☆
 1K. 20:29 : [resurrection - duration until](#)☆
 1K. 20:32-33 : [archaeology - Tiglath-pileser III's palace](#)☆
 1K. 20:39 : [anointed - Solomon twice](#)
 1K. 21 : [May06](#)☆
 1K. 21:5 : [2008100401.pdf](#)☆
 1K. 21:7 : [2008100401.pdf](#)☆
 1K. 21:10 : [two witnesses - required](#)
 1K. 21:11 : [2008100401.pdf](#)☆
 1K. 21:13 : [witnesses - two required](#)☆
 1K. 21:14-15 : [2008100401.pdf](#)☆
 1K. 21:19 : [Ahab - death of; blood - passed to offspring](#)
 1K. 21:21 : [Ahab - sons killed](#)
 1K. 21:22 : [Jeroboam - made Israel sin](#)
 1K. 21:23 : [2008100401.pdf](#)☆; [Jezebel - death of](#)
 1K. 21:25 : [2008100401.pdf](#)☆; [Jezebel - incited Ahab; Jezebel - influence over Ahab](#)
 1K. 21:27-29 : [repentance - heard](#)
 1K. 21:29 : [Ahab - death of; Ahab - sons killed](#)
 1K. 21:52 : [Jeroboam - made Israel sin](#)
 1K. 22 : [May06](#)☆
 1K. 22:2 : [Jerusalem - up to](#)
 1K. 22:4 : [trusting - in riches](#)
 1K. 22:8 : [prophets - opposed](#)☆
 1K. 22:13 : [conform - pressure to](#)
 1K. 22:19 : [vision - from God](#)☆
 1K. 22:21 : [spirit - evil from God](#)
 1K. 22:22 : [evil - serves God](#)
 1K. 22:27 : [prison - in OT](#)
 1K. 22:34 : [trusting - in riches](#)
 1K. 22:37-38 : [Ahab - death of](#)
 1K. 22:39 : [archaeology - ivory palace - Ahab](#)☆; [book - of kings of Israel; kings - chronicles of kings of Israel](#)☆
 1K. 22:45 : [book - of kings of Judah](#)
 1K. 22:46 : [sodomites; temple - prostitutes](#)
 1Pe. 1 : [Nov24](#)☆
 1Pe. 1:1 : [dispersion - Israel](#)☆; [dispersion - of Israel before 70AD](#)☆; [Israel - remnant of](#)☆; [Peter - written to Jewish Christians](#)☆; [Ref-1122](#)☆; [X0057 - date - 1 Peter](#)☆
 1Pe. 1:2 : [blood - sprinkling; chosen - believers](#)☆; [NIV - translation - problems](#)☆; [Trinity](#)☆; [Trinity - sanctifies](#)
 1Pe. 1:3 : [born - again](#)☆
 1Pe. 1:3-5 : [eternal security - FOR - Scriptures used](#)☆
 1Pe. 1:4 : [inheritance - believers from God](#)
 1Pe. 1:5 : [days - latter](#)
 1Pe. 1:6-7 : [evil - purpose of](#)☆
 1Pe. 1:7 : [rapture - vs. second coming, rapture](#)☆
 1Pe. 1:8 : [believe - without seeing](#)
 1Pe. 1:10 : [chosen - believers](#)☆; [Holy Spirit - prophecy by; inerrancy - of scripture](#)☆; [prophets - inquired of salvation; salvation - basis of](#)☆; [scripture - difficult to understand](#)
 1Pe. 1:10-12 : [salvation - OT saint's understanding](#)☆; 1Pe. 1:10-12; 1Pe. 1:10-12☆ ☆ "Regardless of the translation of the phrase eis tina ē poion kairon (either "what person or time" or "what time or circumstances"), the passage still does not support the view that the prophets failed to understand that they wrote of Messiah. Kaiser states that according to 1 Pet 1:10-12, the prophets were aware of five facts in their

prophecies: *They knew they were predicting that: (1) the Messiah would come; (2) the Messiah would suffer; (3) the Messiah would be glorified (in kingly splendor); (4) the order of events 2 and 3 was that the suffering came first, and then the glorious period followed; and (5) this message had been revealed to the prophets not only for their own day, but also for a future generation such as the church of Peter's audience (v. 12).*" Ref-1272, p. 89.
 1Pe. 1:11 : [deity - Jesus eternal](#)☆; [deity - Jesus' titles as God; Holy Spirit - indwells believers; Holy Spirit - names; Holy Spirit - procession from Jesus; Holy Spirit - Spirit of Jesus; prophecy - testimony of Jesus; prophets - inspired by Holy Spirit; revelation - not understood; suffering - of Christ prophesied](#)
 1Pe. 1:12 : [angels - unknown to; principalities - church instructs](#)
 1Pe. 1:13 : [rapture - vs. second coming, rapture](#)☆; [time - short](#)☆
 1Pe. 1:15-16 : [holy - be](#)
 1Pe. 1:16 : [inspiration - verbal - it is written](#)
 1Pe. 1:17 : [aliens - believers as](#)
 1Pe. 1:18 : [Peter - written to Jewish Christians](#)☆; [traditions - of men](#)
 1Pe. 1:18 (incorruptible) : [blood - characteristics of Christ's](#)
 1Pe. 1:19 : [lamb - of God; messianic prophecy - no bones broken; Passover lamb - Christ](#)☆; [sacrifice - perfect](#)☆; [sinless - Jesus](#)☆
 1Pe. 1:19 (precious) : [blood - characteristics of Christ's](#)
 1Pe. 1:20 : [crucifixion - will of God; days - latter; exegesis - Acts 2:23](#)☆; [foundation - before; foundation - Christ foreordained; foundation - of world](#)
 1Pe. 1:20-21 : [Holy Spirit - revelation by](#)
 1Pe. 1:21 : [resurrection - of Jesus](#)
 1Pe. 1:22 : [love - one another](#)
 1Pe. 1:23 : [baptism - born of water/spirit](#)☆; [born - again](#)☆; [Word - living](#)
 1Pe. 1:23-25 : [scripture - permanent](#)☆; [Word - preserved](#)☆
 1Pe. 1:24 : [life - temporal nature](#)
 1Pe. 1:25 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
 1Pe. 2 : [Nov25](#)☆
 1Pe. 2:2 : [Paul - born again; spiritual - growth](#)☆
 1Pe. 2:4-8 : [offense - rock of](#)☆
 1Pe. 2:5 : [Greek - text - Byzantine - fathers](#)☆; [priesthood - of believers](#)☆; [sacrifice - acceptable; stone - living; temple - body as](#)☆
 1Pe. 2:7 : [messianic prophecy - stumbling block](#)
 1Pe. 2:8 : [chosen - not](#)☆; [created - for destruction; judgment - appointed for](#)
 1Pe. 2:9 : [chosen - believers](#)☆; [eternal life - obtained; inheritance - believers as God's](#)☆; [priesthood - of believers](#)☆; [purchased - believers by Christ](#)
 1Pe. 2:9-11 : [nation - church?](#)☆; [Peter - written to Jewish Christians](#)☆
 1Pe. 2:10 : [adoption - of believers](#)☆
 1Pe. 2:11 : [aliens - believers as](#)
 1Pe. 2:13 : [authorities - submit to](#)☆
 1Pe. 2:16 : [freedom - how to use](#)
 1Pe. 2:17 : [authorities - submit to](#)☆
 1Pe. 2:18 : [submission - to master](#)
 1Pe. 2:22 : [messianic prophecy - innocent; sinless - Jesus](#)☆
 1Pe. 2:23 : [vengeance - God's](#)

1Pe. 2:24 : [sins - taken away; stripes - healed by](#)
 1Pe. 2:24-25 : [sin - imputed](#)
 1Pe. 2:25 : [sheep - lost](#)☆
 1Pe. 3 : [Nov26](#)☆
 1Pe. 3:1 : [silent - witness; unbelieving - spouse; wives - win husbands in silence](#)
 1Pe. 3:3 : [women - adornment of](#)
 1Pe. 3:3-6 : [women - submission of](#)
 1Pe. 3:7 : [prayer - inhibited](#)☆; [wife - mistreatment of separates from God](#)
 1Pe. 3:9 : [evil - not to repay; evil - respond with good; vengeance - God's](#)
 1Pe. 3:12 : [prayer - heard; prayer - inhibited](#)☆
 1Pe. 3:14 : [suffering - rejoice in](#)
 1Pe. 3:15 : [apologetics](#)☆; [fear - God; unbelievers - dealing with](#)
 1Pe. 3:18 : [finished - work of Christ](#)☆; [ransom - believers by Jesus; sin - imputed; Trinity - raised Christ](#)☆
 1Pe. 3:19 : [angels - sexuality?](#); [captivity - led, captive](#)☆; [gospel - preached to dead; Hades - and Jesus](#)☆; [prison - Hades; prison - spirits in](#)
 1Pe. 3:20 : [baptism - born of water/spirit](#)☆; [Methuselah - God's patience](#)☆; [sons - of God intermarry](#)☆
 1Pe. 3:20-21 : [baptism - flood](#)
 1Pe. 3:21 : [baptism - symbolism of; salvation - baptism and](#)☆; [typology](#)☆; [typology - doctrine not taught](#)☆
 1Pe. 3:21 (- Baptism - 00036.doc) : [00036.doc](#)☆
 1Pe. 3:22 : [angels - subject to Christ; right hand - Jesus of Throne](#)
 1Pe. 4 : [Nov27](#)☆
 1Pe. 4:1 : [mind - of Christ](#)
 1Pe. 4:3 : [Peter - written to Jewish Christians](#)☆
 1Pe. 4:5 : [judge - Christ appointed](#)☆; [judge - of living and dead](#)
 1Pe. 4:6 : [gospel - preached to dead; Hades - and Jesus](#)☆
 1Pe. 4:7 : [imminent - second coming](#)☆; [time - short](#)☆
 1Pe. 4:8 : [love - covers sin](#)☆
 1Pe. 4:10 : [gifts - spiritual, all believers have; gifts - terms](#)☆
 1Pe. 4:10-11 : [gifts - spiritual](#)
 1Pe. 4:14 : [Holy Spirit - deity; Holy Spirit - names; suffering - rejoice in](#)
 1Pe. 4:14-15 : [abortion - AGAINST](#)☆
 1Pe. 4:15 : [persecution - reaping own fruit](#)
 1Pe. 4:16 : [Christian - as title; suffering - rejoice in](#)
 1Pe. 4:17 : [church - judgment begins](#)
 1Pe. 4:18 : [judgment - believer's works](#)
 1Pe. 5 : [Nov28](#)☆
 1Pe. 5:1 : [elder - Apostles as; Peter - elder](#)
 1Pe. 5:1 (?) : [glory - Jesus appears in](#)☆
 1Pe. 5:1-2 : [elders - lead](#)☆; [pastor - bishop or overseer \(episkopos\)](#)☆; [pastor - terms](#)☆; [Roman Catholicism - apostolic succession](#)☆
 1Pe. 5:1-4 : [pastor - elder \(presbuteros\)](#)☆
 1Pe. 5:1-5 : [elders - plural](#)☆
 1Pe. 5:2-3 : [elders - guard the flock; elders - qualifications](#)
 1Pe. 5:2-4 : [pastor - shepherd \(poimen\)](#)☆
 1Pe. 5:3 : [leader - servant](#)
 1Pe. 5:4 : [crown - believers; shepherd - good](#)

1Pe. 5:5 : elders - submit to☆; esteem - others☆; pride - separates from God; prideful - scattered
1Pe. 5:6 : Satan - imitator☆
1Pe. 5:7-9 : demonic influence - responding to
1Pe. 5:8 : self - control
1Pe. 5:8-9 : Satan - bound - NOT; Satan - influences Godly
1Pe. 5:13 : Babylon - Rome called?☆; chosen - believers☆; John Mark
1S. 1 : Apr05☆
1S. 1:1 : Samuel - book - divided☆; X0009 - date - Samuel☆
1S. 1:3 : names - of God☆; Shiloh - a place
1S. 1:5-6 : barren - by God☆
1S. 1:6-7 : polygamy - AGAINST☆; wives - multiple - problems
1S. 1:9 : Shiloh - a place
1S. 1:11 : names - of God☆; Nazirite - hair not cut
1S. 1:19-20 : conception - by God
1S. 1:22 : forever = not forever - Hebrew olam
1S. 1:24 : Shiloh - a place
1S. 2 : Apr05☆
1S. 2:1 : horn - symbol of strength
1S. 2:2 : rock - title of God☆
1S. 2:4 : bow - symbol of strength
1S. 2:6 : wounded - and healed by God
1S. 2:9 : eternal security - FOR - Scriptures used☆; path - directed by God☆
1S. 2:10 : horn - symbol of strength
1S. 2:12 : son - unrighteous
1S. 2:12-17 : priests - ungodly
1S. 2:14 : Shiloh - a place
1S. 2:17 : David - age fighting Goliath☆
1S. 2:21 : conception - by God; five - provision☆
1S. 2:22 : son - unrighteous
1S. 2:25 : heart - hardened by God☆; predestination - of God☆
1S. 2:29 : Eli - accomplice to sin; hate - family for God
1S. 2:30 : forever = not forever - Hebrew olam
1S. 2:31 : Eli - house cut off
1S. 2:34 : Eli - sons die
1S. 3 : Apr05☆
1S. 3:1 : prophecy - rare
1S. 3:3 : light - continuous☆
1S. 3:4 : voice - God's audible☆
1S. 3:13 : children - fathers toward☆; hate - family for God; Masoretic Text - scribal emendations☆
1S. 3:15 : vision - from God☆
1S. 3:19 : prophecy - inerrant; scripture - permanent☆
1S. 3:19-20 : Samuel - prophet
1S. 3:21 : Shiloh - a place
1S. 4 : Apr06☆
1S. 4:3-4 : sin - one affects many☆
1S. 4:3-11 : ark of covenant - war - present
1S. 4:3-12 : Shiloh - a place
1S. 4:4 : shekinah - dwells between cherubim
1S. 4:11 : ark of covenant - captured
1S. 4:18 : Eli - accomplice to sin
1S. 4:21 : shekinah - departs temple☆
1S. 5 : Apr06☆
1S. 5:6 : hand - of God
1S. 6 : Apr06☆
1S. 6:2 : ark of covenant - in woods
1S. 6:4 : killed - by God; provision - 5 number of☆
1S. 6:6 : heart - hardened by God☆
1S. 6:7 (cows never yoked) : hands - made without
1S. 6:9 : chance - or God
1S. 6:14 : wood - firewood from tools
1S. 6:17-18 : provision - 5 number of☆
1S. 6:18 : 2003011601.htm☆
1S. 6:19 : ark of covenant - mishandled; face - to face☆; touching - holy things
1S. 6:21 : Kirjath Jearim - image☆
1S. 7 : Apr07☆
1S. 7:1 : ark of covenant - Abinidab's house; Gibeonites - covenant with☆
1S. 7:1-2 : Kirjath Jearim - image☆
1S. 7:3 : idolatry - Israel
1S. 7:5 : Samuel - intercession
1S. 7:5-6 : repentance - heard
1S. 7:8 : kingdom - of God - stages☆
1S. 7:8-9 : Samuel - intercession
1S. 7:9 : prayer - heard
1S. 7:10 : confused - enemies by God
1S. 7:10-13 : war - God gives victory☆
1S. 7:12 : Ebenezer☆
1S. 8 : Apr07☆
1S. 8:3 : priests - ungodly
1S. 8:3-5 : son - unrighteous
1S. 8:5-7 : king - instead of God
1S. 8:9-18 : king - oppresses people
1S. 8:11 : Saul - men taken by
1S. 8:12-13 : quote - governmental bureaucracy - McClain☆
1S. 8:16 : exegesis - 1S. 8:16☆
1S. 8:18 : prayer - inhibited☆
1S. 9 : Apr07☆
1S. 9:1 : Perez - illegitimate so generations expelled
1S. 9:9 : prophet - seer
1S. 9:13 : prayer - at meals
1S. 9:18-19 : prophet - seer
1S. 9:20 : women - desire of☆
1S. 9:21 : Perez - illegitimate so generations expelled
1S. 10 : Apr08☆
1S. 10:1 : Holy Spirit - came upon before given; oil - anointed; Perez - illegitimate so generations expelled; Saul - anointed from flask; Saul - kingly anointing
1S. 10:1 (Saul anointed from pottery) : hands - made without
1S. 10:2 : Rachel - tomb - mosque☆
1S. 10:5 : prophets - group (school?)
1S. 10:6 : Holy Spirit - came upon before given; Saul - prophet anointing
1S. 10:8 : prophecy - gaps of time within☆
1S. 10:9 : heart - new
1S. 10:10 : Holy Spirit - in OT; prophets - group (school?)
1S. 10:11 : Holy Spirit - came upon before given
1S. 10:20 : urim - and thummim☆
1S. 10:21 : Perez - illegitimate so generations expelled
1S. 11 : Apr08☆
1S. 11:1 : Jabesh Gilead
1S. 11:6 : anger - righteous
1S. 11:11 : day - watches☆
1S. 12 : Apr08☆
1S. 12:3 : bribery - blinded by
1S. 12:17 : king - instead of God
1S. 12:17-19 : wheat - damaged☆
1S. 12:18 : rain - from prayer
1S. 12:19 : intercession - Samuel☆
1S. 12:22 : near - God
1S. 12:23 : Saul - intercession
1S. 13 : Apr09☆
1S. 13:2 : Saul - men taken by
1S. 13:6 : caves - hide in
1S. 13:9 : Saul - no priestly anointing
1S. 13:12 : sacrifice - vs. obedience
1S. 13:19-21 : archaeology - weight - paym☆
1S. 13:22 : weapons - none available
1S. 14 : Apr09☆
1S. 14:3 : Shiloh - a place
1S. 14:3 (?) : urim - and thummim☆
1S. 14:6 : few - God saves by
1S. 14:10 : fleeing
1S. 14:22 : blood - eating prohibited☆
1S. 14:24 : curses - from man
1S. 14:32-33 : blood - eating prohibited☆
1S. 14:37 : answer - none by God
1S. 14:41 : exegesis - 1S. 14:41☆
1S. 14:52 : Saul - men taken by
1S. 15 : Apr10☆
1S. 15:3 : Amalekites - failure to destroy; Amalekites - to be destroyed; killed - all☆; Saul - disobedience to destroy all☆
1S. 15:8 : Amalekites - to be destroyed; Haman - Amalekite
1S. 15:9 : Saul - disobedience to destroy all☆
1S. 15:11 : intercession - Samuel☆
1S. 15:12 : Mt. Carmel - monument - Saul
1S. 15:15 : Amalekites - failure to destroy; sacrifice - vs. obedience
1S. 15:18 : Amalekites - to be destroyed
1S. 15:22 : sacrifice - vs. obedience
1S. 15:23 : rebellion - is as divination; Saul - rejected by God; teraphim - earthen idols☆; witchcraft - AGAINST☆; witchcraft - rebellion as
1S. 15:24 : fear - of man☆; repentance - insincere
1S. 15:27 : garment - torn; hem - garment☆
1S. 15:29 (doesn't repent) : repents - God
1S. 15:33 : Amalekites - to be destroyed; NIV - translation - problems☆
1S. 15:35 (?) : intercession - Samuel☆
1S. 16 : Apr10☆
1S. 16:1 : David - anointed from horn☆
1S. 16:1 (?) : intercession - Samuel☆
1S. 16:1 (David anointed from horn) : hands - made without
1S. 16:7 : heart - God knows
1S. 16:11 : shepherd - Moses and David☆
1S. 16:13 : David - anointed twice; Holy Spirit - came upon before given; Holy Spirit - in OT; oil - anointed
1S. 16:14 : Holy Spirit - indwelt - not permanent in OT☆; Holy Spirit - taken in OT; spirit - evil from God
1S. 16:19 : David - chronology chart of his life☆
1S. 16:20 : donkey - carrying sacrifice
1S. 17 : Apr11☆
1S. 17:4 : 2005111601.htm☆; Goliath - type of antichrist☆; Goliath - from Gath; Goliath - height
1S. 17:5 : archaeology - scale armor☆
1S. 17:16 : forty - days
1S. 17:23 : 2005111601.htm☆; Goliath - from Gath
1S. 17:26 : living - God
1S. 17:36 : living - God

1S. 17:40 : five - provision☆; Goliath - brothers - four☆; provision - 5 number of☆; X0068 - five stones☆
 1S. 17:42 : David - age fighting Goliath☆
 1S. 17:43 : curse - of no effect☆; curses - from man
 1S. 17:44 : behemoth☆
 1S. 17:45 : NIV - translation - problems☆
 1S. 17:47 : battle - God's
 1S. 18 : Apr11☆
 1S. 18:1 : Cush - Ethiopia☆
 1S. 18:1-4 : David - Jonathan - love between
 1S. 18:3 : covenant - Jonathan and David
 1S. 18:8-9 : jealousy - example
 1S. 18:10 : evil - serves God; Holy Spirit - came upon before given; prophecy - distressing spirit; spirit - evil from God
 1S. 18:19 : KJV - errors?☆
 1S. 18:27 : David - wives of
 1S. 19 : Apr12☆
 1S. 19:2 : David - Jonathan - love between
 1S. 19:6 : broken - vow
 1S. 19:9 : spirit - evil from God
 1S. 19:13 : teraphim - earthen idols☆
 1S. 19:15 : broken - vow
 1S. 19:16 : teraphim - earthen idols☆
 1S. 19:20 : Holy Spirit - came upon before given; prophets - group (school?)
 1S. 19:23-24 : Holy Spirit - came upon before given
 1S. 19:24 : naked - phophecyng while
 1S. 20 : Apr12☆
 1S. 20:5 : third day
 1S. 20:8 : covenant - Jonathan and David
 1S. 20:16 : covenant - Jonathan and David
 1S. 20:17 : David - Jonathan - love between
 1S. 20:23 : forever = not forever - Hebrew olam
 1S. 20:30-31 : David - age in relation to Saul and Jonathan☆
 1S. 21 : Apr12☆
 1S. 21:2 : lie - used by God?☆
 1S. 21:3 : five - provision☆; provision - 5 number of☆
 1S. 21:5 : weakness - God strong in
 1S. 21:6 : bread - holy eaten by David
 1S. 21:9 : 2005111601.htm☆
 1S. 21:13 : lie - used by God?☆
 1S. 22 : Apr13☆
 1S. 22:3 : parents - children care for
 1S. 22:10 : 2005111601.htm☆
 1S. 22:18 : Edom - God against; priests - killed
 1S. 22:19 : killed - all☆; Saul - disobedience to destroy all☆
 1S. 23 : Apr13☆
 1S. 23:2-12 : urim - and thummim☆
 1S. 23:6 : urim - and thummim☆
 1S. 23:9 : ephod - inquiring with; urim - and thummim☆
 1S. 23:16-17 : David - age in relation to Saul and Jonathan☆
 1S. 23:18 : covenant - Jonathan and David
 1S. 24 : Apr13☆
 1S. 24:3-12 : Saul - David spares
 1S. 24:4 : hem - garment☆; Saul - robe cut
 1S. 24:12 : vengeance - God's
 1S. 24:22 : David - oath with Saul
 1S. 25 : Apr14☆
 1S. 25:2 : evil - prospers
 1S. 25:22 : vengeance - self
 1S. 25:25 : Nabal - means fool
 1S. 25:26 : vengeance - self
 1S. 25:33 : vengeance - God's
 1S. 25:38 : vengeance - God's
 1S. 25:42 : David - wives of
 1S. 26 : Apr14☆
 1S. 26:9-11 : Saul - David spares
 1S. 26:12 : sleep - deep caused by God☆
 1S. 26:23-24 : Saul - David spares
 1S. 27 : Apr15☆
 1S. 27:8 : covenant - land - unfulfilled [5002.4.3]☆
 1S. 27:9 : killed - all☆
 1S. 27:10 : lie - used by God?☆
 1S. 27:12 : forever = not forever - Hebrew olam
 1S. 28 : Apr15☆
 1S. 28:3 : witchcraft - AGAINST☆
 1S. 28:6 : answer - none by God; prayer - inhibited☆; urim - and thummim☆
 1S. 28:7 : En Dor; witch - of En Dor
 1S. 28:8 : night - coming by
 1S. 28:9 : witchcraft - AGAINST☆
 1S. 28:15 : answer - none by God; dreams - from God☆; prayer - inhibited☆
 1S. 28:16 : departed - God
 1S. 28:18 : Amalekites - failure to destroy
 1S. 28:19 : Saul - saved?
 1S. 29 : Apr15☆
 1S. 29:9 (?) : Angel - of Jehovah - David compared to☆
 1S. 30 : Apr16☆
 1S. 30:5 : David - wives of
 1S. 30:6 : discouragement - response to
 1S. 30:7-8 : urim - and thummim☆
 1S. 30:12-13 : resurrection - duration until☆
 1S. 31 : Apr16☆
 1S. 31:11 : Jabesh Gilead
 1Th. 1 : Oct13☆
 1Th. 1:1 : Book of 1st Thessalonians☆; Book of 1st Thessalonians☆; F00003 - Thessalonians - adult bible fellowship notes☆; Ref-1039☆; Ref-1105☆; Silas - Sylvanus; Timothy - disciple; X0049 - date - 1 Thessalonians☆
 1Th. 1:4 : chosen - believers☆
 1Th. 1:6 : imitate - Godly men
 1Th. 1:10 : imminent - second coming☆; rapture - pretribulational - reasons☆; rapture - vs. second coming - contrast☆; rapture - vs. second coming, rapture☆; resurrection - of Jesus; time - short☆; watch - for Christ; wrath - delivered from☆
 1Th. 2 : Oct14☆
 1Th. 2:2 : Paul - suffering; Philippi☆
 1Th. 2:6 (Silas and Timothy cf. 1Th. 1:10) : apostles - not the twelve☆
 1Th. 2:7 : Holy Spirit - striving with man
 1Th. 2:9 : Paul - worked
 1Th. 2:11-12 : manuscript - Majority Text vs. Textus Receptus☆
 1Th. 2:13 : inerrancy - of scripture☆; inspiration - verbal☆; prayer - without ceasing☆; scripture - effective
 1Th. 2:15 : prophets - persecuted
 1Th. 2:16 : Gentile - salvation
 1Th. 2:18 : Satan - bound - NOT; Satan - named explicitly
 1Th. 2:19 : crown - believers; rapture - vs. second coming, rapture☆
 1Th. 3 : Oct15☆
 1Th. 3:2-6 : Timothy - disciple
 1Th. 3:13 : rapture - vs. second coming - contrast☆; saints - with Jesus at second coming☆
 1Th. 4 : Oct16☆
 1Th. 4:2 : inspiration - writing and speaking God's words☆
 1Th. 4:8 : Holy Spirit - given
 1Th. 4:9 : taught - directly by God
 1Th. 4:11 : work - ethic
 1Th. 4:13 : dead - do not mourn; hope - produces; rapture - vs. second coming, second coming☆
 1Th. 4:13-14 : saints - with Jesus at second coming☆
 1Th. 4:13-18 : rapture - Jesus teaches☆; rapture - vs. second coming - contrast☆; rapture - vs. second coming, rapture☆
 1Th. 4:14 : paradise - at death☆; sleep - idiom for death
 1Th. 4:14-17 : resurrection - of living and dead; resurrection - order☆
 1Th. 4:15 : inspiration - writing and speaking God's words☆; rapture - pretribulational - reasons☆
 1Th. 4:16 : dead - calling forth; dead - in Christ☆; slain - earth uncovers; trumpet - and shout; trumpet - elect gathered; trumpet - last☆; trumpet - voice as; visible - return of Christ; voice - God's audible☆; voice - sheep hear
 1Th. 4:17 : clouds - with God; Holy Spirit - carried by☆; saints - gathering of
 1Th. 4:18 : rapture - pretribulational - reasons☆
 1Th. 5 : Oct17☆
 1Th. 5:1-3 : rapture - vs. second coming - contrast☆
 1Th. 5:2 : day - of the Lord☆; thief - Jesus comes like☆
 1Th. 5:3 : childbirth - metaphor; childbirth - pain - tribulation; exegesis - 1Th. 5:3☆; peace - false; tribulation - terms - birth pangs☆
 1Th. 5:5 : believers - as light
 1Th. 5:6 : watch - for Christ
 1Th. 5:8 : armor - of God; mind - of Christ
 1Th. 5:9 : judgment - believers escape; rapture - pretribulational - reasons☆; rapture - vs. second coming - contrast☆; rapture - vs. second coming, rapture☆; wrath - delivered from☆
 1Th. 5:10 : sleep - idiom for death
 1Th. 5:12 : elders - plural☆
 1Th. 5:12-13 : elders - lead☆; elders - submit to☆
 1Th. 5:15 : evil - not to repay; evil - respond with good
 1Th. 5:17 : prayer - persistent; prayer - without ceasing☆
 1Th. 5:19 : Holy Spirit - grieved
 1Th. 5:20 : prophecy - despise not; prophecy - in NT
 1Th. 5:21 : test - all things☆
 1Th. 5:23 : eternal security - FOR - Scriptures used☆; rapture - vs. second coming, rapture☆; Trinity - of man; triune nature
 1Th. 5:24 : finish - work in believer
 1Ti. 1 : Oct21☆
 1Ti. 1:1 : apostle - by God; Ref-1111☆; X0051 - date - 1 Timothy☆
 1Ti. 1:2 : Timothy - disciple
 1Ti. 1:3 : doctrine - correct false; Paul - missionary journey - fourth☆; Paul - visits Ephesus last☆

1Ti. 1:3-7 : correction - doctrinal
 1Ti. 1:4 : disputes - doubtful; doctrine - disputes; fable - Jewish
 1Ti. 1:5 : mother - faith instilled in son
 1Ti. 1:7 : teachers - unqualified
 1Ti. 1:7-10 : covenant - Mosaic [5002.3.0]☆
 1Ti. 1:8 : law - good
 1Ti. 1:8-10 : law - purpose of☆
 1Ti. 1:9 : law - not made for righteousness
 1Ti. 1:10 : fornication - contrary to sound doctrine; homosexuality☆; slavery - AGAINST☆; X0108 - homosexuality
 1Ti. 1:12 : eternal security - FOR - Scriptures used☆
 1Ti. 1:13 : sin - unknowingly
 1Ti. 1:15 : Paul - chief sinner
 1Ti. 1:16 : imitate - Godly men
 1Ti. 1:17 : God - spirit☆; kingdom - eternal
 1Ti. 1:18 : prophecy - gift in use; prophecy - in NT; prophecy - personal; Timothy - calling; Timothy - disciple
 1Ti. 1:18 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 1Ti. 1:19 : eternal security - AGAINST - Scriptures used☆
 1Ti. 1:20 : elder - disciplining; evil - serves God; faith - SAID; naming - names of deceivers; Satan - bound - NOT; Satan - given over to; Satan - named explicitly
 1Ti. 2 : Oct22☆
 1Ti. 2:2 : pray - for authorities
 1Ti. 2:4 : atonement - of Christ unlimited☆; salvation - universal desire of God
 1Ti. 2:5 : intercession - Christ; Mary - AGAINST worship of; one - God; pope - AGAINST; salvation - one way☆
 1Ti. 2:6 : atonement - of Christ unlimited☆; ransom - believers by Jesus
 1Ti. 2:7 : ordination - appointed; pastor - preacher (kerux)☆; pastor - teacher (didaskalos)☆; Paul - apostle to Gentiles
 1Ti. 2:8 : hands - lifted to God
 1Ti. 2:9 : women - adornment of
 1Ti. 2:11 : women - submission of
 1Ti. 2:11-12 : silent - women in church☆
 1Ti. 2:12 : women - authority over men; women - teaching☆
 1Ti. 2:14 : Adam - responsible for fall; Adam - sin of; Eve - deceived; woman - initiated sin; women - deceived
 1Ti. 2:14 (- Sermon - One Flesh - 08002.doc) : 08002.doc☆
 1Ti. 2:15 : childbirth - pain in
 1Ti. 2:26 : gave - Jesus Himself
 1Ti. 3 : Oct23☆
 1Ti. 3:1 : eldership - aspire
 1Ti. 3:1-7 : elders - qualifications
 1Ti. 3:1-13 : 2003032101.doc☆
 1Ti. 3:2 : 2002062701.htm☆; 2002062701.htm☆; elders - teach; monogamy☆; pastor - terms☆; polygamy - AGAINST☆
 1Ti. 3:2-5 : pastor - bishop or overseer (episkopos)☆
 1Ti. 3:3 : wine - abuse of☆; wine - not drinking
 1Ti. 3:4-5 : elder - manage household; elders - lead☆
 1Ti. 3:6 : evil - origin of; leader - servant; pride - before fall
 1Ti. 3:8 : elders - vs. deacons☆; wine - abuse of☆
 1Ti. 3:8-12 : deacon - qualifications

1Ti. 3:8-13 : deacon - office; deacons - qualifications
 1Ti. 3:9 : mystery - secret☆
 1Ti. 3:11 : exegesis - 1Ti. 3:11☆
 1Ti. 3:12 : monogamy☆; polygamy - AGAINST☆
 1Ti. 3:14 : Paul - missionary journey - fourth☆; Paul - visits Ephesus last☆
 1Ti. 3:15 : living - God
 1Ti. 3:16 : deity - Jesus equal with God☆; deity - Jesus fullness of God; deity - Jesus' titles as God; hypostatic union; incarnation - God in flesh☆; manuscript - Majority Text vs. Critical Text☆; mystery - secret☆; Satan - imitator☆
 1Ti. 4 : Oct24☆
 1Ti. 4:1 : days - latter; deceiving - spirits; doctrine - false; teaching - of demons
 1Ti. 4:1-3 : apostasy - the☆
 1Ti. 4:1-3 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 1Ti. 4:2 : conscience - seared
 1Ti. 4:3 : celibacy; marriage - distraction from God; marriage - forbidding; marriage - ordained and approved
 1Ti. 4:3-5 : prayer - at meals
 1Ti. 4:4 : unclean - no food is
 1Ti. 4:6 : elders - teach
 1Ti. 4:7 : correction - doctrinal; fable - Jewish
 1Ti. 4:8 : spiritual - exercise vs. physical
 1Ti. 4:10 : atonement - of Christ unlimited☆; living - God
 1Ti. 4:11 : elders - teach
 1Ti. 4:12 : imitate - Godly men; youth - don't despise
 1Ti. 4:13 : elders - teach; Paul - visits Ephesus last☆; scripture - read
 1Ti. 4:13-16 : doctrine - elders - guard; elders - guard self and doctrine
 1Ti. 4:14 : hands - laying on; Timothy - calling
 1Ti. 4:16 : elders - responsibility of; elders - teach
 1Ti. 5 : Oct25☆
 1Ti. 5:4 : relatives - support
 1Ti. 5:6 : dead - spiritually☆
 1Ti. 5:8 : stewardship - preparation; work - ethic
 1Ti. 5:9 : monogamy☆
 1Ti. 5:9 (?) : church - membership☆
 1Ti. 5:10 : feet - washing; strangers - entertain
 1Ti. 5:13 : gossip - AGAINST; slander - destroys
 1Ti. 5:14 : woman - homemaker
 1Ti. 5:15 : Satan - named explicitly
 1Ti. 5:16 : relatives - support
 1Ti. 5:17 : elders - lead☆; elders - submit to☆; enjoyment - from God; trusting - in riches
 1Ti. 5:17-18 : elders - pay☆; elders - teach
 1Ti. 5:18 : inspiration - NT considered scripture☆; worker - worthy of hire
 1Ti. 5:19 : division - handling; elder - disciplining
 1Ti. 5:20 : correction - doctrinal; public - rebuke
 1Ti. 5:21 : angels - elect
 1Ti. 5:23 : healing - by medicine; sick - saints; wine - medicinal use☆
 1Ti. 6 : Oct26☆
 1Ti. 6:1 : submission - to master
 1Ti. 6:3-5 : church - discipline☆
 1Ti. 6:4 : disputes - doubtful
 1Ti. 6:5 : gospel - selling
 1Ti. 6:7 : naked - born and die
 1Ti. 6:9-10 : wealth - desiring

1Ti. 6:10 : trusting - in riches
 1Ti. 6:11 : flee - sin; Holy Spirit - fruit
 1Ti. 6:12 : chosen - believers☆; spiritual gifts - vs. responsibilities☆
 1Ti. 6:13 : archaeology - Pontius Pilate☆
 1Ti. 6:14 : rapture - vs. second coming; rapture☆; visible - return of Christ
 1Ti. 6:15 : king - of kings
 1Ti. 6:16 : deity - Jesus fullness of God; eternal life - only Christ has; seen - God not
 1Ti. 6:17 : living - God; trusting - in riches
 1Ti. 6:20 : knowledge - false; philosophy - vain; Timothy - disciple
 1Ti. 6:20-21 : faith - straying from
 2 Corinthians - book of - written : X0044 - date - 2 Corinthians☆
 2 John - book of - written : X0060 - date - 2 John☆
 2 Peter - book of - written : X0058 - date - 2 Peter☆
 2 Thessalonians - book of - written : X0050 - date - 2 Thessalonians☆
 2 Timothy - book of - written : X0052 - date - 2 Timothy☆
 2Chr. 1 : May27☆
 2Chr. 1:1 : difficulty - temple description☆; Samuel - book - divided☆
 2Chr. 1:2 : X0011 - date - Chronicles☆
 2Chr. 1:3 : tabernacle - Solomon
 2Chr. 1:4 : Gibeonites - covenant with☆; Kirjath Jearim - image☆
 2Chr. 1:6 : sacrifice - numerous animals☆
 2Chr. 1:11 : enemy - love☆
 2Chr. 1:14 : trusting - in chariots☆; trusting - in horses
 2Chr. 2 : May27☆
 2Chr. 2:1 : name - for God's
 2Chr. 2:4 : name - for God's
 2Chr. 2:12 : pagans - proclaiming God
 2Chr. 2:13 : Hiram - Danite
 2Chr. 2:14 : Dan - intermarriage
 2Chr. 3 : May27☆
 2Chr. 3:1 : mount - Moriah☆; temple - Solomonic location; Temple Mount - purchased; threshing - floor
 2Chr. 3:3 : cubit - length☆; cubit - size changed
 2Chr. 3:11-12 : cherubim - wings - touching
 2Chr. 3:13 : cherub - two wings
 2Chr. 3:13 (?) : cherubim - face God☆
 2Chr. 3:15 : difficulty - pillar capital height; difficulty - pillar height
 2Chr. 3:15-17 : pillars - Solomon's
 2Chr. 3:17 : pillars - names of
 2Chr. 4 : May28☆
 2Chr. 4:2 : difficulty - circumference☆
 2Chr. 4:4 : tabernacle - camped about
 2Chr. 5 : May28☆
 2Chr. 5:5 : tabernacle - brought into temple☆; tabernacle - Solomon
 2Chr. 5:6 : sacrifice - numerous animals☆
 2Chr. 5:7 : shekinah - dwells between cherubim
 2Chr. 5:10 : ark of covenant - contents☆; covenant - Mosaic [5002.3.0]☆
 2Chr. 5:11 : Levitical - divisions
 2Chr. 5:12 : white - robes☆
 2Chr. 5:13 : theophany☆; worship - response by God
 2Chr. 5:14 : slain by the Spirit - scriptures used
 2Chr. 6 : May28☆
 2Chr. 6:1 : clouds - with God

2Chr. 6:6 : Jerusalem - chosen by God; name - God comes where recorded
 2Chr. 6:9 : temple - Solomon to rebuild
 2Chr. 6:11 : ark of covenant - contents☆; covenant - Mosaic [5002.3.0]☆
 2Chr. 6:12 : humility - leader
 2Chr. 6:15-17 : covenant - Davidic [5002.2.0]☆
 2Chr. 6:16 : David - throne - occupation conditional☆
 2Chr. 6:20 : heavens - earth - merism☆; name - God's dwells in temple
 2Chr. 6:21 : prayer - toward temple
 2Chr. 6:24 : sin - one affects many☆
 2Chr. 6:26 : rain - from prayer
 2Chr. 6:30 : heart - God knows
 2Chr. 6:32 : messianic prophecy - sought by Gentiles☆
 2Chr. 6:34-39 : prayer - toward temple
 2Chr. 6:36 : sin - all☆
 2Chr. 6:37 : dispersion - Israel - prayer in
 2Chr. 6:38 : Jerusalem - chosen by God
 2Chr. 6:41 : ark of covenant - God's strength; shekinah - dwells between cherubim
 2Chr. 7 : May29☆
 2Chr. 7:1 : fire - consuming; fire - consuming sacrifice; shekinah - comes to temple☆; shekinah - visible☆
 2Chr. 7:5 : sacrifice - numerous animals☆
 2Chr. 7:6 : Jerusalem - God's forever; worship - music☆
 2Chr. 7:13 : locusts - judgment; prayer - inhibited☆
 2Chr. 7:14 : church - judgment begins; father - means grandfather
 2Chr. 7:16 : forever = not forever - Hebrew olam; Jerusalem - God's forever; name - God's dwells in temple
 2Chr. 7:17 : covenant - Davidic - occupation conditional [5002.2.2]; David - throne - occupation conditional☆
 2Chr. 7:17-19 : covenant - land - occupation conditional [5002.4.4]☆
 2Chr. 7:18 : covenant - Davidic [5002.2.0]☆
 2Chr. 7:20 : covenant - land - land owned by God [5002.4.5]☆
 2Chr. 7:20-21 : temple - destroyed
 2Chr. 8 : May29☆
 2Chr. 8:5 : 2003011601.htm☆
 2Chr. 8:6 : trusting - in chariots☆; trusting - in horses
 2Chr. 8:7 : destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites
 2Chr. 8:13 : feasts - mandatory attendance
 2Chr. 9 : May29☆
 2Chr. 9:1 : Sheba - Queen☆
 2Chr. 9:3 : Sheba - Queen☆
 2Chr. 9:5-6 : Solomon - wisdom
 2Chr. 9:8 : pagans - proclaiming God
 2Chr. 9:9 : Sheba - Queen☆
 2Chr. 9:10 : Tarshish
 2Chr. 9:11 : musical instruments - in worship; singers - tabernacle
 2Chr. 9:12 : Sheba - Queen☆
 2Chr. 9:13 : antichrist - mark and number [5001.12]☆; number - of man☆; X0102 - 666☆
 2Chr. 9:14 : Levitical - divisions
 2Chr. 9:16 : stewardship - preparation
 2Chr. 9:18 : number - of man☆
 2Chr. 9:21 : Tarshish
 2Chr. 9:23 : Solomon - wisdom; world - local in scope☆
 2Chr. 9:25 : difficulty - Solomon's horse stalls☆; trusting - in chariots☆; trusting - in horses
 2Chr. 9:26 : covenant - land - borders [5002.4.1]☆
 2Chr. 9:28 : trusting - in horses
 2Chr. 9:29 : book - of Iddo; book - of Nathan; book - of Shemaiah
 2Chr. 10 : May30☆
 2Chr. 10:1 : Shechem - image☆
 2Chr. 10:4 : king - taxation by; taxation
 2Chr. 10:6 : elders - rejecting advice of
 2Chr. 10:8 : king - taxation by
 2Chr. 10:8-11 : wisdom - youth lack
 2Chr. 10:10 : counsel - bad
 2Chr. 10:15 : Solomon - kingdom - divided
 2Chr. 10:16 : Masoretic Text - scribal emendations☆
 2Chr. 10:18 : tax collector - murdered
 2Chr. 11 : May30☆
 2Chr. 11:3 : tribes - ten not lost☆
 2Chr. 11:10 : 2003011601.htm☆
 2Chr. 11:13-17 : tribes - ten not lost☆
 2Chr. 11:15 : demons - behind witchcraft; priests - demons - represent; worshiped - demons
 2Chr. 11:21 : wives - multiple - problems
 2Chr. 12 : May30☆
 2Chr. 12:1 : self - sufficiency; tribes - ten not lost☆
 2Chr. 12:2 : war - as punishment
 2Chr. 12:2-5 : nations - used in judgment
 2Chr. 12:4 : 2003011601.htm☆
 2Chr. 12:6 : tribes - ten not lost☆
 2Chr. 12:9 : temple - treasures stolen
 2Chr. 12:12 : humility - desirable☆
 2Chr. 12:13 : Jerusalem - chosen by God
 2Chr. 12:15 : book - of Iddo; book - of Shemaiah
 2Chr. 13 : May31☆
 2Chr. 13:5 : covenant - Davidic - salt; covenant - Davidic [5002.2.0]☆; covenant - salt
 2Chr. 13:7 : experience - young lack
 2Chr. 13:8 : calf - golden; calf - golden - taken to battle?
 2Chr. 13:9 : tribes - ten not lost☆
 2Chr. 13:14-19 : war - God gives victory☆
 2Chr. 13:20 : killed - by God
 2Chr. 13:22 : book - of Iddo
 2Chr. 14 : May31☆
 2Chr. 14:3 : idols - destroy; idols - wooden cut down☆
 2Chr. 14:6 : 2003011601.htm☆; rest - given by God
 2Chr. 14:7 : peace - prepare during
 2Chr. 14:11-13 : war - God gives victory☆
 2Chr. 15 : Jun01☆
 2Chr. 15:1 : Holy Spirit - came upon before given
 2Chr. 15:2 : seekers - God revealed to☆
 2Chr. 15:4 : tribulation - God sought in
 2Chr. 15:8 : idols - destroy
 2Chr. 15:8-9 : tribes - ten not lost☆
 2Chr. 15:11 : sacrifice - numerous animals☆
 2Chr. 15:12 : unbelievers - killed
 2Chr. 15:13 : killed - apostates
 2Chr. 15:15 : rest - given by God
 2Chr. 15:19 : chronology - errors☆
 2Chr. 16 : Jun01☆
 2Chr. 16:1 : chronology - errors☆; difficulty - Baasha's 36th year☆
 2Chr. 16:8 : trusting - in chariots☆; trusting - in horses
 2Chr. 16:10 : prison - in OT; prophets - ignored☆; prophets - opposed☆; prophets - persecuted
 2Chr. 16:11 : book - of kings of Israel; book - of kings of Judah
 2Chr. 16:12 : doctor - sought before God
 2Chr. 16:16 : hate - family for God
 2Chr. 17 : Jun02☆
 2Chr. 17:2 : 2003011601.htm☆
 2Chr. 17:6 : idolatry - judge by destruction
 2Chr. 17:7 : scripture - read
 2Chr. 17:9 : book - of law
 2Chr. 17:10 : peace - by God☆
 2Chr. 17:19 : 2003011601.htm☆
 2Chr. 18 : Jun02☆
 2Chr. 18:1 : archaeology - Ahab - inscription☆
 2Chr. 18:13 : prophets - coerced
 2Chr. 18:18 : vision - from God☆
 2Chr. 18:21 : evil - serves God
 2Chr. 18:23 : prophets - coerced
 2Chr. 18:25 : prophets - ignored☆; prophets - persecuted
 2Chr. 19 : Jun03☆
 2Chr. 19:2 : wicked - allied with
 2Chr. 19:3 : idols - wooden cut down☆
 2Chr. 19:5 : 2003011601.htm☆; judge - fear God
 2Chr. 19:7 : fear - God
 2Chr. 19:8 : tribes - ten not lost☆
 2Chr. 19:9 : fear - God
 2Chr. 19:10 : Edom - Israel cannot attack
 2Chr. 20 : Jun03☆
 2Chr. 20:6-12 : prayer - example - Jehoshaphat
 2Chr. 20:7 : covenant - Abrahamic [5002.1]
 2Chr. 20:9 : name - God's dwells in temple
 2Chr. 20:12 : dependence - on God
 2Chr. 20:14 : Holy Spirit - came upon before given
 2Chr. 20:15 : war - God gives victory☆
 2Chr. 20:19 : name - God's dwells in temple; war - God gives victory☆
 2Chr. 20:21-22 : praise - first
 2Chr. 20:23 : stood up - response
 2Chr. 20:30 : peace - by God☆; Sabbath - rest☆
 2Chr. 20:33 : faith - lukewarm; high places - not destroyed
 2Chr. 20:34 : book - of Jehu; book - of kings of Israel
 2Chr. 20:35 : wicked - allied with
 2Chr. 20:36 : Tarshish
 2Chr. 20:37 : Tarshish
 2Chr. 21 : Jun04☆
 2Chr. 21:1 : death - two stage burial
 2Chr. 21:2 : bury - dead☆
 2Chr. 21:3 : 2003011601.htm☆
 2Chr. 21:6 : wife - influence on husband☆
 2Chr. 21:7 : covenant - Davidic - unconditional [5002.2.1]; covenant - Davidic [5002.2.0]☆; covenant - unconditional☆
 2Chr. 21:8 : Edom - revolts - Judah
 2Chr. 21:13 : adultery - spiritual
 2Chr. 21:16-18 : nations - used in judgment
 2Chr. 22 : Jun04☆
 2Chr. 22:2 : difficulty - Ahaziah - age at accession☆
 2Chr. 22:3 : mother - evil

2Chr. 22:4 : [counsel - bad](#); [evil - corrupts good](#)
 2Chr. 22:5-6 : [archaeology - Hazael](#)☆
 2Chr. 22:6 : [archaeology - Azariah - inscription](#)☆
 2Chr. 22:7 : [archaeology - Jehu - obelisk](#)☆; [archaeology - Obelisk of Shalmaneser III](#)☆
 2Chr. 22:9 : [Jehoshaphat - honored](#); [son - descendant](#)
 2Chr. 22:10 : [mother - evil](#)
 2Chr. 22:10-11 : [seed - of woman - attacked](#)☆
 2Chr. 22:11 : [priest - married](#)
 2Chr. 22:12 : [temple - child hidden in](#)
 2Chr. 23 : [Jun05](#)☆
 2Chr. 23:5 : [gate - of foundation](#)
 2Chr. 23:7 : [Levites - armed](#)
 2Chr. 23:9 : [temple - stores weapons](#)
 2Chr. 23:11 : [temple - coronation in](#)
 2Chr. 23:15 : [gate - horse](#)
 2Chr. 23:17 : [idols - destroy](#)
 2Chr. 23:18 : [inspiration - verbal - it is written](#); [singers - tabernacle](#)
 2Chr. 23:20 : [gate - upper](#)
 2Chr. 24 : [Jun05](#)☆
 2Chr. 24:1-2 : [Joash - killed son of benefactor](#)☆
 2Chr. 24:5 : [temple - collection for](#)
 2Chr. 24:7 : [temple - implements profaned](#)
 2Chr. 24:17 : [ears - tickled](#)
 2Chr. 24:18 : [idolatry - Israel](#)
 2Chr. 24:19-21 : [prophets - ignored](#)☆; [prophets - persecuted](#)
 2Chr. 24:20 : [Holy Spirit - came upon before given](#); [Zechariah - son of Jehoiada](#)
 2Chr. 24:20-22 : [Joash - killed son of benefactor](#)☆; [Zechariah - mentioned](#); [Zechariah - stoned](#)☆
 2Chr. 24:21-22 : [king - wicked](#)
 2Chr. 24:23-24 : [nations - used in judgment](#)
 2Chr. 24:26 : [Ammon - against](#); [marriage - mixed forbidden](#); [Moab - against](#)
 2Chr. 24:27 : [book - of the kings](#)
 2Chr. 25 : [Jun06](#)☆
 2Chr. 25:2 : [lukewarm - believers](#)☆
 2Chr. 25:4 : [inspiration - verbal - it is written](#); [sin - responsibility - individual](#)
 2Chr. 25:10 : [prophets - heeded](#)
 2Chr. 25:11 : [Edom - Israel attacks](#); [salt - valley of](#)
 2Chr. 25:12 : [Esau - to serve Jacob](#)☆
 2Chr. 25:14 : [idolatry - Israel](#)
 2Chr. 25:16 : [prophets - ignored](#)☆
 2Chr. 25:20 : [idolatry - Israel](#)
 2Chr. 25:23 : [gate - corner](#); [gate - of Ephraim](#)
 2Chr. 25:24 : [temple - treasures stolen](#)
 2Chr. 25:26 : [book - of kings of Israel](#); [book - of kings of Judah](#)
 2Chr. 26 : [genealogy - Matthew's omits names](#)☆; [Jun06](#)☆
 2Chr. 26:5 : [Zechariah - mentioned](#)
 2Chr. 26:9 : [gate - corner](#); [gate - valley](#)
 2Chr. 26:14 : [catapults](#)
 2Chr. 26:16 : [pride - before fall](#)
 2Chr. 26:19 : [leprosy - judgment](#)
 2Chr. 26:21 : [Isaiah - mentioned](#)
 2Chr. 27 : [Jun06](#)☆
 2Chr. 27:3 : [gate - upper](#)
 2Chr. 27:7 : [book - of kings of Israel](#); [book - of kings of Judah](#)
 2Chr. 28 : [Jun07](#)☆
 2Chr. 28:3 : [Gehenna - Valley of Hinnom](#)☆; [sacrifice - child](#)☆

2Chr. 28:4 : [tree - sacrifice under](#)
 2Chr. 28:5 : [nations - used in judgment](#)
 2Chr. 28:6 : [archaeology - Pegah - seal](#)☆
 2Chr. 28:12 : [stood up - response](#)
 2Chr. 28:17 : [Edom - opposes Israel](#)
 2Chr. 28:19 : [difficulty - Pekah - Hoshea](#)☆; [sin - leader affects others](#)
 2Chr. 28:20 : [archaeology - Astartu Relief of Tiglath-pileser III](#)☆; [archaeology - Tiglath-pileser III's palace](#)☆; [Assyrian - captivity](#)☆
 2Chr. 28:21 : [chronology - B.C. 0732 - temple treasures to Assyria](#)☆; [temple - treasures used for bribe](#)
 2Chr. 28:24 : [temple - vandalized](#)
 2Chr. 28:26-27 : [difficulty - Pekah - Hoshea](#)☆
 2Chr. 29 : [Jun07](#)☆
 2Chr. 29:3 : [chronology - kings - regnal years - Nisan](#)☆; [covenant - Hezekiah](#)
 2Chr. 29:10 : [covenant - Hezekiah](#)
 2Chr. 29:16 : [Brook Kidron - holds garbage](#)
 2Chr. 29:17 : [chronology - kings - regnal years - Nisan](#)☆
 2Chr. 29:22 : [blood - sprinkling](#)
 2Chr. 29:23 : [hand - laid on head of offering](#)
 2Chr. 29:25-30 : [musical instruments - in worship](#); [worship - music](#)☆
 2Chr. 29:32 : [sacrifice - numerous animals](#)☆
 2Chr. 30 : [Jun08](#)☆
 2Chr. 30:1 (8 after Assyrian captivity) : [tribes - ten not lost](#)☆
 2Chr. 30:1-5 : [chronology - kings - regnal years - Nisan](#)☆
 2Chr. 30:5-6 (8 after Assyrian captivity) : [tribes - ten not lost](#)☆
 2Chr. 30:6 : [Abraham - Isaac - Jacob - God of](#)
 2Chr. 30:9 : [repentance - heard](#)
 2Chr. 30:13 : [chronology - kings - regnal years - Nisan](#)☆
 2Chr. 30:14 : [Brook Kidron - holds garbage](#)
 2Chr. 30:15 : [chronology - kings - regnal years - Nisan](#)☆; [Passover - celebrated in 2nd month](#)
 2Chr. 30:16 : [blood - sprinkling](#)
 2Chr. 30:18 : [Passover - unclean may keep](#); [spirit of - letter vs. law](#)
 2Chr. 30:21 : [musical instruments - in worship](#); [worship - music](#)☆
 2Chr. 30:22 : [scripture - read](#)
 2Chr. 30:24 : [sacrifice - numerous animals](#)☆
 2Chr. 31 : [Jun08](#)☆
 2Chr. 31:1 : [idols - destroy](#)
 2Chr. 31:3 : [inspiration - verbal - it is written](#)
 2Chr. 31:4 : [elders - pay](#)☆
 2Chr. 31:14 : [gate - east](#)☆
 2Chr. 31:16 : [priests - courses - 24](#)☆
 2Chr. 32 : [archaeology - Taylor Prism](#)☆; [Jun09](#)☆
 2Chr. 32:1 : [2003011601.htm](#)☆; [archaeology - Siege of Lachish Reliefs](#)☆
 2Chr. 32:1-2 : [archaeology - Annals of Sennacherib](#)☆
 2Chr. 32:1-23 : [Hezekiah - passover - Thiele error](#)☆
 2Chr. 32:2-4 : [archaeology - Hezekiah's water tunnel](#)☆
 2Chr. 32:9 : [archaeology - Siege of Lachish Reliefs](#)☆
 2Chr. 32:9-10 : [archaeology - Annals of Sennacherib](#)☆
 2Chr. 32:20 : [Isaiah - intercedes](#)
 2Chr. 32:21 : [angel - kills](#)

2Chr. 32:22 : [archaeology - Annals of Sennacherib](#)☆
 2Chr. 32:25 : [bargaining - with God](#); [Hezekiah - pride](#)
 2Chr. 32:30-32 : [archaeology - Hezekiah's water tunnel](#)☆
 2Chr. 32:31 : [tested - by God](#)☆; [withdrawn - by God](#)
 2Chr. 32:32 : [book - of kings of Israel](#); [book - of kings of Judah](#); [Isaiah - mentioned](#)
 2Chr. 33 : [Jun09](#)☆
 2Chr. 33:3 : [idolatry - Israel](#); [worship - at high places](#); [worshipped - heavens](#)☆
 2Chr. 33:4 : [Jerusalem - name of God in](#)☆
 2Chr. 33:5 : [idols - in temple](#)
 2Chr. 33:6 : [Gehenna - Valley of Hinnom](#)☆; [sacrifice - child](#)☆; [witchcraft - AGAINST](#)☆
 2Chr. 33:7 : [abomination of desolation](#)☆; [ark of covenant - returned to temple](#)☆; [idols - in temple](#); [Jerusalem - God's forever](#); [Jerusalem - name of God in](#)☆
 2Chr. 33:8 : [covenant - land - occupation conditional \[5002.4.4\]](#)☆; [covenant - Mosaic \[5002.3.0\]](#)☆
 2Chr. 33:10 : [archaeology - Manasseh - king](#)☆
 2Chr. 33:11 : [nations - used in judgment](#)
 2Chr. 33:12 : [repentance - heard](#)
 2Chr. 33:14 : [2003011601.htm](#)☆; [gate - fish](#)
 2Chr. 33:17 : [sacrifice - vs. obedience](#)
 2Chr. 33:18 : [book - of kings of Israel](#)
 2Chr. 33:19 : [repentance - heard](#)
 2Chr. 34 : [Jun10](#)☆
 2Chr. 34:4 : [idols - destroy](#)
 2Chr. 34:5 : [altar - bones burned on](#)
 2Chr. 34:9 : [temple - money for repair](#)
 2Chr. 34:9 (after Assyrian captivity) : [tribes - ten not lost](#)☆
 2Chr. 34:21 : [sin - confessing ancestor's](#)☆
 2Chr. 34:22 : [prophetess - in OT](#)☆
 2Chr. 34:24 : [curse - disobedience to God](#)
 2Chr. 34:29 : [covenant - Josiah](#)
 2Chr. 34:31 : [pillar - standing by](#)
 2Chr. 35 : [Jun10](#)☆
 2Chr. 35:3 : [ark of covenant - returned to temple](#)☆
 2Chr. 35:5 : [Holy Place - stand in](#); [Levitical - divisions](#)
 2Chr. 35:7-9 : [sacrifice - numerous animals](#)☆
 2Chr. 35:11 : [blood - sprinkling](#)
 2Chr. 35:12 : [inspiration - verbal - it is written](#)
 2Chr. 35:17-19 : [tribes - ten not lost](#)☆
 2Chr. 35:18 : [Passover - reinstated](#)
 2Chr. 35:21 : [chronology - B.C. 0609 - Pharaoh Necho II opposes Babylonians](#)☆
 2Chr. 35:22 : [Armageddon - battle of](#)☆
 2Chr. 35:25 : [Jeremiah - mention](#)
 2Chr. 36 : [Jun10](#)☆
 2Chr. 36:7 : [temple - treasures stolen](#)
 2Chr. 36:8-9 : [archaeology - Jehoiachin](#)☆
 2Chr. 36:9-10 : [chronology - exclusive dating](#)☆; [difficulty - Jehoiachin - age at accession](#)☆
 2Chr. 36:10 : [temple - treasures stolen](#)
 2Chr. 36:12 : [Jeremiah - mention](#)
 2Chr. 36:15-16 : [prophets - ignored](#)☆
 2Chr. 36:16 : [prophets - persecuted](#)
 2Chr. 36:17 : [nations - used in judgment](#)
 2Chr. 36:18 : [temple - treasures stolen](#)
 2Chr. 36:19 : [temple - destroyed](#)
 2Chr. 36:21 : [seventy years - captivity](#)

2Chr. 36:21-22 : Jeremiah - mention
 2Chr. 36:21-23 : chronology - kings - interregnum☆
 2Chr. 36:22 : Cyrus - proclamation of; Cyrus - Stela of☆
 2Chr. 36:22-23 : chronology - B.C. 0536 - Decree of Cyrus - Jones☆; chronology - B.C. 0539 - Decree of Cyrus☆; Jerusalem - decree to rebuild No.1☆
 2Chr. 36:26 : captivity - Babylonian - end
 2Chr. 36:36 : chronology - kings - interregnum☆
 2Cor. 1 : Sep08☆
 2Cor. 1:1 : Corinthians - carnal☆; Ref-1019☆; Ref-1039☆; Ref-1109☆; Timothy - disciple; X0044 - date - 2 Corinthians☆
 2Cor. 1:3 : theos - not proper name☆
 2Cor. 1:3-4 : comfort - those in trouble
 2Cor. 1:5 : suffering - for Christ
 2Cor. 1:5-7 : suffering - rejoice in
 2Cor. 1:8-9 : evil - purpose of☆
 2Cor. 1:8-10 : Paul - stoned
 2Cor. 1:9-10 : Paul - suffering
 2Cor. 1:12 : wisdom - and simplicity; wisdom - worldly
 2Cor. 1:14 : day - of Christ☆; pride - positive - NASB
 2Cor. 1:15-16 : soliciting help
 2Cor. 1:17 : plans - subject to God
 2Cor. 1:19 : Silas - Sylvanus; Timothy - disciple
 2Cor. 1:20 : Amen - Jesus as
 2Cor. 1:21 : Holy Spirit - anointed
 2Cor. 1:21-22 : eternal security - FOR - Scriptures used☆
 2Cor. 1:22 : Holy Spirit - as downpayment; Holy Spirit - given; Holy Spirit - guarantee; Holy Spirit - indwells believers; Holy Spirit - sealed with☆
 2Cor. 2 : Sep09☆
 2Cor. 2:4-11 : eternal security - FOR - man with father's wife
 2Cor. 2:11 : Satan - influences Godly; Satan - named explicitly
 2Cor. 2:12 : door - God opens; open - no one shut☆; Paul - visits Troas; signs - unique to apostolic age
 2Cor. 2:15 : dichotomy - of gospel
 2Cor. 2:16 : aroma - of life and death
 2Cor. 3 : Sep10☆
 2Cor. 3:2-3 : epistles - living
 2Cor. 3:3 : finger - of God writing; living - God
 2Cor. 3:6 : covenant - new - church☆; covenant - new - ministers of; covenant - new - with Israel☆; covenant - new [5002.5.0]☆; faith - vs. works☆; law - not under☆; ministers - all believers☆; priesthood - of believers☆; spirit of - letter vs. law
 2Cor. 3:7 : commandments - ten passing away; finger - of God writing
 2Cor. 3:7-15 : covenant - Mosaic [5002.3.0]☆
 2Cor. 3:11 : law - Christ is end of☆
 2Cor. 3:12 : hope - produces
 2Cor. 3:14 : blinded - unbelievers; Jews - blinded☆; revelation - initiated by God; veil - torn in two
 2Cor. 3:15 : gospel - veiled
 2Cor. 3:16 : natural man - foolish to☆; revelation - to faithful
 2Cor. 3:17 : Holy Spirit - deity
 2Cor. 3:18 : face - beholding in mirror; image - conformed to Christ's; image - man in God's☆; image - of new man is according to God
 2Cor. 4 : Sep11☆
 2Cor. 4:2 : Word - mishandled
 2Cor. 4:3-4 : demonic influence - responding to; gospel - veiled; Satan - bound - NOT; unbelievers - God's view of☆
 2Cor. 4:4 : blinded - unbelievers; Satan - as god; Satan - ruler of this world
 2Cor. 4:6 : deity - Jesus fullness of God; evolution - theistic - against☆; face - shine; light - from darkness; Paul - conversion of; typology - doctrine not taught☆
 2Cor. 4:7 : weakness - God strong in
 2Cor. 4:7-18 : evil - purpose of☆
 2Cor. 4:13 : manuscript - Alexandrian Codex☆
 2Cor. 4:14 : resurrection - first☆; resurrection - of Jesus; resurrection - physical
 2Cor. 4:16 : strength - renewed by God
 2Cor. 4:17 : suffering - for glory
 2Cor. 4:18 : permanence - spiritual over physical
 2Cor. 5 : Sep12☆
 2Cor. 5:1 : hands - made without - temple; tent - body as
 2Cor. 5:1 (resurrection bodies) : hands - made without
 2Cor. 5:3 : naked - ashamed☆
 2Cor. 5:4 : tent - body as
 2Cor. 5:5 : Holy Spirit - all believers have; Holy Spirit - as downpayment; Holy Spirit - guarantee; Holy Spirit - indwells believers
 2Cor. 5:6 : paradise - at death☆
 2Cor. 5:7 : faith - vs. sight; spiritual gifts - vs. responsibilities☆
 2Cor. 5:8 : death - as gain☆; death - spirit departs at; soul - sleep - AGAINST
 2Cor. 5:9 : rapture-itis - antidote
 2Cor. 5:10 : bema seat - judgment; judgment - believer's works; judgment - seat of Christ; works - judged
 2Cor. 5:10-11 : judge - Christ appointed☆
 2Cor. 5:12 : pride - positive - NASB
 2Cor. 5:13 : fear - God
 2Cor. 5:14-15 : atonement - of Christ unlimited☆
 2Cor. 5:17 : creation - new in Christ; eternal life - obtained; reconciled - believers to God
 2Cor. 5:18-20 : reconciliation - by Christ; reconciliation - ministry of believers
 2Cor. 5:19 : atonement - of Christ unlimited☆
 2Cor. 5:20 : received - others as Christ
 2Cor. 5:21 : justification - vs. sanctification☆; ransom - believers by Jesus; righteousness - imputed☆; righteousness - of God; sin - bore our; sinless - Jesus☆
 2Cor. 6 : Sep13☆
 2Cor. 6:2 : salvation - today is day
 2Cor. 6:3 : ministry - blameless; offense - avoid for ministry
 2Cor. 6:4 : priesthood - of believers☆
 2Cor. 6:4-10 : believer - contrasts
 2Cor. 6:7 : armor - of God
 2Cor. 6:10 : poor - who are rich
 2Cor. 6:14 : unequally - yoked☆; wicked - separate from; world - enmity with
 2Cor. 6:16 : dwells - God with man; living - God; temple - body as☆
 2Cor. 6:18 : adoption - of believers☆; son of God - believers☆
 2Cor. 6:18 (cf. 2S. 7:14) : gender - neutrality☆
 2Cor. 7 : Sep14☆
 2Cor. 7:1 : spirit - sinful?
 2Cor. 7:5 : Paul - fearful
 2Cor. 7:8-12 : teaching - receive
 2Cor. 7:9-11 : repentance - sorrow leads to
 2Cor. 8:10 : repentance - salvation involves
 2Cor. 8 : Sep15☆
 2Cor. 8:2 : tithing - NT giving instead☆
 2Cor. 8:3 : giving - voluntary
 2Cor. 8:7 : spiritual gifts - vs. responsibilities☆
 2Cor. 8:9 : poor - Jesus' family
 2Cor. 8:10-11 : finish - what you begin
 2Cor. 8:12 : give - according to ability
 2Cor. 8:14-15 : tithing - NT giving instead☆
 2Cor. 8:15 : inspiration - verbal - it is written
 2Cor. 8:23 : apostles - not the twelve☆
 2Cor. 9 : Sep16☆
 2Cor. 9:5-7 : giving - voluntary
 2Cor. 9:6 : poor - duty to; tithing - devotional scriptures
 2Cor. 9:6-10 : tithing☆
 2Cor. 9:6-13 : tithing - NT giving instead☆
 2Cor. 9:7 : spiritual gifts - vs. responsibilities☆
 2Cor. 9:9 : inspiration - verbal - it is written
 2Cor. 9:10 : fruit - from root
 2Cor. 10 : Sep17☆
 2Cor. 10:3-5 : weapons - spiritual
 2Cor. 10:4 : weapons - not carnal
 2Cor. 10:5 : thought - captive
 2Cor. 10:7 : judge - not by sight☆
 2Cor. 10:8 : edification - authority for; edification - not destruction
 2Cor. 10:10 : Paul - speaking skill; Paul - stature
 2Cor. 10:12 : righteousness - self☆
 2Cor. 10:16 : gospel - of personal salvation
 2Cor. 11:1-15 : Sep18☆
 2Cor. 11:2 : bride - of God☆; jealousy - godly
 2Cor. 11:3 : Eve - deceived; Satan - influences Godly; simplicity - gospel; wise - harmless and
 2Cor. 11:4 : gospel - different; Jesus - another
 2Cor. 11:5 : Paul - apostolic authority☆; Paul - vs. Peter in Acts☆
 2Cor. 11:6 : Paul - speaking skill
 2Cor. 11:7 : gospel - free
 2Cor. 11:13 : apostle - false; wolves - in sheep's clothing
 2Cor. 11:13-15 : angel - of light
 2Cor. 11:14 : exegesis - 2Cor. 11:14☆; Satan - bound - NOT; Satan - imitator☆; Satan - named explicitly
 2Cor. 11:16-33 : Sep19☆
 2Cor. 11:22 : Paul - Hebrew of Hebrews; seed of Abraham - physical
 2Cor. 11:23 : Paul - persecutes Christians
 2Cor. 11:23-28 : Paul - suffering
 2Cor. 11:25 : Paul - stoned
 2Cor. 11:26 : wolves - in sheep's clothing
 2Cor. 12 : Sep20☆
 2Cor. 12:2 : heavens - plural; Holy Spirit - carried by☆; Holy Spirit - revelation by; Paul - revelation
 2Cor. 12:4 : Holy Spirit - carried by☆; inexpressible - words; paradise - at death☆; paradise - mentioned☆; revelation - withheld; tongues - not always languages?☆

2Cor. 12:6 : manuscript - Alexandrian Codex☆
 2Cor. 12:7 : evil - serves God; Paul - infirmity☆; Satan - bound - NOT; Satan - named explicitly; sick - saints
 2Cor. 12:7-10 : evil - purpose of☆
 2Cor. 12:10 : weakness - God strong in
 2Cor. 12:11-12 : Paul - apostolic authority☆
 2Cor. 12:12 : apostles - signs performed by☆; signs - and wonders
 2Cor. 12:14 : seek - face not hand; sick - saints
 2Cor. 12:15 : sick - saints
 2Cor. 12:21 : repentance - from sin☆
 2Cor. 13 : Sep21☆
 2Cor. 13:5 : Christ - believers indwelt by☆; examine - yourself; faith - examine
 2Cor. 13:5-7 : false - conversion
 2Cor. 13:10 : edification - not destruction
 2Cor. 13:14 : Holy Spirit - equated with Father and Son; Holy Spirit - person☆; Trinity☆
 2Jn. 1:1 : Dec07☆; elder - Apostles as; John - elder; X0060 - date - 2 John☆
 2Jn. 1:7 : antichrist - men who are [5001.13]; incarnation - God in flesh☆
 2Jn. 1:8 : rewards - as incentive
 2Jn. 1:9 : salvation - one way☆; Son - provides access to Father; Son - provides access to Father
 2Jn. 1:10 : correction - doctrinal; house - prohibit false teachers☆; teacher - false
 2Jn. 1:10-11 : teachers - false - separate from
 2K. 1 : May07☆
 2K. 1:1 : archaeology - Moabite Stone - Omri☆; kings - book of - authorship☆; X0010 - date - Kings☆
 2K. 1:2 : Baalzebub - inquired of; Beelzebub☆
 2K. 1:2-3 : Baalzebub - Ekron - god of
 2K. 1:3 : Angel - of Jehovah☆
 2K. 1:6 : Baalzebub - Ekron - god of
 2K. 1:8 : Elijah - hairy
 2K. 1:10 : fire - consumed in judgement; fire - consuming
 2K. 1:15 : Angel - of Jehovah☆
 2K. 1:16 : Baalzebub - Ekron - god of
 2K. 1:18 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 2K. 2 : May07☆
 2K. 2:3 : prophets - revealed to
 2K. 2:5 : prophets - revealed to
 2K. 2:7 : prophets - revealed to
 2K. 2:8 : waters - parted by God
 2K. 2:11 : Elijah - one of two witnesses?; Elijah - rapture☆; Elijah - wind - fire - earthquake☆; heaven - taken up into
 2K. 2:11 (- Two Witnesses - 00026.doc) : 00026.doc☆
 2K. 2:12 : chariots - of Israel☆; horses - of Israel
 2K. 2:14 : waters - parted by God
 2K. 2:15 : obesance
 2K. 2:21 : salt - heals water
 2K. 3 : May07☆
 2K. 3:3 : Jeroboam - made Israel sin
 2K. 3:4-27 : archaeology - Moabite Stone - Omri☆
 2K. 3:9 : Edom - waterless
 2K. 3:15 : prophecy - musical
 2K. 3:22 (?) : blood - water as☆
 2K. 3:27 : sacrifice - child☆; sacrifice - of firstborn
 2K. 4 : May08☆
 2K. 4:12 : Elisha - servant of
 2K. 4:13 : translator - language
 2K. 4:16-17 : fertility - by God
 2K. 4:29 (NKJV note 1) : loins - girding☆
 2K. 4:34 : dead - raised by stretching upon
 2K. 4:34 (Shunammite's son by Elisha) : dead - raised
 2K. 4:37 : obesance
 2K. 4:42-44 : bread - miraculous supply
 2K. 5 : May08☆
 2K. 5:1 : Gentiles - chosen over Israel
 2K. 5:11 : box - putting God in
 2K. 5:14 : Gentiles - Jews offended by favor to; ministry - to Gentiles by God
 2K. 5:15 : Gentiles - praise God; pagans - proclaiming God
 2K. 5:21 : generational - iniquity☆
 2K. 5:26 : revelation - initiated by God
 2K. 6 : May08☆
 2K. 6:6 : tree - cast into water
 2K. 6:12 : hears - God all; omnipresent - God
 2K. 6:17 : angel - guardian; angels - appearance of; chariots - of Israel☆; eyes - opened by God; revelation - initiated by God
 2K. 6:28 : children - eaten
 2K. 6:29 : cannibalism
 2K. 7 : May09☆
 2K. 7:2 : windows - of heaven
 2K. 7:6 : chariots - of Israel☆
 2K. 7:19 : windows - of heaven
 2K. 8 : May09☆
 2K. 8:5 (Shunammite's son by Elisha) : dead - raised
 2K. 8:7 : archaeology - Tel Dan Stele☆
 2K. 8:8-9 : archaeology - Hazael☆
 2K. 8:12 : killed - children; womb - killed in
 2K. 8:12-13 : archaeology - Hazael☆
 2K. 8:15 : archaeology - Hazael☆
 2K. 8:16 : chronology - errors☆; chronology - kings - interregnum☆
 2K. 8:18 : generational - evil; Jezebel - daughter of
 2K. 8:19 : covenant - Davidic - unconditional [5002.2.1]; covenant - Davidic [5002.2.0]☆
 2K. 8:21 : trusting - in chariots☆
 2K. 8:23 : book - of kings of Judah
 2K. 8:25 : Septuagint - chronology - problems☆
 2K. 8:26 : difficulty - Ahaziah - age at accession☆
 2K. 8:27 : generational - evil
 2K. 8:28-29 : archaeology - David - house of☆; archaeology - Hazael☆
 2K. 9 : archaeology - Obelisk of Shalmaneser III☆; May09☆
 2K. 9:6 : archaeology - Tel Dan Stele☆; oil - anointed
 2K. 9:13 : archaeology - Jehu - obelisk☆
 2K. 9:14-15 : archaeology - Hazael☆
 2K. 9:22 : Jezebel - witch
 2K. 9:26 : blood - passed to offspring
 2K. 9:27 : Armageddon - battle of☆
 2K. 9:29 : Septuagint - chronology - problems☆
 2K. 9:33 : blood - sprinkling; blood - trampled
 2K. 9:36 : Jezebel - death of
 2K. 10 : May10☆
 2K. 10:10 : Ahab - sons killed
 2K. 10:19 : lie - used by God?☆
 2K. 10:29 : calf - golden; Jeroboam - made Israel sin
 2K. 10:31 : Jeroboam - made Israel sin
 2K. 10:32 : archaeology - Hazael☆
 2K. 10:34 : kings - chronicles of kings of Israel☆
 2K. 11 : May10☆
 2K. 11:2 : seed - of woman - attacked☆
 2K. 11:3 : temple - hidden in
 2K. 11:10 : war - supported
 2K. 11:12 : ark of covenant - contents☆; king - God save
 2K. 11:14 : pillar - standing by
 2K. 11:17 : covenant - Jehoida
 2K. 11:18 : authority - respect
 2K. 12 : May10☆
 2K. 12:1-6 : 2003032501.htm☆; 2003032501.htm☆
 2K. 12:3 : idolatry - Israel
 2K. 12:4 : temple - collection for
 2K. 12:5 : temple - repair
 2K. 12:9 : offering - box
 2K. 12:11-17 : 2003032501.htm☆; 2003032501.htm☆
 2K. 12:17-18 : archaeology - Hazael☆
 2K. 12:19 : book - of kings of Judah
 2K. 13 : May11☆
 2K. 13:1 : difficulty - Jehoahaz - Jehoash☆
 2K. 13:2 : idolatry - Israel; Jeroboam - made Israel sin
 2K. 13:3 : archaeology - Hazael☆
 2K. 13:6 : idolatry - Israel; Jeroboam - made Israel sin
 2K. 13:8 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 2K. 13:10 : difficulty - Jehoahaz - Jehoash☆
 2K. 13:11 : idolatry - Israel; Jeroboam - made Israel sin
 2K. 13:12 : book - of kings of Israel; kings - chronicles of kings of Israel☆
 2K. 13:14 : chariots - of Israel☆; sick - Elisha; sick - saints
 2K. 13:21 : Elisha - bones heal☆; grave - prophet - proximity
 2K. 13:21 (man by Elisha's bones) : dead - raised
 2K. 13:22 : archaeology - Hazael☆
 2K. 13:23 : covenant - Abrahamic [5002.1]
 2K. 13:24-25 : archaeology - Hazael☆
 2K. 14 : May11☆
 2K. 14:1-2 : difficulty - Jeroboam - Amaziah☆; difficulty - Zachariah's reign☆
 2K. 14:2 : idolatry - Israel
 2K. 14:3 : father - ancestor
 2K. 14:6 : sin - responsibility - individual
 2K. 14:7 : salt - valley of
 2K. 14:14 : temple - treasures stolen
 2K. 14:15 : kings - chronicles of kings of Israel☆
 2K. 14:17 : difficulty - Jeroboam - Amaziah☆; difficulty - Zachariah's reign☆
 2K. 14:21 : archaeology - Azariah - inscription☆; chronology - errors☆
 2K. 14:23 : difficulty - Jeroboam - Amaziah☆
 2K. 14:23-29 : difficulty - Zachariah's reign☆
 2K. 14:24 : Jeroboam - made Israel sin
 2K. 14:28 : kings - chronicles of kings of Israel☆
 2K. 15 : May12☆
 2K. 15:1 : archaeology - Azariah - inscription☆
 2K. 15:1-2 : difficulty - Jeroboam - Amaziah☆
 2K. 15:4 : idolatry - Israel

2K. 15:5 : [chronology - bible - factors](#)☆; [sickness - judgment from God](#)☆

2K. 15:6 : [book - of kings of Judah](#)

2K. 15:7-12 : [idolatry - Israel](#)

2K. 15:9 : [Jeroboam - made Israel sin](#)

2K. 15:11 : [book - of kings of Israel](#); [kings - chronicles of kings of Israel](#)☆

2K. 15:15 : [book - of kings of Israel](#); [kings - chronicles of kings of Israel](#)☆

2K. 15:16 : [women - ravaged](#)

2K. 15:16-18 : [idolatry - Israel](#)

2K. 15:17 : [exegesis - Hos. 5:5](#)☆

2K. 15:18 : [Jeroboam - made Israel sin](#)

2K. 15:19 : [archaeology - Tiglath-pileser III's palace](#)☆

2K. 15:19-20 : [Pul - Tiglath-Pileser III](#)☆

2K. 15:21 : [book - of kings of Israel](#); [kings - chronicles of kings of Israel](#)☆

2K. 15:23 : [exegesis - Hos. 5:5](#)☆

2K. 15:23-38 : [chronology - errors](#)☆

2K. 15:24 : [Jeroboam - made Israel sin](#)

2K. 15:25-37 : [archaeology - Pegah - seal](#)☆

2K. 15:26 : [archaeology - Tiglath-pileser III's palace](#)☆; [book - of kings of Israel](#); [kings - chronicles of kings of Israel](#)☆

2K. 15:28 : [Jeroboam - made Israel sin](#)

2K. 15:28-29 : [archaeology - Bethsaida](#)☆

2K. 15:29 : [archaeology - Astartu Relief of Tiglath-pileser III](#)☆; [Assyrian - captivity](#)☆; [Pul - Tiglath-Pileser III](#)☆

2K. 15:30 : [difficulty - Pekah - Hoshea](#)☆

2K. 15:31 : [kings - chronicles of kings of Israel](#)☆

2K. 15:32-41 : [idolatry - Israel](#)

2K. 15:36 : [book - of kings of Judah](#)

2K. 15:37 : [archaeology - Rezin - inscription](#)☆; [nations - used in judgment](#)

2K. 15:38 : [archaeology - Ahaz - bulla](#)☆

2K. 16 : [May12](#)☆

2K. 16:1-5 : [archaeology - Pegah - seal](#)☆

2K. 16:2 : [difficulty - Pekah - Hoshea](#)☆; [father - ancestor](#)

2K. 16:3 : [Canaanites - cast out by God](#); [sacrifice - child](#)☆

2K. 16:4 : [idolatry - Israel](#); [tree - sacrifice under](#)

2K. 16:7 : [archaeology - Astartu Relief of Tiglath-pileser III](#)☆

2K. 16:8 : [chronology - B.C. 0732 - temple treasures to Assyria](#)☆

2K. 16:9 : [archaeology - Rezin - inscription](#)☆

2K. 16:10 : [archaeology - Astartu Relief of Tiglath-pileser III](#)☆

2K. 16:10-16 : [altar - idolatry](#)

2K. 16:13 : [blood - sprinkling](#)

2K. 16:14 : [north - \(yet to be studied\)](#)

2K. 16:15 : [blood - sprinkling](#)

2K. 16:19-20 : [difficulty - Pekah - Hoshea](#)☆

2K. 16:20 : [book - of kings of Judah](#)

2K. 17 : [May13](#)☆

2K. 17:1 : [chronology - errors](#)☆; [Hezekiah - Hoshea - reigns overlap](#)☆

2K. 17:1-4 : [difficulty - Pekah - Hoshea](#)☆

2K. 17:5 : [archaeology - Siege of Lachish Reliefs](#)☆

2K. 17:5-6 : [archaeology - Relief of Sargon II](#)☆

2K. 17:6 : [Hezekiah - Hoshea - reigns overlap](#)☆

2K. 17:9 : [2003011601.htm](#)☆

2K. 17:12-17 : [idolatry - Israel](#)

2K. 17:13-14 : [prophets - ignored](#)☆

2K. 17:14 : [unbelief - examples](#)

2K. 17:16 : [image - worshiped](#); [worshiped - heavens](#)☆

2K. 17:17 : [sacrifice - child](#)☆; [witchcraft - AGAINST](#)☆

2K. 17:18 : [tribes - legend of lost based on](#)

2K. 17:21 : [Jeroboam - made Israel sin](#)

2K. 17:23 : [Assyrian - captivity](#)☆

2K. 17:24 : [tribes - legend of lost based on](#)

2K. 17:24-29 : [Samaritans - despised by Jews](#)☆

2K. 17:24-30 : [temple - Samaritan](#)☆

2K. 17:25 : [animals - literal](#)☆

2K. 17:29-41 : [fear - God - insincere](#)

2K. 17:30-31 : [archaeology - Relief of Sargon II](#)☆

2K. 17:31 : [sacrifice - child](#)☆

2K. 17:33 : [worship - syncretism](#)

2K. 17:34 : [law - Gentiles called to in OT](#)

2K. 17:35-38 : [covenant - Mosaic \[5002.3.0\]](#)☆

2K. 17:41 : [worship - syncretism](#)

2K. 18 : [archaeology - Taylor Prism](#)☆; [Hezekiah - Ahaz - coregency](#)☆; [May13](#)☆

2K. 18:1 : [chronology - errors](#)☆; [difficulty - Sennacherib's invasion](#)☆; [Hezekiah - Hoshea - reigns overlap](#)☆

2K. 18:1-2 : [difficulty - Pekah - Hoshea](#)☆

2K. 18:4 : [idolatry - Israel](#); [worshiped - work of mans hands](#)

2K. 18:9-10 : [chronology - errors](#)☆; [chronology - inclusive dating](#)☆; [difficulty - Pekah - Hoshea](#)☆; [Hezekiah - Hoshea - reigns overlap](#)☆

2K. 18:9-11 : [archaeology - Relief of Sargon II](#)☆

2K. 18:10 : [chronology - B.C. 0721 - northern kingdom falls - Jones](#)☆; [chronology - B.C. 0723 - northern kingdom falls](#)☆

2K. 18:11-12 : [nations - used in judgment](#)

2K. 18:13 : [2003011601.htm](#)☆; [archaeology - Annals of Sennacherib](#)☆; [chronology - B.C. 0701 - siege by Sennacherib](#)☆; [difficulty - Sennacherib's invasion](#)☆

2K. 18:13-16 : [difficulty - Hezekiah's tribute](#)☆

2K. 18:13-17 : [archaeology - Siege of Lachish Reliefs](#)☆

2K. 18:13-37 : [Hezekiah - passover - Thiele error](#)☆

2K. 18:17 : [chronology - Assyrian eponym canon](#)☆

2K. 18:26 : [Aramaic - Scriptures written in](#)☆; [Hebrew - language referred to](#)☆

2K. 19 : [May14](#)☆

2K. 19:4 : [Israel - remnant of](#)☆; [living - God](#)

2K. 19:7 : [archaeology - death of Sennacherib](#)☆; [evil - serves God](#); [spirit - evil from God](#)

2K. 19:8 : [archaeology - Siege of Lachish Reliefs](#)☆

2K. 19:15 : [shekinah - dwells between cherubim](#)

2K. 19:16 : [archaeology - Annals of Sennacherib](#)☆; [living - God](#)

2K. 19:18 : [idols - lifeless](#)

2K. 19:20 : [archaeology - Annals of Sennacherib](#)☆; [prayer - coopting with God](#)

2K. 19:21 : [Jerusalem - daughter of Zion](#)

2K. 19:22 : [Israel - Holy One of](#)

2K. 19:23 : [trusting - in chariots](#)☆

2K. 19:25 : [2003011601.htm](#)☆

2K. 19:30 : [Israel - remnant of](#)☆

2K. 19:31 : [zeal - of God](#)

2K. 19:34 : [covenant - Davidic \[5002.2.0\]](#)☆

2K. 19:35 : [angel - kills](#); [Angel - of Jehovah](#)☆; [Angel - of Jehovah - fights for Israel](#); [angel - slays 185,000](#)

2K. 19:36 : [archaeology - Annals of Sennacherib](#)☆

2K. 19:37 : [Ararat - called Armenia](#)☆; [archaeology - Esarhaddon - vassal treaty](#)☆

2K. 20 : [May14](#)☆

2K. 20:5 : [heals - God](#); [third day](#)

2K. 20:6 : [covenant - Davidic \[5002.2.0\]](#)☆; [name - for God's](#)

2K. 20:7 : [naturopathy?](#)

2K. 20:8 : [sign - seeking](#)

2K. 20:11 : [sun - backwards - moved?](#)

2K. 20:18 : [Daniel - taken to Babylon](#)

2K. 20:19 : [selfishness](#)

2K. 20:20 : [archaeology - Hezekiah's water tunnel](#)☆; [book - of kings of Judah](#)

2K. 21 : [May14](#)☆

2K. 21:2 : [Canaanites - cast out by God](#)

2K. 21:3 : [image - worshiped](#)

2K. 21:3-8 : [idolatry - Israel](#)

2K. 21:5 : [abomination of desolation](#)☆

2K. 21:6 : [sacrifice - child](#)☆; [witchcraft - AGAINST](#)☆

2K. 21:7 : [abomination of desolation](#)☆

2K. 21:8 : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

2K. 21:11 : [idolatry - Israel](#)

2K. 21:13 : [nations - used in judgment](#)

2K. 21:14 : [Israel - remnant of](#)☆

2K. 21:16 : [hyperbole - examples](#)☆

2K. 21:17 : [book - of kings of Judah](#)

2K. 21:21 : [nations - used in judgment](#)

2K. 21:24 : [Josiah - king prophecied](#)☆

2K. 21:25 : [book - of kings of Judah](#)

2K. 22 : [May15](#)☆

2K. 22:8 : [law - written](#)☆

2K. 22:8-13 : [scriptures - lost](#)

2K. 22:13 : [generational - iniquity](#)☆

2K. 22:14 : [prophetess - in OT](#)☆

2K. 22:16-17 : [covenant - Mosaic - curses upon disobedience](#)

2K. 22:17-18 : [idolatry - Israel](#)

2K. 22:19 : [repentance - heard](#)

2K. 23 : [May15](#)☆

2K. 23:1-3 : [covenant - Mosaic - renewed](#)

2K. 23:1-27 : [idolatry - Israel](#)

2K. 23:2 : [law - written](#)☆

2K. 23:2-3 : [covenant - Mosaic - blessings upon obedience](#)

2K. 23:3 : [pillar - standing by](#)

2K. 23:4 : [idols - in temple](#)

2K. 23:5 : [priests - pagan killed](#); [worshiped - heavens](#)☆

2K. 23:6 : [idols - in temple](#)

2K. 23:7 : [homosexuality](#)☆; [sodomites](#); [temple - prostitutes](#); [X0108 - homosexuality](#)

2K. 23:10 : [Gehenna - Valley of Hinnom](#)☆; [Gehenna - Valley of Hinnom - child sacrifice](#); [sacrifice - child](#)☆

2K. 23:11 : [chariots - of sun](#)☆; [gate - east](#)☆; [idols - in temple](#); [worshiped - heavens](#)☆

2K. 23:13 : [archaeology - Chemosh - Moabite seal](#)☆; [Ashtoreth - Sidonian god](#); [Chemosh - Moabite god](#); [Milcom - Ammonite god](#); [Solomon - idol worshipper](#)

2K. 23:15 : [Jeroboam - made Israel sin](#)

2K. 23:16 : [altar - bones burned on](#)

2K. 23:20 : [altar - bones burned on](#); [priests - pagan killed](#)

2K. 23:21 : covenant - Mosaic [5002.3.0]☆;
inspiration - verbal - it is written
2K. 23:21-23 : Passover - reinstated
2K. 23:24 : teraphim - earthen idols☆;
witchcraft - AGAINST☆
2K. 23:25 : covenant - Mosaic - blessings upon
obedience; zeal - for God
2K. 23:27 : captivity - Babylonian - predicted☆
2K. 23:28 : book - of kings of Judah
2K. 23:29 : Armageddon - battle of☆;
Carchemish - battle of☆; chronology - B.C.
0609 - Pharaoh Necho II opposes
Babylonians☆
2K. 24 : May16☆
2K. 24:2 : nations - used in judgment
2K. 24:4 : blood - innocent shed
2K. 24:6 : archaeology - Jehoiachin☆;
genealogy - Matthew's omits names☆
2K. 24:8 : archaeology - Jehoiachin☆;
chronology - exclusive dating☆; difficulty -
Jehoiachin - age at accession☆; wealth - to
Babylon
2K. 24:10-12 : exegesis - 2K. 24:10-12☆
2K. 24:10-17 : archaeology - Babylonian
Chronicle☆; chronology - B.C. 0597 -
second deportation☆
2K. 24:10-20 : Jerusalem - fall to Babylon☆
2K. 24:12 : archaeology - Jehoiachin☆
2K. 24:13 : temple - treasures stolen
2K. 24:14 : craftsmen - none available
2K. 24:15 : archaeology - Jehoiachin☆
2K. 24:17 : archaeology - Jehoiachin☆
2K. 25 : May16☆
2K. 25:1 : exegesis - Eze. 24:1☆; tenth day
2K. 25:1-10 : Jerusalem - fall to Babylon☆
2K. 25:7 : Zedekiah - blinded
2K. 25:8 : chronology - kings - regnal years -
Nisan☆
2K. 25:8-9 : chronology - B.C. 0586 - third
deportation☆
2K. 25:8-11 : archaeology -
Nergal-Sharezer☆
2K. 25:9 : temple - destroyed
2K. 25:13-17 : temple - treasures stolen
2K. 25:15 : archaeology - Nergal-Sharezer☆
2K. 25:17 : difficulty - pillar capital height;
difficulty - pillar height
2K. 25:18-21 : archaeology -
Nergal-Sharezer☆
2K. 25:22 : Israel - remnant of☆
2K. 25:27 : archaeology - Jehoiachin☆
2K. 25:27 (Evil-Merodach) : chronology -
B.C. 0562 - Nebuchadnezzar dies☆
2K. 25:29 : archaeology - Jehoiachin☆
2Ki 9:7,10,22,30,36-37 : 2008100401.pdf☆
2Pe 2:1 : teacher - false
2Pe 2:20-21 : apostasy - failure to abide☆
2Pe. 1 : Nov29☆
2Pe. 1:1 : Greek grammar - Granville Sharp
rule☆; Ref-1122☆; X0058 - date - 2
Peter☆
2Pe. 1:3 : chosen - believers☆; counsel -
scripture sufficient; sufficient - scripture☆
2Pe. 1:4 : Wesley - John - conversion☆
2Pe. 1:5-7 : sactification - stages
2Pe. 1:9 : covenant - new - sin forgiven
2Pe. 1:10 : eternal security - AGAINST -
Scriptures used☆; perseverance -
encouraged; stumbling - preventing
2Pe. 1:10-11 : kingdom - of God - stages☆
2Pe. 1:11 : kingdom - eternal
2Pe. 1:13-14 : tent - body as
2Pe. 1:13-15 : Peter - death predicted☆
2Pe. 1:16 : eyewitnesses - wrote Scripture;
glory - Jesus appears in☆
2Pe. 1:16-17 : shekinah - visible☆
2Pe. 1:19 : morning - star☆; prophecy - in NT;
scripture - perspicuity☆
2Pe. 1:19-21 : sufficient - scripture☆
2Pe. 1:20 : private - interpretation prohibited
2Pe. 1:21 : Holy Spirit - inspired Scripture; Holy
Spirit - prophecy by; Holy Spirit - wind;
inerrancy - of scripture☆; inspiration - means
of; Word - written
2Pe. 1:21 (- Sermon - Reading the Word -
08000.doc) : 08000.doc☆
2Pe. 2 : Nov30☆
2Pe. 2:1 : atonement - of Christ unlimited☆;
Jude - written after 2 Peter 2☆
2Pe. 2:1-3 (- Prophecy - Discerning -
00038.doc) : 00038.doc☆; 00038.doc☆
2Pe. 2:2 : company - evil corrupts good; truth -
misrepresented
2Pe. 2:2-3 : Christianity - discredited
2Pe. 2:3 : souls - trafficking in
2Pe. 2:3-7 : apostasy - the☆
2Pe. 2:4 : angels - bound; angels - sexuality?;
judge - Christ appointed☆; sons - of God
intermarry☆; Tartarus☆
2Pe. 2:5-9 : rapture - pretribulational -
reasons☆
2Pe. 2:7 : Lot - righteous
2Pe. 2:7-8 : Sodom - sin of
2Pe. 2:9 : created - for destruction
2Pe. 2:10-11 : authority - respect
2Pe. 2:12 : chosen - not☆
2Pe. 2:14 : covetousness - heart trained in;
X0111 - pornography
2Pe. 2:15 : Balaam; love - agapao - Greek - as
negative☆
2Pe. 2:16 : donkey - speaks
2Pe. 2:17 : lake of fire - eternal☆
2Pe. 2:19 : sin - bondage; slave - of sin
2Pe. 2:20 : world - cares of
2Pe. 2:20-21 : faith - falling from
2Pe. 2:20-22 : eternal security - AGAINST -
Scriptures used☆
2Pe. 3 : Dec01☆
2Pe. 3:1-14 : rapture - vs. second coming,
second coming☆
2Pe. 3:3 : days - latter; scoffers
2Pe. 3:3 (- Space - 00042.doc) : 00042.doc☆
2Pe. 3:5 : creation - ex-nihilo☆; spoken - into
existence; truth - suppressed; Word of God -
creation by
2Pe. 3:6 : Noahic - flood; Noahic - flood - global
2Pe. 3:7 : earth - preserved by God's word;
heaven - and earth pass away; heavens -
earth - merism☆; sin - purged
2Pe. 3:8 : day age - theory☆; timeless - God
2Pe. 3:9 : atonement - of Christ unlimited☆;
patience - of God; salvation - universal desire
of God
2Pe. 3:10 : day - of the Lord☆; heaven - and
earth pass away; held together - by God; sun -
signs in; thief - Jesus comes like☆
2Pe. 3:10-13 : prophecy - gaps of time within☆
2Pe. 3:11 : prophecy - motivator☆
2Pe. 3:12 : heaven - and earth pass away;
watch - for Christ
2Pe. 3:13 : earth - new☆
2Pe. 3:14 (- Science and the Bible -
00040.doc) : 00040.doc☆
2Pe. 3:16 : inspiration - NT considered
scripture☆; Paul - writing called scripture;
scripture - difficult to understand; teachers -
twisting scripture
2Pe. 3:17 : company - evil corrupts good
2Pe. 3:18 : spiritual - growth☆
2S. 1 : Apr17☆
2S. 1:1 : Samuel - book - divided☆; X0009 -
date - Samuel☆
2S. 1:13-16 : Amalekites - to be destroyed
2S. 1:16 : blood - on own head
2S. 1:17 : book - of Jasher
2S. 1:18 : inspiration - verbal - it is written
2S. 1:26 : David - Jonathan - love between
2S. 2 : Apr17☆
2S. 2:4 : David - anointed twice
2S. 2:4 (?) : David - anointed from horn☆
2S. 2:25 : echad - compound one☆
2S. 3 : Apr18☆
2S. 3:2 : David - wives of
2S. 3:29 : curse - generational
2S. 4 : Apr18☆
2S. 4:8 : will - God's - misinterpreted or
misrepresented
2S. 5 : Apr18☆
2S. 5:3 : David - anointed twice
2S. 5:4 : age - of service
2S. 5:7 : Jerusalem - before David
2S. 5:8 : blind - prohibited; created - deformed
by God; Jerusalem - city of David
2S. 5:8 (= Jerusalem) : David - city of☆
2S. 5:13 : David - wives of
2S. 5:18 : giants - valley of
2S. 5:20 : Perazim - Mt., God's victory
2S. 6 : Apr19☆
2S. 6:2 : Gibeonites - covenant with☆;
shekinah - dwells between cherubim
2S. 6:6-7 : ark of covenant - mishandled
2S. 6:11 : sleepless - for the ark
2S. 6:13 : sacrifice - numerous animals☆
2S. 6:14-16 : zeal - criticizing - danger of
2S. 6:17 : tabernacle - Davidic☆
2S. 6:20-23 : zeal - criticizing - danger of
2S. 6:23 : barren - childless as judgment; KJV
- errors?☆
2S. 7 : Apr19☆
2S. 7:1 : peace - by God☆
2S. 7:6 : tabernacle - vs. tent of meeting☆
2S. 7:8-17 : covenant - Davidic [5002.2.0]☆
2S. 7:11 : peace - by God☆
2S. 7:12-16 : prophets - foretold Jesus
2S. 7:12-16 (David and Solomon) : promise -
line of
2S. 7:13 : covenant - Davidic - unconditional
[5002.2.1]; temple - built by Messiah☆
2S. 7:13-17 : David - throne - Jesus on
2S. 7:14 : children - discipline; cited - 2S. 7:14;
son of God - David's offspring
2S. 7:14 (cf. 2Cor. 6:18) : gender -
neutrality☆
2S. 7:16 : covenant - Davidic - unconditional
[5002.2.1]
2S. 7:16-17 : David - throne - distinct from
God's☆
2S. 7:19 : covenant - Davidic - unconditional
[5002.2.1]; covenant - Davidic [5002.2.0]☆;
omniscient - God only
2S. 7:22 : unique - God
2S. 7:23 : Israel - purchased
2S. 7:23-24 : chosen - Israel☆
2S. 8 : Apr19☆

2S. 8:2 : Israel - unbelieving die; killed - two-thirds☆
 2S. 8:3 : covenant - land - borders [5002.4.1]☆
 2S. 8:7 : temple - stores weapons
 2S. 8:11 : chariots - of Saul
 2S. 8:13 : salt - valley of
 2S. 8:14 : Esau - to serve Jacob☆
 2S. 9 : Apr20☆
 2S. 9:7-13 : exegesis - Ps. 23:5-6a☆
 2S. 10 : Apr20☆
 2S. 10:3-4 : suspicion - trouble caused by
 2S. 10:18 : difficulty - horsemen vs. foot soldiers☆; difficulty - number David slew☆
 2S. 11 : Apr20☆
 2S. 11:1 : battle - in spring
 2S. 11:2 : eyes - desire of; X0111 - pornography
 2S. 11:11 : ark of covenant - war - present
 2S. 11:15-17 : Uriah - David's mighty men
 2S. 12 : Apr21☆
 2S. 12:6 : restore - more than was taken
 2S. 12:10 : generational - iniquity☆; sin - against God only
 2S. 12:10-18 : father - sin affects family☆
 2S. 12:11 : David - son opposes; David - wives taken
 2S. 12:13 : sins - forgotten by God
 2S. 12:13 (no capital punishment) : capital punishment☆
 2S. 12:15 : generational - iniquity☆
 2S. 12:16 : prayer - fasting and; prayer - inhibited☆
 2S. 12:16-17 : fasting - ineffective
 2S. 12:20 : exegesis - Ru. 3:3☆
 2S. 12:22 : fasting - ineffective
 2S. 12:23 : age - of accountability
 2S. 12:24 : chronology - B.C. 0986 - Solomon born - Klassen☆
 2S. 13 : Apr21☆; polygamy - AGAINST☆
 2S. 13:3-6 : evil - corrupts good
 2S. 13:14 : rape - incident
 2S. 13:15 : love - agapao - Greek - as negative☆; rapist - hates victim
 2S. 13:18 : robe - many colors
 2S. 13:22 : vengeance - planned
 2S. 13:30 : David - son opposes
 2S. 13:32 : vengeance - planned
 2S. 14 : Apr22☆
 2S. 14:6-7 : Cain - and Abel - only two sons
 2S. 14:17 : Angel - of Jehovah - David compared to☆
 2S. 14:20 : Angel - of Jehovah - David compared to☆
 2S. 14:21 : David - age fighting Goliath☆
 2S. 14:24 : forgiveness - lacking
 2S. 14:26 : hair - long - not Nazirite☆
 2S. 15 : Apr22☆
 2S. 15:6-7 : exegesis - 2S. 15:6-7☆
 2S. 15:10 : David - son opposes
 2S. 15:21 : Israel - Gentile allegiance to
 2S. 15:23 : Brook Kidron - events at
 2S. 15:30 : heads - covered
 2S. 15:30 (?) : shekinah - departs temple☆
 2S. 16 : Apr23☆
 2S. 16:11 : David - son opposes
 2S. 16:12 : curse - of no effect☆; curses - from man; Masoretic Text - scribal emendations☆
 2S. 16:22 : David - wives taken
 2S. 17 : Apr23☆
 2S. 17:13 : hyperbole - examples☆
 2S. 17:14 : predestination - of God☆
 2S. 17:20 : lie - used by God?☆
 2S. 17:23 : death - desired
 2S. 18 : Apr23☆
 2S. 18:5 : David - age fighting Goliath☆
 2S. 18:12 : David - age fighting Goliath☆
 2S. 18:29 : David - age fighting Goliath☆
 2S. 18:32 : David - age fighting Goliath☆
 2S. 19 : Apr24☆
 2S. 19:4-3 : tribes - ten called Israel
 2S. 19:10 : anointed - by man vs. God
 2S. 19:12 (typology) : second coming - preconditions☆
 2S. 19:20 : Masoretic Text - dots☆
 2S. 19:27 : Angel - of Jehovah - David compared to☆
 2S. 20 : Apr24☆
 2S. 20:1 : Israel - divides; Masoretic Text - scribal emendations☆
 2S. 20:3 (?) : divorce - return prohibited☆
 2S. 20:6 : 2003011601.htm☆
 2S. 20:9 : kisses - deceitful
 2S. 20:24 : taxation
 2S. 21 : Apr25☆
 2S. 21:1-2 : famine - from God
 2S. 21:1-3 : Gibeonites - covenant with☆
 2S. 21:2 : zeal - without knowledge
 2S. 21:7 : covenant - Jonathan and David; David - oath with Saul
 2S. 21:7-8 : two - typology
 2S. 21:8 : KJV - errors?☆
 2S. 21:9 : father - sin affects son☆; father - sin affects son☆; generational - iniquity☆
 2S. 21:16-22 : Goliath - brothers - four☆; X0068 - five stones☆
 2S. 21:19 : 2005111601.htm☆; exegesis - 2S. 21:19☆
 2S. 21:20 : number - of man☆
 2S. 22 : Apr25☆
 2S. 22:1 : exegesis - Ps. 18:1☆
 2S. 22:3 : cited - 2S. 22:3
 2S. 22:10 : darkness - and God
 2S. 22:11 : cherub - riding upon; cherubim - live☆
 2S. 22:12 : darkness - and God
 2S. 22:16 (- Science and the Bible - 00040.doc) : 00040.doc☆
 2S. 22:17 : type - water represents army
 2S. 22:31 : perfect - Word
 2S. 22:35 : war - supported
 2S. 22:40-41 : war - God gives victory☆
 2S. 22:48 : vengeance - God's
 2S. 22:50 : messianic prophecy - sought by Gentiles☆
 2S. 23 : Apr26☆
 2S. 23:1 : manuscripts - Masoretic Text☆
 2S. 23:1-2 : inspired - Psalms
 2S. 23:2 : Holy Spirit - inspired Scripture; Holy Spirit - prophecy by; inerrancy - of scripture☆
 2S. 23:3 : fear - God
 2S. 23:5 : covenant - Davidic - unconditional [5002.2.1]; covenant - Davidic [5002.2.0]☆; covenants - eternal☆; Messiah
 2S. 23:8 : difficulty - killed by Jashobeam☆
 2S. 23:15-16 : blood - eating prohibited☆
 2S. 23:39 : Uriah - David's mighty men
 2S. 24 : Apr26☆
 2S. 24:1 : numbered - Israel☆
 2S. 24:1-10 (cf. 1Chr. 21:1) : spirit - evil from God
 2S. 24:13 : killed - by God
 2S. 24:15 : sin - one affects many☆; sin - one affects many☆
 2S. 24:16 : Angel - of Jehovah☆; mount - Moriah☆; threshing - floor
 2S. 24:16-18 : Abraham - offers Isaac on Even Akkidah☆
 2S. 24:24 : offering - must cost; Temple Mount - purchased
 2S. 24:32 : wood - firewood from tools
 2Th. 1 : Oct18☆
 2Th. 1:1 : Book of 2nd Thessalonians☆; Book of 2nd Thessalonians☆; Ref-1039☆; Ref-1105☆; Silas - Sylvanus; Timothy - disciple; X0050 - date - 2 Thessalonians☆
 2Th. 1:5 : kingdom - of God☆
 2Th. 1:6-9 : rapture - vs. second coming - contrast☆
 2Th. 1:6-10 : rapture - vs. second coming, second coming☆
 2Th. 1:7-10 : angels - second coming; second coming
 2Th. 1:9 : lake of fire - eternal☆
 2Th. 1:12 : exegesis - 2Th. 1:12☆
 2Th. 2 : Oct19☆
 2Th. 2:1 : rapture - church missing in Revelation; rapture - vs. second coming - contrast☆; rapture - vs. second coming, rapture☆; saints - gathering of
 2Th. 2:2 : day - of Christ☆; exegesis - 2Th. 2:2☆; Thessalonian letter forged
 2Th. 2:2 ((NA/UBS)) : day - of the Lord☆
 2Th. 2:3 : antichrist - perdition of☆; antichrist - titles of [5001.20]; apostasy - the☆; exegesis - 2Th. 2:3☆; Judas - Satan and☆; Satan - imitator☆
 2Th. 2:3-8 : antichrist - destroyed [5001.5]☆
 2Th. 2:3-9 : antichrist - the man [5001.0]☆
 2Th. 2:3-12 : rapture - vs. second coming - contrast☆
 2Th. 2:4 : abomination of desolation☆; antichrist - worshiped [5001.21]☆; man - supposed to be as god; Paul - temple - attitude toward☆; temple - tribulation☆
 2Th. 2:4 (?) : room - inner - false Christs☆
 2Th. 2:6 : antichrist - revealing of☆
 2Th. 2:6-7 : rapture - pretribulational - reasons☆
 2Th. 2:7 : grace - common☆; Holy Spirit - restrainer☆; mystery - secret☆; Satan - imitator☆
 2Th. 2:8 : antichrist - destroyed at appearance of Christ; antichrist - titles of [5001.20]; mouth - weapon; rapture - before antichrist revealed; rapture - vs. second coming, second coming☆
 2Th. 2:9 : antichrist - empowered by Satan [5001.8]; deceived - elect; miracles - not of God; Satan - bound - NOT; Satan - imitator☆; Satan - named explicitly
 2Th. 2:9-11 : antichrist - lying signs and wonders [5001.11]
 2Th. 2:9-11 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆
 2Th. 2:10-12 : truth - suppressed
 2Th. 2:11 : chosen - not☆; confusion - from God; given - over by God; spirit - evil from God
 2Th. 2:13 : chosen - believers☆; Holy Spirit - true; Trinity - sanctifies
 2Th. 2:13 (- Time and Age - 00041.doc) : 00041.doc☆
 2Th. 3 : Oct20☆
 2Th. 3:6 : church - discipline☆; critical text - questionable heuristics☆
 2Th. 3:7 : imitate - Godly men

2Th. 3:8 : [Paul - worked](#)
 2Th. 3:9 : [imitate - Godly men](#); [work - ethic](#)
 2Th. 3:10-12 : [imminent - second coming](#)☆
 2Th. 3:11 : [church - discipline](#)☆
 2Th. 3:14-15 : [church - discipline](#)☆
 2Th. 3:17 : [Paul - infirmity](#)☆; [Paul - signed epistles](#)
 2Ti. 1 : [Oct27](#)☆
 2Ti. 1:1 : [Ref-1111](#)☆; [X0052 - date - 2 Timothy](#)☆
 2Ti. 1:2 : [Timothy - disciple](#)
 2Ti. 1:3 : [prayer - without ceasing](#)☆
 2Ti. 1:5 : [Eunice - mother of Timothy](#); [Timothy - disciple](#)
 2Ti. 1:6 : [gift - of God](#); [gifts - stir up](#); [hands - laying on - gift imparted](#); [hands - laying on - transference](#)
 2Ti. 1:7 : [fear - not](#)
 2Ti. 1:8 : [prisoner - of God](#)
 2Ti. 1:9 : [chosen - believers](#)☆; [foundation - before](#); [salvation - by grace](#); [salvation - not by works](#)☆; [salvation - planned before fall](#); [time - before began](#)
 2Ti. 1:10 : [deity - Jesus does divine works](#)☆
 2Ti. 1:11 : [gifts - multiple to one person](#); [pastor - preacher \(kerux\)](#)☆; [Paul - apostle to Gentiles](#)
 2Ti. 1:12 : [day - of the Lord - 'that day'](#)☆
 2Ti. 1:15 : [naming - names of deceivers](#); [Paul - abandoned](#)
 2Ti. 1:18 : [day - of the Lord - 'that day'](#)☆
 2Ti. 2 : [Oct28](#)☆
 2Ti. 2:2 : [spiritual gifts - vs. responsibilities](#)☆
 2Ti. 2:4 : [world - cares of](#)
 2Ti. 2:9 : [Paul - ministry outside of book of Acts](#)☆; [Word - aggressive](#)
 2Ti. 2:10 : [chosen - believers](#)☆
 2Ti. 2:12 : [denying - Christ](#)
 2Ti. 2:14 : [disputes - doubtful](#)
 2Ti. 2:15 : [elders - teach](#); [whole - council of God](#); [Word - divide rightly](#); [Word - studying](#)
 2Ti. 2:15 (- [Sermon - Reading the Word - 08000.doc](#)) : [08000.doc](#)☆
 2Ti. 2:16 : [faith - SAID](#)
 2Ti. 2:16-17 : [company - evil corrupts good](#); [teachers - false - named](#)☆
 2Ti. 2:17 : [naming - names of deceivers](#); [teacher - false](#)
 2Ti. 2:18 : [eternal security - AGAINST - Scriptures used](#)☆; [resurrection - of just and unjust](#)☆
 2Ti. 2:20-21 : [teachers - false - separate from](#)
 2Ti. 2:22 : [flee - sin](#); [spiritual gifts - vs. responsibilities](#)☆
 2Ti. 2:23 : [disputes - doubtful](#)
 2Ti. 2:24 : [elders - teach](#); [spiritual gifts - vs. responsibilities](#)☆
 2Ti. 2:25-26 : [Satan - captive by](#)
 2Ti. 2:26 : [kingdoms - only two](#); [prisoners - released](#); [Satan - influences Godly](#)
 2Ti. 3 : [Oct29](#)☆
 2Ti. 3:1 : [days - latter](#)
 2Ti. 3:1-9 : [apostasy - the](#)☆
 2Ti. 3:2 : [pride - AGAINST](#)☆; [righteousness - self](#)☆
 2Ti. 3:2-5 : [wicked - separate from](#)
 2Ti. 3:4 : [pleasure - before God](#)
 2Ti. 3:6 : [women - deceived](#)
 2Ti. 3:7 : [emerging church - salvation](#)☆; [learning - never coming to truth](#)
 2Ti. 3:8 : [false - conversion](#); [magicians - Pharaoh's](#)☆; [quotes - NT quotes and allusions to non-canonical writings](#)☆

2Ti. 3:11 : [Paul - stoned](#)
 2Ti. 3:12 : [persecution - promised](#); [suffering - for Christ](#)
 2Ti. 3:13 : [deceivers - deceived](#); [teacher - false](#)
 2Ti. 3:15 : [teaching - children](#); [Timothy - disciple](#); [women - teaching](#)☆
 2Ti. 3:15-16 : [scripture - permanent](#)☆
 2Ti. 3:15-17 : [language - sufficient](#)☆; [sufficient - scripture](#)☆
 2Ti. 3:16 : [correction - doctrinal](#); [Holy Spirit - inspired Scripture](#); [inerrancy - of scripture](#)☆; [inspiration - plenary](#)☆; [Word - written](#)
 2Ti. 3:16 (- [Sermon - Reading the Word - 08000.doc](#)) : [08000.doc](#)☆
 2Ti. 3:16-17 : [counsel - scripture sufficient](#)
 2Ti. 4 : [Oct30](#)☆
 2Ti. 4:1 : [judge - Christ appointed](#)☆; [judge - of living and dead](#); [kingdom - future](#)☆; [millennial kingdom](#)☆; [rapture - vs. second coming](#); [rapture](#)☆; [world - trust in](#)
 2Ti. 4:2-5 : [evangelist - office of](#)
 2Ti. 4:3 : [Laodiceans - rule by the People](#); [teaching - false desired](#)
 2Ti. 4:4 : [fable - Jewish](#)
 2Ti. 4:6-8 : [Paul - ministry outside of book of Acts](#)☆
 2Ti. 4:8 : [crown - believers](#); [day - of the Lord - 'that day'](#)☆; [watch - for Christ](#)
 2Ti. 4:10 : [love - agapao - Greek - as negative](#)☆; [Paul - ministry outside of book of Acts](#)☆; [world - compromise with](#)☆
 2Ti. 4:11 : [John Mark](#); [Luke - mentioned](#)☆; [Paul - disagreement with John Mark](#)☆
 2Ti. 4:13 : [Paul - ministry outside of book of Acts](#)☆; [Paul - missionary journey - fourth](#)☆
 2Ti. 4:13 (?) : [law - written](#)☆
 2Ti. 4:14 : [teachers - false - named](#)☆
 2Ti. 4:16 : [Roman Catholicism - apostolic succession](#)☆
 2Ti. 4:17 : [lion - delivered from](#); [Paul - apostle to Gentiles](#)
 2Ti. 4:18 : [kingdom - of God - stages](#)☆
 2Ti. 4:19 : [Aquila - and Priscilla](#)
 2Ti. 4:20 : [archaeology - Erastus](#)☆; [Paul - ministry outside of book of Acts](#)☆; [Paul - missionary journey - fourth](#)☆; [sick - saints](#)
 3 John - [book of - written](#) : [X0061 - date - 3 John](#)☆
 3 stages - [Biblical Principles - 00017.doc](#) : [00017.doc](#)☆
 3-AUTHOR : [Ref-9999](#)☆
 3Jn. 1:1 : [Dec08](#)☆; [elder - Apostles as](#); [John - elder](#); [X0061 - date - 3 John](#)☆
 3Jn. 1:9 : [enemies - named](#)
 3Jn. 1:10 : [correction - doctrinal](#)
 5 - [Goliath and four brothers](#) : [Goliath - brothers - four](#)☆
 5 - [number of provision](#) : [provision - 5 number of](#)☆; [provision - 5 number of](#)☆
 5 - [point Calvinism](#) : [Calvinism - five points](#)☆
 5 - [provision](#) : [five - provision](#)☆
 6 - [number of man](#) : [number - of man](#)☆
 6th of Sivan - [Feasts - 00023.doc](#) : [00023.doc](#)☆
 7 - [churches as historical eras?](#) : [churches - seven as historical eras?](#)☆
 9th - of Av : Num. 14:35 ☪ Tisha B'av (9th of Av) [Ref-0025](#), p. 196. "The Jewish-Roman historian Josephus, for example, saw a divine punishment for Israel behind the judgment on both the first and second temples, since both occurred on the same day (the nine of the Jewish month of Av)." [Ref-0031](#), p. 58.

"Therefore, on the ninth day of the Jewish month of Av in A.D. 70, the city and the Temple were burned as Daniel had prophesied." [Ref-0144](#), p. 70. "Five events of national tragedy have been associated with this date. The first of these national tragedies, and the supposed cause of all that followed, was the failure of the Israelites to enter the Promised Land under Moses [Num. 14:23]. . . oral tradition recounts that this lamentation took place on the Ninth of Av. . . The next four events occurring on the Ninth of Av all relate to the Temple. The second and third disasters involve Solomon's first Temple and Herod's second Temple, where were both destroyed on the same day 656 years apart. The last two disasters occurred 65 years later on the same day (A.D. 135). The first of these was the defeat of the army of Bar Kokhba at Betar. The second followed as a consequence of the first. It was the plowing of the site of the Temple Mount by the Roman governor of Judea, Tineius Rufus. . ." [Ref-0144](#), pp. 212-213. "According to the Jewish Mishnah it was discovered by the rabbis that five things happened to the Jewish forefathers on the ninth of Av (the Jewish month when these events occurred): 1) the Jews were sentenced not to enter Eretz-Yisrael; 2) the First Temple was destroyed; 3) the Second Temple was destroyed; 4) Bethar (the city in the Judean hills where Bar Kokhba made his final stand against the Romans) was captured; and 5) the Temple Mount was plowed over by the Romans (Mishnah, *Ta'anit* 4:6)." [Ref-0146](#), p. 84. "the Ninth of Av, the Roman governor of Judea, Tineius Rufus, plowed up the Sanctuary of the Temple Mount and its environs in the name of the emperor (see *Eruchin* 27a; *Ta'anit* 29a; Eusebius, *Ecclesiastical History* 4:6,1)." [Ref-0146](#), p. 89. "On the ninth of Av in 586 B.C., Solomon's Temple was destroyed by Babylon, and the Jewish people were carried into captivity. More than 650 years later, in A.D. 70, the Temple built by Zerubbabel, modified by Herod, and visited by Jesus was sacked and destroyed by the Romans under the command of Titus. Sixty-five years later on the same date in A.D. 135 the Romans killed the pseudomessiah Bar Kochba and crushed his Jewish revolt at Betar. In 1492 King Ferdinand of Spain issued the expulsion decree that set Tisha B'Av as the final date for all Jews to leave Spain, thereby destroying one of the largest Jewish communities in the world. The date also saw the beginning of the infamous Spanish Inquisition, instituted to force the Jewish people to embrace Catholicism or face horrific torture. . . . Although the Bible does not give the date, Jewish students of Scripture also believe the sin of the spies at Kadesh-barnea, which caused the Lord to make the nation wander in the desert for forty years, occurred on Tisha B'Av." Thomas Simcox, "Tisha B'Av - Israel's Day of Tragedies," [Ref-0057](#), September/October 2004, p. 15. "As a child in Hebrew School, I thought *All that is ancient history*. Never did I dream a Tisha B'Av catastrophe would strike in my lifetime. This year [2005] the ninth of Av fell on August 14. The next day began the heart-wrenching expulsion of more than 8,000 Israelis from their homes in the Gaza strip. I watched on television as Jewish mothers wailed; Israeli soldiers carrying out the "disengagement" wept; and religious men

wrapped themselves in their prayer shawls, begging God to perform a miracle and stop the evacuation. But He did not." Lorna Simcox, *What I'd Tell My Dad*, Ref-0057 November/December 2005, p. 27. "Of these [eras] one was that which took as its epoch the destruction of the Second Temple. In this era, dates are given as in a certain year of "the destruction of the temple" (לְחֹרְבַן הַבַּיִת) or "from the destruction" (אַחַר הַחֹרְבָן) . . . As to the month and day, the Jewish sources claim a striking identity between the destruction of the Second Temple and of the First Temple. 2 Kings 25:8 states that the First Temple was burned by Nebuzaradan on the seventh day of the fifth month, while Jer. 52:12 gives the tenth day of the fifth month. The rabbis reconciled these data by explaining that the Babylonians entered the temple on the seventh day of Ab (which is the fifth month), ate and did damage to it on that day and the eighth, and on the ninth day toward dusk set fire to it; it then continued to burn through the whole of that day which is presumably extended through the tenth. As to the recurrence of disaster at the identical time, they said, "The same thing too happened in the Second Temple." For a single day, the ninth of Ab was taken as the exact date: "On the ninth of Ab . . . the Temple was destroyed the first and the second time." . . . The date of the burning [of the Second Temple] is stated explicitly by Josephus: "the tenth of the month Loos the day on which of old it had been burnt by the king of Babylon" (6.250). In the later correlation of the Macedonian calendar as it was used in Palestine . . . Loos was parallel to Ab, the fifth month. Therefore Josephus's date of Loos = Ab 10 is identical with Jeremiah's (52:12) date of the tenth day of the fifth month for the first destruction, and just one day later than the ninth day of Ab taken as the official date by the rabbis." Ref-0840, p. 106. "Along with Josephus's eyewitness account of the destruction of the temple by the Romans, there is also an account by Rabbi Yose ben Halafta in *Seder 'Olam Rabbah* (30.86-97) . . . the passage reads: *Rabbi Yose used to say: Propitiousness is assigned to a propitious day and calamity to a calamitous day. As it is found said: When the temple was destroyed, the first time, that day was immediately after the Sabbath, it was immediately after the Sabbatical year, it was (during the service of) the priestly division of Jehoiarib, and it was the ninth day of Ab, and so the second time (the temple was destroyed).* . . . it is also of interest to note how the Mishna associates yet other untoward events with the same date of the ninth day of Ab: *On the ninth day of Ab it was decreed against our fathers that they should not enter into the land [of Israel]¹, and the temple was destroyed the first and second time [by Nebuchadnezzar and by Titus], and Beth-Tor [or Bethar, modern Bettir southwest of Jerusalem, the scene of Bar Kokhba's final defeat in A.D. 135] was captured, and the City [Jerusalem] was ploughed up [by Hadrian].^[2]* [1] For this date see *Seder 'Olam Rabbah* 8.45-47, Milikowsky, *Seder 'Olam*, 473. [2] *Taanich* 4:6; Danby 200." Ref-0840, p. 107. "The following synchronism is hereby established: A.M. 3828 = A.S. 381 = A.D. 69/70 = year 1 of the era of Destruction." Ref-0840, p. 110.

9th Ab - Lamentations read : [feasts - scriptures read](#)☆
10th of Nisan : [tenth day of Nisan](#)
10th of Nisan - Feasts - 00023.doc : [00023.doc](#)☆
14th - of Nisan : [Nisan - 14](#)☆
14th of Nisan - Feasts - 00023.doc : [00023.doc](#)☆
14th of Nisan - Passover : [feast - unleavened bread](#)
20 - age of service : 1Chr. 23:8; 1Chr. 23:24; 1Chr. 23:27
25 - age of levitical service - begins : Num. 8:24-25
40 - days : [forty - days](#)
40 years - manna : [manna - 40 years](#)
44-49 A.D. - book of James written : [X0056 - date - James](#)☆
49 years - jubilee : [jubilee - cycle](#)☆
49-50 A.D. - book of Galatians written : [X0045 - date - Galatians](#)☆
50 - age of levitical service - end : Num. 8:24-25
50 years - jubilee : [jubilee - cycle](#)☆
50-60 A.D. - book of Mark written : [X0038 - date - Mark](#)☆
50-60 A.D. - book of Matthew written : [X0037 - date - Matthew](#)☆
51-52 A.D. - book of 2 Thessalonians written : [X0050 - date - 2 Thessalonians](#)☆
55-56 A.D. - book of 2 Corinthians written : [X0044 - date - 2 Corinthians](#)☆
60-61 A.D. - book of Luke written : [X0039 - date - Luke](#)☆
60-62 A.D. - book of Colossians written : [X0048 - date - Colossians](#)☆
60-62 A.D. - book of Ephesians written : [X0046 - date - Ephesians](#)☆
60-62 A.D. - book of Philemon written : [X0054 - date - Philemon](#)☆
60-62 A.D. - book of Philippians written : [X0047 - date - Philippians](#)☆
62-64 A.D. - book of 1 Timothy written : [X0051 - date - 1 Timothy](#)☆
62-64 A.D. - book of Titus written : [X0053 - date - Titus](#)☆
64-65 A.D. - book of 1 Peter written : [X0057 - date - 1 Peter](#)☆
66-67 A.D. - book of 2 Timothy written : [X0052 - date - 2 Timothy](#)☆
67-68 A.D. - book of 2 Peter written : [X0058 - date - 2 Peter](#)☆
67-69 A.D. - book of Hebrews written : [X0055 - date - Hebrews](#)☆
68-70 A.D. - book of Jude written : [X0062 - date - Jude](#)☆
69 weeks - until Messiah : Ne. 2:1-8; Dan. 9:25; Luke 19:44 ☪ March 5, 444 B.C. --> March 30, 33AD Ref-0022, p. 20.
70 - sevens : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆
70 years - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆
80-90 A.D. - book of John written : [X0040 - date - John](#)☆
90-95 A.D. - book of 1 John written : [X0059 - date - 1 John](#)☆
90-95 A.D. - book of 2 John written : [X0060 - date - 2 John](#)☆
90-95 A.D. - book of 3 John written : [X0061 - date - 3 John](#)☆
94-96 A.D. - book of Revelation written : [X0063 - date - Revelation](#)☆

120 - year life span : Gen. 6:3; Deu. 31:2; Deu. 34:7 ☪ Many commentators believe Gen. 6:3 teaches that god's patience with mankind would last another 120 years; after this all were destroyed in the flood. it seems unlikely to be referring to lifespans; for one thing, many people lived far longer than 120 years for centuries after the flood. "the holy one blessed be he patiently warned evil mankind for one hundred and twenty years before he unleashed the flood." Ref-0150, p. 310.
333 B.C. to 63 B.C. - Greek Empire under Alexander, Ptolemies, Seleucids : [chronology - B.C. 0333 to B.C. 0063 - Greek Empire under Alexander, Ptolemies, Seleucids](#)☆
360 - days - prophetic year : [calendar - 360 day year](#)☆
390 days - Ezekiel on side : [manuscript - Eze. 4:5,9](#)☆
400 years - duration of Egyptian bondage : [Egyptian - duration of bondage](#)☆
430 years - Abraham to the law : [Abraham - to the law](#)
430 years - duration of Egyptian bondage : [Egyptian - duration of bondage](#)☆
433-424 B.C. - book of Malachi written : [X0036 - date - Malachi](#)☆
444 B.C. to 33 A.D. - seventy sevens : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆
446-400 B.C. - book of Nehemiah written : [X0013 - date - Nehemia](#)☆
450 years - judges : [judges - 450 years](#)☆
450-331 B.C. - book of Esther written : [X0014 - date - Esther](#)☆
450-430 B.C. - books of Chronicles written : [X0011 - date - Chronicles](#)☆
457-444 B.C. - book of Ezra written : [X0012 - date - Ezra](#)☆
490 years - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆
518/19 B.C. - Decree of Darius : [chronology - B.C. 0518/19 - Decree of Darius](#)☆
520-470 B.C. - book of Zechariah written : [X0035 - date - Zechariah](#)☆
539 B.C. to 333 B.C. - Medo-Persian Empire under Cyrus II : [chronology - B.C. 0539 to B.C. 333 - Medo-Persian Empire under Cyrus II](#)☆
561-538 B.C. - books of Kings written : [X0010 - date - Kings](#)☆
586 B.C. - book of Obadiah written after? : [X0028 - date - Obadiah](#)☆
586-583 B.C. - book of Lamentations written : [X0022 - date - Lamentations](#)☆
593-570 B.C. - book of Ezekiel written : [X0023 - date - Ezekiel](#)☆
605 B.C. to 534 B.C. - Daniel's service : [chronology - B.C. 0605 to B.C. 0534 - Daniel's service](#)☆
605 B.C. to 536 B.C. - Babylonian captivity : [chronology - B.C. 0605 to B.C. 0536 - Babylonian captivity](#)☆
605 B.C. to 562 B.C. - Nebuchadnezzar's reign : [chronology - B.C. 0605 to B.C. 0562 - Nebuchadnezzar's reign](#)☆
605-530 B.C. - book of Daniel written : [X0024 - date - Daniel](#)☆
613 - commandments : [Tsitsith](#)☆
613 - laws - enumerated by Maimonides : [2008030601.htm](#)☆
613 - Mosaic laws : [2002120401.doc](#)☆

- 613 commandments - printed :** [F00031 - 613 commandments - printed](#)☆
- 613 Mosaic Laws - Mosaic Laws - 613 - #00007.doc :** [#00007.doc](#)☆
- 616 - number of beast :** [antichrist - mark and number \[5001.12\]](#)☆
- 626 B.C. to B.C. 539 - Neobabylonian Empire under Nabopolassar, Nebuchadnezzar, Belshazzar :** [chronology - B.C. 0626 to B.C. 0539 - Neobabylonian Empire under Nabopolassar, Nebuchadnezzar, Belshazzar](#)
- 627-561 B.C. - book of Jeremiah written :** [X0021 - date - Jeremiah](#)☆
- 635-625 B.C. - book of Zephaniah written :** [X0033 - date - Zephaniah](#)☆
- 666 - number of beast :** [antichrist - mark and number \[5001.12\]](#)☆
- 666 - X0102 :** [X0102 - 666](#)☆
- 695-642 B.C. - book of Nahum written :** [X0031 - date - Nahum](#)☆
- 735-710 B.C. - book of Micah written :** [X0030 - date - Micah](#)☆
- 739-686 B.C. - book of Isaiah written :** [X0020 - date - Isaiah](#)☆
- 745 B.C. to 727 B.C. - Tiglath-pileser rules Assyria :** [chronology - B.C. 0745 to 0727 - Tiglath-pileser rules Assyria](#)☆
- 755-710 B.C. - book of Hosea written :** [X0025 - date - Hosea](#)☆
- 835-796 B.C. - book of Joel written :** [X0026 - date - Joel](#)☆
- 848-841 B.C. - book of Obadiah written :** [X0028 - date - Obadiah](#)☆
- 888 - number of Jesus :** [Jesus - number of - 888](#)☆
- 931-722 B.C. - books of Samuel written :** [X0009 - date - Samuel](#)☆
- 971-686 B.C. - book of Proverbs written :** [X0017 - date - Proverbs](#)☆
- 971-931 B.C. - book of Song of Solomon written :** [X0019 - date - Song of Solomon](#)☆
- 1000 - years - millennium :** [millennial kingdom - duration](#)☆
- 1011-971 B.C. - book of Ruth written :** [X0008 - date - Ruth](#)☆
- 1260 - days - X0105 :** [X0105 - 3.5 years](#)☆
- 1405-1385 B.C. - book of Joshua written :** [X0006 - date - Joshua](#)☆
- 1410-450 B.C. - book of Psalms written :** [X0016 - date - Psalms](#)☆
- 1445-1405 B.C. - book of Genesis written :** [X0001 - date - Genesis](#)☆
- 1917 Scofield Reference Bible Notes, C. I. Scofield :** [Ref-0913](#)☆
- 1967 - six day war - events leading to :** [six day war - events leading to](#)☆
- 2300 - days :** Dan. 8:14 ☺ "The Seventh Day Adventists understood that the two thousand and three hundred days referred to years which, on the basis of their interpretation, were to culminate in the year 1844 with the second coming of Christ." [Ref-0005](#), p. 188. "About seven months after the Antichrist, the 'Prince' (i.e. of the Roman Empire) of Dan 9:27 has made the Covenant with the Jews he will begin to 'practice' in Jerusalem (Dan. 8:24). This we believe is the explanation of the two thousand three hundred days of Dan. 8:14 which has puzzled so many of the commentators. This two thousand three hundred days is the whole period during which the false messiah will practice in Jerusalem and have power over the 'sanctuary' two thousand three hundred days is seven years less seven months and ten days." [Ref-0215](#), "The Career of the Antichrist"
- 2347-1913 B.C. - book of Job written :** [X0015 - date - Job](#)☆
- 4000 - fed :** Mtt. 15:32; Mtt. 16:9; Mark 8:1; Mark 8:19 ☺ See [5000 - fed](#).
- 5000 - fed :** Mtt. 16:10; Mark 8:20; Luke 9:13 ☺ See [4000 - fed](#). "These two feedings belong respectively to two parallel series of similar incidents, one series being enacted on Jewish soil, the other on Gentile soil to the north and east of Galilee. The incidents are selected in order to show how Jesus repeated on this occasion among the Gentiles acts which He performed among the Jews." [Ref-0239](#), p. 70.
- 2001092801.htm :** DOC 2001092801.htm - ape men - James Perloff ☺ + Perloff, James - *Time Magazine's New Ape Man*, [http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=23765], See [file://www.garland/users/tony/bible_study/html/2001092801.htm](http://www.garland/users/tony/bible_study/html/2001092801.htm)
- 2001121301.pdf :** DOC 2001121301.pdf - prophets - fallible in NT? ☺ + *Fallible New Testament Prophets? A Critique of Wayne Grudem's Hypothesis* by David Farnell, [<http://www.tms.edu/journalarticles.html>], See [file://www.garland/users/tony/bible_study/pdf/2001121301.pdf](http://www.garland/users/tony/bible_study/pdf/2001121301.pdf)
- 2001122201.doc :** DOC 2001122201.doc - Ice, Thomas, *Preterism - Has Bible Prophecy Been Fulfilled?* ☺ + Ice, Thomas, *Preterism - Has Bible Prophecy Been Fulfilled?*, [<http://www.conservativeonline.org/articles.htm#Has%20Bible%20Prophecy%20Already%20Been%20Fulfilled>], See [file://www.garland/users/tony/bible_study/doc/2001122201.doc](http://www.garland/users/tony/bible_study/doc/2001122201.doc)
- 2002011901.htm :** DOC 2002011901.htm - magic - vs. miracles ☺ + From Deb Garland's notes from *Introduction to Apologetics* AP-101 at Tyndale Theological Seminary, See [file://www.garland/users/tony/bible_study/html/2002011901.htm](http://www.garland/users/tony/bible_study/html/2002011901.htm)
- 2002012501.doc :** DOC 2002012501.doc - Ice, Thomas - *Preterism and Zechariah* ☺ + Ice, Thomas - *Preterism and Zechariah*, [<http://www.ConservativeOnline.org>], See [file://www.garland/users/tony/bible_study/doc/2002012501.doc](http://www.garland/users/tony/bible_study/doc/2002012501.doc)
- 2002012502.doc :** DOC 2002012502.doc - last days - *The Last Days According To Jesus* by R.C. Sproul - review ☺ + Stallard, Mike - review of *The Last Days According To Jesus* by R.C. Sproul, [<http://www.ConservativeOnline.org>], See [file://www.garland/users/tony/bible_study/doc/2002012502.doc](http://www.garland/users/tony/bible_study/doc/2002012502.doc)
- 2002012601.doc :** DOC 2002012601.doc - Jeffreys, Grant, notes from *Triumphant Return* ☺ + Jeffreys, Grant, *Triumphant Return*, obtained by private correspondence with Dr. Vernon Peterman (vern.peterman@juno.com), See [file://www.garland/users/tony/bible_study/doc/2002012601.doc](http://www.garland/users/tony/bible_study/doc/2002012601.doc)
- 2002012601.htm :** DOC 2002012601.htm - preterism - critique - olivet discourse ☺ + Toussaint, Stanley, *A Critique Of The Preterist View Of The Olivet Discourse*, from private correspondences with Dr. Vern Peterman (vern.peterman@juno.com), See [file://www.garland/users/tony/bible_study/html/2002012601.htm](http://www.garland/users/tony/bible_study/html/2002012601.htm)
- 2002012602.htm :** DOC 2002012602.htm - preterism - tribulation fulfilled? - critique ☺ + *Is the Great Tribulation Future or Fulfilled?*, Middletown Bible Church, [<http://www.middletownbiblechurch.org>], See [file://www.garland/users/tony/bible_study/html/2002012602.htm](http://www.garland/users/tony/bible_study/html/2002012602.htm)
- 2002012701.htm :** DOC 2002012701.htm - preterism - moderate inconsistent ☺ + John Divito jad409s@mail.smsu.edu [http://www.preterist.org/articles-old/divito_letter.htm], See [file://www.garland/users/tony/bible_study/html/2002012701.htm](http://www.garland/users/tony/bible_study/html/2002012701.htm)
- 2002012901.htm :** DOC 2002012901.htm - Jews - Luther - anti-Semitism ☺ + Halsall, Paul, *Medieval Sourcebook: Martin Luther (1483-1546): The Jews and Their Lies, excerpts (1543)*, June 1997. halsall@murray.fordham.edu [<http://www.fordham.edu/halsall/source/luther-jews.html>], See [file://www.garland/users/tony/bible_study/html/2002012901.htm](http://www.garland/users/tony/bible_study/html/2002012901.htm)
- 2002020301.htm :** DOC 2002020301.htm - promised land - borders - <http://www.askelm.com>; Palestinian Covenant - borders - <http://www.askelm.com>; promised land - borders - <http://www.askelm.com> ☺ + *Prophetic Geography and the Time of the End* [<http://askelm.com/remember/a920901.htm>], See [file://www.garland/users/tony/bible_study/html/2002020301.htm](http://www.garland/users/tony/bible_study/html/2002020301.htm)
- 2002020302.htm :** DOC 2002020302.htm - Armilus - antichrist ☺ + *Armillus the Antichrist* [http://www.hebrewroots.org/hebrewrootsarchive/9711/9711106_b.html], See [file://www.garland/users/tony/bible_study/html/2002020302.htm](http://www.garland/users/tony/bible_study/html/2002020302.htm)
- 2002020501.htm :** DOC 2002020501.htm - apostles - today? - CRI ☺ + *APOSTLES FOR TODAY (DA 165)*, Christian Research Institute [<http://www.equip.org/free/DA165.htm>], See [file://www.garland/users/tony/bible_study/html/2002020501.htm](http://www.garland/users/tony/bible_study/html/2002020501.htm)
- 2002020502.htm :** DOC 2002020502.htm - church - purpose of local; Eph. 4:12 ☺ + *What is the Purpose of the Local Church* [<http://www.middletownbiblechurch.org/lochurch/eph412.html>], See [file://www.garland/users/tony/bible_study/html/2002020502.htm](http://www.garland/users/tony/bible_study/html/2002020502.htm)
- 2002021901.pdf :** Rev. 1:1; Rev. 1:1 ☺ + Thomas, Robert L., *Theonomy and the Dating of Revelation, The Master's Seminary Journal* 5:2 (Fall 1994), pp. 185-202. [<http://www.tms.edu/tmsj/tmsj5i.pdf>], See [file://www.garland/users/tony/bible_study/pdf/2002021901.pdf](http://www.garland/users/tony/bible_study/pdf/2002021901.pdf)
- 2002030902.pdf :** DOC 2002030902.pdf - Revelation - commentary - Chilton ☺ + Chilton, David. *The Days of Vengeance: A Commentary on the Book of Revelation*. Fort Worth, TX: Dominion Press, 1987. [<http://freebooks.commentary.net/freebooks>], See [file://www.garland/users/tony/bible_study/pdf/2002030902.pdf](http://www.garland/users/tony/bible_study/pdf/2002030902.pdf)
- 2002030903.pdf :** DOC 2002030903.pdf - Dominion Theology - Chilton ☺ + Chilton, David. *Paradise Restored*. Fort Worth, TX: Dominion Press, 1994. [<http://freebooks.commentary.net/freebooks>], See

file:///garland/users/tony/bible_study/pdf/2002_030903.pdf

2002030904.pdf : DOC 2002030904.pdf - postmillennial - eschatology - Gentry ☺ + Gentry, Ken. *He Shall Have Dominion: A Postmillennial Eschatology*. Tyler, TX: Institute for Christian Economics, 1992. [<http://freebooks.commentary.net/freebooks/>], See file:///garland/users/tony/bible_study/pdf/2002_030904.pdf

2002032201.htm : DOC 2002032201.htm - covenant - new - church relation to ☺ + Penny, Russell, *The Relationship of the Church to the New Covenant*, Conservative Theological Society Journal, Vol. 2, Issue 7. [http://conservativeonline.org/journals/2_7_journal/relationship_church_new_covenant_fm.htm], See file:///garland/users/tony/bible_study/html/2002032201.htm

2002033101.htm : DOC 2002033101.htm - Plymouth Brethren - history ☺ + Plymouth Brethren History Page, [<http://www.plymouthbrethren.com/history.mv?bf=1>], See file:///garland/users/tony/bible_study/html/2002033101.htm

2002040101.htm : DOC 2002040101.htm - doctrinal statement - Conservative Theological Society ☺ + *The Conservative Theological Society Statement of Doctrine*, [http://www.conservativeonline.org/statement_of_doctrine.htm], See file:///garland/users/tony/bible_study/html/2002040101.htm

2002040201.htm : DOC 2002040201.htm - doctrinal statement - The Master's Seminary ☺ + *The Master's Seminary Statement of Faith*, [<http://www.tms.edu/statmntfaith.asp>], See file:///garland/users/tony/bible_study/html/2002040201.htm

2002040202.htm : DOC 2002040202.htm - doctrinal statement - Village Missions ☺ + *Village Missions Doctrinal Statement*, [<http://www.village-missions.org/index.html>], See file:///garland/users/tony/bible_study/html/2002040202.htm

2002040301.htm : DOC 2002040301.htm - doctrinal statement - Dallas Theological Seminary ☺ + *Dallas Theological Seminary Doctrinal Statement*, [<http://www.dts.edu/engine.cfm?a=27&b=90&i=90>], See file:///garland/users/tony/bible_study/html/2002040301.htm

2002050701.htm : DOC 2002050701.htm - predestination - vs. free will - debate ☺ + Bryson, George, and James White, "The Divine Sovereignty Human Responsibility Debate (Parts 1 and 2)", *Charistian Research Journal*, vol 23. no. 4, 2002 and vol. 24. no. 1 2001. [<http://www.equip.org/free/DD802.htm>], See file:///garland/users/tony/bible_study/html/2002050701.htm

2002050901.htm : DOC 2002050901.htm - high priest - rope around ankle legend ☺ + *Did the High Priest Enter the Holy of Holies with a Rope Around His Ankle?*, [<http://www.christiananswers.net/q-eden/anklerope.html>], See file:///garland/users/tony/bible_study/html/2002050901.htm

2002051601.htm : DOC 2002051601.htm - big bang - problems - Berlinski ☺ + Berlinski, David. "Was There A Big Bang?," *Commentary Magazine*, Feb 1998. [http://www.findarticles.com/cf_dls/m1061/n2_v105/20217504/p1/article.html], See file:///garland/users/tony/bible_study/html/2002051601.htm

2002051801.htm : DOC 2002051801.htm - rapture - 64 reasons ☺ + *64 Reasons The Rapture Of The Church Is Not The Second Coming Of Christ To Reign On Earth*, [<http://www.tyndale.edu/dirn/articles/reasons.html>], See file:///garland/users/tony/bible_study/html/2002051801.htm

2002051802.htm : DOC 2002051802.htm - Calvinism - James White's Open Letter to Dave Hunt - What Love is This ☺ + *James White's Open Letter to Dave Hunt - What Love is This*, [http://www.conservativeonline.org/articles/misc/James_White_Letter.htm], See file:///garland/users/tony/bible_study/html/2002051802.htm

2002052301.htm : DOC 2002052301.htm - Koran - difficulties ☺ + *Difficulties in the Qur'an*, [<http://www.answering-islam.org/Quran/Contra/index.html>], See file:///garland/users/tony/bible_study/html/2002052301.htm

2002052501.htm : DOC 2002052501.htm - Koran - Jesus in ☺ + Durie, Mark. *'Isa, The Muslim Jesus*. [http://www.answering-islam.org/Intro/islamic_jesus.html], See file:///garland/users/tony/bible_study/html/2002052501.htm

2002052502.htm : DOC 2002052502.htm - Koran - commentary - Wherry, E.M. ☺ + Wherry, E.M. *A Comprehensive Commentary On The Quran* COMPRISING SALE'S TRANSLATION AND PRELIMINARY DISCOURSE, WITH ADDITIONAL NOTES AND EMENDATIONS TOGETHER WITH A Complete Index to the Text, Preliminary Discourse and Notes, BY THE REV. E. M. WHERRY, M.A. VOL. I. LONDON: TR?BNER & CO., LUDGATE HILL 1882. [<http://www.answering-islam.org/Books/Wherry/Commentary1/index.html>], See file:///garland/users/tony/bible_study/html/2002052502.htm

2002052503.htm : DOC 2002052503.htm - Koran - Jesus - Al-Tabari ☺ + *Al-Tabari On the Birth, Life, Death and Ascension of the Lord Jesus Christ*, Sam Shamoun [http://www.answering-islam.org/Shamoun/ta_bari_on_jesus.htm], See file:///garland/users/tony/bible_study/html/2002052503.htm

2002052504.htm : DOC 2002052504.htm - Koran - introduction - Noldeke ☺ + Noldeke, Theodor. *The Qur'an: An Introduction*. [<http://www.answering-islam.org/Books/Noeldeke/guran.htm>], See file:///garland/users/tony/bible_study/html/2002052504.htm

2002052505.htm : DOC 2002052505.htm - Koran - Jesus - second coming - Gilchrist ☺ + Gilchrist, John. *Nuzul-I-Isa: The Second Coming of Jesus Christ*, See file:///garland/users/tony/bible_study/html/2002052505.htm

2002052506.htm : DOC 2002052506.htm - Koran - biblical authority ☺ + Shamoun, Sam. *The Quranic Witness to Biblical Authority*. [http://www.answering-islam.org/Shamoun/ab_outbible.htm], See file:///garland/users/tony/bible_study/html/2002052506.htm

2002052507.htm : DOC 2002052507.htm - Koran - vs. Bible in history and science - Campbell ☺ + Campbell, William. *The Qur'an and the Bible in the Light of History & Science*. [<http://www.answering-islam.org/Campbell/contents.html>], See file:///garland/users/tony/bible_study/html/2002052507.htm

2002052508.htm : DOC 2002052508.htm - Koran - crucifixion of Christ - Shamoun ☺ + Shamoun, Sam. *The Crucifixion of Christ - A Christian Critique of the Quran*. [<http://www.answering-islam.org/Shamoun/crucifixion.htm>], See file:///garland/users/tony/bible_study/html/2002052508.htm

2002052509.htm : DOC 2002052509.htm - Koran - Jesus in Islam - islam.itl.org.uk ☺ + *Jesus in Islam A Christian Perspective of Islamic Thought*. [<http://islam.itl.org.uk/Jesus/>], See file:///garland/users/tony/bible_study/html/2002052509.htm

2002053001.doc : DOC 2002053001.doc - open theist - diary entry ☺ + Bratcher, Ray. *Daily Devotional Diary Entry of an Open Theist* rbea77@msn.com, See file:///garland/users/tony/bible_study/doc/2002053001.doc

2002053101.htm : Gen. 25:23; Gen. 25:23; Ps. 47:4; Mal. 1:1-4; Mal. 3:6; Rom. 9:11-23 ☺ + *The Berean Call*, Q&A, June 2002. [<http://www.thebereancall.org>], See file:///garland/users/tony/bible_study/html/2002053101.htm

2002062701.htm : 1Ti. 3:2; 1Ti. 3:2; Tit. 1:6 ☺ + Peterman, Vernon, *mias gunaikos andra - "One Woman Man"*, [http://www.conservativeonline.org/newsletters/CTS_Newsletter-2002_04.htm#One Woman Man], See file:///garland/users/tony/bible_study/html/2002062701.htm

2002070901.htm : DOC 2002070901.htm - cryogenics - reviving the dead ☺ + *Patients pin hopes on a deep freeze* [<http://www.msnbc.com/news/777776.asp#BODY>], See file:///garland/users/tony/bible_study/html/2002070901.htm

2002071601.pdf : DOC 2002071601.pdf - creation - *Holding Fast To Creation* by David W. Hall ☺ + Hall, David W. *Holding Fast To Creation*. Oak Ridge, TN: The Covenant Foundation, 2000. [<http://capo.org/holdingfast.pdf>], See file:///garland/users/tony/bible_study/pdf/2002071601.pdf

2002080201.htm : DOC 2002080201.htm - young earth - evidence - Humphreys ☺ + Humphreys, Russell. *Evidence for a Young World* [<http://www.answersingenesis.org/docs/4005.asp>] See also: [<http://www.answersingenesis.org/home/area/faq/young.asp>], See file:///garland/users/tony/bible_study/html/2002080201.htm

2002080801.htm : DOC 2002080801.htm - speed of light - slowing? + *Speed-of-light debate flashes again* [<http://www.msnbc.com/news/791205.asp#BODY>], See file:///garland/users/tony/bible_study/html/2002080801.htm

2002081101.htm : DOC 2002081101.htm - Couch, Mal., *History of the War on Dispensationalism* + *History of the War on Dispensationalism - Where We Stand Today*, Mal Couch, Tyndale Theological Seminary, [<http://www.tyndale.edu/dirn/articles/dispwar.html>], See file:///garland/users/tony/bible_study/html/2002081101.htm

2002083101.htm : DOC 2002083101.htm - Chicago Statement on Biblical Inerrancy + *Chicago Statement on Biblical Inerrancy*, [<http://www.reformed.org/documents/icbi.html>], See file:///garland/users/tony/bible_study/html/2002083101.htm

2002092601.htm : DOC 2002092601.htm - *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem + *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem. [<http://www.leaderu.com/orgs/cbmw/rbmw/>], See file:///garland/users/tony/bible_study/html/2002092601.htm

2002092601.pdf : DOC 2002092601.pdf - *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem + *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem. [<http://www.cbmw.org/rbmw/>], See file:///garland/users/tony/bible_study/pdf/2002092601.pdf

2002093001.doc : DOC 2002093001.doc - camano chapel - teaching doctrinal requirements + *Doctrinal Topics And Descriptions For Camano Chapel*, See file:///garland/users/tony/bible_study/doc/2002093001.doc

2002100901.htm : DOC 2002100901.htm - David - archaeological evidence + "King David: Man or Myth?", *The Good News*, July/August 1996 - Vol. 1, No. 4. [<http://www.ucqstp.org/lit/gn/gn005/gn005f02.htm>], See file:///garland/users/tony/bible_study/html/2002100901.htm

2002101201.pdf : DOC 2002101201.pdf - Israel - support - Dallas Seminary President waffles + Thomas S. McCall, "Seminary President: Don't Support Israel", *Levitt Letter*, Vol. 24 No. 9, September 2002., See file:///garland/users/tony/bible_study/pdf/2002101201.pdf

2002102001.htm : DOC 2002102001.htm - sabbath - desecration - modern troop movement + *The Sabbath Desecration*, Arutz Sheva News Service, [<http://www.IsraelNationalNews.com>], Sunday, October 20, 2002 / MarCheshvan 14, 5763, See file:///garland/users/tony/bible_study/html/2002102001.htm

2002102002.htm : DOC 2002102002.htm - ossuary - of James? + *Stone Box May Be Oldest Link To Jesus* by Guy Gugliotta, Washington Post Staff Writer, Tuesday, October 22, 2002; Page A01 [<http://www.washingtonpost.com/wp-dyn/articles/A61782-2002Oct21.html>], See file:///garland/users/tony/bible_study/html/2002102002.htm

2002110501.htm : DOC 2002110501.htm - internet sources - citing + Temple University Libraries *Citing Sources from the Internet* [<http://www.library.temple.edu/libinst/estyle.htm>], See file:///garland/users/tony/bible_study/html/2002110501.htm

2002111501.htm : Gen. 2:19-20; Gen. 2:19-20 + Kulikovsky, Andrew. *How could Adam have named all the animals in a single day?* [<http://www.answersingenesis.org/docs2002/1112animals.asp?srcFrom=aignews>], See file:///garland/users/tony/bible_study/html/2002111501.htm

2002120401.doc : DOC 2002120401.doc - 613 - Mosaic laws + Tracy R. Rich, *A List of the 613 Mitzvot (Commandments)*, Â© Copyright 5757-5767 (1996-2007), Tracey R Rich. [<http://www.jewfaq.org/613.htm>], See file:///garland/users/tony/bible_study/doc/2002120401.doc

2002120601.htm : DOC 2002120601.htm - anti-Semitism - Hungary - 20021204 + Arutz-7 News Brief: Friday, Dec. 6, 2002 [<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2002120601.htm

2002121301.doc : DOC 2002121301.doc - schedule - bible reading - MacArthur + "Read Through The Bible In A Year," MacArthur, John, *The MacArthur Study Bible*, (Nashville: Word Publishing, 1997), p. 2189., See file:///garland/users/tony/bible_study/doc/2002121301.doc

2002121801.htm : DOC 2002121801.htm - ark - of hope - earth charter + *The Earth Charter 2; The Ark of Hope*, K-House eNews, December 17, 2002. [<http://www.khouse.org>] See also [<http://www.ark-of-hope.org>], See file:///garland/users/tony/bible_study/html/2002121801.htm

2002121802.doc : DOC 2002121802.doc - schedule - bible reading - Logos + Bible Reading Schedule generated by Logos/Libronix bible study engine <<http://www.logos.com>>, See file:///garland/users/tony/bible_study/doc/2002121802.doc

2002122001.htm : DOC 2002122001.htm - illustration - incarnation - goose story + *Reason for Incarnation - Goose Story*, anonymous email., See file:///garland/users/tony/bible_study/html/2002122001.htm

2002122002.htm : + *The 'W' in Christmas*, anonymous email., See file:///garland/users/tony/bible_study/html/2002122002.htm

2003011601.htm : DOC 2003011601.htm - archeaology - cities - fortified; Num. 13:28; Num. 32:17; Num. 32:36; Deu. 1:28; Deu. 3:5; Deu. 9:1; Jos. 10:20; Jos. 14:12; Jos. 19:35; 1S. 6:18; 2S. 20:6; 2K. 17:9; 2K. 18:13; 2K. 19:25; 2Chr. 8:5; 2Chr. 11:10; 2Chr. 12:4; 2Chr. 14:6; 2Chr. 17:2; 2Chr. 17:19; 2Chr. 19:5; 2Chr. 21:3; 2Chr. 32:1; 2Chr. 33:14; Isa. 36:1; Isa. 37:26; Jer. 4:5; Jer. 5:17; Jer. 8:14; Jer. 34:7; Eze. 36:35; Hos. 8:14; Mic. 7:12; Zep. 1:16 + Hansen, David G., *?The Cities are Great and Walled Up to Heaven?: Canaanite Fortifications in the Late Bronze I* *Period*, ABR ELECTRONIC NEWSLETTER, Vol. 3, Issue 1 Circulation: 3276, January 15, 2003 [<http://www.biblearchaeology.org/>], See file:///garland/users/tony/bible_study/html/2003011601.htm

2003012101.htm : DOC 2003012101.htm - doctrinal statement - Tyndale Bible Church + *Tyndale Bible Church's Doctrinal Statement*, [<http://www.tyndale.edu/church/doctrine.html>], See file:///garland/users/tony/bible_study/html/2003012101.htm

2003012201.doc : DOC 2003012201.doc - Fonts - Greek and Hebrew + *Greek and Hebrew Fonts* by Tony Garland, See file:///garland/users/tony/bible_study/doc/2003012201.doc

2003012201.pdf : DOC 2003012201.pdf - Greek grammar - diagramming + *Guide to Basic Greek Diagramming*, Eric B. Sowell. [<http://www.christonony.com/Greek/BasicGreekDiagramming.pdf>], See file:///garland/users/tony/bible_study/pdf/2003012201.pdf

2003012202.doc : DOC 2003012202.doc - Fonts - BSTGreek and BSTHebrew + *BSTGreek and BSTHebrew Fonts* by Tony Garland., See file:///garland/users/tony/bible_study/doc/2003012202.doc

2003012401.htm : DOC 2003012401.htm - Israel - map - Palestine problem - UN + *United Nations Palestine Problem, Annexes*, [<http://www.palestineremembered.com/Acre/United-Nations.-The-Palestine-Problem/Story712.html#ANNEX%20VI>], See file:///garland/users/tony/bible_study/html/2003012401.htm

2003012402.htm : DOC 2003012402.htm - Israel - map - Origin and Evolution of Palestinian Problem - UN + *The Origin and Evolution of the Palestinian Problem: 1917-1988, Part 1: 1917-1947* [<http://domino.un.org/UNISPAL.NSF/561c6ee353d740fb8525607d00581829/aeac80e740c782e4852561150071fdb0!OpenDocument>], See file:///garland/users/tony/bible_study/html/2003012402.htm

2003012601.htm : DOC 2003012601.htm - Holy Spirit - baptism - Unger + Merrill Frederick Unger, *The Baptism with the Holy Spirit, Parts 1-3* Dallas Theological Seminary. Bibliotheca Sacra Volume 101, Vol. 101, Page 232ff, 357ff, 483ff Dallas Theological Seminary, 1944;2002., See file:///garland/users/tony/bible_study/html/2003012601.htm

2003020301.pdf : DOC 2003020301.pdf - Israel - theologians affirm future + Michael J. Vlach, *Famous Theologians Who Affirm a Future for Israel*. [http://www.theologicalstudies.org/israel_future.html], See file:///garland/users/tony/bible_study/pdf/2003020301.pdf

2003021301.pdf : DOC 2003021301.pdf - *Analytical Red Letter Harmony of the Gospels*, Floyd Jones, PDF version + Floyd Jones, *Analytical Red Letter Harmony of the Gospels*, [<http://www.floydjones.org/harmony.pdf>], See file:///garland/users/tony/bible_study/pdf/2003021301.pdf

2003021302.pdf : DOC 2003021302.pdf - *Chronology of the Old Testament: A Return to Basics*, Floyd Jones, PDF version + Floyd

- Jones, *Chronology of the Old Testament: A Return to Basics*, [<http://www.floydjones.org/chron.pdf>], See file:///garland/users/tony/bible_study/pdf/2003021302.pdf
- 2003021701.tif** : DOC 2003021701.tif - Jewish - calendar ☺ + W. Graham Scroggie, *A Guide To The Gospels* (Grand Rapids, MI: Kregel Publications, 1995), pp. 114-115., See file:///garland/users/tony/bible_study/tif/2003021701.tif
- 2003022501.tif** : DOC 2003022501.tif - Jewish - wedding customs ☺ + Chuck Missler, "The Wedding Model", *Personal Update*, January 2003, pp. 3-9., See file:///garland/users/tony/bible_study/tif/2003022501.tif
- 2003030401.tif** : DOC 2003030401.tif - refugees - Jewish vs. Palestinian ☺ + *Who Are the Refugees?*, Ref-0057, January/February 2003, p. 12., See file:///garland/users/tony/bible_study/tif/2003030401.tif
- 2003030402.tif** : DOC 2003030402.tif - Israel - war of independence ☺ + *The War of Independence*, Ref-0057, January/February 2003, pp. 10-11., See file:///garland/users/tony/bible_study/tif/2003030402.tif
- 2003030403.tif** : DOC 2003030403.tif - Israel - six-day war ☺ + David M. Levy, *The Six-Day War*, Ref-0057, January/February 2003, pp. 14-15., See file:///garland/users/tony/bible_study/tif/2003030403.tif
- 2003030404.tif** : DOC 2003030404.tif - Israel - occupied territories ☺ + *What Are The Occupied Territories?*, Ref-0057, January/February 2003, p. 16., See file:///garland/users/tony/bible_study/tif/2003030404.tif
- 2003030405.tif** : DOC 2003030405.tif - Israel - war - yom kippur ☺ + *The Yom Kippur War*, Ref-0057, January/February 2003, p. 17., See file:///garland/users/tony/bible_study/tif/2003030405.tif
- 2003030406.tif** : DOC 2003030406.tif - Israel - UN resolutions ☺ + *The Key Resolutions*, Ref-0057, January/February 2003, pp. 30-31, 36., See file:///garland/users/tony/bible_study/tif/2003030406.tif
- 2003030407.tif** : DOC 2003030407.tif - Israel - twenty facts ☺ + William Bennett, Jeane Kirkpatrick, and Jack Kemp, *Twenty Facts About Israel and The Middle East*, Ref-0057, January/February 2003, pp. 32-34., See file:///garland/users/tony/bible_study/tif/2003030407.tif
- 2003030408.tif** : DOC 2003030408.tif - history - Israel ☺ + Thomas Simcox, *A History of the Holy Land*, Ref-0057, January/February 2003, pp. 42-43., See file:///garland/users/tony/bible_study/tif/2003030408.tif
- 20030306_tyndale_transcript.doc** : ☺ + Anthony Garland, *Transcript, Tyndale Theological Seminary*, See file:///garland/users/tony/bible_school/tyndale_records/20030306_tyndale_transcript.doc
- 2003030601.htm** : DOC 2003030601.htm - Islam - Hunt - *Islam's Peace* ☺ + Dave Hunt, "Islam's Peace", *The Berean Call*, March 2003., See file:///garland/users/tony/bible_study/html/2003030601.htm
- file:///garland/users/tony/bible_study/html/2003030601.htm
- 2003031801.htm** : DOC 2003031801.htm - religions - world - percentage ☺ + *World Religions*, September 25, 2001. [http://seattlepi.nwsource.com/national/40245_islamreligion.shtml], See file:///garland/users/tony/bible_study/html/2003031801.htm
- 2003031801.tif** : DOC 2003031801.tif - torture - Christians - North Korea ☺ + *North Korea Transformed*, Bible League Report, March April 2003, p. 5., See file:///garland/users/tony/bible_study/tif/2003031801.tif
- 2003032101.doc** : DOC 2003032101.doc - elder - virtues - chart; William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary (Nashville, TN: Nelson, 2000), 156-58. Cited by David A. Mappes, "Moral Virtues Associated with Eldership," Roy B. Zuck, ed., *The Bibliotheca Sacra*, Vol. 160 No. 638 (Dallas, TX: Dallas Theological Seminary), p. 214., See file:///garland/users/tony/bible_study/doc/2003032101.doc; 1Ti. 3:1-13; Tit. 1:5-9 ☺ + #
- 2003032501.htm** : 2K. 12:1-6; 2K. 12:11-17; 2K. 12:1-6; 2K. 12:11-17 ☺ + "Ancient tablet broken in transit", MSNBC News, March 25, 2003 [<http://www.msnbc.com/news/886672.asp#BODY>], See file:///garland/users/tony/bible_study/html/2003032501.htm
- 2003032901.htm** : DOC 2003032901.htm - baptism - soldiers - hole in sand ☺ + *Soldiers Turn to Faith, Get Baptized Using Unconventional Means*, See file:///garland/users/tony/bible_study/html/2003032901.htm
- 2003033101.htm** : DOC 2003033101.htm - elders - church officers - David Merck ☺ + *The Living, Earthly Officers Of The Church* by Pastor David Merck. [<http://www.vor.org/truth/dwm/officers.html>], See file:///garland/users/tony/bible_study/html/2003033101.htm
- 2003040201.htm** : Eph. 2:8; Eph. 2:8 ☺ + Roy L. Aldrich, "The Gift of God", Ref-0200, Vol. 122, July 1965, pp. 248-253., See file:///garland/users/tony/bible_study/html/2003040201.htm
- 2003040201.pdf** : DOC 2003040201.pdf - reformed theology - dangers of ☺ + George Zeller, *The Dangers of Reformed Theology* (Middletown, CT: Middletown Bible Church, n.d.) <[\\$">http://www.middletownbiblechurch.org](http://www.middletownbiblechurch.org)\$>, See file:///garland/users/tony/bible_study/pdf/2003040201.pdf
- 2003040301.doc** : DOC 2003040301.doc - faith - excerpts from *What is Faith?* - Machen ☺ + J. Gresham Machen, excerpts from *What is Faith?* (Grand Rapids: Eerdmans Publishing Company, 1946). Received from Steve Lewis <Steve_Lewis@jdedwards.com>, See file:///garland/users/tony/bible_study/doc/2003040301.doc
- 2003040301.htm** : DOC 2003040301.htm - road signs - from God ☺ + Road Signs From God, See file:///garland/users/tony/bible_study/html/2003040301.htm
- 2003040301.tif** : Eze. 26:7-14; Eze. 26:7-14; Eze. 28:20-24; Jer. 27:3-11 ☺ + Gary A. Byers, "The Biblical Cities of Tyre and Sidon", Ref-0066, 15.4 (2003), pp. 107-110., See file:///garland/users/tony/bible_study/tif/2003040301.tif
- 2003040302.tif** : Ex. 20:3-4; Ex. 20:3-4; Deu. 4:16-18; Deu. 5:8; Ex. 30:11-16; Mtt. 17:24-27; Mtt. 22:19-21; Mtt. 26:14-15 ☺ + Gordon Franz, "The Tyrian Shekel and the Temple of Jerusalem", Ref-0066, 15.4 (2003), p. 113., See file:///garland/users/tony/bible_study/tif/2003040302.tif
- 2003040601.htm** : DOC 2003040601.htm - Sabbath - modern in Israel - leaven ☺ + *New Religious Crisis Brewing*, Arutz Sheva News Service, [<http://www.IsraelNationalNews.com>] Sunday, April 6, 2003 / Nissan 4, 5763 , See file:///garland/users/tony/bible_study/html/2003040601.htm
- 2003041601.htm** : DOC 2003041601.htm - Iraq - and Bible ☺ + Bryant Wood, "Iraq and the Bible", ABR ELECTRONIC NEWSLETTER, Vol. 3, Issue 4 Circulation: 3375, April 15, 2003, [<http://www.biblearchaeology.org>] 1-800-430-0008 afrofc@aol.com, See file:///garland/users/tony/bible_study/html/2003041601.htm
- 2003041602.htm** : DOC 2003041602.htm - ark - of covenant - location ☺ + "Where is the Ark of the Covenant?" [<http://www.bibleandscience.com/arkofcovenant.htm>], See file:///garland/users/tony/bible_study/html/2003041602.htm
- 2003041801.htm** : DOC 2003041801.htm - Islam - beliefs - Dolphin ☺ + Lambert Dolphin, *A Short Summary of Islamic Beliefs and Eschatology*, [<http://www.templemount.org/islam.html>] [<http://ldolphin.org/>] Email: lambert@ldolphin.org, See file:///garland/users/tony/bible_study/html/2003041801.htm
- 2003042301.tif** : DOC 2003042301.tif - patriarchs - ages overlap; Gen. 5:3-32; Luke 3:33-37 ☺ + Russell Grigg, "Meeting the Ancestors", Ref-00028, 25(2) March-May 2003, p. 14., See file:///garland/users/tony/bible_study/tif/2003042301.tif
- 2003050301.htm** : DOC 2003050301.htm - antimatter - big bang - missing from ☺ + Oard, Michael, *Missing Antimatter Challenges the 'Big Bang' Theory*, CEN Technical Journal 12(3):256 1998. [http://www.answersingenesis.org/home/area/magazines/tj/docs/v12n3_antimatter.asp], See file:///garland/users/tony/bible_study/html/2003050301.htm
- 2003051401.htm** : DOC 2003051401.htm - anti-Semitism - on the rise - khouse ☺ + *Anti-Semitism on the Rise*, K-House eNews for The Week Of May 13, 2003 [<http://www.khouse.org>], See file:///garland/users/tony/bible_study/html/2003051401.htm
- 2003052201.tif** : Mtt. 16:28; Mtt. 16:28; Mark 9:1; Luke 9:27 ☺ + Richard L. Mayhue, "Jesus: A Preterist or a Futurist?", *The Master's Seminary Journal* 14/1 (2003):9-22(18-19), See file:///garland/users/tony/bible_study/tif/2003052201.tif

- 2003052202.tif** : Mtt. 24:34; Mtt. 24:34; Mark 13:30; Luke 21:22 + Richard L. Mayhue, "Jesus: A Preterist or a Futurist?", *The Master's Seminary Journal* 14/1 (2003):9-22(20-21), See file:///garland/users/tony/bible_study/tif/2003052202.tif
- 2003052301.tif** : Isa. 56:6-7; Isa. 56:6-7; Isa. 60:7; Jer. 33:15-18; Zec. 14:16-21; Eze. 40:39-42; Eze. 43; Eze. 44; Eze. 45; Eze. 46:1-24; Zec. 14:16-21 + Ref-0207, pp. 294-298., See file:///garland/users/tony/bible_study/tif/2003052301.tif
- 2003062001.tif** : DOC 2003062001.tif - chart - origin of English Bible + *Chart of the English Bible*, American Bible Society, 1865 Broadway, New York, N.Y. 10023, MT-L-1881-100M-3/71-15010, G-533, See file:///garland/users/tony/bible_study/tif/2003062001.tif
- 2003082801.htm** : DOC 2003082801.htm - Arutz Shewa News - Monday, Aug. 25, 2003 + *TEMPLE MOUNT CLOSED EARLY; WHAT DOES JEWISH LAW SAY?*, Arutz Shewa News Service, Monday, Aug. 25, 2003 / Av 27, 5763 [\[http://www.IsraelNationalNews.com\]](http://www.IsraelNationalNews.com), See file:///garland/users/tony/bible_study/html/2003082801.htm
- 2003090501.htm** : DOC 2003090501.htm - Arutz Shewa News - Friday, Sep. 5, 2003 + *YESHA RABBIS: A 'MITZVAH' TO VISIT TEMPLE MOUNT*, Arutz Shewa News Service, Friday, Sep. 5, 2003 [\[http://www.IsraelNationalNews.com\]](http://www.IsraelNationalNews.com), See file:///garland/users/tony/bible_study/html/2003090501.htm
- 2003091801.htm** : DOC 2003091801.htm - Babylon - identity in Revelation_17 and 18?; Rev. 17:1; Rev. 18:1 + Wood, Andy. *What is the Identity of Babylon in Revelation 17 and 18?* [\[http://www.pre-trib.org/article-view.php?id=46\]](http://www.pre-trib.org/article-view.php?id=46), See file:///garland/users/tony/bible_study/html/2003091801.htm
- 2003092401.tif** : DOC 2003092401.tif - day - numbering - Genesis non literal?; Gen. 1:5; Gen. 1:8; Gen. 1:13; Gen. 1:19; Gen. 1:23; Gen. 1:31; Gen. 2:2 + Jonathan Sarfat, "The numbering pattern of Genesis: does it mean the days are non-literal?" Ref-0003, 17:(2) 2003, pp. 60-61., See file:///garland/users/tony/bible_study/tif/2003092401.tif
- 2003110601.htm** : DOC 2003110601.htm - space - voyager1 - solar system + *Probe hits the Solar System's Frontier*, November 6, 2003. [\[http://www.msnbc.com/news/989631.asp\]](http://www.msnbc.com/news/989631.asp) ? 2003 Space.com. All rights reserved., See file:///garland/users/tony/bible_study/html/2003110601.htm
- 2003111901.htm** : DOC 2003111901.htm - homosexuality - genetic - not - Koinonia House + "Not Born That Way". *K-House eNews*. November 18, 2003. [\[http://www.khouse.org\]](http://www.khouse.org), See file:///garland/users/tony/bible_study/html/2003111901.htm
- 2003112101.htm** : Luke 2:25; Luke 2:25 + "Gospel Verse Found on Shrine", MSNBC News, Science & Technology, Nov. 21, 2003. [\[http://www.msnbc.com/news/996230.asp\]](http://www.msnbc.com/news/996230.asp), See file:///garland/users/tony/bible_study/html/2003112101.htm
- 2003112201.tif** : DOC 2003112201.tif - chronology - time line of modern Israel + *Time Line of Modern Israel*, Steve Herzig & Thomas Simcox, Ref-0057, November/December 2003., See file:///garland/users/tony/bible_study/tif/2003112201.tif
- 2003120401.htm** : DOC 2003120401.htm - Zuckerman - Mortimer - Graffiti on History's Walls + *Graffiti on History's Walls*, Mortimer B. Zuckerman, [\[http://www.ocnus.net/cgi-bin/exec/view.cgi?archive=33&num=8006\]](http://www.ocnus.net/cgi-bin/exec/view.cgi?archive=33&num=8006), See file:///garland/users/tony/bible_study/html/2003120401.htm
- 2003120801.doc** : DOC 2003120801.doc - pretrib study group - 2003 paper - Couch + Mal Couch, review of *SLAVES, WOMEN & HOMOSEXUALS: Exploring the Hermeneutics of Cultural Analysis*, See file:///garland/users/tony/bible_study/doc/2003120801.doc
- 2003120802.doc** : DOC 2003120802.doc - pretrib study group - 2003 paper - Fruchtenbaum + Arnold G. Fruchtenbaum, *Premillennialism in the Old Testament*, See file:///garland/users/tony/bible_study/doc/2003120802.doc
- 2003120803.doc** : DOC 2003120803.doc - pretrib study group - 2003 paper - Geisler + Norman L. Geisler, *Why I Resigned from The Evangelical Theological Society*, See file:///garland/users/tony/bible_study/doc/2003120803.doc
- 2003120804.doc** : DOC 2003120804.doc - pretrib study group - 2003 paper - Gromacki; Rev. 20:1 + Robert Gromacki, *Revelation-20: A Premillennial Analysis*, See file:///garland/users/tony/bible_study/doc/2003120804.doc
- 2003120805.doc** : DOC 2003120805.doc - pretrib study group - 2003 paper - Hocking + David Hocking, *The Positive Aspects of Premillennial Theology*, See file:///garland/users/tony/bible_study/doc/2003120805.doc
- 2003120806.doc** : DOC 2003120806.doc - pretrib study group - 2003 paper - House + H. Wayne House, *Dangers of Progressive Dispensationalism to Pre-Millennial Theology: Reflections of a Pre-Progressive Dispensationalist*, See file:///garland/users/tony/bible_study/doc/2003120806.doc
- 2003120807.doc** : DOC 2003120807.doc - pretrib study group - 2003 paper - Ice + Thomas Ice, *The Unscriptural Theologies of Amillennialism and Postmillennialism*, See file:///garland/users/tony/bible_study/doc/2003120807.doc
- 2003120808.doc** : DOC 2003120808.doc - pretrib study group - 2003 paper - Larsen + David L. Larsen, *Some Key Issues in the History of Premillennialism*, See file:///garland/users/tony/bible_study/doc/2003120808.doc
- 2003120809.doc** : DOC 2003120809.doc - pretrib study group - 2003 paper - Radmacher + Earl Radmacher, *The Nature and Result of Literal Interpretation*, See file:///garland/users/tony/bible_study/doc/2003120809.doc
- 2003120810.doc** : DOC 2003120810.doc - pretrib study group - 2003 paper - Rhodes; Mtt. 25:31-46 + Ron Rhodes, *Posttribulationism and the Sheep/Goat-Judgment of Matthew 25 A— A Summary-Critique of Robert Gundry's View*, See file:///garland/users/tony/bible_study/doc/2003120810.doc
- 2003120811.doc** : DOC 2003120811.doc - pretrib study group - 2003 paper - Thomas + Robert L. Thomas, *New Evangelical Hermeneutics and Eschatology*, See file:///garland/users/tony/bible_study/doc/2003120811.doc
- 2003120812.doc** : DOC 2003120812.doc - pretrib study group - 2003 paper - Toussaint; Mtt. 13 + Stanley Toussaint, *The Kingdom in Matthew-13*, See file:///garland/users/tony/bible_study/doc/2003120812.doc
- 2003121201.htm** : DOC 2003121201.htm - Christmas tree - origin of + *Whence the Christmas Tree?*, K-House eNews For The Week Of December 09, 2003. [\[http://www.khouse.org\]](http://www.khouse.org), See file:///garland/users/tony/bible_study/html/2003121201.htm
- 2003121601.htm** : DOC 2003121601.htm - Book of Life - two book view + *The Two Books of Life View* [\[http://www.stupidgentiles.com/QR/TheTwoBooksOfLifeView.html\]](http://www.stupidgentiles.com/QR/TheTwoBooksOfLifeView.html), See file:///garland/users/tony/bible_study/html/2003121601.htm
- 2003121602.htm** : DOC 2003121602.htm - Book of Life - David Cooper + David Cooper, *What Does the Bible Say about the Book of Life?* [\[http://www.biblicalresearch.info/page287.htm\]](http://www.biblicalresearch.info/page287.htm), See file:///garland/users/tony/bible_study/html/2003121602.htm
- 2003121603.htm** : Jos. 10:12-15; Jos. 10:12-15 + Bryant G. Wood, *Joshua's 'Long Day' and Mesopotamian Celestial Omen Texts*, ABR ELECTRONIC NEWSLETTER, Vol. 3, Issue 12 Circulation: 3425, December 15, 2003. [\[http://www.biblearchaeology.org\]](http://www.biblearchaeology.org), See file:///garland/users/tony/bible_study/html/2003121603.htm
- 2003121701.tif** : DOC 2003121701.tif - prayer - trucker stops sniper + Ron Lantz, "Prayer Convoy on I-70", *Guideposts Magazine*, September 2003, [\[http://www.guideposts.com\]](http://www.guideposts.com), See file:///garland/users/tony/bible_study/tif/2003121701.tif
- 2003122301.htm** : Christmas - history of - <http://www.khouse.org>; DOC 2003122301.htm - Christmas - history of - <http://www.khouse.org>; history - of Christmas - <http://www.khouse.org> + "The History of Christmas", *K-House eNews For The Week Of December 23, 2003*, [\[http://www.khouse.org\]](http://www.khouse.org), See file:///garland/users/tony/bible_study/html/2003122301.htm
- 2003122301.jpg** : DOC 2003122301.jpg - dating methods - summary + *Dating Methods*, Ref-0028, December 2003 - February 2004, [\[http://www.AnswersInGenesis.org\]](http://www.AnswersInGenesis.org), p. 39., See file:///garland/users/tony/bible_study/jpg/2003122301.jpg

2004011102.htm : DOC 2004011102.htm - Arafat - Yassar - bio ☺ + "Announcement of Arafat's Death Expected Shortly", Arutz Sheva News Service, Wednesday, Nov. 10, 2004 / Cheshvan 26, 5765
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2004011102.htm

2004011601.htm : DOC 2004011601.htm - Pope - Rabbis meet ☺ + "CHIEF RABBIS MEET POPE", Arutz Sheva News Service Friday, Jan. 16, 2004 / Tevet 22, 5764.
[<http://www.IsraelNationalNews.com>] , See file:///garland/users/tony/bible_study/html/2004011601.htm

2004012701.tif : DOC 2004012701.tif - homosexual - marriage - landmark decisions ☺ + "Nine Landmark Decisions", *Focus on the Family Newsletter*, January 20, 2004.
[<http://www.family.org>], See file:///garland/users/tony/bible_study/tif/2004012701.tif

2004020301.htm : DOC 2004020301.htm - Johnson, S. Lewis - obituary ☺ + Obituary of S. Lewis Johnson, *Dallas Morning News*, January 30, 2004., See file:///garland/users/tony/bible_study/html/2004020301.htm

2004020401.htm : DOC 2004020401.htm - demographics - Israel ☺ + "THE DEMOGRAPHIC PROBLEM", *Arutz Sheva News Service*, Wednesday, Feb. 4, 2004 / Shvat 12, 5764
[<http://www.IsraelNationalNews.com>] , See file:///garland/users/tony/bible_study/html/2004020401.htm

2004021201.htm : DOC 2004021201.htm - literal interpretation - John Colet ☺ + John Colet, *Tyndale New Testament*, 1534., See file:///garland/users/tony/bible_study/html/2004021201.htm

2004021301.txt : DOC 2004021301.txt - terrorism - EU funding ☺ + "SECRET EU FINDINGS: EUROPEAN DONATIONS TO P.A. WERE USED FOR TERRORISM", *Arutz Sheva News Service*, Friday, Feb. 13, 2004 / Shvat 21, 5764.
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/txt/2004021301.txt

2004021601.txt : DOC 2004021601.txt - atoms - communication - instantaneous; DOC 2004021601.txt - galaxy - farthest detected ☺ + Malcolm Ritter, "Scientists take 'spooky' step toward more powerful computers", *The Associated Press*, Updated: 3:00 p.m. ET June 16, 2004
[<http://www.msnbc.msn.com/id/5225655>], See file:///garland/users/tony/bible_study/txt/2004021601.txt ☺ + Andrew Bridges, "Farthest known object from Earth detected", *Seattle Post-Intelligencer*, Monday, February 16, 2004
[http://seattlepi.nwsource.com/national/apscience_story.asp?category=1501&slug=Farthest%20Galaxy], See file:///garland/users/tony/bible_study/txt/2004021601.txt

2004021901.htm : DOC 2004021901.htm - scripture - Jesus Christ on the Infallibility of Scripture ☺ + David Livingston, "Jesus Christ on the Infallibility of Scripture", *ABR ELECTRONIC NEWSLETTER*, Vol. 4, Issue 2 Circulation: 3450, February 15, 2004
[<http://www.biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2004021901.htm

file:///garland/users/tony/bible_study/html/2004021901.htm

2004022801.htm : DOC 2004022801.htm - IDM - intelligent design movement - strengths and weaknesses ☺ + Carl Wieland, *AiG's views on the Intelligent Design Movement*, 30 August 2002.
[http://www.answersingenesis.org/docs/2002/0830_IDM.asp?srcFrom=aignews], See file:///garland/users/tony/bible_study/html/2004022801.htm

2004022901.htm : DOC 2004022901.htm - Israel - Arabs encouraged to leave by Arabs ☺ + ARABS WERE ENCOURAGED TO LEAVE BY ARAB STATES, *Arutz Sheva News Service*, Sunday, Feb. 29, 2004 / Adar 7, 5764
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2004022901.htm

2004063001.htm : DOC 2004063001.htm - womb - ultrasound images ☺ + *Scans Uncover Secrets of the Womb*, BBC News, Last Updated: Monday, 28 June, 2004, 12:28 GMT 13:28 UK,
[<http://news.bbc.co.uk/2/hi/health/3846525.stm>], See file:///garland/users/tony/bible_study/html/2004063001.htm

2004071401.htm : DOC 2004071401.htm - Siloam - pool of - archaeology; Luke 13:4; John 9:7; John 9:11 ☺ + Marion Fischel, *History Unearthed, Jerusalem Post Online Edition*, Jun. 24, 2004
[<http://www.jpost.com/servlet/Satellite?pagename=JPost/JPArticle/ShowFull&cid=1088046779792>], See file:///garland/users/tony/bible_study/html/2004071401.htm

2004080401.htm : DOC 2004080401.htm - Archaeopteryx - normal bird ☺ + John Sibbick, "Dino-bird had the brains for flight", *MSNBC*, August 4, 2004
[<http://www.msnbc.msn.com/id/5602644>], See file:///garland/users/tony/bible_study/html/2004080401.htm

2004081901.tif : DOC 2004081901.tif - Mormonism - DNA contradicts prophets ☺ + Patty Henetz, *DNA Results Challenge Core Mormon Beliefs, The Seattle Times*, August 14, 2004, p. B5., See file:///garland/users/tony/bible_study/tif/2004081901.tif

2004082301.htm : DOC 2004082301.htm - Palestine - revisionist history of the PA ☺ + "PA HISTORIANS: ISRAEL'S BIBLICAL HISTORY IS ACTUALLY ARAB MUSLIM HISTORY", *Arutz Sheva News Service*, Monday, August 23, 2004 / Elul 6, 5764
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2004082301.htm

2004091601.htm : DOC 2004091601.htm - Esau's wives - bible difficulty; Gen. 26:34; Gen. 28:9; Gen. 36:2-3 ☺ + Stephen Caesar, "Esau's Wives", *ABR Electronic Newsletter*, Vol. 4, Issue 9 Circulation: 3675, September 15, 2004 [<http://www.biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2004091601.htm

2004101901.htm : DOC 2004101901.htm - Zircon - radioactive dating ☺ + Stephen Caesar, "Using Zircon to Date the Earth", *ABR ELECTRONIC NEWSLETTER* Vol. 4, Issue 10 Circulation: 3700, October 15, 2004, See file:///garland/users/tony/bible_study/html/2004101901.htm

file:///garland/users/tony/bible_study/html/2004101901.htm

2004102001.htm : DOC 2004102001.htm - church - state - separation ☺ + "The Separation of Church and State", *K-House eNews* for October 19, 2004.
[<http://www.khouse.org>], See file:///garland/users/tony/bible_study/html/2004102001.htm

2004111101.htm : DOC 2004111101.htm - Arafat - Yassar - terrorism ☺ + "Arafat's Terrorist History: A Partial List", *Arutz Sheva News Service*, Thursday, Nov. 11, 2004 / Marcheshvan 27, 5765
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2004111101.htm

2004112101.htm : DOC 2004112101.htm - Arafat - Yassar - media quotes ☺ + "Excerpts from the Media about Arafat", *Arutz Sheva News Service*, Friday, Nov. 12, 2004 / Cheshvan 28, 5765
[<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2004112101.htm

2004112001.htm : DOC 2004112001.htm - Christian heritage - USA ☺ + *Did You Know* - basic facts about the Christian heritage of the USA., See file:///garland/users/tony/bible_study/html/2004112001.htm

2004112601.htm : DOC 2004112601.htm - anti-Semitism - USA - 2003 ☺ + "Anti-Semitic Attacks Top US Hate Crimes Report", *Arutz-7 News*: Thursday, November 25, 2004
[<http://www.israelnationalnews.com>], See file:///garland/users/tony/bible_study/html/2004112601.htm

2004112602.htm : DOC 2004112602.htm - history - Christian - USA - Declaration of Independence banned ☺ + "School bans history materials referring to God - Calif. teacher prohibited from giving Declaration of Independence", *Microsoft/NBC News*, November 26, 2004
[<http://msnbc.msn.com/id/6578096>], See file:///garland/users/tony/bible_study/html/2004112602.htm

2004121101.htm : DOC 2004121101.htm - fossils - living - Australian turtle ☺ + "How Can Extinct Fossil Creatures still be Living?", *Answers Update*, December 11, 2004
[<http://www.answersingenesis.org>], See file:///garland/users/tony/bible_study/html/2004121101.htm

2004121801.htm : DOC 2004121801.htm - evolution - AGAINST - giraffe - survival of least fit ☺ + "Q and A", *Answers Update*, December 18, 2004
[<http://www.answersingenesis.org>], See file:///garland/users/tony/bible_study/html/2004121801.htm

2004122101.htm : DOC 2004122101.htm - birth - Jesus - Koinonia House ☺ + "When was Jesus Born?", *K-House News*, December 21, 2004 [<http://www.khouse.org>], See file:///garland/users/tony/bible_study/html/2004122101.htm

2004122901.htm : Num. 6:24-26; Num. 6:24-26; Deu. 7:9; Ne. 1:5; Dan. 9:4; Zec. 3:2 ☺ + Todd Boulton, "Top Five Stories of the Year", *BiblePlaces Newsletter*, Vol 3, #7 - December 29, 2004
[<http://www.BiblePlaces.com>], See file:///garland/users/tony/bible_study/html/2004122901.htm

- 2005012001.htm** : DOC 2005012001.htm - earth - flat - myth ☺ + Jeffrey Burton Russell, "The Myth of the Flat Earth", *ABR ELECTRONIC NEWSLETTER*, Vol. 5, Issue 1, January 15, 2005 [<http://www.biblearchaeology.org/>] [<http://id-http://www.ucsb.edu/fscf/library/RUSSELL/FlatEarth.html>], See file:///garland/users/tony/bible_study/html/2005012001.htm
- 2005020901.htm** : DOC 2005020901.htm - sanhedrin - reestablished ☺ + "Reestablished Sanhedrin Convenes to Discuss Temple Mount", *Arutz-7 News*, Wednesday, February 9, 2005., See file:///garland/users/tony/bible_study/html/2005020901.htm
- 2005020902.htm** : DOC 2005020902.htm - cloning - reproductive ☺ + "No Longer a Fantasy", *K-House eNews*, February 8, 2005., See file:///garland/users/tony/bible_study/html/2005020902.htm
- 2005022501.txt** : DOC 2005022501.txt - Israel - WCC divest ☺ + "Another Church Group Decides to Divest," "Arutz-7 News", Thursday, February 24, 2005 [<http://www.israelnationalnews.com>], See file:///garland/users/tony/bible_study/txt/2005022501.txt
- 2005030901.txt** : DOC 2005030901.txt - Sanhedrin - withdrawal from Gaza ☺ + "The Sanhedrin's Declaration Concerning the Disengagement," *Arutz-7 News*, Tuesday, March 8, 2005 [<http://www.israelnationalnews.com>], See file:///garland/users/tony/bible_study/txt/2005030901.txt
- 2005031501.tif** : DOC 2005031501.tif - plagues - Exodus - gods of Egypt judged; Ex. 12:12; Num. 33:4 ☺ + "Yahweh 10 Egyptian Deities 0," Ref-0028, 27(1) December 2004--February 2005, pp. 36-37., See file:///garland/users/tony/bible_study/tif/2005031501.tif
- 2005031901.tif** : DOC 2005031901.tif - Roman Catholicism - indulgences and purgatory - catechism ☺ + Dan & Melody Nickel, *Crossworld* Newsletter, January 28, 2005., See file:///garland/users/tony/bible_study/tif/2005031901.tif
- 2005041901.htm** : DOC 2005041901.htm - petroleum - rapid formation ☺ + Stephen Caesar "The Rapid Formation of Petroleum," *ABR ELECTRONIC NEWSLETTER*, Vol. 5, Issue 4 April 15, 2005 [<http://www.biblearchaeology.org/>], See file:///garland/users/tony/bible_study/html/2005041901.htm
- 2005042601.tif** : DOC 2005042601.tif - Easter - origin ☺ + "How We Got Easter Sunday," Ref-0028, March/April 2005, pp. 16,34,39., See file:///garland/users/tony/bible_study/tif/2005042601.tif
- 2005051801.txt** : DOC 2005051801.txt - Mary - Catholics and Anglicans agree ☺ + John Iwasaki, "Catholics, Anglicans reach accord on Mary," *SEATTLE POST-INTELLIGENCER*, Tuesday, May 17, 2005 [http://seattlepi.nwsource.com/local/224610_mary17.html], See file:///garland/users/tony/bible_study/txt/2005051801.txt
- 2005060701.txt** : DOC 2005060701.txt - Sanhedrin - Rabbi Adin Even Elected as Head ☺ + "Rabbi Adin Even-Israels Steinsaltz Elected to Head Sanhedrin", *Arutz-7 News*: Tuesday, June 7, 2005., See file:///garland/users/tony/bible_study/txt/2005060701.txt
- 2005082401.htm** : DOC 2005082401.htm - worldview ☺ + Henry B. Smith, Jr. "What is a Worldview?," *ABR ELECTRONIC NEWSLETTER*, Vol. 5, Issue 8 August 15, 2005 [<http://www.biblearchaeology.org/>], See file:///garland/users/tony/bible_study/html/2005082401.htm
- 2005082402.htm** : DOC 2005082402.htm - animals - naming - Adam; Gen. 2:19-20 ☺ + Andrew Kulikovskiy, "How could Adam have named all the animals in a single day?," *Answers in Genesis*, 12 November 2002 [<http://www.answersingenesis.org/docs2002/112animals.asp>], See file:///garland/users/tony/bible_study/html/2005082402.htm
- 2005083101.pdf** : Rev. 5:9-10; Rev. 5:9-10 ☺ + John H. Niemelä, *The Twenty-Four Elders and the Rapture*, (Orange, CA: Chafer Theological Seminary, August 31, 2005), See file:///garland/users/tony/bible_study/pdf/2005083101.pdf
- 2005090501.htm** : DOC 2005090501.htm - Westminster Confession of Faith ☺ + [http://www.opc.org/documents/WCF_text.html], See file:///garland/users/tony/bible_study/html/2005090501.htm
- 2005091301.htm** : DOC 2005091301.htm - sacrifice - human - Minoan temple ☺ + *Featured BiblePlaces Photos: Crete*, *BiblePlaces Newsletter*, Vol 4, #5 - September 13, 2005, See file:///garland/users/tony/bible_study/html/2005091301.htm
- 2005093001.htm** : DOC 2005093001.htm - Red Sea - not crossed ☺ + Gary A. Byers, "Israel Did Not Cross the Red Sea!", *ABR ELECTRONIC NEWSLETTER*, Vol. 5, Issue 9, September 2005 [<http://www.biblearchaeology.org/>], See file:///garland/users/tony/bible_study/html/2005093001.htm
- 2005100701.txt** : DOC 2005100701.txt - anti-Semitism - United Kingdom ☺ + "Terror, Anti-Semitism Alerts Here and Abroad", *Arutz-Shewa*, Friday, October 07, 2005 [<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/txt/2005100701.txt
- 2005102001.pdf** : DOC 2005102001.pdf - intelligent design - defense - Dembski ☺ + William A. Dembski, *In Defense of Intelligent Design*. [http://www.designinference.com/documents/2005.06.Defense_of_ID.pdf], See file:///garland/users/tony/bible_study/pdf/2005102001.pdf
- 2005111201.htm** : DOC 2005111201.htm - writing - Hebrew - ancient ☺ + *A Series of Dramatic Archaeological Finds*, Nissan Ratzlav-Katz, *Israel National News*, Friday, November 11, 2005 [<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/html/2005111201.htm
- 2005111202.txt** : DOC 2005111202.txt - leviathan - sea-going crocodile ☺ + *Ancient 'Godzilla'-like sea creature discovered*, Robert Roy Britt, *MSNBC News*, Nov. 10, 2005 [<http://www.msnbc.msn.com/id/9993914/>], See file:///garland/users/tony/bible_study/txt/2005111202.txt
- 2005111601.htm** : DOC 2005111601.htm - Goliath - pottery; 1S. 17:4; 1S. 17:23; 1S. 21:9; 1S. 22:10; 2S. 21:19; 1Chr. 20:5 ☺ + *Scientists find 'Goliath' inscribed on pottery*, *MSNBC News*, November 10, 2005 [<http://msnbc.msn.com/id/9997587/>], See file:///garland/users/tony/bible_study/html/2005111601.htm
- 2005111602.htm** : DOC 2005111602.htm - Dead Sea Scroll - new fragments; Lev. 23:38-39; Lev. 23:43-44 ☺ + *New Dead Sea Scroll Fragments*, *Israel Today*, November 17, 2005, [<http://www.israeltoday.co.il/Default.aspx?tabid=136&view=item&idx=721>], See file:///garland/users/tony/bible_study/html/2005111602.htm
- 2005121601.htm** : DOC 2005121601.htm - birth - date of Jesus' ☺ + *When was Jesus Born?*, *K-House eNews* for December 13, 2005 [<http://www.khouse.org/>], See file:///garland/users/tony/bible_study/html/2005121601.htm
- 2005122601.txt** : DOC 2005122601.txt - aliyah - 2005 ☺ + Tzvi Ben Gedalyahu, *Aliyah Flying High: 3,000 North Americans in 2005*, *Israel National News*, December 26, 2005 [<http://www.IsraelNationalNews.com>], See file:///garland/users/tony/bible_study/txt/2005122601.txt
- 2006021001.tif** : DOC 2006021001.tif - Islam - kinds of ☺ + Bruce Scott, "ISLAM: Which Kind?," Ref-0057 November/December 2005, pp. 24-25., See file:///garland/users/tony/bible_study/tif/2006021001.tif
- 2006021801.htm** : Gen. 6:1-4; Gen. 6:1-4 ☺ + Austin Robbins, "Why Did God Send the Flood?," *ABR Electronic Newsletter* Vol. 6 Issue 2, February 2006 [<http://biblearchaeology.org/>], See file:///garland/users/tony/bible_study/html/2006021801.htm
- 2006021901.htm** : DOC 2006021901.htm - Wilson - Robert Dick - Defender of God's Word ☺ + Oswald T. Allis, *Robert Dick Wilson--Defender of God's Word*, *Westminster Theological Journal*. [excerpted from *Christianity Today* [original series], December 1930, pages 4 - 6.], See file:///garland/users/tony/bible_study/html/2006021901.htm
- 2006021902.htm** : DOC 2006021902.htm - tongues - Robert Anderson ☺ + Robert Anderson, *Spirit Manifestations and the Gift of Tongues*. [<http://www.newble.co.uk/anderson/gifts.html>], See file:///garland/users/tony/bible_study/html/2006021902.htm
- 2006022201.htm** : DOC 2006022201.htm - Federal Reserve Bank - history ☺ + *Ignorance is Bliss?*, *K-House eNews*, February 21, 2006 [<http://www.khouse.org/>], See file:///garland/users/tony/bible_study/html/2006022201.htm
- 2006041401.htm** : DOC 2006041401.htm - Dead Sea Scrolls - Great Isaiah Scroll - English translation; Isa. 1:1 ☺ + Fred P. Miller, *The Translation of the Great Isaiah Scroll*, All text and translation Copyright © by Fred P

- Miller 2001 [<http://www.ao.net/~fmoeller/>], See file:///garland/users/tony/bible_study/html/2006041401.htm
- 2006051701.htm** : DOC 2006051701.htm - Judas - Gospel of ☩ + Gary Byers, "After the Hype: The Significance of the Gospel of Judas", ABR ELECTRONIC NEWSLETTER Vol. 6, Issue 5, May 2006. [<http://biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2006051701.htm
- 2006051702.htm** : DOC 2006051702.htm - Sodom and Gomorra - south of Dead Sea ☩ + "Archaeologist says Sodom found at Tell Hamam north of the Dead Sea", ABR ELECTRONIC NEWSLETTER Vol. 6, Issue 5, May 2006. [<http://biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2006051702.htm
- 2006080201.htm** : DOC 2006080201.htm - generations - toledoth; Gen. 2:4; Gen. 5:1; Gen. 6:9; Gen. 10:1; Gen. 11:10; Gen. 11:27; Gen. 25:12-13; Gen. 25:19; Gen. 36:1; Gen. 36:9; Gen. 37:2; Ex. 6:16; Ex. 6:19 ☩ + Curt Sewell, *The Tablet Theory of Genesis Authorship*, Bible and Spade, Winter 1994, Vol. 7, No. 1. [<http://www.trueorigin.org/tablet.asp>] (Note: toledoth occurs many more places than just the places mentioned by this author.), See file:///garland/users/tony/bible_study/html/2006080201.htm
- 2006101601.tif** : DOC 2006101601.tif - creation - date of - Ussher ☩ + Ref-0747 August/September 2006. [<http://www.AnswersMagazine.com>], See file:///garland/users/tony/bible_study/tif/2006101601.tif
- 2006102101.txt** : DOC 2006102101.txt - Jewish Calendar - Anno Mundi ☩ + Stephen Rosenberg, *Happy 5767- but how did we reach that number?*, The Jewish Post Sep. 20, 2006., See file:///garland/users/tony/bible_study/txt/2006102101.txt
- 2007020101.htm** : Dan. 8:1; Dan. 8:1; John 10:22-23 ☩ + Lydia Gonzales, *Hannukah* [<http://ariel.org/nps06v4.htm>], See file:///garland/users/tony/bible_study/html/2007020101.htm
- 2007020901.htm** : Gen. 8:4; Gen. 8:4 ☩ + Richard D. Lanser, Jr., *The Landing-Place of the Ark: Historical and Other Evidences for Mount Ararat in Turkey*, ABR ELECTRONIC NEWSLETTER, Vol. 7, Issue 1, January 2007., See file:///garland/users/tony/bible_study/html/2007020901.htm
- 2007042001.htm** : DOC 2007042001.htm - Darwin - finches a myth ☩ + Stephen Caesar, *Darwin on the Galapagos*, ABR ELECTRONIC NEWSLETTER Vol. 7, Issue 4, April 2007 [<http://BibleArchaeology.org>], See file:///garland/users/tony/bible_study/html/2007042001.htm
- 2007050201.txt** : DOC 2007050201.txt - persecution - Islamic - Turkey - 2007 ☩ + Darlene N. Boccek, *A letter to the Global Church from The Protestant Church of Smyrna*, See file:///garland/users/tony/bible_study/txt/2007050201.txt
- 2007050901.htm** : DOC 2007050901.htm - 2007051002 ☩ + Tony Garland, *Personal correspondence with Carl Wieland of Creation Ministries International regarding their stance on eschatology.*, See file:///garland/users/tony/bible_study/html/2007050901.htm
- 2007051002** : <2007050901.htm> ☆
- 2007071801.htm** : DOC 2007071801.htm - ABR Electronic Newsletter, Vol. 7 Issue 6, June 2007. ☩ + ABR Electronic Newsletter, Vol. 7 Issue 6, June 2007., See file:///garland/users/tony/bible_study/html/2007071801.htm
- 2007071802.htm** : Jer. 39:3; Jer. 39:3 ☩ + Nigel Reynolds, "Tiny tablet provides proof for Old Testament", Telegraph [<http://www.telegraph.co.uk> accessed on 2007/07/18]., See file:///garland/users/tony/bible_study/html/2007071802.htm
- 2007072001.htm** : DOC 2007072001.htm - Newton - Isaac - religious papers ☩ + Matti Friedman, "Papers reveal Newton's religious side", Associated Press [http://www.usatoday.com/tech/science/discoversies/2007-06-19-newton-religious-papers_N.htm?csp=34, accessed 20070619], See file:///garland/users/tony/bible_study/html/2007072001.htm
- 2007081601.htm** : DOC 2007081601.htm - Einstein - intelligent design ☩ + Stephen Caesar, *Investigating Origins: Einstein and Intelligent Design*, ABR Newsletter, Vol. 7, Issue 8 August 2007 [<http://www.biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2007081601.htm
- 2007091201.htm** : DOC 2007091201.htm - Tyndale Seminary - vs. Texas Higher Education Coordinating Board ☩ + *HEB Ministries, Inc., Southern Bible Institute, and Hispanic Bible Institute*, v. *Texas Higher Education Coordinating Board and Commissioner Raymund Paredes*, Respondents, See file:///garland/users/tony/bible_study/html/2007091201.htm
- 2007091901.htm** : DOC 2007091901.htm - Temple - Jewish - Julian's ☩ + *Tisha Be'Av: The Third Temple that wasn't*, Alexander Zvielli, THE JERUSALEM POST, July 23, 2007. [<http://www.ipost.com/servlet/Satellite?cid=1184766044619&pagename=JPost%2FJPArticle%2FPrinter>, accessed 20070919]., See file:///garland/users/tony/bible_study/html/2007091901.htm
- 2007101201.pdf** : DOC 2007101201.pdf - covenant - new - Compton ☩ + R. Bruce Williams, *Dispensationalism, The Church, and the New Covenant*, DBSJ 8 (Fall 2003): 3-48 [<http://www.dbts.edu/journals/2003/Compton.pdf>, accessed 20071012]., See file:///garland/users/tony/bible_study/pdf/2007101201.pdf
- 2007101202.pdf** : DOC 2007101202.pdf - covenant - new - Williams ☩ + Jimmy Williams, *The Church and the New Covenant*, Grace Bible Church [http://www.gracebiblehuntsville.org/index.php?option=com_docman&task=doc_view&gid=138, accessed 20071012]., See file:///garland/users/tony/bible_study/pdf/2007101202.pdf
- 2007110301.htm** : DOC 2007110301.htm - Jezebel - seal ☩ + Cnaan Liphshiz, *Dutch researcher claims to confirm Queen Jezebel's seal* [<http://www.haaretz.com>, accessed 20071103]., See file:///garland/users/tony/bible_study/html/2007110301.htm
- 2007122001.pdf** : DOC 2007122001.pdf - Islam - temple - recognizes ☩ + "This site is one of the oldest in the world. Its sanctity dates from the earliest times. It's identity with the site of Solomon's Temple is beyond dispute. This, too, is the spot, according to universal belief, on which 'David built there an altar unto the Lord, and offered burnt offerings and peace offerings' from 2 Samuel XXIV, 25." A Brief Guide to Al-Haram Al-Sharif, Jerusalem, (Jerusalem: Franciscan Printing Press, 1925) p. 4. [<http://www.bibleplaces.com/guide.pdf>, accessed 20071220]., See file:///garland/users/tony/bible_study/pdf/2007122001.pdf
- 2008011901.pdf** : DOC 2008011901.pdf - abortion - statistics - older women ☩ + Associated Press, *Who's getting abortions? Not who you'd think* [<http://www.msnbc.msn.com/id/22689931/>, accessed 20080119], See file:///garland/users/tony/bible_study/pdf/2008011901.pdf
- 2008012301.htm** : Gen. 7:7; Gen. 7:7 ☩ + A *Localized Flood?*, Stephen Caesar, M.A., ABR Newsletter Vol. 7, Issue 11, November 2007 [<http://www.biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2008012301.htm
- 2008012302.htm** : Mtt. 8:21-22; Mtt. 8:21-22; Luke 9:59-68 ☩ + *Let the Dead Bury Their Own Dead* (Matthew 8:22; Luke 9:60), Gordon Franz, ABR Newsletter Vol. 8, Issue 1 January 2008, [<http://www.biblearchaeology.org>], See file:///garland/users/tony/bible_study/html/2008012302.htm
- 2008021401.pdf** : Rev. 5:9; Rev. 5:9 ☩ + John Niemela, *Revelation 5, The Twenty-Four Elders, and the Rapture.*, See file:///garland/users/tony/bible_study/pdf/2008021401.pdf
- 2008030301.htm** : DOC 2008030301.htm - religion - statistics - US ☩ + Eric Gorski, *Survey: U.S. religious landscape undergoing dynamic changes*, Associated Press. [<http://www.komotv.com/news/national/16166037.html>, accessed 20080303], See file:///garland/users/tony/bible_study/html/2008030301.htm
- 2008030601.htm** : DOC 2008030601.htm - 613 - laws - enumerated by Maimonides ☩ + Paul Halsall, "613 Mitzvot according to Sefer Hamitzvos of Rambam," *Internet Medieval Source Book*, Paul Halsall. halsall@murray.fordham.edu [<http://www.fordham.edu/halsall/source/rambam613.html>, accessed 20080306]., See file:///garland/users/tony/bible_study/html/2008030601.htm
- 2008042401** : Mtt. 26:1-5; Mtt. 26:17-30; Mark 14:1-2; Mark 14:12-26; Luke 22:1-2; Luke 22:7-20; John 13:1-30 ☩ + Arnold Fruchtenbaum, "What is the Passover, Haggadah, and How did it come to be?", *Fruit from the Frucht*, Ref-0067., See file:///garland/users/tony/bible_study/tif/2008042401
- 2008042402** : Eze. 26:1-14 ☩ + Paul Ferguson, "Ezekial 26:1-14 A Proof Text for Inerrancy or Fallibility of the Old Testament?", Ref-0066, Vol. 19 No. 2, Spring 2006, 48-48., See

- file:///garland/users/tony/bible_study/tif/2008042402
- 2008042403** : Gen. 15:13-21; Ex. 12:40 + Paul J. Ray, Jr., *The Duration of the Israelite Sojourn in Egypt*, Ref-0066, Vol. 20 No. 3, Summer 2007, pp. 85-96., See file:///garland/users/tony/bible_study/tif/2008042403
- 2008042501** : Gen. 15:13-21; **Gen. 21:9**; Ex. 12:40; Gal. 4:28-29 + David Austin, "Chronology of the 430 years of Exodus_12:40", Ref-0784, Volume 21 Number 1, 2007, 67-68., See file:///garland/users/tony/bible_study/tif/2008042501
- 2008042901.htm** : DOC 2008042901.htm - earth - young - DNA + Larry Vardiman, "Mitochondrial DNA and a Recent Human Origin", *Acts and Facts*, May 2008. <http://www.icr.org/>, See file:///garland/users/tony/bible_study/html/2008042901.htm
- 2008060101.htm** : DOC 2008060101.htm - Ussher - Appendix B: The Forgotten Archbishop + Pierce, Larry. "Appendix B: The Forgotten Archbishop", *Acts and Facts*, May 2008. <http://www.answersingenesis.org/creation/v2/0i2/archbishop.asp> accessed 20080601. See also Ref-0222, pp. 891-892., See file:///garland/users/tony/bible_study/html/2008060101.htm
- 2008060101.pdf** : DOC 2008060101.pdf - Ussher - divided kingdom - chronology + Ussher's chronology of the divided kingdom. Ref-0222, pp. 893-911. <http://www.answersingenesis.org/home/area/magazines/ti/docs/divided.pdf> accessed 20080601., See file:///garland/users/tony/bible_study/pdf/2008060101.pdf
- 2008060102.pdf** : DOC 2008060102.pdf - Ussher - chronology chart + Chronology chart of Ussher's views. <http://www.answersingenesis.org/creation/v2/7i4/TimelineOfTheBible.pdf> accessed 20080601., See file:///garland/users/tony/bible_study/pdf/2008060102.pdf
- 2008060103.htm** : DOC 2008060103.htm - Thiele - chronology - problems + Pierce, Larry. "Evidentialism?the Bible and Assyrian chronology", <http://www.answersingenesis.org/ti/v15/i1/chronology.asp> accessed 20080601. See also Ref-0222, pp. 913-919. Documents problems in Thiele's work, *The Mysterious Numbers of the Hebrew Kings.*, See file:///garland/users/tony/bible_study/html/2008060103.htm
- 2008060201.htm** : DOC 2008060201.htm - Enoch - book of 1 Enoch + R.H. Charles, "Book of Enoch", *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: The Clarendon Press). http://wesley.nnu.edu/biblical_studies/noncanon/ot/pseudo/enoch.htm accessed 20080602], See file:///garland/users/tony/bible_study/html/2008060201.htm
- 2008100401.pdf** : DOC 2008100401.pdf - Jezebel - seal of - archaeology; 1K. 16:31; 1K. 18:4; 1K. 18:13; 1K. 18:19; 1K. 19:1-2; 1K. 21:5; 1K. 21:7; 1K. 21:11; 1K. 21:14-15; 1K. 21:23; 1K. 21:25; Rev. 2:20 + Bryant Wood, *Seal of Jezebel Identified*, Ref-0066, Vol. 21 No. 2 Spring 2008, 51-53. <http://www.biblearchaeology.org/post/2008/09/Seal-of-Jezebel-Identified.aspx> accessed 20081004., See file:///garland/users/tony/bible_study/pdf/2008100401.pdf
- 2008111501.htm** : DOC 2008111501.htm - religion - world - statistics - 1995 + Worldwide Adherents of All Religions by Six Continental Areas, Mid-1995 <http://www.zpub.com/un/pope/relig.html> accessed 20081115], See file:///garland/users/tony/bible_study/html/2008111501.htm
- 2008122701.pdf** : DOC 2008122701.pdf - Hebrew grammar - vowel points ancient + Thomas M. Strouse, *A Review of and Observations about Peter Whitfield's "A Dissertation on the Hebrew Vowel-Points"*. <http://www.deanburgonsociety.org/CriticalTexts/witfields.htm> accessed 20081227. See also John Owen's "Arguments for the Novelty of Hebrew Points Refuted" in *The Works of John Owen*, Vol. XVI (London, England: Banner of Truth Trust, 1968) pp. 388-340., See file:///garland/users/tony/bible_study/pdf/2008122701.pdf
- 2008122901.pdf** : Ezra 6:14-15; Ezra 6:14-15; Ezra 7:1 + David Austin, *Is Darius, the King of Ezra 6:14-15, the same King as the Artaxerxes of Ezra 7:1?*, Ref-0784, 22(2) 2007, 46-52., See file:///garland/users/tony/bible_study/pdf/2008122901.pdf
- 2009010402.htm** : DOC 2009010402.htm - evolution - transitional forms missing - Bates + Gary Bates, *That quote! about the missing transitional fossils*, <http://creationontheweb.com/content/view/5543/#txtRef3> accessed 20090104., See file:///garland/users/tony/bible_study/html/2009010402.htm
- 2009020901.htm** : DOC 2009020901.htm - Revelation - commentaries - futurist, historicist, idealist, preterist + Apocalypse Commentaries - Preterist Archive, See file:///garland/users/tony/bible_study/html/2009020901.htm
- 2009031401.htm** : DOC 2009031401.htm - Israel - British - books + International Website of *The Christ's Assembly*, http://christssassembly.com/free_books.htm accessed 20090314., See file:///garland/users/tony/bible_study/html/2009031401.htm
- 2009031501.jpg** : DOC 2009031501.jpg - gospels - four - book of Kells; Isa. 4:2; Jer. 23:5-6; Dan. 7:13; Zec. 3:8; Zec. 6:12; Mtt. 1:1; Mtt. 49:9; Luke 3:23; John 20:31; Rev. 5:5 + <http://www.snake.net/people/paul/kells/4evangelists-lq.jpg> accessed 20090315., See file:///garland/users/tony/bible_study/jpg/2009031501.jpg
- 2009041701.pdf** : DOC 2009041701.pdf - The Shack - review - Tim Challies + Tim Challies, "A Reader's Review of THE SHACK", http://www.challies.com/media/The_Shack.pdf accessed 20090417., See file:///garland/users/tony/bible_study/pdf/2009041701.pdf
- 2009042001.htm** : DOC 2009042001.htm - The Shack - reviewed - Perkins + Bill Perkins, "Book Review by Compass International, Inc. ?The Shack? by William P. Young", *Compass Communique*, Spring 2009, pp. 6-10., See file:///garland/users/tony/bible_study/html/2009042001.htm
- 2009042801.htm** : DOC 2009042801.htm - Darwin - recanted - AGAINST + Russell M. Grigg, "Did Darwin Recant?", *CMI INFObytes*, April 2009. <http://creation.com/did-charles-darwin-recant> accessed 20090428., See file:///garland/users/tony/bible_study/html/2009042801.htm
- 2009051101.htm** : Gen. 5:1; Gen. 5:1 + Chuck Missler, *Meanings Of The Names In Genesis 5*, <http://www.khouse.org/articles/2000/284/> accessed 20090511., See file:///garland/users/tony/bible_study/html/2009051101.htm
- 2009060201.pdf** : DOC 2009060201.pdf - Zionism - dangers - NCC + National Council of Churches *Dangers of 'Christian Zionism' are cited in new NCC brochure* "New York, December 12, 2008 -- "Christian Zionism" is a dangerous movement that distorts the teachings of the Church, fosters fear and hatred of Muslims and non-Western Christians, and has negative consequences for Middle East Peace. A new brochure, Why We Should Be Concerned About Christian Zionism, by the Interfaith Relations Commission of the National Council of Churches (in English and Spanish) is now available as an educational tool for communions, congregations and other groups who want to share these warnings with their members. Christian Zionism, while ostensibly a Christian movement in support of Israel, actually has the opposite effect. This brochure shows Christian Zionism to be a misguided ideology that considers the State of Israel divinely ordained with the role of ushering in the end of history, where unconverted Jews and Christians of "questionable status" will be judged by God's wrath. In fact, the brochure points out, many evangelical Christians and Israelis reject the notion. "The danger of this ideology is that it is a manipulation of Christian scripture and teaching," said Dr. Antonios Kireopoulos, NCC Senior Program Director for Interfaith Relations. "Unfortunately it has influence in American churches, to the point where many well-meaning Christians are swayed to support particularly destructive directions in U.S. foreign policy with regard to the Middle East." In its narrowest form, Christian Zionism advocates preserving control of historic Palestine, including Gaza and the West Bank, for the Jewish people alone, rejecting any peace settlement based on a two-state solution. An effect of the Christian Zionist ideology is that Christians in the Middle East and Muslims are viciously stereotyped. Many scholars have concluded that the Christian Zionist ideology has no roots in the traditional teachings of the church. The National Council of Churches has historically and consistently supported the security needs and rights of both Israelis and Palestinians. The brochure was introduced during recent meetings of the National Council of Churches Governing Board and the General Assembly of the NCC and Church World Service." <http://www.nccusa.org/news/081202christianzionismbrochure.html> accessed 20090602.

Why We Should Be Concerned About Christian Zionism • It can lead to the dehumanization of Israelis and Palestinians Because Christian Zionism bases support for the State of Israel on its supposed role in the end of history, its adherents tend to treat Israelis and Palestinians not as neighbors to be loved, but as pawns in a cosmic drama of divine vengeance and retribution. The conclusion of this drama involves the death of all non-Christians, including Jews, through apocalyptic warfare or divine judgment. Given these beliefs, even many Jews wonder if the movement promotes proper Jewish- Christian relationships and question the nature of the movement's support for Israel. • It is not based on traditional teaching or doctrines of the Church Christian Zionism and its theological presuppositions are nineteenth-century innovations in Christian doctrine. The most prominent spokesperson for these beliefs was John Nelson Darby (1800-1882). Although the advocates of Christian Zionism and its underlying theology sometimes claim to base their beliefs on ancient understandings, generally scholars recognize these to be recent innovations. • Evangelical Christians are concerned Ideological Christian Zionists sometimes claim that they speak on behalf of all American evangelicals. This is not so. Many evangelicals in the US do not want to be identified as ideological Christian Zionists. Several prominent evangelical spokespersons have spoken out strongly against this ideology, recognizing how it contradicts the central commitments of Christianity to justice and peace-making. Many question its theological assumptions. HOW SHOULD WE RESPOND? Christians in the West must ask themselves questions about the influence of Christian Zionism on US public opinion. It grieves the member communions of the National Council of the Churches of Christ in the USA to note that many Christians visiting the land of Jesus' birth, death, and resurrection are not even aware of the existence of Arab Christians, and do not have opportunities to interact with local Christian communities. One step toward addressing this concern is for Christians in the West to become better aware of Christian Zionism and its effects, including the history, theology, and forms of biblical interpretation underlying this ideology. Please take the time to learn what this movement is all about, get involved, and continue to "pray for the peace of Jerusalem" (Psalm 122:6). Christians are troubled when injustice is committed. We are especially troubled when it is perpetuated through the appropriation of Christian theology for ideological purposes. One such misappropriation is commonly referred to as Christian Zionism. WHAT IS CHRISTIAN ZIONISM? Christian Zionism may be defined either broadly or narrowly. Broadly speaking, it designates any Christian support for the national revival movement of the Jewish people realized through the establishment of the modern State of Israel (historically known as Zionism). More narrowly defined, Christian Zionism is an ideology grounded in beliefs which consider the State of Israel to be divinely ordained and scripturally determined with a central role in ushering in the end of history, where unconverted Jews and unbelievers (including Christians who are

considered to be of questionable status) are judged by God's wrath. It is the narrower form that causes immediate concern. WHY SHOULD WE BE CONCERNED? There are a number of reasons why this narrow ideological form of Christian Zionism raises concerns for the member communions of the National Council of the Churches of Christ in the USA. Among these are the following: • It is a movement with negative consequences for Middle East peace Christian Zionism, in its narrow ideological form, encourages political advocacy committed to preserving control over all of historic Palestine for Jewish people alone, including the West Bank and Gaza strip, to ensure the realization of the movement's own end-times hopes. This ideological approach rejects any peace process built on a negotiated settlement towards a two-state solution to the conflict. Leading advocates of this ideology have formed themselves into oftentimes very public and well-funded political action groups whose aim is to prevent any negotiations that may lead to a two-state solution to the conflict. • It fosters fear and hatred of Muslims and non-western Christians Prominent spokespersons for Christian Zionism are known for promoting negative stereotypes of Muslims and Middle Easterners, including Middle Eastern Christians. They often accuse these Christians of siding with Muslims against the US and the State of Israel in a cosmic battle of good and evil, thus questioning their Christian faithfulness. Rather than fostering understanding and cooperation with neighbors, ideological Christian Zionism often teaches Christians in the US to harbor suspicion and enmity towards Muslims and non-westernized Christians. When it does so, the movement negates Christ's command to love our neighbors as ourselves (Matthew 22:39).
[\[http://www.nccusa.org/pdfs/christianzionism_brochure.pdf\]](http://www.nccusa.org/pdfs/christianzionism_brochure.pdf) accessed 20090602., See file:///garland/users/tony/bible_study/pdf/2009060201.pdf
2009060401.pdf : DOC 2009060401.pdf - Hebrew grammar - transliteration - SBL • + *Transliteration Standards of the SBL*, [\[http://www.viceregency.com/Translit.htm\]](http://www.viceregency.com/Translit.htm) accessed 20090604., See file:///garland/users/tony/bible_study/pdf/2009060401.pdf
2009081101.htm : DOC 2009081101.htm - covenant theology - Henebury - The Eschatology of Covenant Theology • + Paul Henebury, *The Eschatology of Covenant Theology*, [\[http://drreluctant.wordpress.com/2009/07/29/the-eschatology-of-covenant-theology/\]](http://drreluctant.wordpress.com/2009/07/29/the-eschatology-of-covenant-theology/) accessed 20090811., See file:///garland/users/tony/bible_study/html/2009081101.htm
2009101301.pdf : DOC 2009101301.pdf - Thomas - Robert - Professor • + Faculty Focus, *The Master's Mantle*, Summer 2009 Vol. 16:2, p. 4., See file:///garland/users/tony/bible_study/pdf/2009101301.pdf
2009102201.pdf : DOC 2009102201.pdf - Calvary Chapel - doctrine • + Larry Taylor, *WHAT CALVARY CHAPEL TEACHES: A Brief Explanation of the Doctrine of the Calvary Chapel Movement*, [\[What-Calvary-Chapel-Teaches.pdf\\]\]\(http://www.calvarychapeldayton.com/PDFs/What-Calvary-Chapel-Teaches.pdf\) accessed 20091022., See \[file:///garland/users/tony/bible_study/pdf/2009102201.pdf\]\(file:///garland/users/tony/bible_study/pdf/2009102201.pdf\)
2009102202.pdf : DOC 2009102202.pdf - Foursquare Gospel - doctrine • + International Church of the Foursquare Gospel, *What the Foursquare Gospel Church Believes . . .*, \[\\[http://www.newhopewaimea.org/foursquare-doctrines\\]\]\(http://www.newhopewaimea.org/foursquare-doctrines\) accessed 20091022., See \[file:///garland/users/tony/bible_study/pdf/2009102202.pdf\]\(file:///garland/users/tony/bible_study/pdf/2009102202.pdf\)
2009102501.pdf : DOC 2009102501.pdf - doctrine - Original Word Ministries • + *Doctrinal Statement*, Original Word Ministries., See \[file:///garland/users/tony/bible_study/pdf/2009102501.pdf\]\(file:///garland/users/tony/bible_study/pdf/2009102501.pdf\)
2009103001.htm : DOC 2009103001.htm - earth - young - Augustine • + Benno Zuiddam, *Augustine: young earth creationist - theistic evolutionists take Church Father out of context*, \[\\[http://creation.com/augustine-young-earth-creationist\\]\]\(http://creation.com/augustine-young-earth-creationist\) accessed 20091030., See \[file:///garland/users/tony/bible_study/html/2009103001.htm\]\(file:///garland/users/tony/bible_study/html/2009103001.htm\)
2009103001.pdf : DOC 2009103001.pdf - evolution - bible compatible? • + Shelley Emling, *Can Christianity Warm Up to Darwin?*, FOXNews.com, October 27, 2009, \[\\[http://www.foxnews.com/opinion/2009/10/27/shelley-emling-fossil-hunter-god-darwin-evolution/\\]\]\(http://www.foxnews.com/opinion/2009/10/27/shelley-emling-fossil-hunter-god-darwin-evolution/\) accessed 20091030., See \[file:///garland/users/tony/bible_study/pdf/2009103001.pdf\]\(file:///garland/users/tony/bible_study/pdf/2009103001.pdf\)
2009110401.htm : DOC 2009110401.htm - suicide - atheist • + *Suicidal atheist converts to Christ*, Creation Ministries International, Published: 22 August 2009\(GMT+10\), \[\\[http://creation.com/suicidal-atheist-converts-to-christ\\]\]\(http://creation.com/suicidal-atheist-converts-to-christ\) accesses 2009110401., See \[file:///garland/users/tony/bible_study/html/2009110401.htm\]\(file:///garland/users/tony/bible_study/html/2009110401.htm\)
2009120101.htm : DOC 2009120101.htm - baby - breath - evolution • + Randy J. Guliuza, P.E., M.D., "Made in His Image: Baby's First Breath", *Acts and Facts*, December 2009. \[\\[http://www.icr.org/article/5044/\\]\]\(http://www.icr.org/article/5044/\) accessed 20091201., See \[file:///garland/users/tony/bible_study/html/2009120101.htm\]\(file:///garland/users/tony/bible_study/html/2009120101.htm\)
2009122301.pdf : DOC 2009122301.pdf - Spong - Bishop - errors • + Michael Bott and Jonathan Safati, *What's Wrong With Bishop Spong? Laymen Rethink the Scholarship of John Shelby Spong*, *Apologia*4\(1\):3Å-27, 1995. \[\\[http://creation.com/whats-wrong-with-bishop-spong\\]\]\(http://creation.com/whats-wrong-with-bishop-spong\) accessed 20091223., See \[file:///garland/users/tony/bible_study/pdf/2009122301.pdf\]\(file:///garland/users/tony/bible_study/pdf/2009122301.pdf\)
2010010501.pdf : Dan. 9:24-27; Dan. 9:24-27; Rev. 11:2; Rev. 13:5 • + Robert Dean, *The Chronological Relationship of the Three Septet Judgments of the Tribulation To Daniel's Seventy Weeks* \[\\[http://www.pre-trib.org/data/pdf/Dean-TheChronologicalRela.pdf\\]\]\(http://www.pre-trib.org/data/pdf/Dean-TheChronologicalRela.pdf\) accessed 20100105., See \[file:///garland/users/tony/bible_study/pdf/2010010501.pdf\]\(file:///garland/users/tony/bible_study/pdf/2010010501.pdf\)
2010020401.pdf : DOC 2010020401.pdf - Darwinism - scientific dissent • + "A](http://www.calvarychapeldayton.com/PDFs/</p>
</div>
<div data-bbox=)

- SCIENTIFIC DISSENT FROM DARWINISM" [WWW.DISSENTFROMDARWIN.ORG], accessed 20100204., See file:///garland/users/tony/bible_study/pdf/2010020401.pdf
- 2010021701.pdf** : Mtt. 24:1; Mtt. 24:1 ☺ + H. Wayne House, "The Understanding of the Church Fathers Regarding the Olivet Discourse and the Fall of Jerusalem", Pre-Trib Conference 2009. [<http://www.pre-trib.org/data/pdf/House-TheUnderstandingofth.pdf>] accessed 20100217., See file:///garland/users/tony/bible_study/pdf/2010021701.pdf
- 2010031401.pdf** : DOC 2010031401.pdf - exegesis. Isa. 7:14; Isa. 7:14 ☺ + Gordon Franz, *The Ultimate Sign: Isaiah 7:14 - The prophecy of the Virgin Birth*, Associates for Biblical Research Website [<http://www.biblearchaeology.org/post/2009/12/17/The-Ultimate-Sign-Isaiah-7.aspx>] accessed 20091218., See file:///garland/users/tony/bible_study/pdf/2010031401.pdf
- 2010032201.svg** : ☺ + [<http://upload.wikimedia.org/wikipedia/commons/8/87/CousinTree.svg>], accessed 20100322., See file:///garland/users/tony/bible_study/svg/2010032201.svg
- 2010051401.htm** : DOC 2010051401.htm - Nobel prize - Jews vs. Muslims ☺ + *The difference between Jews and Muslims*, unknown source (email), See file:///garland/users/tony/bible_study/html/2010051401.htm
- 2010070301.htm** : DOC 2010070301.htm - life - synthetic created? ☺ + Brian Thomas, *Have Scientists Created a Living Cell?* [<http://www.icr.org/article/5485/>] accessed 20100703., See file:///garland/users/tony/bible_study/html/2010070301.htm
- 2010070302.htm** : DOC 2010070302.htm - population - evidence for young earth ☺ + Silvio Famularo, *Where have all the people gone?* [<http://creation.com/human-population-growth>] accessed 20100703, See file:///garland/users/tony/bible_study/html/2010070302.htm
- 2010070303.htm** : DOC 2010070303.htm - earth - young - 101 evidences ☺ + Don Batten, *Age of the Earth: 101 Evidences for a Young Earth* [<http://creation.com/age-of-the-earth>] accessed 20100703, See file:///garland/users/tony/bible_study/html/2010070303.htm
- 2010071701.pdf** : DOC 2010071701.pdf - environmentalism - Christianity embracing ☺ + John Fleshner, *The Eco-Stairway to Heaven.*, See file:///garland/users/tony/bible_study/pdf/2010071701.pdf
- 2010071702.pdf** : DOC 2010071702.pdf - baptism - sacrament - Lutheran ☺ + *What Every Lutheran Should Know about the Sacrament of Baptism*, A SCRIPTOGRAPHIC BOOKLET by CHANNING L. BETE CO., INC., South Deerfield, MA 01373. 1984, 1998 Edition. To reorder phone 800-628-7733 and request booklet 17806., See file:///garland/users/tony/bible_study/pdf/2010071702.pdf
- 2010092401.txt** : DOC 2010092401.txt - Ref-1231 - Signature in the Cell - citations; Ref-1231 - Signature in the Cell - citations ☺ + Stephen C. Meyer, *Signature in the Cell*, notes. See <http://www.signatureinthecell.com> See Ref-1231., See file:///garland/users/tony/bible_study/txt/2010092401.txt
- 2010100301.htm** : DOC 2010100301.htm - homosexual - men - AIDS infection rate ☺ + Julie Steenhuisen, "1 in 5 gay, bisexual men in U.S. cities has HIV", CHICAGO (Reuters), Thu Sep 23, 2010 5:16pm EDT [<http://www.reuters.com/article/idUSTR68M3H220100923>] accessed 20101003., See file:///garland/users/tony/bible_study/html/2010100301.htm
- 2010101901.pdf** : DOC 2010101901.pdf - documentary hypothesis - against - Garrett ☺ + Duane Garret, *The Documentary Hypothesis*. [<http://www.biblearchaeology.org/post/2010/09/24/The-Documentary-Hypothesis.aspx>] accessed 20101919., See file:///garland/users/tony/bible_study/pdf/2010101901.pdf
- 2010102401.pdf** : Isa. 2:6; Isa. 2:6 ☺ + Albert Mohler, *The Subtle Body - Should Christians Practice Yoga?* [<http://www.albertmohler.com/2010/09/20/the-subtle-body-should-christians-practice-yoga/>] accessed 20101024., See file:///garland/users/tony/bible_study/pdf/2010102401.pdf
- 2010102601.htm** : DOC 2010102601.htm - crime - heinous - 2010102601 ☺ + Cops: Pa. Mom Killed Infants, Kept Bones, Oct 26, 2010 12:50 PM EDT, [<http://www.foxnews.mobi/quickPage.html?page=22995&external=542424.proteus.fma&pageNum=1>] accessed 20101026., See file:///garland/users/tony/bible_study/html/2010102601.htm
- 2010102901.jpg** : DOC 2010102901.jpg - Calvinism - vs. Arminianism - boxing match image ☺ + Jack Kinsella, "Are You a Calvinist?" *The Omega Newsletter*, [<http://www.bibleprophecyblog.com/2010/10/a-re-you-calvinist.html>] accessed 20101029., See file:///garland/users/tony/bible_study/jpg/2010102901.jpg
- 2010102901.mp3** : DOC 2010102901.mp3 - quote - dispensationalism - Sproul - audio ☺ + R. C. Sproul, "Ask R.C.", *Renewing Your Mind*, October 29, 2010. [<http://feedproxy.google.com/~r/lignonier/CPVq/~3/Fdi3r5vi5OA/rym20101029.mp3>] accessed 20101210., See file:///garland/users/tony/bible_study/mp3/2010102901.mp3
- 2010110501.txt** : DOC 2010110501.txt - logos - bibliography - 20101105 ☺ + Logos Bible Study Bibliography [<http://www.logos.com>], See file:///garland/users/tony/bible_study/txt/2010110501.txt
- 2010110601.htm** : DOC 2010110601.htm - supreme court - violent video games - clueless ☺ + Joan Biskupic, *Justices challenge ban on violent video games*, USA Today [<http://fluentnews.com/s/26090692>] accessed 20101106., See file:///garland/users/tony/bible_study/html/2010110601.htm
- 2010121101.pdf** : DOC 2010121101.pdf - law - and grace - Ryrie diagram ☺ + Charles Ryrie, *Law and Grace*, September 5, 2010. [http://sermonplayer.com/podcastredirect/index.pdf?url=http%3A%2F%2Fsermonplayer.com%2Fdownload_rss.php%3F%3D5709-rss-2489115-2] accessed 20101211., See file:///garland/users/tony/bible_study/pdf/2010121101.pdf
- 2010121501.htm** : DOC 2010121501.htm - hermeneutics - rules - Henebury ☺ + Paul Henebury, *The Parameters of Meaning (Pt. 1): Introduction*, [<http://drreluctant.wordpress.com/2010/12/14/the-parameters-of-meaning-pt-1-introduction/>] accessed 20101215., See file:///garland/users/tony/bible_study/html/2010121501.htm
- 2010121901.txt** : DOC 2010121901.txt - Ref-1237 - notes; Ref-1237☆; Ref-1237 - notes ☺ + Gordon Lewis, Bruce Demarest, *Challenges to Inerrancy: A Theological Response* (Chicago, IL: Moody Press, 1984). ISBN:0-8024-0237-2. FORMAT=Paper. See Ref-1237., See file:///garland/users/tony/bible_study/txt/2010121901.txt
- 2010122101.htm** : DOC 2010122101.htm - logos - order history as of 20101221 ☺ + Logos order history [<https://www.logos.com/user/orders>] accessed 20101221., See file:///garland/users/tony/bible_study/html/2010122101.htm
- 2011011901.txt** : DOC 2011011901.txt - Ref-1272 - notes; Ref-1272 - notes ☺ + Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* (Nashville, TN: B&H Publishing Group, 2010). ISBN=978-0-8054-4654-8. FORMAT=Paper. See Ref-1272., See file:///garland/users/tony/bible_study/txt/2011011901.txt
- 2011022401.htm** : Mtt. 12:38-40; Mtt. 12:38-40; Mtt. 26:18; Mark 15:47; Mark 16:1; Luke 23:56; Luke 24:44; John 19:31 ☺ + David R. Reagan, *A Bible Prophecy Problem Concerning the Resurrection*, [<http://www.bibleprophecyblog.com/2011/02/bible-prophecy-problem-concerning.html>] accessed 20110224. "A summary of the order of events | 1. Jesus and His disciples ate the Passover meal on a Tuesday evening (April 24th), one day early, in the Upper Room on Mount Zion. | 2. After the Passover meal, Jesus and His disciples departed the Upper Room and walked to the Garden of Gethsemane in the Kidron Valley between the Old City and the Mount of Olives. | 3. Jesus was betrayed and arrested early Tuesday evening. His various trials lasted throughout Tuesday night and early Wednesday morning. | 4. Jesus was crucified at about 9:00 am on Wednesday morning (April 25th). At noon, darkness filled the land. At about 3:00 pm Jesus died. | 5. Jesus was buried on Wednesday about sunset. | 6. The two Marys waited until after the high Sabbath on Thursday (April 26th) to purchase the spices for the anointing of Jesus' body. They bought the spices on Friday (April 27th) and then rested again during the regular Sabbath on Saturday (April 28th) before returning to the tomb on Sunday morning (April 29th). | 7. The resurrection of Jesus occurred on Saturday evening (Sunday by Judean

- reckoning of time). The resurrection was discovered on Sunday morning when the women returned to the tomb.”, See file:///garland/users/tony/bible_study/html/2011022401.htm
- 2011042301.pdf** : Dan. 9:24-27; Dan. 9:24-27 ☺ + David Reagan, *Daniel's 70 Weeks Of Years When did it start? Has it ended, or is there a gap in it?*, [<http://prophecyandendtimes.blogspot.com/2010/12/daniels-70-weeks-of-years-when-did-it.html>] accessed 20110423., See file:///garland/users/tony/bible_study/pdf/2011042301.pdf
- 2011052401.htm** : DOC 2011052401.htm - abortion - girls - India ☺ + Jason Gale and Adi Narayan, *Missing Girls in India Show Scans Aiding Abortions, Study Says* [<http://www.bloomberg.com/apps/news?pid=2065100&sid=aAnLpFA1EY>] accessed 20110524., See file:///garland/users/tony/bible_study/html/2011052401.htm
- 2011062401.txt** : DOC 2011062401.txt - Ref-1262 - notes; Ref-1262 - notes ☺ + Claus Vogt, Roland Leuschel, *The Global Dept Trap* (Hoboken, NJ: John Wiley & Sons, 2011). ISBN:978-0-470-76723-8. FORMAT=Paper. See Ref-1262., See file:///garland/users/tony/bible_study/txt/2011062401.txt
- 2011070101.txt** : DOC 2011070101.txt - Ref-1263 - notes; Ref-1263 - notes ☺ + Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville, TN: Broadman and Holman, 2007). ISBN:978-0-8054-4627-2. FORMAT=Paper. See Ref-1263., See file:///garland/users/tony/bible_study/txt/2011070101.txt
- 2011080401.htm** : DOC 2011080401.htm - Philip - martyrism ☺ + Brian Janeway, *Martyrium of Apostle Philip Found* [<http://www.biblearchaeology.org/post/2011/08/04/Martyrium-of-Apostle-Philip-Found.aspx>] accessed 20110804., See file:///garland/users/tony/bible_study/html/2011080401.htm
- 2011101401.pdf** : DOC 2011101401.pdf - flood - Noah - legends; Gen. 7:11 ☺ + Rebecca Conolly and Russell Grigg, *Flood!*, [<http://creation.com/many-flood-legends>] accessed 20111014., See file:///garland/users/tony/bible_study/pdf/201101401.pdf
- 2011101901.png** : Jer. 31:34; Rom. 2:28-29; Rom. 4:11-18; Rom. 9:4; Rom. 11:4; Rom. 11:7; Rom. 11:26; Rom. 11:28; Gal. 2:12; Gal. 2:14; Gal. 3:7; Gal. 3:29; Gal. 6:16; Eph. 3:6; Eph. 4:17 ((MT)); Rev. 2:9; Rev. 3:9 ☺ + *Who is a True Jew?* [<http://www.spiritandtruth.org/questions/174.htm>] accessed 20111019., See file:///garland/users/tony/bible_study/png/2011101901.png
- 2011101902.png** : Jer. 31:34; Rom. 2:28-29; Rom. 4:11-18; Rom. 9:4; Rom. 11:4; Rom. 11:7; Rom. 11:26; Rom. 11:28; Gal. 2:12; Gal. 2:14; Gal. 3:7; Gal. 3:29; Gal. 6:16; Eph. 3:6; Eph. 4:17 ((MT)); Rev. 2:9; Rev. 3:9 ☺ + *Who is a True Jew?* [<http://www.spiritandtruth.org/questions/174.htm>] accessed 20111019., See file:///garland/users/tony/bible_study/png/2011101902.png
- 2012011901.pdf** : DOC 2012011901.pdf - replacement theology - analysis of - Vlach ☺ + Michael J. Vlach, Ph., *An Analysis of Neo-Replacement Theology* [<http://www.pre-trib.org/data/pdf/Vlach-AnAnalysisofNeoRepla.pdf>] accessed 20120119., See file:///garland/users/tony/bible_study/pdf/2012011901.pdf
- 2012020701.pdf** : DOC 2012020701.pdf - Holocaust - Babi-Yar ☺ + *Babi-Yar 1*, [http://www.berdichev.org/babi_yar.htm] [accessed 2012020701], See file:///garland/users/tony/bible_study/pdf/2012020701.pdf
- 2012021201.txt** : DOC 2012021201.txt - Ref-1275 - notes; Ref-1275 - notes ☺ + David J. Brewer, *The United States A Christian Nation* (Philadelphia, PA: John C Winston Co., 1905). ISBN:?????????. FORMAT=Kindle., See file:///garland/users/tony/bible_study/txt/2012021201.txt
- 2012021601.htm** : DOC 2012021601.htm - Gog - identification - Goodman; Gen. 10:2; 1Chr. 5:4-5; Eze. 38:2-3; Eze. 38:14-21; Eze. 39:1; Eze. 39:6; Eze. 39:11; Eze. 39:15; Rev. 20:8 ☺ + Jeffrey Goodman, *Russia and the War of Gog and Magog*, email correspondence [2012021601], See file:///garland/users/tony/bible_study/html/2012021601.htm
- 2012030301.txt** : DOC 2012030301.txt - Ref-1282 - notes; Ref-1282 - notes ☺ + Craig L. Blomberg, *The Historical Reliability of the Gospels (2nd ed.)* (Downers Grove, IL: Intervarsity Press, 2007). ISBN:978-0-8308-2807-4. FORMAT=Paper., See file:///garland/users/tony/bible_study/txt/2012030301.txt
- 2012031701.txt** : DOC 2012031701.txt - Church - political restrictions ☺ + “Politics: Do you have liberty in your pulpit?,” *The Legal Alert*, March 2012. Christian Law Association (<http://www.christianlaw.org>), See file:///garland/users/tony/bible_study/txt/2012031701.txt
- 2012031801.pdf** : DOC 2012031801.pdf - numerology - The Lord Shall Count - Crookes ☺ + David Z Crookes, *The Lord Shall Count* (Rodeo, CA: BIBAL UK, 2012). [<http://www.thelordshallcount.org/AllChapters.pdf>] accessed 20120318., See file:///garland/users/tony/bible_study/pdf/2012031801.pdf
- 2012031802.pdf** : DOC 2012031802.pdf - abortion - after birth ☺ + Albert Mohler, *Something Deadly This Way Comes - "After Birth Abortion"*, [<http://www.albertmohler.com/2012/03/06/something-deadly-this-way-comes-after-birth-abortion/>] accessed 20120318., See file:///garland/users/tony/bible_study/pdf/2012031802.pdf
- 2012041701.htm** : DOC 2012041701.htm - Babylon - rebuilding - World Monuments Fund; Isa. 13:1; Isa. 14:1; Jer. 50:1; Jer. 51:1; Rev. 17:1; Rev. 18:1; Rev. 19:1 ☺ + *THE FUTURE OF BABYLON: Conserving Iraq's cultural heritage*, [<http://www.wmf.org/project/future-babylon>] accessed 20120417., See file:///garland/users/tony/bible_study/html/2012041701.htm
- 2012041702.htm** : DOC 2012041702.htm - Babylon - rebuilding - NY Times 20120211; Isa. 13:1; Isa. 14:1; Jer. 50:1; Jer. 51:1; Rev. 17:1; Rev. 18:1; Rev. 19:1 ☺ + Steven Lee Myers, “A Triage to Save the Ruins of Babylon”, *The New York Times*, February 11, 2011. [http://www.nytimes.com/2011/01/03/arts/03babylon.html?_r=4] accessed 20120417., See file:///garland/users/tony/bible_study/html/2012041702.htm
- 2012042901.pdf** : DOC 2012042901.pdf - heaven - queen of - book by Tetlow/Oakland/Myers; Jer. 7:18; Jer. 44:17-19; Jer. 44:25 ☺ + Jim Tetlow, Roger Oakland, Brad Myers, *Queen of Heaven: The Marian apparition's plan to unite all religions under the Roman Catholic Church*. [<http://www.eternal-productions.org/PDFs/Queen.pdf>] accessed 20120429., See file:///garland/users/tony/bible_study/pdf/2012042901.pdf
- 2012052601.pdf** : DOC 2012052601.pdf - living together - Shane Womack - contents ☺ + Shane Womack, *If You're Living Together: What You Should Know*, Knott Avenue Christian Church [<http://www.kacc.com>], See file:///garland/users/tony/bible_study/pdf/2012052601.pdf
- 2012052602.pdf** : DOC 2012052602.pdf - living together - Shane Womack - cover ☺ + Shane Womack, *If You're Living Together: What You Should Know*, Knott Avenue Christian Church [<http://www.kacc.com>], See file:///garland/users/tony/bible_study/pdf/2012052602.pdf
- [0] topic numbers** : ☺ Topic number ranges are as follows. Topics **1-4999** are reserved for use by existing study aids such as the *NKJV Thompson Chain Reference Bible* (copyright 1997) or *Nave's Bible Guide*. Topics **5000-9999** are topics in the *CrossLinks Topical Index*. Topics above **10000** include extra-Biblical commentary. Verses marked by a question mark (e.g. John 3:16 (?)) indicate passages which we feel are related to the given topic, but for which the relationship may not be universally accepted by others. Emboldened verses (e.g. **John 3:16**) indicate passages which are particularly important for an understanding of the topic.
- [5001.0] antichrist - the man** : **Dan. 7:8**; Dan. 7:11; **Dan. 7:20-26**; **Dan. 8:23-25**; **Dan. 9:26-27**; Dan. 11:36-45 (?); John 5:43; **2Th. 2:3-9**; **1Jn. 2:18**; **Rev. 11:7**; **Rev. 13:1-8**; **Rev. 13:12-18**; **Rev. 14:9-11**; **Rev. 15:2**; **Rev. 16:2**; **Rev. 16:10**; **Rev. 16:13**; **Rev. 17:8-13**; **Rev. 19:19-20**; **Rev. 20:4**; **Rev. 20:10** ☺ + “. . . the historicist claim that the idea of the Antichrst as an individual is a recent development by Catholic scholars during the Reformation is not true. McGinn demonstrated that the only view of the Antichrist in the early church was that of an individual. [Bernard McGinn, *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Clumbia University Press, 1979), 16-17.]” Ron J. Bigalke Jr., *The Revival of Futurist Interpretation following the Reformation*, Ref-0785, Volume 13 Number 38 April 2009, 43:58, p. 53. Questionable: Dan. 11:36-45 (?);
- [5001.1] antichrist - aided by False Prophet** : Rev. 13:11-17; Rev. 16:13; Rev. 19:20; Rev. 20:10 ☺ “Samaritan eschatology looks for a repeat of the ages of disfavor and grace at the end of history. The former will be initiated by

the evil priest Eli; the latter by the *Tahab* (Restorer = Messiah), the Prophet like Moses. There is also evidence that a priest is expected to accompany the Restorer.” [Ref-1200](#), p. 200.

[5001.2] antichrist - ascends from the bottomless pit : Rev. 11:7; Rev. 17:8

“Satan’s master lie will be a travesty of the incarnation: he will energize a man who will claim universal worship as being the manifestation of the Deity in human form.” [Ref-0762](#), p. 208. Possibly related to the idea of a virgin-born incarnation of antichrist? : “In the large topmost temple [of the Tower of Babel] was a couch covered in beautiful rugs with a golden table. There was no image of the deity, and the Chaldean priests informed Herodotus that one unmarried native woman spent the night there to be visited by the deity. Though Herodotus did not believe the story, it confirms to the known Babylonian view of the sacred marriage.” D. J. Wiseman, *Babylon*, [Ref-0008](#), p. 1:388.

[5001.3] antichrist - changes law : Dan. 7:25;

Dan. 8:11 (?); Dan. 9:27; Isa. 24:5 “And the king [Antiochus Epiphanes] sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the foreign customs of the land, and keep burnt offerings, and sacrifices, and drink offerings out of the sanctuary; and that they should profane sabbaths and festival days; and pollute sanctuary and priests; build altars, and groves, and idol temples, and sacrifice swine’s flesh and unclean animals. . . to the end they might forget the law, and change all ordinances. And whosoever would not do according to the commandment of the king, he should die.” 1 Maccabees 1:41-50
Questionable: Dan. 8:11 (?);

[5001.4] antichrist - Danite? : Gen. 49:17; Eze.

21:25-27; Eze. 28:2-10; Jer. 8:16; Dan. 11:37; Mtt. 24:5; John 5:43 (allos); Rev. 7:5 “When therefore the end of the world comes, that abominable, lying and murderous one is born from the tribe of Dan. He is conceived from the seed of a man and from a most vile virgin, mixed with an evil or worthless spirit.” Ephraim the Syrian, A.D. 373 [Ref-0031](#), p. 112. “The Antichrist will be a lineal descendant of Abraham, a Jew. We shall not stop to submit the proof for this, as that will be given in our next chapter; suffice it now to say that none but a full-blooded Jew could ever expect to palm himself off on the Jewish people as their long-expected Messiah.” [Ref-0215](#), “The Papacy Not the Antichrist” “It should, however, be pointed out that there is no express declaration of Scripture which says in so many words that this daring Rebel will be ‘Jew;’ nevertheless, the hints given are so plain, the conclusions which must be drawn from certain statements of Holy Writ are so obvious, and the requirements of the case are so inevitable, that we are forced to believe he must be a Jew.” [Ref-0215](#), “The Person of Antichrist” “The fact that Dan is not mentioned in verses 5-8 [Rev. 7:5-8] is not unusual. Dan, along with Zebulun, is not mentioned in 1 Chronicles 4-8, which was written after the Exile. Yet even with Dan’s absence, the listing of the other tribes is normally taken in Chronicles in a literal way. Some speculate that Dan was omitted in Revelation 7 because of that tribe’s idolatrous history, as narrated in Judges 18:30 and 1 Kings 12:29.¹⁸ Others credit its omission

to the view that the Antichrist might come from the tribe of Dan.¹⁹ . . . [n19] - Irenaeus wrote the following regarding the Antichrist and the omission of Dan in Revelation 7. “And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, ‘We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein.’ [Jer. 8:16] This too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.” (*Against Heresies*, 5.30.2).” Richard Shalom Yates, *The Identity of the Tribulation Saints*, [Ref-0200](#), Vol. 163 No. 649 January-March 2006, 79:93, p. 83 “This, too, the apostle affirms: “When they shall say, Peace and safety, then sudden destruction shall come upon them.”? And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, “We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein.”? This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.” Irenaeus, *Against Heresies* 5.30.2, [Ref-0537](#), p. 559. “And in like manner also we find it written regarding Antichrist. For Moses speaks thus: “Dan is a lion’s whelp, and he shall leap from Bashan.”? But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. “Dan,” he says, “is a lion’s whelp,” and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan.? And that the case stands thus, we see also from the words of Jacob: “Let Dan be a serpent, lying upon the ground, biting the horse’s heel.”? What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis,? who deceived Eve and supplanted Adam. . . . That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, “Dan shall judge his people, as (he is) also one tribe in Israel.”? But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: “From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses.”? Hippolytus, *Treatise on Christ and Antichrist*, [Ref-0541](#), p. 207.

[5001.5] antichrist - destroyed : Dan. 7:11;

Dan. 7:26; Dan. 8:25; Dan. 9:27; Dan. 11:45; 2Th. 2:3-8; Rev. 17:8; Rev. 17:11; Rev. 19:19-20; Rev. 20:10; Rev. 20:15 “A general [intertestamental scenario] seems to have been commonly held among the [Jewish] populace, however. At some point after the beginning of the final age the heathen powers would assemble under an unidentified leader

(the Antichrist), attack, but be defeated by the forces of the LORD.²⁵ [25] The New Testament calls the unidentified leader Antichrist (1 John 2:18, 22; 4:3; 2 John 7; cf. 2Th. 2; Rev. 13); less specific is 2 Baruch 40:1-2; “The last ruler who is left alive at that time will be bound, whereas the entire host will be destroyed. And . . . my Anointed One . . . will kill him and protect the rest of my people.”” [Ref-1200](#), p. 290.

[5001.6] antichrist - duration of power : Dan. 7:25; Rev. 13:5

[5001.7] antichrist - Edom and Moab escape :

Dan. 11:41 “These three peoples will escape his fury. The reason for their escape seems to be a double one. In Ps. 83, which describes an event at a little earlier period, we are told, ‘they have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They has said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent, they are confederate against Thee: the tabernacles of Edom and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalck; the Philistines with the inhabitants of Tyre; Assur (the Assyrian) also is joined with them?’ (Ps. 83:3-8). Thus we see that these three peoples acted in concert with the Antichrist when a determined effort was made to utterly exterminate the Jewish people. The Antichrist, therefore, spares these submissive allies of his when he goes forth to overthrow the other countries.” [Ref-0215](#), “The Doom of the Antichrist”

[5001.8] antichrist - empowered by Satan :

2Th. 2:9; Rev. 13:2; Rev. 16:13-14

[5001.9] antichrist - image of : Rev. 13:14-15;

Rev. 14:9; Rev. 14:11; Rev. 15:2; Rev. 16:2; Rev. 19:20; Rev. 20:4

[5001.10] antichrist - intelligence of : Eze.

28:3-5; Eze. 28:12; Dan. 7:8; Dan. 7:20

[5001.11] antichrist - lying signs and

wonders : 2Th. 2:9-11; Rev. 13:14; Rev. 16:14; Rev. 19:20

[5001.12] antichrist - mark and number : 1K.

10:14; Dan. 3:1; 2Chr. 9:13; Rev. 13:16-18; Rev. 14:9-11; Rev. 15:2; Rev. 16:2; Rev. 19:20; Rev. 20:4 “Who then can fit the two numbers, 666 and 616? The answer is easy. The evil emperor’s name was spelled in two ways: Nero or Neron. The letter *n* meant 50. If the copyist was familiar with only the form Nero, he could be dropping the *n* obtain 616. It is most difficult to think of any other reason for 616.” [Ref-0154](#), p. 48. “Nero Caesar” transliterated into the Hebrew from the Greek (Neron Kaiser) adds up to exactly 666 in Hebrew. N=50, R=200, W=6, N=50 plus Q=100, S=60, R=200 totals 666. This spelling of Nero Caesar was found in the discovery of an Aramaic document in Wadi Murabba’ at (BASOR 170, 65). The Latin form of ‘Nero Caesar’ when transliterated into Hebrew adds up to 616. This most likely explains the textual variant in Revelation 13:18 with the number 616. It should also be noted that the Greek word for ‘Beast’ when transliterated back into Hebrew adds up to 666. Ancient writers referred to Nero as a ‘beast’ (See Philostratus Vit. Apoll. 4.38; Sib. Or. 5.343; 8.157). For more detailed commentary see Word Biblical Commentary: Revelation 6-16 by David E. Aune.”

[<http://bibleandscience.com/biblecodes.htm>] “. . . Buchanan affirms that only the spelling with the yod is found in a concordance search of the Talmuds, the Mishnah, the Tosephta, and the Tannaitic Midrashim. Therefore, there is no indisputable evidence for the spelling of ךָּס without the ךָּ, and yet this spelling is necessary for identifying Nero as the first beast of Revelation 13.” Mark L. Hitchcock, “A Critique of the Preterist View of Revelation_13 and Nero”, [Ref-0200](#), Volume 164 Number 655, July-September 2007, 341:356, p. 346. “Gumerlock, . . . says he has “evidence from a fifth-century book on biblical genealogies that some in the early church had been using Nero’s name to calculate the number of the beast.” [Gary DeMar and Francis X. Gumerlock, *The Early Church and the “End of the World”: The Past Fulfillment of Matthew 24* (Powder Springs, GA: American Vision, 2005), 81 n. 108.] Gumerlock found this evidence in a chronology entitled *Liber genealogus* (*Genealogical Book* or *Book of Genealogy*) which was written in the fifth century in North Africa, composed between 405 and 412 and then edited in 427, 438, and 455. Written in Latin, it was edited by Theodore Mommsen. It lists events from the creation of Adam and Eve all the way up to the fifth century A.D. The *Liber genealogus* says on page 194 that “Nero is he whose name John called in the Apocalypse 616. *Here wisdom is understood* [Rev. 13:18], that through letters the name of him may be computed, who is called, as is related: ‘Antichrist.’ 1 13 18 9 3 8 17 9 18 19 20 18. The collected number equals 154. Multiplying this by four, according to the four letters of the name of Nero equals 616, which is the name of Antichrist.” Admittedly, this moves the date of the first connection between Nero and the first beast of Revelation 13 back about 1,400 years from what was previously believed. But even if some leaders in the fifth century made this connection, the question still remains, Why did none of the earliest Christian writers who discussed 666 ever mention it? Why were Irenaeus, Andreas, Primasius, and Victorinus apparently unaware of this view? If Neron Caesar is such an obvious connection to the number 666 or even 616, then why did it take at least 350 years for someone to see it?” Mark L. Hitchcock, “A Critique of the Preterist View of Revelation_13 and Nero”, [Ref-0200](#), Volume 164 Number 655, July-September 2007, 341:356, pp. 352-353. “. . . he will order incense-pans to be set up by all everywhere, that no man among the saints may be able to buy or sell without first sacrificing; for this is what is meant by the mark received upon the right hand. . . . Many names indeed we find, the letters of which are the equivalent of this number: such as, for instance, the word Titan, an ancient and notable name; or Evanthas, for it too makes up the same number; and many others which might be found. But, as we have already said, the wound of the first beast was healed, and he (the second beast) was to make the image speak, that is to say, he should be powerful; and it is manifest to all that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes Latinus. Wherefore we ought neither to give it out as if this were certainly his name, nor again ignore the fact that he may not be otherwise

designated.” Hippolytus, *Treatise on Christ and Antichrist*, [Ref-0541](#), pp. 214-215. “The main feature of the complex, the ziggurat [believed to be the original site of the Tower of Babylon], is described by the Esagil Tablet, which indicates dimensions in terms of the suklam-cubit, as used by the Assyrian kings Sennacherib and Esarhaddon: “60.60.60 [is] the length, 60.60.60 is the breadth”” T. G. Pinches, *Babel, Tower of*, ref-0008, p. 1:383. **[5001.13] antichrist - men who are** : 1Jn. 2:18; 1Jn. 2:22; 2Jn. 1:7

[5001.14] antichrist - overthrows kingdoms : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 11:40-44; Rev. 13:7; Rev. 17:13

[5001.15] antichrist - prevails over the saints : Dan. 7:21; Dan. 7:25; Dan. 8:24; **Rev. 7:9-16**; Rev. 12:11; Rev. 13:7; Rev. 20:4

[5001.16] antichrist - received in place of Christ : John 5:43 ☩ + “The idea that the Jews would believe in Antichrist as punishment for not having believed in the true Christ seems to be expressed by the author of the Fourth Gospel (John 5:43).” [Ref-0825](#), “Antichrist”. “The Lord also spoke as follows to those who did not believe in Him: “I have come in my Father’s name, and ye have not received Me: when another shall come in his own name, him ye will receive,”? calling Antichrist “the other,” because he is alienated from the Lord.” Irenaeus, *Against Heresies*, 5.25.4, [Ref-0537](#), p. 554.

[5001.17] antichrist - seven heads : Rev. 12:3; Rev. 13:1; Rev. 13:3; Rev. 17:3; Rev. 17:7; Rev. 17:9-10

[5001.18] antichrist - speaks pompous words, blasphemes : Dan. 7:8; Dan. 7:11; Dan. 7:20; Dan. 7:25; Dan. 11:36; Rev. 13:1; Rev. 13:5-6; Rev. 16:11

[5001.19] antichrist - ten horns : Dan. 7:7; Dan. 7:20; Dan. 7:24; Rev. 12:3; Rev. 13:1; Rev. 17:3; Rev. 17:7; Rev. 17:12; Rev. 17:16

[5001.20] antichrist - titles of : Dan. 7:7; Dan. 7:8; Dan. 7:11; Dan. 7:20-21; Dan. 9:26; Dan. 11:36; Isa. 14:25; 2Th. 2:3; 2Th. 2:8; 1Jn. 2:18; Rev. 11:7; Rev. 13:1-4; Rev. 13:14-18; Rev. 14:9; Rev. 14:11; Rev. 15:2; Rev. 16:2; Rev. 16:10; Rev. 16:13; Rev. 17:7; Rev. 17:8; Rev. 17:11-13; Rev. 17:16-17; Rev. 19:19-20; Rev. 20:4; Rev. 20:10

[5001.21] antichrist - worshiped : Eze. 28:2; Eze. 28:6; Eze. 28:9; Dan. 11:36-37; 2Th. 2:4; Rev. 13:4; Rev. 13:8; Rev. 13:12; Rev. 14:9; Rev. 16:2; Rev. 19:20; Rev. 20:4 ☩ “It is an age of mobs. Democracy, not despotism, is the goal towards which civilization is tending. But democracy in its full development is one of the surest roads to despotism. First, the revolution; then, the plebiscite; then, the despot. The Caesar often owes his sceptre to the mob. A man of transcendent greatness, moreover, never fails to leave his mark upon his times. And the true King of Men must have an extraordinary combination of great qualities. He must be “a scholar, a statesman, a man of unflinching courage and irrepressible enterprise, full of resources, and ready to look in the face a rival or a foe.” The opportunity too must synchronize with his advent. But the voice of prophecy is clear, that the Hour is coming, and the Man.” [Ref-0762](#), p. 190.

[5001.22] antichrist - wounded and healed : Eze. 21:25; Zec. 11:17 (?); Rev. 13:3; Rev. 13:14; Rev. 17:8; Rev. 17:11 ☩ “The popular Islamic picture of the Antichrist, or *Dajjal*, graphically portrays him as blind in one eye,

with the word *kafir* -- unbeliever -- written on his forehead; his primary function is to mislead the unbelieving masses by claiming divinity and the power to perform miracles.” [Ref-0161](#), p. 113. “[The] view [that the beast is literally resurrected from the dead] has many more advocates down through history than some might realize. . . . It is interesting to realize that even Augustine believed like [Tim] LaHaye on this matter (The City of God, Book XX, Chapter 19). Another ancient one who held views similar . . . is Lactantius (early 300s) (Divine Institutes, Book VII, Chapter 17; Commentary on the Apocalypes, Chapter 13). More recent individuals include: Lewis Sperry Chafer, J. A. Seiss, Charles C. Ryrie, Leon Morris, Walter K. Price, Robert Govett and Robert Thomas.” Thomas Ice, “The Death and Resurrection of the Beast, Part 2”, [Ref-0181](#), Vol. 8 No. 23, May 2005, p. 5. Questionable: Zec. 11:17 (?); **[5001.23] antichrist - wars against God** : Rev. 16:13-14; Rev. 17:14; Rev. 19:19

[5002.1.1] covenant - Abrahamic unconditional : **Gen. 17:7; Gen. 17:13; Gen. 17:19**; Lev. 26:42-45; 1Chr. 16:16-17; Ps. 105:9-10; Gal. 3:15; Gal. 3:20 ☩ Paul contrasts the unconditional Abrahamic covenant with man-made covenants in Gal. 3:15 placing it in a different category. In Gal. 3:20 Paul appears to be emphasizing the contrast between a man-made covenant (which mediates between two parties) and the Abrahamic covenant which Abraham did not participate in. Unlike the giving of the Mosaic Law where Moses mediated between God and the Israelites, with the Abrahamic covenant God was *both* the promise-giver and the mediator.

[5002.1] covenant - Abrahamic : **Gen. 12:1-3; Gen. 13:14-17; Gen. 15:1-21; Gen. 17:1-21; Gen. 22:15-18**; Gen. 26:3-5; Gen. 28:13; Gen. 50:24; Ex. 2:24; Ex. 6:3-8; Ex. 32:13; Lev. 26:42-44; Deu. 1:8; Deu. 9:27; Num. 32:11; Deu. 4:31; Deu. 9:5; Deu. 29:13; Deu. 34:4; Jdg. 2:1; 2K. 13:23; 1Chr. 16:15-22; 2Chr. 20:7; Ne. 9:8; Ps. 105:8-15; Mic. 7:20; Mtt. 22:32; Luke 1:55-56; Luke 1:72-73; Acts 3:25; Acts 26:6-7; Rom. 4:2-3; **Rom. 4:9-22; Rom. 9:4; Rom. 9:7-13; Gal. 3:6-9; Gal. 3:14-19; Gal. 3:29**; Gal. 4:28; Eph. 2:12; Heb. 6:13-18

[5002.2.0] covenant - Davidic : **2S. 7:8-17**; 2S. 7:19; **2S. 23:5; 1K. 11:36**; 1K. 8:25; 1K. 15:4; **2K. 8:19**; 2K. 19:34; 2K. 20:6; **1Chr. 17:9-16; 1Chr. 17:27; 1Chr. 22:10; 2Chr. 6:15-17**; 2Chr. 7:18; 2Chr. 13:5; **2Chr. 21:7**; Ps. 2:6-8 (?); Ps. 78:70-72; **Ps. 89:3-4; Ps. 89:19-51; Ps. 132:10-12; Isa. 9:7**; Isa. 11:1; Isa. 37:35; Isa. 55:3; **Jer. 22:30; Jer. 23:5-6**; Jer. 30:9; **Jer. 33:14-17; Jer. 33:19-26; Jer. 36:30; Eze. 37:24-25; Hos. 3:4-5; Amos 9:11-12; Luke 1:32-33; Luke 1:69-70; Acts 2:29-32**; Acts 13:22-23; Acts 13:32-37; Acts 15:16-17; Rom. 9:4 ☩ Questionable: Ps. 2:6-8 (?); **[5002.2.1] covenant - Davidic - unconditional** : 2S. 7:13; 2S. 7:16; 2S. 7:19; 2S. 23:5; 2K. 8:19; 1Chr. 17:12; 1Chr. 22:10; 2Chr. 21:7; **Ps. 89:19-20; Ps. 89:26-37**; Isa. 55:3; Eze. 37:25

[5002.2.2] covenant - Davidic - occupation conditional : 1K. 2:4; 2Chr. 7:17; Ps. 132:12; Jer. 22:30; Jer. 36:30

[5002.3.0] covenant - Mosaic : Ex. 19:5-6; **Ex. 20:1-26**; Ex. 24:1-11; Ex. 34:10-35; Lev. 26:1-46; Deu. 4:13; Deu. 4:23; Deu. 5:1-33; Deu. 9:9-11; Deu. 29:1; Deu. 29:25; Deu.

31:16; Deu. 31:20; Deu. 31:26; Jos. 23:6; 1K. 8:9; 1K. 8:21; 2K. 17:35-38; 2K. 23:21; 2Chr. 5:10; 2Chr. 6:11; 2Chr. 33:8; Isa. 24:5; Isa. 33:8; Isa. 56:4-6; Jer. 11:2-10; Jer. 14:21; Jer. 22:9; Jer. 31:32; Jer. 34:13; Eze. 16:8; Eze. 16:59-61; Eze. 44:7; Hos. 6:7; Hos. 8:1; Hag. 2:5; Mal. 2:10; Mal. 4:4; John 1:17; Acts 13:39; Rom. 3:19; Rom. 6:14; Rom. 7:7; Rom. 9:4; Rom. 10:4; 2Cor. 3:7-15; Gal. 3:2-29; Gal. 4:1-31; Gal. 5:18; Col. 2:14; 1Ti. 1:7-10; Heb. 8:7-13; Heb. 9:15; Heb. 9:20; Heb. 10:9 ☉ The covenant was ratified by blood in Ex. 24:1-11.

[5002.3.1] covenant - Mosaic - broken : Deu. 29:25; Deu. 31:16; Deu. 31:20; **Isa. 24:5; Isa. 33:8; Jer. 11:10; Jer. 22:9; Jer. 31:32; Eze. 16:59; Eze. 44:7;** Hos. 6:7; Hos. 8:1; Zec. 11:10-11 (?); Heb. 8:9 ☉ Questionable: Zec. 11:10-11 (?);

[5002.3.2] covenant - Mosaic - conditional : Ex. 15:26; Ex. 19:5; **Lev. 26:15;** Deu. 7:13; Jer. 31:32

[5002.3.3] covenant - Mosaic - to Israel : Deu. 4:8; Ps. 147:20; Jer. 31:32; Mal. 4:4; Rom. 9:4

[5002.4.0] covenant - land : Gen. 12:1; **Gen. 12:6-7;** Gen. 13:14; Gen. 15:7; Gen. 15:18; Gen. 24:7; Gen. 26:4; Gen. 28:4; Gen. 28:13; Gen. 35:12; Gen. 48:4; Ex. 3:8; Ex. 3:17; **Ex. 6:4; Ex. 6:8;** Ex. 12:25; Ex. 13:5; Ex. 13:11; Ex. 32:13; Ex. 33:1; Deu. 1:8; Deu. 4:38; Deu. 9:5; Deu. 10:11; Deu. 11:22; Deu. 15:4; **Deu. 29:1; Deu. 29:9; Deu. 29:12;** Deu. 30:1-5; Deu. 30:16-20; Deu. 31:7; Deu. 31:20-23; Deu. 32:52; Deu. 34:4; Jos. 21:43; Jos. 23:5; 1Chr. 16:18; 1Chr. 17:9; Ps. 105:11; Isa. 60:21; Jer. 11:5; Jer. 16:15; Jer. 32:41; Eze. 37:14; Eze. 37:25; Amos 9:15; Acts 7:5

[5002.4.1] covenant - land - borders : Gen. 13:15; **Gen. 15:18-21;** Gen. 17:8; Ex. 23:31; **Num. 34:2-12;** Deu. 1:7; Deu. 11:24; Deu. 34:1-4; Jos. 1:4; Jos. 13:1; Jos. 13:7-8; 2S. 8:3; 1Chr. 5:9; 1Chr. 18:3; 2Chr. 9:26; Ps. 105:11; Eze. 37:25; **Eze. 47:13-28** ☉ "A biblical and Talmudic scholar, [Rabbi Israel] Ariel is a researcher whose published writings include an *Atlas of the Land of Israel: Its Boundaries According to the Sources*, the first of a projected four-volume work which argues that the original boundaries of the land promised to Abraham extend west to east from a point near the Suez Canal to the Persian Gulf, and north to south from northern Syria along the Euphrates River to a boundary line running from Eliat on the Red Sea to the border with Persia. Within these boundaries today fall the countries of Egypt, Jordan, Lebanon, Syria, and portions of Iraq and Saudi Arabia. According to Ariel, when the Temple is rebuilt and all those outside the land of Israel return, these lands will provide the necessary room for the increased population." **Ref-0144**, pp. 105-106. Reuben, Gad, and the half-tribe of Mannaseh received land east of the Jordan (Num. 32:33; Deu. 3:12-17; Jos. 13:7-8; 22:4) east of the borders given in Numbers 34:2. Many verses (Deu. 30:5; Eze. 36:28; 37:25) indicate the promised land is a literal region on earth (?where your fathers dwelt) and not a hazy spiritual notion of redemption.

[5002.4.2] covenant - land - inheritance : Gen. 15:7-8; Ex. 32:13; Num. 33:53-54; Num. 34:2; Deu. 4:38; Deu. 15:4; Deu. 31:7; Jos. 11:23; Jos. 13:6-7; Jos. 23:4; 1Chr. 16:18; Ps. 105:11; Ps. 135:12; Ps. 136:21-22; Isa. 49:8; Isa. 60:21; Jer. 12:14; Jer. 31:17

[5002.4.3] covenant - land - unfulfilled : Gen. 13:15; Gen. 17:8; Ex. 32:13; Num. 33:55-56; Jos. 11:23; **Jos. 13:1-7;** Jos. 18:2; **Jos. 21:41-45;** Jos. 23:5; Jdg. 1:3; **Jdg. 2:21-23;** Jdg. 18:1; 1S. 27:8; 1K. 4:21; 1K. 4:24; 1K. 8:56; 1K. 9:20-21; 1Chr. 16:17; 1Chr. 17:9; Ne. 9:21-25; Ps. 80:11; Ps. 105:10; Isa. 60:21; **Jer. 3:16-18; Jer. 7:7;** Eze. 34:27-28; Eze. 36:8-15; **Eze. 37:21-25;** Eze. 47:14; **Amos 9:15; Heb. 4:8** ☉ "If . . . promises regarding the land were fulfilled in Joshua's time or in Solomon's, why do the Scriptures which were written later still appeal to the hope of future possession of the land? Practically every one of the Major and Minor prophets mention in some form the hope of future possession of the land. All of them were written after Solomon's day. . . . The original promises of the land involved (1) possession of the land, (2) permanent possession, (3) and occupying the land. Even in Solomon's day at the height of his kingdom the land was not all possessed. At best it was placed under tribute as. . . [1K. 4:21] indicates. Certainly all must agree that possession was not permanent. Further at no time was all the land actually occupied by Israel." **Ref-0081**, pp. 178-179. An example which ignores this obvious problem and asserts fulfillment is: "Joshua 21:43-45 explicitly declares that all the land that God promised Israel was given to them. . . . God fulfilled the promises He made to Abraham." **Ref-0189**, p. 27. Some have interpreted 'permanent occupation' of the land to be fulfilled by the bones of the Patriarch's which are buried there -- which hardly does justice to the character of God. Also -- if the promiser were fulfilled during Solomon's reign as some suppose, then why do post-Solomonic prophets expound it to be yet future? "several of these restoration passages speak of a restoration in which the ten tribes of the north are reunited with the two tribes of the south (Ia. 11:12; Jer. 3:18; 23:5-8; 31:27; Eze. 37:15-23; Hos. 1:11; Zec. 10:6), and this did not happen under the three previous returns from exile (Kaiser 1992: 105-07; idem 1998: 2016; Jelinek 1998: 242)." **Ref-0697**, p. 107. See especially **Ref-0697**, pp. 107-109. Hebrews 4:8 implies that promises associated with the land were not fulfilled in the days of Joshua. "Additionally, Kaiser brings a formidable challenge: 'While the sheer multiplicity of texts from almost every one of the prophets is staggering, a few evangelicals insist that this pledge to restore Israel to her land was fulfilled when Zerubbabel, Ezra, and Nehemiah led their respective returns from the Babylonian Exile. But if the postexilic returns to the land fulfilled this promised restoration predicted by the prophets, why then did Zechariah continue to announce a still future return (Zec. 10:8-12) in words that were peppered with the phrases and formulas of such prophecies as Isaiah 11:11 and Jeremiah 50:19?'" Dennis M. Swanson, "Expansion of Jerusalem in Jer 31:38-40: Never, Already, or Not Yet", **Ref-0167** Volume 17 Number 1, Spring 2006, 17:34, p. 30. "Genesis 15:21 mentions the Canaanites and the Jebusites among the peoples whose lands the Israelites would possess. According to the OT, the Israelites did not fully possess the lands of the Canaanites and Jebusites during the lifetime of Joshua. Joshua himself interpreted the Genesis 15 promise as requiring the driving out of all these

inhabitants (Josh 3:10). Judges 1:21 reveals that such did not happen prior to Joshua's death. Indeed, the Israelites continued to live in the midst of all the peoples God listed in Genesis 15 (see Judg 3:5). It wasn't until the time of David that the Jebusites were finally evicted from their stronghold at Zion (2 Sam 5:7-9). Though the Levites and Ezra in Heb. 9:8 seem to state that God had fulfilled the promise made to Abraham in Gen. 15:18-21, the context and the remainder of Scripture must be brought to bear on that statement." William D. Barrick, "New Covenant Theology and the Old Testament Covenants", **Ref-0164**, Volume 18 Number 2 Fall 2007, 165:180, p. 172. "There are four different attitudes toward these prophetic announcements concerning the return of Israel to Palestine. One is that these prophecies were all fulfilled in the return of the Jews under Ezra and subsequent decades. This, however, is contradicted by three facts: The Jews that returned under Ezra, and later leaders, did not come from the four quarters of the earth an from all the nations of the earth, but only from Babylon and Persia. Isaiah 11:11 speaks clearly of a return that is designated as a second one, and there has been no second one up to this century. Finally, the passages we have been discussing which predict a return insist that when this takes place, Israel will be planted in the land forever. She was not so planted with the return under Ezra. Another theory proposed is that God is through with Israel and that in her rejection of Christ she forfeited all expectations of being specially dealt with by the Lord at any future time. The answer to this is that Israel's apostasy and disobedience are foreseen by the very prophets who also speak of a time to come when Israel will turn from disobedience and accept her Messiah. A third theory is that these prophecies are fulfilled in the history of the church. This principle of interpretation is called spiritualizing and leads to a chaotic, confused suggestion as to what these phrases mean when they speak of the land and Jerusalem and agricultural richness, and especially the reign of David their king over Jerusalem. The church is not a body of people originally belonging to God and now being brought back to him, but is made up of lost sinners. They never knew God and are brought out of their spiritual death to newness of life. This newness of life can never be identified with a migration to Palestine." **Ref-1163**, pp. 38-39. "I believe that the sons of Abraham are to re-inherit Palestine, and that the forfeited fertility will yet return to that land; that the wilderness and the solitary places shall be glad for them, and the desert will rejoice and blossom as the rose. [H. Bonar, "The Jew," *The Quarterly Journal of Prophecy* (July, 1870): 211]" **Ref-1263**, p. 10. "That the land of Israel has distinct eschatological importance is indicated by [Jonathan] Edwards' consideration of its strategic location: . . . "And it is the more evident, that the Jews will return to their own land again, because they never have yet possessed one quarter of that land, which was so often promised them, from the Red Sea to the river Euphrates (Exod. 23:31; Gen. 15:18; Deut. 11:24; Josh. 1:4). Indeed, it was partly fulfilled in Solomon's time, when he governed all within those bounds for a short time; but so short, that it is not to be thought that this is all the fulfillment of the promise that is to be. And

besides, that was not a fulfillment of the promise, because they did not possess it, though they made the nations of it tributary.”
Ref-1263, p. 336

[5002.4.4] covenant - land - occupation conditional : Deu. 8:1; Deu. 11:8-9; Deu. 16:20; Deu. 19:8-10; **Deu. 28:63**; Deu. 29:24-28; **Deu. 30:1-5**; **Deu. 30:17-20**; 1K. 8:33-34; 1K. 8:46-49; **1K. 9:7-8**; 1K. 14:15; 2K. 21:8; 1Chr. 28:8; 2Chr. 7:17-19; 2Chr. 33:8; Ne. 1:8; Isa. 57:13; Jer. 7:3-7; Jer. 45:4; Eze. 33:24-29 ☪ “The Abrahamic Covenant gives the *ownership* of the Land, unconditionally, to the descendants of Abraham, Isaac and Jacob. This ownership is irrevocable and forever, as long as this earth stands. Israel does not have to do anything to obtain *ownership* of the Land. They already have it. However, *ownership* of the Land is different from *possession* of the Land. The Mosaic Covenant spells out how Israel can *earn* the right to *possess* the Land which they already *own* by divine grant.” Thomas S. McCall, “Who Owns the Land?”, [Ref-0055](#), Vol. 8 No. 24 August 2004, 156:164, p. 162.

[5002.4.5] covenant - land - land owned by God : **Lev. 25:23**; 2Chr. 7:20; **Ps. 83:12**; Isa. 45:13; Jer. 2:7; Jer. 16:18; Eze. 36:5; Eze. 38:16; Eze. 48:14; Hos. 9:3; Joel 1:6; Joel 3:2 ☪ “Since God was the ultimate owner of the land of Israel, since He had given tenant possession of the land to the people of Israel forever (Gen. 13:15; 2Chr. 10:7), and since the Israelites were only the tenant administrators of God’s land, they were forbidden to sell the land forever [Lev. 25:23]. . . If . . . an Israelite became so poverty-stricken that he was forced to sell the portion of land that was his tenant possession, he did not sell the ownership of the land. Instead, he sold the tenant possession or administration of the portion of the land for a temporary period of time (Lev. 25:16-16, 25-27). . . . God required that a sold tenant possession be returned to the original tenant or his heir in the year of jubilee (Lev. 25:10, 13, 28; 27:24).” [Ref-0220](#), pp. 78-79.

[5002.5.0] covenant - new : Deu. 30:6; Isa. 42:6; Isa. 49:8; Isa. 59:20-21; Isa. 61:8-9; Jer. 31:31-40; Jer. 32:40; Jer. 50:5; Eze. 16:60-62; Eze. 20:37 (?); Eze. 34:25-31; Eze. 36:24-27; Eze. 36:33; Eze. 37:14; Eze. 37:26; Zec. 9:11; Mal. 3:1; Mtt. 26:28; Mark 14:24; Luke 22:14-20; John 3:5; John 3:10; John 7:37-39 (?); Rom. 11:26; 1Cor. 11:25; 2Cor. 3:6; Heb. 7:22; Heb. 8:6-13; Heb. 9:15; Heb. 10:9; Heb. 10:16; Heb. 10:29; Heb. 12:24; Heb. 13:20 ☪ “The covenant referred to here [Rom. 11:26-27] must of necessity be the new covenant, for that is the only covenant expressly dealing with the removal of sins. And it is said to be actual after the coming of the Deliverer.” [Ref-0050](#), pp. 120-121 It appears Deu. 30:6 hints at the new covenant in the circumcision of the heart initiated by God and the resulting obedient walk. Questionable: Eze. 20:37 (?); John 7:37-39 (?);

[5002.5.1] covenant - new - unconditional : Isa. 24:5; Isa. 61:8; Jer. 32:40; Jer. 50:5; Heb. 13:20

[5002.5.2] covenant - new - distinct from Mosaic law : **Jer. 31:32**; Heb. 7:22; **Heb. 8:5-13**; Heb. 10:9 ☪ “The church father, Justin Martyr, in his *Dialogue with Trypho the Jew*, argues that Christians “do not trust through

Moses or through the law. . . . Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one, and an eternal and final law—namely, Christa—has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, nor ordinance.” . . . Other fathers who also proclaim the newness of the New Covenant include Irenaeus, Tertullian, and Augustine. In the Reformation, Martin Luther insisted that the New Covenant was not the Old Covenant redone and that the entire Mosaic Covenant had passed away, not just the ceremonial law.” Larry D. Pettegrew, “The New Covenant and New Covenant Theology”, [Ref-0164](#), Volume 18 Number 2 Fall 2007, 181:199, p. 193.

[5002.5.3] covenant - new - everlasting : Isa. 55:3; Isa. 59:21; Isa. 61:8; Jer. 32:40; Jer. 50:5; Eze. 16:60; Eze. 37:27 ☪ “Of the five covenants called eternal/everlasting in the OT, the New Covenant is mentioned in more separate texts than any of the other four (Isa. 55:3; 59:21; 61:8; Jer. 32:40; 50:5; Eze. 16:60; 37:26). Therefore, the New Covenant should be the interpretative option-of-choice in Heb. 13:20, especially if further evidence strengthens the likelihood of that probability.” Richard L. Mayhue, “Editorial”, [Ref-0164](#), Volume 18 Number 2 Fall 2007, 143:148, p. 146.

[5004.1] David - Son as Lord : **Ps. 110:1**; **Mtt. 22:44-45**; **Mark 12:36-37**; **Luke 20:42-44**; **Acts 2:34-35**; **Rev. 22:16** ☪ “When used in a religious context, even in the case of deified Roman emperors, ‘Lord’ (*kyrios*) means that the bearer was worthy of divine recognition and honor. The apostolic writers and early believers were well aware of this meaning. Polycarp, for example, died as a martyr rather than call Caesar *kyrios*.” [Ref-0123](#), p. 107.

[5006.1] tribulation - duration of great : Est. 1:1-5; **Dan. 7:25**; **Dan. 9:27**; **Dan. 12:7**; **Dan. 12:11-12**; Jas. 5:17 (?); **Rev. 11:2-3**; **Rev. 12:6**; **Rev. 12:14**; **Rev. 13:5** ☪ See [calendar - 360 day year](#). Questionable: Jas. 5:17 (?);

[5007] Joseph - dream of sun, moon, and stars : Gen. 37:9; Ps. 89:35-37; Ps. 121:6-8; Jer. 30:11; Jer. 31:35-37; Jer. 33:20-26; Rev. 12:1 ☪ “By far the majority interpretation is that the woman is ‘the church’ which is *entirely unsatisfactory* and ignores all sorts of basic interpretive cues: (1) Christ birthed the church (Mtt. 16:18), not the other way around. (2) The sun/moon/stars have a direct corollary in Joseph’s dream (Gen. 37:9). Sun = Joseph’s Father (Jacob), moon = Jacob’s mother, 11 stars = brothers (12 stars meaning all twelve tribes). Hence a strong reference to Israel. (3) The reference to ‘clothed with the sun’ and ‘the moon under her feet’ refer to many passages which declare that the promises made to Israel (especially for a Davidic ruler and the continuation of the nation) can be thwarted only if the sun and moon can be made to cease from before God (Ps. 89:35-37; Jer. 31:36). Hence the reference is to the permanence of Israel and its promises in the mind of God as evidenced by His oaths involving the sun and moon. (4) The woman travels to give birth to the man-child (singular, male) who is caught-up. This would seem a clear allusion to the promise of the seed of the woman (Gen. 3:15) and the man-child is

obviously Christ and not (the rapture of) the church.” “Rachel died . . . giving birth to Benjamin . . . Leah, no doubt, raised Joseph and Benjamin . . . Clearly, [in Gen. 37:10] Jacob was referring to Leah.” [Note that Jacob interprets the moon as representing *Leah*. The dream was not fulfilled until much later in Egypt while Leah was presumably still alive (Gen. 44:14). Her death is not mentioned until Gen. 49:31] [Ref-0057](#), September/October 2001, p. 34.

[5008] salvation - plan of : Mtt. 10:32; John 1:12; John 3:16-18; John 3:36; Rom. 3:23; Rom. 5:8; Rom. 5:12; Rom. 6:23; Rom. 10:8-10; 1Cor. 15:1-4; Eph. 2:8-9; 1Jn. 5:11-13; Rev. 3:20

A Bible Handbook to Revelation : [Ref-0123](#)☆

A Bible Handbook to the Acts of the Apostles : [Ref-0105](#)☆

A Body of Practical Divinity, John Gill : [Ref-0899](#)☆

A Brief Declaration and Vindication of The Doctrine of the Trinity, John Owen : [Ref-0900](#)☆

A Class-Book of Biblical History and Geography, H. S. Osborn : [Ref-0928](#)☆

A Commentary on Daniel, Leon J. Wood : [Ref-0746](#)☆

A Commentary on the Gospel of Luke, F. L. Godet : [Ref-0741](#)☆

A Commentary on the New Testament from the Talmud and Hebraica, John Lightfoot : [Ref-1218](#)☆

A Commentary, Critical and Explanatory, on the Old and New Testaments, Jamieson, Robert, A. R. Fausset and David Brown : [Ref-0187](#)☆

A Concise History of Christian Thought, Tony Lane : [Ref-0816](#)☆

A Dictionary of Christ and the Gospels, James Hastings, John A. Selbie, John C. Lambert : [Ref-1285](#)☆

A Dictionary of the Holy Bible : [Ref-0828](#)☆

A Dictionary of Women in Church History, M. L. Hammack : [Ref-0824](#)☆

A Fruitful Bough - Knapp, Christopher. : [Ref-0663](#)☆

A General Introduction To The Bible : [Ref-0075](#)☆

A Grammar of Biblical Hebrew, Jouon and Muraoka : [Ref-0699](#)☆

A Grammar of the Greek New Testament in the Light of Historical Research, A. T. Robertson : [Ref-1236](#)☆

A Greek Grammar of the New Testament and Other Early Christian Literature, Blass, F., Debrunner, A, and Funk, R. W. : [Ref-0736](#)☆

A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Frederick William Danker and Walter Baur : [Ref-0203](#)☆

A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition, Frederick William Danker, W. F. Arndt, F. W. Gingrich : [Ref-1199](#)☆

A Greek-English Lexicon of the Septuagint, Revised Edition, Johan Lust : [Ref-0806](#)☆

A Guide To The Gospels : [Ref-0069](#)☆; [Ref-0117](#)☆

A Harmony of the Gospels : [Ref-0084](#)☆

A Harmony of the Gospels, Loraine Boettner : [Ref-0862](#)☆

A Hebrew/Aramaic-English and Hebrew/Aramaic-German Lexicon of the Old Testament, H. J. Bosman : [Ref-0807](#)☆; [Ref-0807](#)☆

A Historical Atlas of the Jewish People : [Ref-0151](#)☆

A History of Christianity in the United States and Canada, Mark A. Noll : [Ref-0958](#)☆

A Life Laid Down: A Brief Memoir of Fannie M. Arthur, Ironside, H. A. : [Ref-1136](#)☆

A Manual Grammar of the Greek New Testament, H. E. Dana and Julius R. Mantey : [Ref-0957](#)☆

A Medicine Chest for Christian Practitioners, Clarence Larkin : [Ref-1208](#)☆

A Passover Haggadah for Jewish Believers (English), Arnold Fruchtenbaum : [Ref-0795](#)☆

A Passover Haggadah for Jewish Believers (Hebrew), Arnold Fruchtenbaum : [Ref-0794](#)☆

A Practical Grammar For Classical Hebrew : [Ref-0128](#)☆

A Primer On Dispensationalism, Gerstner, John H. : [Ref-0192](#)☆

A Rabbi Talks With Jesus : [Ref-0137](#)☆

A serious Call to a Devout and Holy Life, Law : [Ref-1029](#)☆

A Short Syntax of New Testament Greek, H. P. V. Nunn : [Ref-0718](#)☆

A Simplified Guide to BHS, William R. Scott : [Ref-0841](#)☆

A Study Guide for Martin Luther's Basic Theological Writings, Timothy F. Lull, ed. : [Ref-0723](#)☆

A Study Guide of Israel: Historical and Geographical, Arnold Fruchtenbaum : [Ref-0793](#)☆

A Survey of Bible Doctrine, Charles Ryrie : [Ref-1186](#)☆

A Survey of Bible Prophecy, Arthur E. Bloomfield : [Ref-1201](#)☆

A Survey of Old Testament Introduction : [Ref-0001](#)☆

A Testimony of Jesus Christ, Anthony C. Garland : [Ref-0912](#)☆

A Testimony of Jesus Christ: A Commentary on the Book of Revelation, Anthony C. Garland : [Ref-0764](#)☆; [Ref-1265](#)☆; [Ref-1266](#)☆

A Textual Commentary On The Greek New Testament : [Ref-0138](#)☆

A Treasury of Great Preaching, Calvin : [Ref-0980](#)☆

A Treasury of Great Preaching, Edwards : [Ref-0981](#)☆

A Treasury of Great Preaching, Finney : [Ref-0982](#)☆

A Treasury of Great Preaching, Luther : [Ref-0983](#)☆

A Treasury of Great Preaching, McCheyne : [Ref-0984](#)☆

A Treasury of Great Preaching, Moody : [Ref-0985](#)☆

A Treasury of Great Preaching, Morrison : [Ref-0986](#)☆

A Treasury of Great Preaching, Sunday : [Ref-0987](#)☆

A Treasury of Great Preaching, Torrey : [Ref-0988](#)☆

A Treasury of Great Preaching, Wesley : [Ref-0989](#)☆

A Treasury of Great Preaching, Whitefield : [Ref-0990](#)☆

A.Ad. - era : [era - A.Ad.](#)☆

A.D. - era : [era - A.D.](#)☆

A.H. - era : [era - A.H.](#)☆

A.U.C. - era : [era - A.U.C.](#)☆

Aaron - anointed : [anointed - Aaron](#)

Aaron - born - date - Klassen : [chronology - B.C. 1545 - Aaron - born - Klassen](#)☆

Aaron - death : Num. 20:23-29; Num. 33:38-39; Deu. 10:6

Aaron - dies - Mt. Hor : [Mt. Hor - Aaron dies on](#)

Aaron - forbidden from promised land : Num. 20:12; Num. 20:24

Aaron - mother of : Ex. 6:20; Num. 26:59

Aaron - prophet : Ex. 7:1

Aaron's sons - anointed : [anointed - Aaron's sons](#)

Aaronic - blessing : Num. 6:23-27

Aaronic - covenant : [covenant - Aaronic](#)

Aaronic - priesthood : Ex. 28:1; Ex. 29:9; Ex. 40:15; Num. 3:10; Num. 16:40; 1Chr. 23:13; 1Chr. 24 ☪ "The office of high priest was derived only from the Aaronic priesthood (Numbers 3:10), although with the advent of the First Temple the legitimate priestly heritage was identified thereafter with the Aaronide high priest Zadok, who had faithfully served King David (2S. 8:16; 15:24; see also Eze. 43:19)." [Ref-0146](#), p. 382.

Aaronic - priesthood - offering : Lev. 6:20-23

Abaddon : Job 26:6; Job 28:22; Job 31:12; Ps. 88:11; Pr. 15:11; Pr. 27:20; Rev. 9:11 ☪ Strong's [h11](#) in OT, Strong's [g3](#) in NT. "Abaddon is a Hebrew name for the unbeliever's side of *Sheol* or *Hades*." [Ref-0219](#), p. 748.

abandoned - faith : [faith - straying from](#)

abandoned - Paul : [Paul - abandoned](#)

abbreviations - books : ☪ + Gen., Ex., Lev., Num., Deu., Jos. Jdg., Ru., 1S., 2S., 1K., 2K., 1Chr., 2Chr., Ezra, Ne., Est., Job, Ps., Pr., Ecc., Sos., Isa., Jer., Lam., Eze., Dan., Hos., Joel, Amos, Ob., Jonah, Mic., Nah., Hab., Zep., Hag., Zec., Mal., Mtt., Mark, Luke, John, Acts, Rom., 1Cor., 2Cor., Gal., Eph., Php., Col., 1Th., 2Th., 1Ti., 2Ti., Tit., Phm., Heb., Jas., 1Pe., 2Pe., 1Jn., 2Jn., 3Jn., Jude, Rev.

Abbreviations - DOC #00019 : [#00019.doc](#)☆

abbreviations - literary : ☪ + **act.** = active, **ad loc** = *ad locum* - to or at the place, **app.** = appendix, **art.** = article, **b.** = born, **c.**, **ca.** = *circa* - about/approximately, **cp** = compare, **e.g.** = *exempli gratia* - for example, **et al.** = *et alii* - and others, **etc.** = *et cetera* - and so forth, **ff.** = and the following, **fl.** = *Floruit* = flourished, used when birth & death dates are not known, **ibid.** = *ibidem* - in the same place, **id.** = *idem*, the same (used to refer to persons, except in law citations; not to be confused with *ibid.*) i.e. = *id est* - that is, **n.d.** = no date, **n.p.** = no place, **op. cit.** = *opere citato* - in the work cited, **passim** = here and there **q.v.** = *quod vide*, which see (for use with cross-references) **rpt.** = reprint, **sic.** = so, thus (when quoting archaic passages or passages with grammatical errors) **supp.** = supplement, **s.v.** = *sub verbo, sub voce*, under the word (*plural, s v.v.*; used in references to encyclopedias and dictionaries), **vis-a-vis** = face to face, as compared with, **viz.** = *videlicet*, namely **vs.** = versus, against (v. in

law references), sometimes "verses", **vv.** = verses. [Ref-0186](#), p. xi. [Ref-0473](#).

Abel - and Cain - only two sons : [Cain - and Abel - only two sons](#)

Abib - ear of corn : [year - civil vs. religious](#)☆

Abib - Nisan : [Nisan - Abib](#)☆

abide - failure - apostasy : [apostasy - failure to abide](#)☆

abide - in Jesus : [vine - Jesus as](#)

abide - in Word : [Word - abide in](#)

Abihu - profane fire offered : [fire - profane](#)☆

ablative - case - Greek grammar : [Greek grammar - cases](#)☆

abomination - after sacrifice stopped : [sacrifice - stopped before abomination](#)☆

abomination of desolation : 2K. 21:5; 2K. 21:7; 2Chr. 33:7; Jer. 7:30-34; Jer. 32:34; Eze. 5:11; Eze. 8:3-6; Dan. 8:13; Dan. 9:27; **Dan. 11:31; Dan. 12:11; Mtt. 24:15; Mark 13:14**; 2Th. 2:4; Rev. 13:15 ☪ "Syrian authorities under Antiochus IV erected an altar to Zeus in the Temple (ca. 167 B.C.). 1 Macc. 1:54 characterizes this as 'a desolating sacrilege' (cf. 2 Macc. 6:1-5). . . . The emperor Caligula's plan to erect a statue of himself in the Temple (ca. A.D. 40) may have been seen by some as at least a partial fulfillment of this 'prophecy,' but the Gospels of Matthew and Mark, both written more than twenty years later, associate the abomination with the events to precede the expected return of Jesus as 'Son of man' and evidently regard it as yet to be fulfilled (Matt. 24:15-21; Mark 13:14-19)." [Ref-0131](#), s.v. Abomination That Makes Desolate. "In my own study of the phrase in the context of Temple desecration I discovered the phrase served as a technical reference to the introduction of an idolatrous image or an act of pagan sacrilege within the Sanctuary that produces the highest level of a ceremonial impurity, Temple profanation." Randall Price cited in Thomas Ice, "An Interpretation of Matthew 24-25 -- Part XIII", [Ref-0181](#), May 2003, p. 6. "Therefore the abomination of desolation, which the reader is to understand, includes the following elements: **1.** It occurs in the Jewish Temple in Jerusalem (Dan. 11:31; 2Th. 2:4). **2.** It involves a person setting up a statue in place of the regular sacrifice in the holy of holies (Dan. 11:31; 12:11; Rev. 13:14-15). **3.** This results in the cessation of the regular sacrifice (Dan. 9:27; 11:31; 12:11). **4.** There will be a time of about three-and-a-half years between this event and another event and the end of the time period (Dan. 9:27; 12:11). **5.** It involves an individual setting up a statue or image of himself so that he may be worshipped in place of God (Dan. 11:31; 2Th. 2:4; Rev. 13:14-15). **6.** The image is made to come to life (Rev. 13:14). **7.** A worship system to this false god is thus inaugurated (2Th. 2:4; Rev. 13:14-15). **8.** At the end of this time period the individual who commits the act will himself be cut off (Dan. 9:27)." Thomas Ice, "An Interpretation of Matthew 24-25 -- Part XIII", [Ref-0181](#), May 2003, p. 6. "In my own study of the phrase 'abomination of desolation' in the context of Temple desecration I discovered the phrase served as a technical reference to the introduction of an idolatrous image or an act of pagan sacrilege within the sanctuary that produces the highest level of ceremonial impurity, Temple profanation." Randal Price, "Historical Problems with a First-Century Fulfillment",

[Ref-0209](#), p. 387. Irenaeus sees the abomination yet future: "the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: "But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be." Irenaeus, *Against Heresies*, [Ref-0537](#), p. 553. "The earliest clear Christian references to Daniel 9:24-27 is by Irenaeus in his *Against Heresies* (ca. A.D. 180). In Book 5.25.3 Irenaeus clearly linked the prophecy of the little horn in Daniel 7 to 2 Thessalonians 2, and he indicated that the Antichrist will be in power three and a half years. In 5.25.2 he quoted Matthew 24:15 and stated that this will be fulfilled with the Antichrist literally going into the Jewish temple for the purpose of presenting himself as Christ. In 5.25.4 Irenaeus has an extended discussion about the Antichrist, which culminates in his linking this with Daniel 9:27. "And then he [Daniel] points out the time that his [Antichrist's] tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice to God: 'And in the midst of the week,' he says, 'the sacrifice and libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete.' Now three years and six months constitute the half-week." . . . Although Irenaeus did not give any calculation of the seventy weeks, it is clear from his writings that the seventy weeks were not completely fulfilled in the first coming of Jesus Christ, for Irenaeus said that the half a week in verse 27 is the three and a half years when the Antichrist will reign (5.25.4)." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 1* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 181:200, pp. 185-186.

abomination of desolation - fulfillment theories : ☪ . . . scholars have offered their interpretations for the 'abomination of desolation' as a past fulfillment. I will simply list these with a brief observation about each: **1) The Statue of Titus erected on the side of the desolated Temple** (popular in Patristic times) is more likely a tradition that developed from the memory of Roman standards erected in the Temple area by order of Titus. **2) Statues erected by Pilate and Hadrian.** All we know for certain is that Pilate brought Roman standards into the Temple, which had medallions with an image of the emperor. As to the site of the equestrian statue, John Wilkinson argues that it would not have been at the site of the Temple itself, but that this area would have remained free of such objects so that the site could later be rebuilt by the Jews as a show of Roman benevolence. **3) Caligula's attempted desecration.** The events of A.D. 33-40 are believed to have created a fear that although Caligula had attempted to erect a pagan statue in the Temple and failed, another might succeed.

However, this whole theory has been shown to be implausible on textual and historical grounds [see footnote 44 in this text]. **4) The invading Roman army of A.D. 70.** If the Roman invasion that desecrated and destroyed the Temple in A.D. 70 was the fulfillment of the abomination of desolation, we are left without a complete correspondence with Daniel 9:27, for both the covenant is missing and the destruction of the desolator would have to be construed differently." [Ref-0146](#), pp. 489-480. "Preterists suggest that the abomination of desolation was one of four possible events. First, they say it could have been the occupation of the temple courts by murderous zealots. These zealots even invaded the holy of holies, placed an imposter in office as high priest, and ordained unqualified misfits to the priesthood. Josephus referred to this in *The Jewish Wars*. Second, preterists say the abomination of desolation may have been the intrusion into Jerusalem by Idumeans (at the invitation and aid of the zealots), who slaughtered many people, including the chief priest Annus. (This polluted the temple courts with blood and took place before A.D. 70, probably in A.D. 68.) Third, preterists say it is possible that the abomination of desolation refers to the capture and burning of the temple by the Romans. Torching the temple, the Roman soldiers set up their standards opposite the eastern gate and offered sacrifices. DeMar says, "The Roman abomination hypothesis is the most popular since it parallels the actions of Antiochus Epiphanes." Although Demar fels any or all of the preceding views are possible, he prefers a fourth explanation of the abomination of desolation. He believes it describes the corruption of the temple by the abominations and defilements of apostate Israel." Stanley D. Toussaint, "A Critique of the Preterist View of the Olivet Discourse," [Ref-0200](#), Vol. 161 No. 644,

October-December 2004, 469-490 pp. 479-480. "The Abomination of Desolation referred to in Dan 9:27; 12:11 and in the Synoptic Apocalypse awaits an eschatological fulfillment in the Antichrist. It may be asked whether Hippolytus did not also interpret the "Abomination" of Matt 24:15 (Mark 13:14) in relation to the destruction of the temple by the Romans in AD 70. It appears that in a proper sense he did not. The phrase of Luke 21:20, "When you see Jerusalem surrounded by armies," is understood to prophesy the siege of Vespasian against the city, but Hippolytus clearly distinguishes Luke's account from the eschatological perspective of Matthew and Mark." David G. Dunbar, *Hippolytus of Rome and the Eschatological Exegesis of the Early Church*, Westminster Theological Journal Volume 45 Number 2 (Fall 1983) pp. 333-334.

abortion - after birth : [2012031802.pdf](#) ☆

abortion - AGAINST : [womb - formed in](#) ☆; **Ex. 21:22**; Job 10:11; Job 31:15; Ps. 139:13; Ecc. 11:5; Jer. 1:5; Luke 1:15; Luke 1:41-45; 1Pe. 4:14-15 ☪ **Summary of fetal development: 1 week**, travels from fallopian tube, lodges in uterus. **2 weeks**, forms amnion (amniotic sac), forms umbilical cord, connects placenta to mother. **3 weeks**, heart beats. **4 weeks**, spinal column, nervous system, 10,000 times the size of fertilized egg. **2 months**, head is 1/2 its birth size, cartilage turns to skeleton. **3 months**, two inches long, 1 ounce. **4 months**, facial features (like

parents), hair on head, sucked thumb, half birth size. **5/6 months**, heard and recognized mother's voice, eyes opened. **Statistics:** 1.5 million abortions annually in the US. "The common thread among all of these efforts [to overturn the legality of abortion] is the goal to fill what is becoming known as the "Blackmun Hole" in Roe v. Wade. This is where Justice Blackmun implied in the 1973 Roe v. Wade decision that if the case were established that the pre-born was a person, the argument for abortion collapses. In Roe v. Wade, it is acknowledge that the term "fetus" is fully human, but did not grant the rights of "persons" until birth." "National Watch", *Intercrossors for America Prayer Letter*, Vol. 36, No. 4, April 2009, p. 4.

abortion - AGAINST - images : [2004063001.htm](#) ☆

abortion - crime statistics : [F00001 - abortion - crime statistics](#) ☆

abortion - fetal use : "Professor Richard Gardner of Oxford University, a renowned expert on human reproduction and an advisor to Britain's Human Fertilization and Embryology Authority, recently raised the prospect of using organs from aborted fetuses for transplantation into adults. This possibility offers the potential to save or improve the lives of the hundreds of thousands of patients in desperate need of such organs throughout the world, especially the more than 70,000 in the United States waiting for kidneys. While such procedures have never been attempted in humans, research on mice has demonstrated that fetal kidneys develop quickly inside adult animals -- and according to Gardner, fetal-to-adult transplantation is "probably a more realistic technique in dealing with the shortage of kidney donors than others." If aborted fetuses do prove a useful source of organs for transplant, and there is hope to believe that they might, our society may soon have to grapple with the possibility of yet another controversial and startling -- yet potentially beneficial -- phenomenon: a legal market in fetal tissue and organs. Opponents of organ sales fear that transforming transplantation into a financial transaction will lead to exploitation of the poor, particularly in developing nations, and will expose the world's least fortunate inhabitants to unnecessary medical risks and to exchanges in which they lack equal bargaining power. The striking benefit of a legal trade in fetal organs, unlike adult organs, is that it may provide all of the benefits that supporters desire without resulting in the exploitative harms that opponents fear. Such sales could prove the rare economic transaction in the medical field in which all participating parties can truly be said to benefit. The first striking feature of fetal organs is that their supply, for all practical purposes, is unlimited. Unlike living kidney donors, who must then advance through life with only one functioning kidney, pregnant women who provide fetal kidneys could do so repeatedly without incurring the medical consequences of adult organ loss. Opponents of reproductive choice will object to such a market on the grounds that it will increase the number of abortions -- which will indeed be the logical result. However, such a market might also bring solace to women who have already decided upon abortion, but desire that some additional social good come

from the procedure. Like the families of accident victims who donate the organs of their loved ones, these women could well find their decisions fortified by the public benefit that they generate. Someday, if we are fortunate, scientific research may make possible farms of artificial "wombs" breeding fetuses for their organs -- or even the "miracle" of men raising fetuses in their abdomens." Jacob M. Appel, *Are We Ready for a Market in Fetal Organs?*, Huffington Post, March 17, 2009.

[http://www.huffingtonpost.com/jacob-m-appel/are-we-ready-for-a-market_b_175900.html] accessed 20091110. Jacob M. Appel J.D., is an Adjunct Assistant Professor of Community Health at Brown University, where he teaches courses in bioethics.

abortion - girls - India : [2011052401.htm](#)☆

abortion - Greek and Roman : ☉ "The Greeks lived in fear of large families, for that could mean starvation. Custom and law condoned homosexuality, abortion, and the exposure of infants in woods, mountains, or garbage dumps." [Ref-0150](#), p. 217. "The Roman historian Tacitus. . . expressed contempt for the fact that 'the Jews even consider it a crime to kill a newborn infant.'" [Ref-0152](#), p. 19.

abortion - innocent blood shed : [blood - innocent shed](#)

abortion - quote : [quote - abortion](#)☆

abortion - statistics : ☉ + "More than 42 million unborn babies have lost their lives [in the USA] since the United States Supreme Court decided on January 22, 1973, that women have a constitutionally protected right to have an abortion. According to the 2000 census, this number equals the current population of 19 different states. . . The number 42 million also equals the combined populations of California and Georgia. . . On a daily basis, abortion takes more lives than were lost in the September 11th tragedy. On average, 3,836 pre-born babies have been routinely eliminated every day for thirty years. Since 1973, unwanted pre-born babies have had their lives ended at an average rate of 2.5 per minute, 160 an hour, and 1,400,000 a year!" *The Legal Alert*, Christian Law Association, January 2003, p. 2.

[<http://www.christianlaw.org>] "In the thirty-six years since *Roe and Doe*, abortion has taken the lives of more than fifty million unborn victims. . . ." George McCormick, Professor of Jurisprudence and Director of the James Madison Program in American Ideals and Institutions at Princeton University, January 21, 2009 cited in *Focus on the Family Action* newsletter, February 2009. "Abortion remains the most common surgical procedure for American women; one-third of them will have one by the age of 45. The number performed annually in the U.S. has largely held steady: 1.3 million in 1977 and 1.2 million three decades later. [Emily Bazelon, *The New Abortion Providers*, *The New York Times Magazine*, July 18, 2010]" Albert Mohler, *Coming to a Doctor's Office Near You? The New Abortion Strategy*

[<http://www.bible-prophecy-today.com/2010/07/coming-to-doctors-office-near-you-new.html>] accessed 20100720. "The New York Times reported January 6, 2011 that the abortion rate in New York City is about 40 percent of all pregnancies. That means that no less than

four out of every ten pregnancies in that city are terminated by abortion. That statistic is horrific, leading a group of New York religious leaders to describe the abortion rate as "chilling." Of even greater magnitude is the abortion rate among African-Americans in New York City ? a rate of almost 60 percent. This means, of course, that far more black babies are aborted than are born. How is it that black church leaders are so silent on this murderous assault on unborn African-American babies? The Guttmacher Institute recently reported that the national abortion rate is 22 percent. Two out of every ten pregnancies in America end in abortion. The enormity of the abortion rate in America underlines the fact that abortion is anything but rare. Over 1.2 million abortions were performed in the United States in 2008, the last year with full numbers reported." Albert Mohler, "Chilling Almost Beyond Belief", [<http://www.albertmohler.com/2011/01/13/chilling-almost-beyond-belief/>] accessed 20110113.

abortion - statistics - older women : [2008011901.pdf](#)☆

abortion - X0109 : [X0109 - abortion](#)

Abrah - Adam - ages between : [2003042301.tif](#)☆

Abraham - age at death : Gen. 25:7

Abraham - Arab descendants : [Arab - origins](#)☆

Abraham - born - date - Klassen : [chronology - B.C. 1967 - Abraham born - Klassen](#)☆

Abraham - called : Gen. 12:1; Gen. 18:19; Isa. 41:2; Isa. 51:2 ☉ "Abraham wandered westward, perhaps crossing the Euphrates at Carchemish, where it can be forded during a low-water period." [Ref-0150](#), p. 32.

Abraham - calling - purpose : Gen. 18:19

Abraham - circumcised : [circumcision - of Abraham](#)

Abraham - covenant : [covenant - Abrahamic \[5002.1\]](#)

Abraham - faith before circumcision : Gen. 15:6 (younger than 86, see Gen. 16:16); Gen. 17:24 (Ishmael 13 and Abraham 99 years old); Rom. 4:10 ☉ "Because the covenant of circumcision was first introduced when Abraham was already ninety-nine years old (Gen. 17:1-14); but the covenant of faith and the justification took place before even the birth of Ishmael, and therefore before his eighty-sixth year (Gen. 16:16 cf. Gen. 17:1). Consequently Abraham had been justified already thirteen years before he was circumcised." [Ref-0197](#), p. 96

Abraham - faithful : Gen. 22:10; Ne. 9:8; Heb. 11:17; Jas. 2:21

Abraham - father of faithful : Gen. 12:3; Isa. 59:21; Luke 3:8; Luke 19:9; Rom. 4:11-18; Rom. 9:6; Gal. 3:7; Gal. 3:29; Gal. 6:16; Php. 3:3 ☉ "Abraham's seed," therefore, is not necessarily equivalent of a Jew or a member of the people of Israel. God's promise to Abraham encompassed both 'a great nation' and 'all peoples on earth' (Gen. 12:2-3). Both of these groups, therefore, share the fulfillment of that promise in the salvation of God without being merged into each other. It is significant that when the fulfillment of the Abrahamic promise is related to the Gentiles, it is specifically this statement about 'all nations,' not any reference to the 'great nation'

or Israel, that the apostle uses as OT support (Gal. 3:8). Again, there is sharing, but not identity. . ." Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," [Ref-0199](#), p. 254.

Abraham - friend of God : Isa. 41:8

Abraham - Gentile origin : Jos. 24:2-3; Jos. 24:14

Abraham - God revealed before Haran : Gen. 11:31; Gen. 12:1; **Acts 7:2-4**

Abraham - gospel preached : [gospel - preached in OT](#)

Abraham - Isaac - Jacob - God of : Gen. 17:7; Gen. 28:13; Gen. 31:34; Gen. 31:53; Ex. 3:6; Ex. 3:15; Ex. 4:5; 1K. 18:36; 1Chr. 29:18; 2Chr. 30:6; Mtt. 22:32; Mark 12:26; Luke 20:37; Acts 3:13; Acts 7:32

Abraham - name changed from Abram : Gen. 17:5 ☉ Strong's [h87](#) - lofty or high father to Strong's [h85](#) - father of a multitude (addition of א (he), = breath of God)

Abraham - offers his son - Koran : [Koran - Abraham offers his son](#)☆

Abraham - offers Isaac on Even Akkidah : Gen. 22:10-12; 2S. 24:16-18; 1Chr. 21:28 ☉ "In the *Midrashim* it is written that the Rock is the *Even Akkidah*, the 'Stone of Binding' and marks the place where Abraham bound his son Isaac and laid him on an altar, but that the Holy of Holies was built over the place where the ram was caught in the thicket, a short distance away. Tradition further contends that the Rock is not only the place where the offering of Isaac was attempted, but that it was also the threshing floor of Arunah the Jebusite which King David purchased and upon which he pitched the Tabernacle." [Ref-0144](#), pp. 163-164. Isaac was 25 years old according to Josephus. [Ref-0026](#), 1.13.2.

Abraham - over kings : Gen. 14:14-17; Isa. 41:2-3

Abraham - prophet : Gen. 20:7

Abraham - rich : Gen. 13:2

Abraham - to law 430 years : [Egyptian - duration of bondage](#)☆

Abraham - to the law : Ex. 12:40; Gal. 3:17

Abraham - wives : Gen. 11:29; Gen. 25:1; Gen. 25:6

Abraham Lincoln - unorthodox : [Lincoln - Abraham - unorthodox](#)☆

Abraham's - bosom : Luke 16:22 ☉ "in the rabbinic writings this is a very common term . . . the term . . . is a figure of speech describing a guest at a feast, reclining on the breast of his neighbor. Just as in the Gospel of John. . ." [Ref-0219](#), p. 754.

Abrahamic - covenant - date : [chronology - B.C. 1850 - Abrahamic Covenant](#)☆

Abrahamic - covenant - distinct from Mosaic : [covenant - Abrahamic - distinct from Mosaic](#)☆

Abrahamic Covenant - Covenants - 00050.doc : [00050.doc](#)☆

Abrahamic covenant - unconditional : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆

Abrahm - number of servants : ☉ "Abraham is said to have 318 servants in Genesis 14:14. In Rabbinic tradition the 318 is taken as gematria for Eliezer, Abraham's servant." [<http://bibleandscience.com/biblecodes.htm>]

Abram - name changed : [Abraham - name changed from Abram](#)☆

Abram - Sarai sister of : [Sarai - sister of Abram](#)

abrogation - compulsion - Koran : [Koran - compulsion in religion](#)☆
abrogation - wine - Koran : [Koran - abrogation - wine](#)☆
absent - God : [missing - God apparently](#)
Absolute Surrender, Murray : [Ref-1045](#)☆
Abstract of Systematic Theology, James P. Boyce : [Ref-0869](#)☆
Absurd - Origin of Life - 00043.doc : [00043.doc](#)☆
abundance - corrupts : [prosperity - forgetting God in](#)☆
abundance - judged : [easy life - judged](#)
abundance of heart - out of : [heart - and mouth](#)
abusive - relationship - signs : ☩ + 1.
Pushing for quick, exclusive commitment. **2.** A controlling jealousy. **3.** Interrogations about your activities. **4.** Unrealistic demands/expectations. **5.** Isolates you from friends and family. **6.** Blames others for problems/mistakes. **7.** Blames others for feelings ('you make me. . .'). **8.** Hypersensitivity, easily insulted. **9.** Cruel to animals, excessively punishes children. **10.** Wants to 'playfully' use force during sex. **11.** Verbal abuse, overly critical and demeaning. **12.** Rigid roles, expects obedient servant. **13.** Sudden mood swings. **14.** Admits battering in past relationship-but 'it was their fault.' **15.** Threats of violence, often later dismissed as 'kidding.'\$
abyss - abussos : Isa. 14:15 (?); Luke 8:31; Rom. 10:7; Rev. 9:1; Rev. 9:2; Rev. 9:11; Rev. 11:7; Rev. 17:8; Rev. 20:1; Rev. 20:3 ☩ "The deepest mine in the world (a gold mine in the Witwatersrand area in South Africa) descends 3.5 km into the lithosphere. The deepest humans have ever drilled into the earth is on the Kola Peninsula in Russia, where drill core was retrieved from 12.26 km below the surface. From that point on to the centre of the planet, some 6,365 km, ks all 'unknown territory'." Emil Silvestru, *Water inside fire*, Ref-0784, 22(1) 2008, 3:4, p. 3. Questionable: Isa. 14:15 (?);
abyss - antichrist ascends from : [antichrist - ascends from the bottomless pit \[5001.2\]](#)☆
Abys - Babylon - 00004.doc : [00004.doc](#)☆
abyss - beast from : [beast - from abyss](#)
abyss - demons fear : Luke 8:31
academic - acceptance - Jones - quote : [quote - academic acceptance - Jones](#)☆
academic acceptance - Moreland - quote : [quote - academic acceptance - Moreland](#)☆
acceleration - radioactive decay : [radioactive decay - acceleration](#)☆
accent - Galilean : [Galilean - speech indicates](#)
accent - Hebrew grammar : [Hebrew grammar - accent](#)☆
accent - lacking - short vowels - Hebrew grammar : [Hebrew grammar - vowels - short - unaccented](#)☆
accents - Greek grammar : [Greek grammar - accents](#)☆
accents - Greek grammar - proclitic, enclitic : [Greek grammar - accents - proclitic, enclitic](#)☆
accents - Greek grammar - value : [Greek grammar - accents - value](#)☆
acceptable - sacrifice : [sacrifice - acceptable](#)
access - to God - hindered : [hindered - access to God](#)
accession year - kings - chronology : [chronology - kings - accession year](#)☆

accession-year - divided kingdom-chronology : [chronology - accession-year - divided kingdom](#)☆
accession-year reckoning - chronology : [chronology - accession-year reckoning](#)☆
accidence - vs. syntax - Greek grammar : [Greek grammar - accidence vs. syntax](#)☆
accidents - fallen world : [world - fallen](#)
accomplished - death - Jesus : [death - accomplished - Jesus](#)
accountability - age of : [age - of accountability](#)
accreditation - seminary : ☩ "Accreditation has many benefits for both educational institutions and students, but it is neither a guaranty nor is it the sole criterion of an excellent education. Every accredited institution was once unaccredited. For example, Dallas Theological Seminary (DTS) was founded in 1924 but was not accredited by SACS until 1969, long after the graduation of notables such as Dwight Pentecost, Charles Ryrie, and Chuck Swindoll. Dallas Theological Seminary was not accredited by ATS until 1994, but its excellent education before then is unassailable." <http://www.christianbibleinstitute.net/accreditation/> accessed 20120424.
accuracy - Luke : [Luke - accuracy](#)☆
accuracy - quotation - church fathers : [quotation - accuracy - church fathers](#)☆
Accuracy of Translation : [Ref-0088](#)☆
accused - for brethren : Ex. 32:32; Rom. 9:3
accusative - case - Greek grammar : [Greek grammar - cases](#)☆
accusing - God of wrong : Job 1:22
Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). Harper's Bible dictionary (1st ed.). San Francisco: Harper & Row. : [Ref-0330](#)☆
Achtemeier, Paul J. Harper's Bible Dictionary : [Ref-0131](#)☆
acrostic : ☩ A poem or series of lines in which certain letters, usually the first in each line, form a name, motto, or message when read in sequence.
acrostic - application : [application - acrostic](#)☆
acrostic - Hebrew grammar : [Hebrew grammar - acrostic](#)☆
action - talk without : [talk - without action](#)
activities - church - distraction : [church - activities - distraction](#)☆
activity - quote - Lloyd-Jones : [quote - activity - Lloyd-Jones](#)☆
Acts & Facts, Institute for Creation Research : [Ref-0959](#)☆
Acts - book of - written : [X0041 - date - Acts](#)☆
Acts - Commentary - DOC 07044 : [07044.doc](#)☆
Acts - historical reliability : Luke 1:1; Acts 1:1; Acts 13:7; Acts 16:20; Acts 16:35; Acts 17:6; Acts 17:8; Acts 17:19; Acts 17:22; Acts 17:34; Acts 18:12; Acts 19:31; Acts 19:35; Acts 19:38; Acts 28:7 ☩ "Amid the multiplicity of changing official designations in the Roman empire at that time Luke moves with sure familiarity, not so simple a matter as it would be today with ready access to convenient works of reference. Luke knew that at the time with which he deals Cyprus, Achaia, and Asia were senatorial provinces governed by proconsuls (Acts 13:7; 18:12; 19:38); that Philippi, as a Roman colony, was

administered by collegiate praetors, who were attended by lictors (Acts 16:20ff., 35ff.); that Thessalonica, like other cities of Macedonia, called its chief magistrates politarchs (Acts 17:6, 8). He was acquainted with the Areopagus at Athens (Acts 17:19, 22, 34); he knew that the leading men of the cities of Asia were called Asiarchs (Acts 19:31), that Ephesus enjoyed the honorary title of Neōko'ros ("temple warden") of Artemis (Acts 19:35) and that the town clerk (grammateu's) occupied an important and responsible place in its municipal administration (Acts 19:35ff.). He knew that the chief official in Malta was called the *first man* (Acts 28:7)." F. F. Bruce, "Acts of the Apostles", Ref-0008, p. 1:43b
Acts - miracles : [miracles - Acts](#)☆
Acts 1 : [Jun14](#)☆
Acts 1:1 : [Acts - historical reliability](#)☆; [date - Acts 1:1](#)☆; [Luke - accuracy](#)☆; [Luke - Greek style](#)☆; [miracles - Acts](#)☆; [Paul - ministry outside of book of Acts](#)☆; [Paul - vs. Peter in Acts](#)☆; [Ref-1036](#)☆; [Ref-1131](#)☆; [Theophilus - written to by Luke](#); [X0041 - date - Acts](#)☆
Acts 1:2 : [chosen - apostles](#); [Holy Spirit - empowers](#); [Holy Spirit - illuminated disciples](#); [Holy Spirit - Jesus relied on](#)☆
Acts 1:3 : [apologetics](#)☆; [forty - days](#); [kingdom - of God](#)☆
Acts 1:3-8 : [harmony-161](#)☆
Acts 1:3-9 : [resurrection - appearances after](#)☆
Acts 1:4-5 : [Holy Spirit - given](#)
Acts 1:4-7 : [Holy Spirit - tarrying for](#)☆
Acts 1:5 : [church - beginning](#)☆; [Holy Spirit - baptism](#)☆; [Holy Spirit - falls](#); [Holy Spirit - falls and fills simultaneously](#); [Holy Spirit - promised](#)☆; [type - water represents Holy Spirit](#)
Acts 1:5 (- Baptism - 00036.doc) : [00036.doc](#)☆; [00036.doc](#)☆
Acts 1:6-7 : [kingdom - future](#)☆; [kingdom - offered - literal](#)☆; [millennial kingdom](#)☆
Acts 1:7 : [date - setting - AGAINST](#)☆; [thief - Jesus comes like](#)☆; [unknown - by Jesus](#)
Acts 1:8 : [gospel - preached all nations](#)☆; [great - commission](#)☆; [Holy Spirit - empowers](#); [Holy Spirit - promised](#)☆; [Jew - first to](#)☆; [witnessed - apostles as](#)
Acts 1:9 : [clouds - with God](#)
Acts 1:9-10 : [miracles - Acts](#)☆
Acts 1:9-11 : [ascended - to heaven](#)☆; [footstep - on Mt. of Olives](#)☆; [rapture - vs. second coming, second coming](#)☆; [shekinah - departs temple](#)☆; [visible - return of Christ](#)
Acts 1:9-12 : [harmony-162](#)☆
Acts 1:10 : [angels - appearance of](#); [strangers - entertain](#)
Acts 1:11 : [rapture - vs. second coming - contrast](#)☆; [second coming](#)
Acts 1:12 : [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆
Acts 1:13 : [apostles - names of](#); [Simon - Zealot](#)☆
Acts 1:13 (a different Judas) : [Judas - listed last](#)
Acts 1:14 : [brothers - of Jesus](#); [exegesis - Acts 1:14](#)☆; [unity - fellowship](#)
Acts 1:16 : [David - prophet](#); [free will - vs. sovereignty of God](#)☆; [Holy Spirit - inspired Scripture](#); [Holy Spirit - prophecy by](#); [scripture - fulfilled](#)
Acts 1:16-20 : [apostles - tradition of death](#)☆

Acts 1:18 : difficulty - death of Judas☆; Judas - damned?

Acts 1:19 : Luke - Gentile or Jew?☆

Acts 1:20 : inspiration - verbal - it is written; Judas - prophecy applied to

Acts 1:21 : apostleship - chosen by God vs. chosen by man

Acts 1:22 : apostles - saw Jesus; baptism - Jesus' ministry began with

Acts 1:22 (- Baptism - 00036.doc) : 00036.doc☆

Acts 1:25 : apostles - not the twelve☆; Judas - damned?

Acts 1:26 : apostles - names of; dispensations☆; lots - casting☆

Acts 2:1 : dispensations☆; doctrine - historic passages misused☆; exegesis - Acts 2:1☆; Pentecost☆; Pentecost - law given on☆; unity - fellowship

Acts 2:1-4 : miracles - Acts☆

Acts 2:1-21 : Jun15☆

Acts 2:2 : Holy Spirit - wind

Acts 2:2 (believing Jews) : Holy Spirit - baptism - tongues authenticate☆

Acts 2:3 : baptism - fire☆; flames - divided; sacrifice - accepted by fire; shekinah - visible☆; tongues - fire

Acts 2:3-4 : Holy Spirit - promised☆

Acts 2:4 : Holy Spirit - baptism☆; Holy Spirit - baptism - instantaneous☆; Holy Spirit - falls; Holy Spirit - falls and fills simultaneously; Holy Spirit - filled by☆; tongues - spoken☆; tongues - to God

Acts 2:4 (- Baptism - 00036.doc) : 00036.doc☆

Acts 2:4-11 : tongues - sign to unbelievers☆

Acts 2:5 : tongues - about God

Acts 2:6 : tongues - heard☆

Acts 2:6-7 : leaven - to be offered

Acts 2:7 : Galilean - speech indicates

Acts 2:8 : language - divided☆; tongues - known languages☆

Acts 2:8-11 : tongues - evangelization tool

Acts 2:9-11 : exegesis - Acts 2:9☆

Acts 2:10 : proselyte - to Judaism☆

Acts 2:13-14 : type - wine represents Spirit☆

Acts 2:14 : keys - to kingdom☆

Acts 2:17 : days - latter; dreams - from God☆; Holy Spirit - desired on all; Holy Spirit - poured on☆; prophecy - sons and daughters; vision - from God☆

Acts 2:20 : day - of the Lord☆; moon - blood☆; sun - signs in

Acts 2:22 : signs - and wonders

Acts 2:22-24 : sovereignty - vs. responsibility☆

Acts 2:22-47 : Jun16☆

Acts 2:23 : crucifixion - illegal; crucifixion - will of God; exegesis - Acts 2:23☆; free will - vs. sovereignty of God☆; free will - vs. sovereignty of God☆; predestination - of God☆

Acts 2:24 : death - destroyed☆; resurrection - of Jesus; Trinity - raised Christ☆

Acts 2:27 : death - destroyed☆; Hades☆; Hades - Sheol☆; messianic prophecy - resurrection; sheol = Hades

Acts 2:29 : David - prophet; David - tomb☆

Acts 2:29-32 : covenant - Davidic [5002.2.0]☆

Acts 2:30 : David - throne - Jesus on

Acts 2:31 : Hades☆; Hades - Sheol☆; messianic prophecy - resurrection

Acts 2:32 : resurrection - of Jesus

Acts 2:33 : Holy Spirit - poured on☆; Holy Spirit - promised☆; Holy Spirit - sent by Jesus

Acts 2:33-34 : right hand - Jesus of Throne

Acts 2:34-35 : David - Son as Lord [5004.1]☆

Acts 2:35 : footstool - enemies made his

Acts 2:36 : crucifixion - guilt of☆

Acts 2:37-39 : salvation - inquired

Acts 2:38 : baptism - AFTER belief; baptism - in name of; Holy Spirit - as gift; Holy Spirit - baptism☆; repentance - commanded; repentance - salvation involves; salvation - baptism and☆

Acts 2:39 : atonement - of Christ unlimited☆; chosen - believers☆; Holy Spirit - promised☆; Jew - first to☆

Acts 2:42 : church - practice; elders - teach

Acts 2:42-46 : communion☆

Acts 2:43 : apostles - signs performed by☆; signs - and wonders

Acts 2:44-45 : church - communal living☆

Acts 2:45 : Jerusalem - church - poverty of; possessions - shared

Acts 2:46 : child - enter kingdom as; church - daily; kingdom - entry; temple - believers worship at☆; unity - fellowship

Acts 2:47 : body of Christ - formation

Acts 3 : Jun17☆

Acts 3:1-10 : miracles - Acts☆

Acts 3:2 : lame - born

Acts 3:6 : healing - recipient without faith; name - works by Jesus; riches - worldly vs. spiritual☆

Acts 3:6-7 : Paul - vs. Peter in Acts☆

Acts 3:8 : lame - healed

Acts 3:13 : Abraham - Isaac - Jacob - God of; subordinate - Jesus to Father☆

Acts 3:13-15 : crucifixion - guilt of☆

Acts 3:13-18 : sovereignty - vs. responsibility☆

Acts 3:14 : Barabbas - son of Father

Acts 3:15 : deity - Jesus creator; life - Jesus is

Acts 3:15 (cf. John 2:19) : deity - Jesus does divine works☆

Acts 3:16 : faith - gift of God?☆; faith - in Jesus' name; name - faith in God's

Acts 3:17 : crucifixion - by ignorance; crucifixion - guilt of☆; crucifixion - ignorance

Acts 3:18 : suffering - of Christ prophesied

Acts 3:19 : earth - regeneration; exegesis - Acts 3:19☆; repentance - from sin☆; repentance - salvation involves

Acts 3:19-21 : rapture - vs. second coming, second coming☆; second coming - preconditions☆

Acts 3:20 : manuscript - Majority Text vs. Textus Receptus☆

Acts 3:21 : earth - regeneration; evolution - AGAINST; millennial kingdom☆

Acts 3:21 (- Evolution - 00044.doc) : 00044.doc☆

Acts 3:22 : prophet - the☆

Acts 3:25 : covenant - Abraham [5002.1]; Israel - spiritual - AGAINST☆

Acts 3:26 : Jew - first to☆

Acts 4:1-2 : Sadducees - deny supernatural☆

Acts 4:1-22 : Jun18☆

Acts 4:2 : salvation - one way☆; supernatural - denied

Acts 4:3 : day - period☆; trial - Christ - by night of Sanhedrin illegal☆

Acts 4:6 : Annas - high priest; Caiaphas - high priest vs. Annas☆; Caiaphas - ossuary of☆

Acts 4:7 : name - works by Jesus'

Acts 4:8 : Holy Spirit - filled by☆; Holy Spirit - speak by

Acts 4:10 : crucifixion - guilt of☆; name - works by Jesus; Trinity - raised Christ☆

Acts 4:11 : messianic prophecy - stumbling block; stone - identity of builders who rejected

Acts 4:12 : salvation - one way☆

Acts 4:13 : knowledge - without schooling☆

Acts 4:19 : fear - of man☆; higher - law

Acts 4:20 : preaching - compelled☆

Acts 4:22 : apostles - signs performed by☆; lame - born

Acts 4:23 : Caiaphas - high priest vs. Annas☆

Acts 4:23-37 : Jun19☆

Acts 4:24 : evolution - theistic - against☆

Acts 4:24-25 (cf. Ps. 2:1) : inspiration - scripture says = God says☆

Acts 4:25 : Holy Spirit - prophecy by; nations - rage

Acts 4:26 : anointed = Messiah = Christ

Acts 4:27 : anointed - Jesus; archaeology - Pontius Pilate☆; Herods☆; Holy Spirit - anointed

Acts 4:27-28 : crucifixion - guilt of☆; predestination - of God☆; sovereignty - vs. responsibility☆; subordinate - Jesus to Father☆

Acts 4:29 : prayer - for signs and wonders

Acts 4:30 : apostles - signs performed by☆; name - works by Jesus; signs - and wonders

Acts 4:31 : earthquake - from God; Holy Spirit - filled by☆; miracles - Acts☆

Acts 4:32 : possessions - shared

Acts 4:34-37 : Levites - land prohibited☆

Acts 4:36 : Barnabas - encourager☆; Barnabas - Levite

Acts 5:1-10 : sin - one affects many☆

Acts 5:1-11 : miracles - Acts☆

Acts 5:1-21 : Jun20☆

Acts 5:3 : Holy Spirit - person☆; Satan - bound - NOT; Satan - named explicitly

Acts 5:3-4 : Holy Spirit - deity

Acts 5:4 : lying - AGAINST

Acts 5:4-5 : Paul - vs. Peter in Acts☆

Acts 5:5 : church - judgment begins; killed - by God; slain by the Spirit - biblical

Acts 5:9 : tested - God by man

Acts 5:9-10 : Paul - vs. Peter in Acts☆

Acts 5:10 : church - judgment begins; killed - by God; slain by the Spirit - biblical

Acts 5:12 : apostles - signs performed by☆; NIV - translation - problems☆; signs - and wonders; unity - fellowship

Acts 5:15 : healing - by indirect means; overshadowed - by Holy Spirit; Paul - vs. Peter in Acts☆

Acts 5:16 : demonization - vs. sickness☆; exorcism - demons; healing - all; miracles - Acts☆

Acts 5:19 : prison - Angel delivers from; prison - delivered from

Acts 5:19-22 : miracles - Acts☆

Acts 5:20 : whole - council of God

Acts 5:22-42 : Jun21☆

Acts 5:28 : blood - on own head

Acts 5:29 : fear - of man☆; higher - law

Acts 5:30 : crucifixion - guilt of☆; stoning - crucifixion instead☆

Acts 5:31 : repentance - gift; right hand - Jesus of Throne
Acts 5:32 : Holy Spirit - given; Holy Spirit - witnesses; Jerusalem - church - poverty of; obedience - demonstrates love of God
Acts 5:34 : Gamalie
Acts 5:37 : exegesis - Acts 5:37☆; Quirinnius☆
Acts 5:41 : suffering - rejoice in
Acts 6 : Jun22☆
Acts 6:1 : widows - minister to
Acts 6:2-4 : elders - teach
Acts 6:2-5 : elders - vs. deacons☆
Acts 6:3 : deacon - office; deacon - qualifications; Holy Spirit - filled by☆
Acts 6:5 : deacons - chosen; deacons - seven; Holy Spirit - filled by☆; proselyte - to Judaism☆
Acts 6:6 : hands - laying on
Acts 6:7 : justification - vs. sanctification☆
Acts 6:8 : apostles - signs performed by others☆; signs - and wonders
Acts 6:10 : Holy Spirit - speak by
Acts 6:14 : law - not under☆; temple - destroyed
Acts 6:15 : Holy Spirit - speak by
Acts 7 : commentary - on OT
Acts 7:1-21 : Jun23☆
Acts 7:2 : shekinah - visible☆
Acts 7:2-4 : Abraham - God revealed before Haran
Acts 7:4 : difficulty - Terah - age when Abraham left Haran☆
Acts 7:5 : covenant - land [5002.4.0]
Acts 7:6 : Egyptian - duration of bondage☆
Acts 7:7 : Egypt - liberation promised; nations - used against Israel then judged
Acts 7:8 : covenants - blood; Isaac - circumcision of
Acts 7:13 (Joseph) : second coming - revealed on☆
Acts 7:14 : Egypt - liberation promised; Jacob - number of offspring in Egypt☆; Moses - age at adoption
Acts 7:16 : difficulty - Jacob's burial place☆; Jacob - bones to return to Canaan; Joseph - bones to return to Canaan; Shechem - image☆
Acts 7:19 : seed - of woman - attacked☆
Acts 7:22 : Moses - learned in wisdom of Egypt
Acts 7:22 (- Science and the Bible - 00040.doc) : 00040.doc☆
Acts 7:22-43 : Jun24☆
Acts 7:23 : intercession - Moses; Moses - age at compassion for Hebrews; Moses - and forty
Acts 7:25 : Moses - deliverer from Egypt
Acts 7:29 : Moses - fled to Median; Moses - sons of
Acts 7:30 : Angel - of Jehovah☆; burning - bush; intercession - Moses; Moses - and forty
Acts 7:30-33 : Angel - of Jehovah - is Jehovah
Acts 7:32 : Abraham - Isaac - Jacob - God of
Acts 7:33 : holy - ground
Acts 7:33 (- sandals made by man) : hands - made without
Acts 7:36 : signs - and wonders; wilderness - forty years☆
Acts 7:37 : prophet - the☆
Acts 7:38 : angel - law given through; ecclesia - Israel in wilderness; ecclesia - usage of term☆; ecclesia - used not of church or believers☆; Word - life giving; Word - living
Acts 7:40 : gods - man made; hands - work of man's; idols - man made
Acts 7:42 : given - over by God; inspiration - verbal - it is written; intercession - Moses; Moses - and forty; sacrifice - not to God in wilderness; wilderness - forty years☆; worshiped - heavens☆
Acts 7:43 : captivity - Babylonian - predicted☆
Acts 7:44 : tabernacle - plans given; testimony - tabernacle☆; testimony - tablets☆
Acts 7:44-60 : Jun25☆
Acts 7:47 : temple - Solomon to rebuild
Acts 7:48 : hands - work of man's
Acts 7:50 : hands - work of God's
Acts 7:51 : circumcision - heart☆; disobedience☆; Holy Spirit - grieved
Acts 7:52 : crucifixion - guilt of☆; just - Jesus; prophets - persecuted
Acts 7:53 : angel - law given through; law - unkeepable☆; Septuagint - quotation by N.T. - examples☆
Acts 7:55 : Holy Spirit - filled by☆; right hand - Jesus of Throne; speak - by the Spirit
Acts 7:55-56 : resurrection - Christ - event 18☆
Acts 7:56 : glory - Jesus appears in☆; heaven - opened
Acts 7:58 : Paul - persecutes Christians; stoning - Stephen martyred☆; stoning - witnesses cast the first
Acts 7:59 : spirit - committed to God; testimony - killed for
Acts 7:59 (compare Ps. 31:5) : deity - Jesus worshiped☆
Acts 7:60 : forgive - enemies; sleep - idiom for death
Acts 8:1 : Paul - innocent; Paul - persecutes Christians
Acts 8:1-25 : Jun26☆
Acts 8:3 : Paul - persecutes Christians
Acts 8:4 : persecution - spreads gospel
Acts 8:5 : Samaria - gospel to
Acts 8:7 : demonization - vs. sickness☆; demons - cry out; exorcism - demons; lame - healed
Acts 8:9 : Simon - Magus☆; sorcery - practiced
Acts 8:10 : worshiped - men
Acts 8:10-11 : miracles - not of God
Acts 8:12 : baptized - women; kingdom - of God☆
Acts 8:12-13 : baptism - AFTER belief
Acts 8:13 : signs - and wonders; Simon - Magus☆
Acts 8:14 : Holy Spirit - baptism☆; Samaria - gospel to
Acts 8:14-14 : keys - to kingdom☆
Acts 8:14-17 : Holy Spirit - received after believing☆; Paul - vs. Peter in Acts☆
Acts 8:16 : baptism - in name of
Acts 8:16 (- Baptism - 00036.doc) : 00036.doc☆
Acts 8:17 (? Samaritans) : Holy Spirit - baptism - tongues authenticate☆
Acts 8:17 (?) : tongues - known languages☆; tongues - spoken☆
Acts 8:17-18 : Holy Spirit - promised☆
Acts 8:18 : Simony☆
Acts 8:20 : gift - of God; Paul - vs. Peter in Acts☆
Acts 8:21 : heart - God knows
Acts 8:22 : prayer - of repentance; sin - retained
Acts 8:23 : sin - bondage; wormwood☆
Acts 8:24 : Simon - Magus☆
Acts 8:25 : Samaria - gospel to
Acts 8:26 : Angel - of Jehovah☆; difficulty - Gaza a desert☆
Acts 8:26-40 : Jun27☆; proselyte - to Judaism☆
Acts 8:27 : Ethiopian - eunuch; Jerusalem - nations worship at☆; rich - godly
Acts 8:29 : Holy Spirit - led by; Holy Spirit - person☆
Acts 8:31 : teacher - example
Acts 8:32 : Passover lamb - Christ☆; silent - Jesus when accused
Acts 8:33 : messianic prophecy - cut off☆
Acts 8:34 : man - Isaiah 53 concerns
Acts 8:35 : book - volume written of Jesus☆; messianic prophecy - witnessing tool; scripture - reasoning from☆; Word - studying
Acts 8:36 : manuscript - Majority Text vs. Textus Receptus☆
Acts 8:37 : baptism - AFTER belief; manuscript - Acts 8:37☆; manuscript - Textus Receptus verses not in Critical Text☆
Acts 8:38 : baptism - immediate
Acts 8:38-39 : baptism - immersion
Acts 8:39 : Holy Spirit - carried by☆; miracles - Acts☆; spirit - carried away in
Acts 9 : Paul - conversion of
Acts 9:1 : Paul - persecutes Christians
Acts 9:1-21 : Jun28☆
Acts 9:2 : high priest - authority over Damascus☆; Way - title of Christians
Acts 9:3 : light - and supernatural; shekinah - visible☆
Acts 9:3-6 : glory - Jesus appears in☆; miracles - Acts☆; resurrection - appearances after☆; resurrection - Christ - event 19☆
Acts 9:3-17 : harmony-163☆
Acts 9:4 : face - falling on before God☆; Paul - visions; voice - God's audible☆
Acts 9:5 : Paul - saw Christ
Acts 9:5-6 : manuscript - Majority Text vs. Textus Receptus☆
Acts 9:6 : fasting; obedience - before revelation☆
Acts 9:7 : difficulty - Paul's companions heard God's voice☆; voice - God's not comprehended
Acts 9:8-9 : Paul - blinded
Acts 9:9 : prayer - fasting and
Acts 9:10-12 : vision - from God☆
Acts 9:11 : Paul - visits Tarsus; prayer - heard
Acts 9:13 : Paul - persecutes Christians
Acts 9:15 : Paul - apostle to Gentiles; Paul - apostle to kings; Paul - chosen; Paul - vs. Peter in Acts☆
Acts 9:17 : blind - healed; hands - laying on; Holy Spirit - filled by☆; Paul - saw Christ
Acts 9:21 : Caiaphas - high priest vs. Annas☆; Paul - persecutes Christians
Acts 9:22-43 : Jun29☆
Acts 9:24 : heavens - earth - merism☆
Acts 9:26-30 : resurrection - appearances after☆; resurrection - Christ - event 21☆
Acts 9:27 : Barnabas - encourager☆; God - fearer☆; Paul - apostolic authority☆; Paul - saw Christ
Acts 9:30 : Paul - visits Tarsus
Acts 9:31 : fear - God; Holy Spirit - paraclete; Holy Spirit - promised☆

Acts 9:34 : lame - healed
Acts 9:36-42 : miracles - Acts☆; Paul - vs. Peter in Acts☆
Acts 9:37 : sick - saints
Acts 9:38-41 : apostles - signs performed by☆
Acts 9:40 : faithless - excluded; prayer - kneeling
Acts 9:40 (Dorcas by Peter) : dead - raised
Acts 9:43 : tanner - unclean occupation☆
Acts 10:1-2 : proselyte - to Judaism☆; salvation - not by works☆
Acts 10:1-23 : Jun30☆
Acts 10:2 : fear - God; God - fearer☆; messianic prophecy - sought by Gentiles☆; prayer - of unsaved
Acts 10:2-4 : seekers - God revealed to☆
Acts 10:3 : vision - from God☆
Acts 10:3-30 : chronology - inclusive dating☆
Acts 10:4 : angels - feared; giving - memorial from; prayer - as incense; prayer - as memorial; prayer - heard
Acts 10:6 : manuscript - Majority Text vs. Textus Receptus☆; sea - nations represented as☆
Acts 10:9 : prayer - morning, noon, evening
Acts 10:9-16 : miracles - Acts☆
Acts 10:11 : vision - from God☆
Acts 10:13 : vegetarianism - AGAINST
Acts 10:14 : Roman Catholicism - transubstantiation☆
Acts 10:15 : cleansed - Gentiles by God; unclean - no food is; unclean - no man is
Acts 10:15 (Gentiles cleansed) : progressive - revelation
Acts 10:19 : Holy Spirit - led by
Acts 10:19-20 : Holy Spirit - person☆
Acts 10:21 : prayer - as memorial
Acts 10:22 : God - fearer☆
Acts 10:24 : crucifixion - guilt of☆
Acts 10:24-48 : Jul01☆
Acts 10:25 : Paul - vs. Peter in Acts☆
Acts 10:26 : kneeling - before Pope☆; worship - anything but God prohibited; worship - of men and angels; worshiped - men
Acts 10:28 : cleansed - Gentiles by God; dwelling - Gentile considered unclean by Jews☆; separation - wall of☆; unclean - no man is
Acts 10:28 (Gentiles cleansed) : progressive - revelation
Acts 10:30 : angels - appearance of; prayer - fasting and
Acts 10:31 : giving - memorial from; prayer - heard
Acts 10:34 : separation - wall of☆
Acts 10:34-35 : favoritism - none from God☆
Acts 10:35 : fear - God
Acts 10:36 : Jesus - sent to Israel; Jew - first to☆; peace - not world's
Acts 10:37 : baptism - John's☆
Acts 10:37 (- Baptism - 00036.doc) : 00036.doc☆
Acts 10:38 : Holy Spirit - anointed; Holy Spirit - empowers; Holy Spirit - Jesus relied on☆; sickness - by devil☆
Acts 10:39 : stoning - crucifixion instead☆
Acts 10:40 : resurrection - duration until☆
Acts 10:40-41 : revelation - selective
Acts 10:41 : eating - Jesus after resurrection
Acts 10:42 : authority - given to Son; great - commission☆; judge - Christ appointed☆; judge - of living and dead
Acts 10:43 : book - volume written of Jesus☆; prophecy - testimony of Jesus; salvation - one way☆; salvation - through faith☆
Acts 10:44 : keys - to kingdom☆
Acts 10:44 (Gentiles) : Holy Spirit - baptism - tongues authenticate☆
Acts 10:44-46 : miracles - Acts☆; tongues - sign to unbelievers☆
Acts 10:44-47 : Holy Spirit - falls
Acts 10:45 : Gentile - salvation; Holy Spirit - as gift; Holy Spirit - gift; Holy Spirit - poured on☆; messianic prophecy - sought by Gentiles☆
Acts 10:45 (- Baptism - 00036.doc) : 00036.doc☆
Acts 10:45-46 : Holy Spirit - baptism☆
Acts 10:46 : Holy Spirit - promised☆; tongues - known languages☆; tongues - spoken☆
Acts 10:47 : baptism - immediate; Holy Spirit - falls before baptism
Acts 10:47-48 : baptism - AFTER belief
Acts 10:48 : baptism - in name of
Acts 11 : Jul02☆
Acts 11:1 : Gentile - salvation
Acts 11:3 : dwelling - Gentile considered unclean by Jews☆
Acts 11:5 : vision - from God☆
Acts 11:7 : vegetarianism - AGAINST
Acts 11:9 : unclean - no food is; unclean - no man is
Acts 11:12 : Holy Spirit - speaks; separation - wall of☆
Acts 11:13-14 : salvation - one way☆
Acts 11:14 : prayer - of unsaved; salvation - requires gospel after Christ☆
Acts 11:15 : church - beginning☆; Holy Spirit - falls
Acts 11:15 (Jews) : Holy Spirit - baptism - tongues authenticate☆
Acts 11:15-16 : Holy Spirit - falls and fills simultaneously
Acts 11:15-17 : baptism - fire☆
Acts 11:15-17 (Gentiles) : Holy Spirit - baptism - tongues authenticate☆
Acts 11:15-18 : tongues - sign to unbelievers☆
Acts 11:16 : Holy Spirit - baptism☆; Holy Spirit - falls before baptism
Acts 11:16 (- Baptism - 00036.doc) : 00036.doc☆
Acts 11:16-17 : Holy Spirit - all believers have
Acts 11:17 : Holy Spirit - gift
Acts 11:18 : Gentile - salvation; repentance - gift; repentance - salvation involves
Acts 11:19 : Holy Spirit - speaks
Acts 11:24 : Holy Spirit - filled by☆
Acts 11:25 : Paul - visits Tarsus
Acts 11:25-26 : elders - teach
Acts 11:26 : Christian - as title
Acts 11:27 : prophecy - gift in use
Acts 11:27-28 : prophets - NT☆
Acts 11:27-30 : Jerusalem - church - poverty of
Acts 11:28 : Caesar - Claudius; Caesars - Roman☆; exegesis - Acts 11:28☆; Holy Spirit - prophecy by; world - local in scope☆
Acts 11:30 : elders - plural☆; exegesis - Acts 11:30☆; hands - laying on; pastor - terms☆
Acts 12 : Jul03☆
Acts 12:1 : Herods☆; kairos☆
Acts 12:1-2 : apostles - tradition of death☆
Acts 12:2 : exegesis - Acts 12:2☆; James - brother of John killed☆
Acts 12:3 : gospel - opposed by Jews
Acts 12:4 : Easter - Acts 12:4☆
Acts 12:5 : intercession - Church
Acts 12:6 : Peter - death predicted☆
Acts 12:7 : Angel - of Jehovah☆; angel - of light; light - and supernatural; prison - Angel delivers from; prison - delivered from
Acts 12:7-8 : miracles - Acts☆
Acts 12:7-11 : Paul - vs. Peter in Acts☆
Acts 12:8 : follow me - Peter by angel
Acts 12:11 : gospel - opposed by Jews
Acts 12:12 : John Mark; last supper - Mark's parents' house☆
Acts 12:15 : angel - guardian; angels - ministering spirits☆
Acts 12:19 : guard - killed for laxity☆
Acts 12:22 : man - supposed to be as god; worshiped - men
Acts 12:23 : Angel - of Jehovah☆; exegesis - Acts 12:23☆; Herod - Agrippa I - death☆; miracles - Acts☆
Acts 12:25 : John Mark
Acts 13 : commentary - on OT
Acts 13:1 : prophecy - gift in use
Acts 13:1-25 : Jul04☆
Acts 13:2 : fasting; Holy Spirit - led by; Holy Spirit - person☆; ministry - to God
Acts 13:3 : hands - laying on; prayer - fasting and
Acts 13:5 : Jew - first to☆; John Mark
Acts 13:6 : magic - AGAINST☆; prophets - false☆; sorcery - practiced
Acts 13:6-12 : Paul - vs. Peter in Acts☆
Acts 13:7 : Acts - historical reliability☆; proconsel☆
Acts 13:9 : Holy Spirit - filled by☆; Paul - name☆; Paul - Saul☆
Acts 13:10 : path - crooked made straight; seed - of Satan
Acts 13:11 : hand - of God; miracles - Acts☆; Paul - vs. Peter in Acts☆
Acts 13:13 : John Mark; John Mark - leaves
Acts 13:13 (Mark leaves) : Barnabas - encourager☆
Acts 13:14 : Jew - first to☆
Acts 13:16 : God - fearer☆; proselyte - to Judaism☆
Acts 13:17 : chosen - Israel☆
Acts 13:18 : wilderness - forty years☆
Acts 13:18-21 : Israel - servitudes☆
Acts 13:19-20 : judges - 450 years☆
Acts 13:20 : judges - duration of
Acts 13:21 : Perez - illegitimate so generations expelled; Saul - duration of reign
Acts 13:22-23 : covenant - Davidic [5002.2.0]☆
Acts 13:23 : David - seed of; Davidic line - Mary of☆; manuscript - Majority Text vs. Textus Receptus☆
Acts 13:24 : baptism - John's☆
Acts 13:24 (- Baptism - 00036.doc) : 00036.doc☆
Acts 13:26 : God - fearer☆; proselyte - to Judaism☆
Acts 13:26-52 : Jul05☆
Acts 13:27 : crucifixion - guilt of☆; Jews - blinded☆; prophets - foretold Jesus; scripture - fulfilled
Acts 13:28 : messianic prophecy - innocent
Acts 13:29 : stoning - crucifixion instead☆

Acts 13:30 : resurrection - of Jesus
Acts 13:32-37 : covenant - Davidic
 [5002.2.0]☆
Acts 13:33 : begotten - of God; messianic prophecy - witnessing tool; resurrection - importance of☆
Acts 13:34 (cf. Isa. 55:3) : inspiration - scripture says = God says☆
Acts 13:34-37 : resurrection - of Jesus
Acts 13:35 : deity - Jesus' titles as God; Israel - Holy One of; messianic prophecy - resurrection
Acts 13:35 (cf. Ps. 16:10) : inspiration - scripture says = God says☆
Acts 13:36 : death - time of determined by God
Acts 13:38 : law - salvation not by; salvation - belief in deity of Jesus required; sins - forgiveness available
Acts 13:38-39 : law - vs. faith☆; salvation - not by works☆; works - vs. grace
Acts 13:39 : covenant - Mosaic [5002.3.0]☆; law - justification not by; salvation - one way☆
Acts 13:39 (cf. Acts 13:43) : law - vs. grace
Acts 13:41 : chosen - not☆
Acts 13:43 : God - fearer☆
Acts 13:43 (cf. Acts 13:39) : law - vs. grace
Acts 13:45 : jealous - Jews by Gentiles
Acts 13:46 : Gentiles - gospel sent to; Jew - first to☆
Acts 13:47 : Gentile - salvation; messianic prophecy - sought by Gentiles☆
Acts 13:48 : called - subset; chosen - believers☆; predestination - of God☆
Acts 13:50 : God - fearer☆
Acts 13:51 : rejection - handling
Acts 13:52 : Holy Spirit - filled by☆
Acts 14 : Jul06☆
Acts 14:3 : NIV - translation - problems☆; signs - and wonders
Acts 14:4 : Barnabas - an apostle
Acts 14:7 : gospel - preached
Acts 14:8 : created - deformed by God
Acts 14:8-10 : Paul - vs. Peter in Acts☆
Acts 14:9 : healing - faith required
Acts 14:11-13 : Baucis and Philemon - legend of☆; Paul - vs. Peter in Acts☆; worshipped - men
Acts 14:12 : hermeneutics☆; Paul - stature
Acts 14:14 : apostles - not the twelve☆; Barnabas - an apostle
Acts 14:15 : creation - by God☆; evolution - theistic - against☆; gospel - preached; living - God
Acts 14:17 : grace - common☆; Jupiter☆; natural - revelation☆
Acts 14:19 : Paul - stoned
Acts 14:20 : Paul - stoned - travel following☆
Acts 14:21 : gospel - preached
Acts 14:22 : kingdom - of God☆
Acts 14:22 (?) : kingdom - future☆
Acts 14:23 : elders - appointed by man☆; elders - plural☆; fasting; ordination - appointed; pastor - terms☆; prayer - fasting and
Acts 14:27 : door - God opens; Gentile - salvation; open - no one shut☆
Acts 15 : Jerusalem - council; law - and Gentiles in NT☆
Acts 15:1 : circumcision - false brethren teaching
Acts 15:1-21 : Jul07☆
Acts 15:2 : elders - vs. apostles; pastor - terms☆; Titus - circumcision test case
Acts 15:2-4 : elders - plural☆
Acts 15:2-5 : circumcision - not required for believers☆
Acts 15:2-7 : doctrine - debated
Acts 15:3 : Gentile - salvation
Acts 15:4 : elders - vs. apostles; pastor - terms☆
Acts 15:5 : law - not under☆; Pharisees - believed
Acts 15:6 : doctrine - elders - guard; elders - vs. apostles; pastor - elder (presbuteros)☆; pastor - terms☆
Acts 15:6-14 : Gentile - salvation
Acts 15:7 : Gentiles - Peter brought salvation
Acts 15:8 : Holy Spirit - baptism☆; Holy Spirit - falls
Acts 15:9 : separation - wall of☆
Acts 15:10 : law - unkeepable☆
Acts 15:11 : Jews - salvation needed☆; salvation - by grace; separation - wall of☆; works - vs. grace
Acts 15:13 : James - brother of Jesus
Acts 15:13-18 : Septuagint - quotation by N.T. - examples☆
Acts 15:14 : church - beginning☆; Gentile - salvation - purpose; keys - to kingdom☆; quote - dominion theology - against - Sauer☆; type - Joseph of Christ☆
Acts 15:14-18 : Messiah
Acts 15:15 : inspiration - verbal - it is written
Acts 15:16 : tabernacle - Davidic☆
Acts 15:16-17 : covenant - Davidic [5002.2.0]☆
Acts 15:17 : manuscript - Acts 15:17☆; messianic prophecy - sought by Gentiles☆; tabernacle - nations worship at☆
Acts 15:20 : blood - eating prohibited☆; proselyte - to Judaism☆; sacrifice - to idols - eating☆
Acts 15:20-29 : Gentiles - regulations for believers
Acts 15:22 : Jerusalem - decree; Silas - Sylvanus
Acts 15:22-23 : elders - vs. apostles
Acts 15:22-29 : Sabbath - no longer required☆
Acts 15:22-41 : Jul08☆
Acts 15:23 : elders - consensus with church body; pastor - terms☆
Acts 15:24 : circumcision - not required for believers☆; law - not for Gentiles; law - not under☆
Acts 15:28 : Holy Spirit - decision by; omniscient - God only
Acts 15:29 : Balaam - doctrine of; proselyte - to Judaism☆; Roman Catholicism - transubstantiation☆; sacrifice - to idols - eating☆
Acts 15:31 : legalism - AGAINST
Acts 15:32 : prophecy - gift in use; prophecy - purpose of gift; prophets - NT☆
Acts 15:33 : manuscript - Majority Text vs. Textus Receptus☆
Acts 15:34 : manuscript - Textus Receptus verses not in Critical Text☆
Acts 15:37 : Barnabas - encourager☆; John Mark
Acts 15:39 : John Mark; Paul - disagreement with Barnabas☆; Paul - disagreement with John Mark☆
Acts 15:40 : Silas - Sylvanus
Acts 16:1 : Timothy - disciple
Acts 16:1-21 : Jul09☆
Acts 16:3 : all things - to all men; circumcision - practiced in NT☆; circumcision - Timothy☆
Acts 16:6 : forbidden - by Holy Spirit; Holy Spirit - person☆
Acts 16:6-7 : Holy Spirit - equated with Father and Son; Holy Spirit - Spirit of Jesus; Trinity☆
Acts 16:7 : Paul - visits Troas
Acts 16:9-10 : Holy Spirit - led by; vision - from God☆
Acts 16:10 : gospel - preached
Acts 16:10 (we. . . us) : Luke - mentioned☆
Acts 16:11 : Eunice - mother of Timothy
Acts 16:12 : Philippi☆
Acts 16:13 : women - ministry to
Acts 16:14 : elders - vs. apostles; God - fearer☆; Holy Spirit - regeneration; revelation - initiated by God
Acts 16:14-15 : baptism - AFTER belief
Acts 16:16 : future - predicting; pythoness☆; pythoness - tongues; witchcraft - AGAINST☆
Acts 16:16-18 : miracles - Acts☆
Acts 16:17 : demons - know truth☆
Acts 16:18 : exorcism - name of Jesus☆
Acts 16:19 : Paul - visions; Silas - Sylvanus
Acts 16:19-24 : Philippi - bema☆
Acts 16:20 : Acts - historical reliability☆
Acts 16:21 : Judaism - illegal in Rome☆
Acts 16:22 : Paul - suffering
Acts 16:22-40 : Jul10☆
Acts 16:25 : Silas - Sylvanus; tribulation - rejoice in
Acts 16:25-26 : praise - first
Acts 16:26 : earthquake - from God; miracles - Acts☆; prison - delivered from
Acts 16:26-29 : Paul - vs. Peter in Acts☆
Acts 16:27 : guard - killed for laxity☆
Acts 16:29 : messianic prophecy - sought by Gentiles☆; Silas - Sylvanus
Acts 16:30-31 : salvation - inquired
Acts 16:31 : salvation - believe only☆; salvation - minimal belief required; salvation - one way☆
Acts 16:33 : baptism - AFTER belief; baptism - immediate
Acts 16:35 : Acts - historical reliability☆
Acts 16:37-38 : crucifixion - Roman citizen prohibited☆; Paul - Roman citizen☆
Acts 16:38 : John Mark - leaves
Acts 17:1 (they) : Luke - mentioned☆
Acts 17:1-15 : Jul11☆
Acts 17:2 : Jew - first to☆; scripture - reasoning from☆
Acts 17:2-4 : messianic prophecy - witnessing tool
Acts 17:3 : scriptures - opened
Acts 17:4 : God - fearer☆; Silas - Sylvanus; women - respond to gospel
Acts 17:6 : Acts - historical reliability☆; archaeology - politarches☆
Acts 17:7 : king - of Jews☆; kingdom - present☆
Acts 17:8 : Acts - historical reliability☆; archaeology - politarches☆
Acts 17:10 : Paul - visits Berea; Silas - Sylvanus
Acts 17:11 : bread - daily; scripture - authority☆; Word - studying

Acts 17:11 (- Sermon - Reading the Word - 08000.doc) : [08000.doc](#)☆
Acts 17:14 : [Timothy - disciple](#)
Acts 17:14-15 : [Silas - Sylvanus](#)
Acts 17:15 : [Paul - visits Athens](#)
Acts 17:16 : [spirit - provoked within](#)
Acts 17:16-34 : [Jul12](#)☆
Acts 17:17 : [God - fearer](#)☆; [Jew - first to](#)☆; [preaching - open air](#)
Acts 17:19 : [Acts - historical reliability](#)☆
Acts 17:21 : [learning - never coming to truth](#)
Acts 17:22 : [Acts - historical reliability](#)☆; [religion - vs. salvation](#)
Acts 17:23 : [Judaism - illegal in Rome](#)☆; [revelation - general is insufficient to save](#)
Acts 17:24 : [creation - by God](#)☆
Acts 17:25 : [breath - from God](#)
Acts 17:26 : [Adam - mankind all from; blood - mankind of one](#)
Acts 17:26 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
Acts 17:26 (- Space - 00042.doc) : [00042.doc](#)☆
Acts 17:27 : [near - God; seekers - God revealed to](#)☆
Acts 17:28 : [longevity - God is our; quotes - NT quotes and allusions to non-canonical writings](#)☆
Acts 17:29 : [brotherhood - of man](#)☆; [formless - God; idols - God unlike](#)
Acts 17:30 : [progressive - revelation](#)
Acts 17:31 : [judge - Christ appointed](#)☆; [judge - coming to; resurrection - of Jesus; resurrection - testifies](#)
Acts 17:32 : [resurrection - ridiculed](#)
Acts 17:34 : [Acts - historical reliability](#)☆
Acts 18 : [Jul13](#)☆
Acts 18:1 : [Paul - visits Corinth](#)
Acts 18:2 : [Aquila - and Priscilla; Caesar - Claudius; Caesars - Roman](#)☆; [date - Acts 18:2](#)☆; [Romans - book of - written to Jews](#)☆; [Rome - Jews expelled](#)
Acts 18:4-6 : [Jew - first to](#)☆
Acts 18:5 : [Holy Spirit - led by; preaching - compelled](#)☆; [Silas - Sylvanus; Timothy - disciple](#)
Acts 18:6 : [Gentiles - gospel sent to; Paul - apostle to Gentiles; Paul - innocent; world - local in scope](#)☆
Acts 18:7 : [God - fearer](#)☆
Acts 18:8 : [baptism - AFTER belief](#)
Acts 18:9 : [harmony-163](#)☆; [Paul - visions; vision - from God](#)☆
Acts 18:11 : [Paul - visits Corinth](#)
Acts 18:12 : [Acts - historical reliability](#)☆; [archaeology - Gallio](#)☆; [bema seat - judgment; proconsul](#)☆
Acts 18:18 : [Aquila - and Priscilla; law - and Jews in NT](#)☆; [law - freedom to practice](#)☆; [Paul - temple - attitude toward](#)☆
Acts 18:18 (?) : [Paul - Nazirite vow](#)☆
Acts 18:19 : [Jew - first to](#)☆; [Paul - visits Ephesus](#)
Acts 18:22 : [Paul - visits Antioch; Paul - visits Caesarea](#)
Acts 18:23 : [Paul - visits Galatia; Paul - visits Phrygia](#)
Acts 18:25 : [baptism - John's](#)☆
Acts 18:25 (- Baptism - 00036.doc) : [00036.doc](#)☆
Acts 18:26 : [Aquila - and Priscilla; women - teaching](#)☆
Acts 18:28 : [messianic prophecy - witnessing tool; scripture - reasoning from](#)☆
Acts 19:1 : [Paul - visits Ephesus](#)
Acts 19:1-20 : [Jul14](#)☆
Acts 19:2 : [NIV - translation - problems](#)☆
Acts 19:2-6 : [Holy Spirit - received after believing](#)☆
Acts 19:3 : [baptism - John's](#)☆
Acts 19:3 (- Baptism - 00036.doc) : [00036.doc](#)☆
Acts 19:4 : [baptism - of repentance](#)
Acts 19:5 : [baptism - in name of; baptism - repeated](#)☆
Acts 19:6 : [hands - laying on; Holy Spirit - baptism](#)☆; [Holy Spirit - promised](#)☆; [Paul - vs. Peter in Acts](#)☆; [prophecy - gift in use; prophecy - in NT; tongues - known languages](#)☆; [tongues - sign to unbelievers](#)☆; [tongues - spoken](#)☆
Acts 19:6 (disciples of John the Baptist) : [Holy Spirit - baptism - tongues authenticate](#)☆
Acts 19:8 : [kingdom - of God](#)☆
Acts 19:9 : [Way - title of Christians](#)
Acts 19:10 : [hyperbole - examples](#)☆
Acts 19:11 : [apostles - signs performed by](#)☆; [NIV - translation - problems](#)☆
Acts 19:11-12 : [Paul - vs. Peter in Acts](#)☆
Acts 19:12 : [exorcism - demons; healing - by indirect means; healing - cloths](#)
Acts 19:13 : [exorcism - by Jews](#)
Acts 19:13-14 : [exorcism - name of Jesus](#)☆
Acts 19:15 : [authority - spiritual; demons - recognize Christ](#)
Acts 19:16 : [demons - physical strength](#)
Acts 19:17 : [name - Jesus' magnified](#)
Acts 19:19 : [books - burning](#)☆; [magic - AGAINST](#)☆
Acts 19:21-41 : [Jul15](#)☆
Acts 19:22 : [archaeology - Erastus](#)☆; [Timothy - disciple](#)
Acts 19:23 : [kairos](#)☆; [Way - title of Christians](#)
Acts 19:24-35 : [Artemis - temple in Ephesus](#)☆
Acts 19:26 : [hands - work of man's; idols - lifeless](#)
Acts 19:31 : [Acts - historical reliability](#)☆
Acts 19:32 : [crowd - dynamics; ecclesia - usage of term](#)☆; [ecclesia - used not of church or believers](#)☆
Acts 19:34 : [anti-Semitism](#)
Acts 19:35 : [Acts - historical reliability](#)☆; [archaeology - Artemis - coin](#)☆; [archaeology - Ephesus - warden of temple of Artemis](#)☆
Acts 19:38 : [Acts - historical reliability](#)☆; [exegetis - Acts 19:38](#)☆
Acts 19:39 : [ecclesia - usage of term](#)☆; [ecclesia - usage of term](#)☆; [ecclesia - used not of church or believers](#)☆
Acts 20:1 : [Paul - visits Macedonia](#)
Acts 20:1-16 : [Jul16](#)☆
Acts 20:2 : [Paul - visits Greece](#)
Acts 20:4 : [Timothy - disciple](#)
Acts 20:5 (us) : [Luke - mentioned](#)☆
Acts 20:6 : [Paul - temple - attitude toward](#)☆; [Paul - visits Troas; Philippi](#)☆
Acts 20:7 : [communion](#)☆; [Sunday - meetings](#)☆
Acts 20:7-12 : [miracles - Acts](#)☆
Acts 20:9-12 : [Paul - vs. Peter in Acts](#)☆
Acts 20:10 : [dead - raised by stretching upon](#)
Acts 20:10 (Eutychus by Paul) : [dead - raised](#)
Acts 20:14 : [lesbian - origin of term](#)☆
Acts 20:14 (us. . . we) : [Luke - mentioned](#)☆
Acts 20:15 : [Paul - visits Miletus](#)
Acts 20:16 : [law - freedom to practice](#)☆
Acts 20:17 : [elders - plural](#)☆; [pastor - bishop or overseer \(episkopos\)](#)☆; [pastor - terms](#)☆
Acts 20:17-38 : [Jul17](#)☆
Acts 20:19 : [Jews - persecute Christianity](#)☆
Acts 20:23 : [Holy Spirit - word of knowledge; prophets - NT](#)☆
Acts 20:24 : [resurrection - appearances after](#)☆; [resurrection - Christ - event 20](#)☆
Acts 20:24-27 : [kingdom - of God](#)☆
Acts 20:25 : [Paul - visits Ephesus last](#)☆
Acts 20:26 : [Paul - innocent](#)
Acts 20:27 : [elders - teach; watchman - responsible; whole - council of God](#)
Acts 20:28 : [atonement - of Christ limited - FOR - scripturess used](#)☆; [blood - God's; deity - Jesus' titles as God; elders - appointed by God; elders - guard self and doctrine; elders - plural](#)☆; [pastor - bishop or overseer \(episkopos\)](#)☆; [pastor - terms](#)☆; [purchased - believers by Christ](#)
Acts 20:28 (purchasing) : [blood - characteristics of Christ's](#)
Acts 20:28-31 : [elders - Ephesian - guard flock; elders - guard the flock; pastor - shepherd \(poimen\)](#)☆
Acts 20:29 : [wolves - in sheep's clothing](#)
Acts 20:30 : [apostasy - failure to abide](#)☆; [church - discipline](#)☆
Acts 20:32 : [inheritance - believers from God](#)
Acts 20:34 : [Paul - worked; work - ethic](#)
Acts 20:36 : [prayer - kneeling](#)
Acts 20:37 : [Paul - visits Ephesus last](#)☆
Acts 21:1-17 : [Jul18](#)☆
Acts 21:3 : [Paul - visits Tyre](#)
Acts 21:4 : [Holy Spirit - word of knowledge](#)
Acts 21:5 : [Holy Spirit - word of knowledge; prayer - kneeling](#)
Acts 21:7 : [Paul - visits Ptolemais](#)
Acts 21:8 : [deacons - seven; evangelist - office of; Paul - visits Caesarea](#)
Acts 21:9 : [prophecy - gift in use; prophecy - in NT; prophecy - sons and daughters; prophetic - in NT](#)☆; [prophets - NT](#)☆
Acts 21:10 : [Luke - Jewish?](#)☆; [prophets - NT](#)☆
Acts 21:10-11 : [prophecy - in NT](#)
Acts 21:11 : [Agabus - prophecies binding of Paul; Holy Spirit - person](#)☆
Acts 21:15-18 : [Luke - Gentile or Jew?](#)☆
Acts 21:17 : [Paul - temple - attitude toward](#)☆; [Paul - visits Jerusalem](#)
Acts 21:18 : [elders - plural](#)☆
Acts 21:18-40 : [Jul19](#)☆
Acts 21:19 : [Paul - apostle to Gentiles](#)
Acts 21:20 : [law - freedom to practice](#)☆
Acts 21:21 : [circumcision - practiced in NT](#)☆; [law - and Jews in NT](#)☆
Acts 21:22-26 : [Paul - temple - attitude toward](#)☆
Acts 21:24 : [law - and Jews in NT](#)☆; [law - freedom to practice](#)☆
Acts 21:24 (?) : [Paul - Nazirite vow](#)☆
Acts 21:24-25 : [circumcision - not required for believers](#)☆; [Sabbath - no longer required](#)☆
Acts 21:25 : [law - and Gentiles in NT](#)☆
Acts 21:26 : [Paul - sacrifices in temple](#)
Acts 21:27-28 : [temple - soreg](#)☆

Acts 21:28 : Holy Place - defiled; temple - desecration by Gentile☆
Acts 21:32 : Paul - suffering
Acts 21:33 : Aqabus - prophecies binding of Paul
Acts 21:36 : away with him - phrase used
Acts 21:37 : multilingual - Paul
Acts 21:39 : Paul - visits Tarsus
Acts 21:40 : Hebrew - spoken in NT; multilingual - Paul
Acts 22 : Jul20☆; Paul - testimony of
Acts 22:2 : Hebrew - spoken in NT; Jesus - language of☆
Acts 22:3 : believers - Jewish remain Jews☆; Gamaiel; Paul - Pharisee; Paul - visits Tarsus; zeal - without knowledge
Acts 22:3-6 : Paul - Hebrew of Hebrews
Acts 22:4 : Paul - as murderer; Way - title of Christians
Acts 22:6 : shekinah - visible☆
Acts 22:6-11 : resurrection - Christ - event 19☆
Acts 22:7 : Paul - visions
Acts 22:7-9 : voice - God's audible☆
Acts 22:8 : Paul - saw Christ
Acts 22:9 : difficulty - Paul's companions heard God's voice☆; voice - God's not comprehended
Acts 22:10 : obedience - before revelation☆
Acts 22:11 : Paul - blinded; shekinah - visible☆
Acts 22:12 : law - and Jews in NT☆
Acts 22:13 : blind - healed
Acts 22:14 : apostleship - chosen by God vs. chosen by man; harmony-163☆; just - Jesus; Paul - saw Christ
Acts 22:16 : baptism - AFTER belief; salvation - baptism and☆
Acts 22:17 : Paul - revelation; trance
Acts 22:17-21 : resurrection - Christ - event 21☆
Acts 22:18 : harmony-163☆; Paul - visions; vision - from God☆
Acts 22:20 : Paul - as murderer
Acts 22:21 : Gentiles - Jews offended by favor to; Paul - apostle to Gentiles; Paul - conversion of
Acts 22:22 : away with him - phrase used; jealous - Jews by Gentiles
Acts 22:25-27 : crucifixion - Roman citizen prohibited☆; Paul - Roman citizen☆
Acts 23:1 : Paul - innocent
Acts 23:1-15 : Jul21☆
Acts 23:2 : Ananias - high priest; Caiaphas - high priest vs. Annas☆
Acts 23:3 : whitewashed☆
Acts 23:4-5 : authority - respect
Acts 23:5 : inspiration - verbal - it is written; Paul - temple - attitude toward☆
Acts 23:6 : Paul - Pharisee
Acts 23:8 : Pharisees - believed in supernatural; resurrection - disbelief; Sadducees - deny supernatural☆; supernatural - denied
Acts 23:10 : Holy Spirit - carried by☆
Acts 23:11 : harmony-163☆; Paul - visits Rome; resurrection - appearances after☆; resurrection - Christ - event 22☆
Acts 23:11 (?) : Paul - angel sent to☆; vision - from God☆
Acts 23:14 : broken - vow
Acts 23:16 : Paul - sister of
Acts 23:16-35 : Jul22☆
Acts 23:21 : broken - vow
Acts 23:33 : Paul - visits Caesarea
Acts 24 : Jul23☆
Acts 24:1 : Caiaphas - high priest vs. Annas☆
Acts 24:5 : world - local in scope☆
Acts 24:6-8 : manuscript - Majority Text vs. Textus Receptus☆
Acts 24:7 : manuscript - Textus Receptus verses not in Critical Text☆
Acts 24:11 : Paul - temple - attitude toward☆
Acts 24:14 : inerrancy - of scripture☆; inspiration - verbal☆; Way - title of Christians
Acts 24:15 : conviction - examples; Paul - Pharisee; resurrection - of just and unjust☆
Acts 24:16-18 : Paul - temple - attitude toward☆
Acts 24:17 : Israel - ethnos; Jerusalem - church - poverty of; Paul - sacrifices in temple
Acts 24:18 : law - and Jews in NT☆; Paul - Nazirite vow☆
Acts 24:21 : Sadducees - deny supernatural☆; supernatural - denied
Acts 24:22 : Way - title of Christians
Acts 24:25 : judgment - coming
Acts 25 : Jul24☆
Acts 25:11 : Nero☆
Acts 25:21 : Caesar - Nero☆; Nero☆
Acts 25:22-23 : Paul - apostle to kings
Acts 25:25 : Caesar - Augustus☆
Acts 26 : Jul25☆
Acts 26:1 : kings - testify before
Acts 26:1-2 : Paul - apostle to kings
Acts 26:5 : Paul - Pharisee
Acts 26:6 : Israel - hope of
Acts 26:6-7 : covenant - Abrahamic [5002.1]
Acts 26:6-8 : resurrection - in OT☆; Sadducees - deny supernatural☆
Acts 26:7 : covenant - unconditional☆
**Acts 26:7 (twelve) : tribes - ten not lost☆
Acts 26:8 : resurrection - physical; resurrection - reasonable for God
Acts 26:9-11 : persecution - in name of God
Acts 26:10-11 : Paul - persecutes Christians
Acts 26:13 : shekinah - visible☆
Acts 26:13-18 : resurrection - Christ - event 19☆
Acts 26:14 : Hebrew - spoken in NT; voice - God's audible☆
Acts 26:16 : harmony-163☆; Paul - revelation; Paul - saw Christ
Acts 26:17 : Paul - apostle to Gentiles
Acts 26:18 : Gentiles - light to; grafted in - Gentiles; inheritance - believers from God; inheritance - by faith; kingdoms - only two; Satan - named explicitly
Acts 26:19 : vision - from God☆
Acts 26:20 : faith - without works☆; repentance - commanded; repentance - from sin☆; repentance - salvation involves
Acts 26:22 : law - and prophets
Acts 26:22-23 : suffering - of Christ prophesied
Acts 26:23 : messianic prophecy - sought by Gentiles☆; resurrection - first☆; resurrection - Jesus first
Acts 26:25 : resurrection - reasonable for God
Acts 26:28 : Christian - as title
Acts 27:1 : Caesar - Augustus☆
Acts 27:1 (we) : Luke - mentioned☆
Acts 27:1-26 : Jul26☆
Acts 27:9 : Luke - Jewish?☆; Yom Kippur☆
Acts 27:10 : Paul - prophecies loss of ship
Acts 27:14 : Euraquilon☆
Acts 27:21 : fasting; Paul - intercession; Paul - prophecies loss of ship
Acts 27:22-24 : Paul - prophecies no loss of life
Acts 27:23 : Angel - of Jehovah☆; Caesar - Paul brought before; Paul - angel sent to☆
Acts 27:23-26 : miracles - Acts☆
Acts 27:24 : Paul - apostle to kings; Paul - prays for shipmates
Acts 27:26 : Paul - prophecies shipwreck on island
Acts 27:27-44 : Jul27☆
Acts 27:29 : morning - desired
Acts 27:33 : fasting
Acts 27:34 : Paul - prophecies no loss of life
Acts 27:41 : Paul - prophecies loss of ship; Paul - prophecies shipwreck on island
Acts 27:42 : guard - killed for laxity☆
Acts 27:44 : Paul - prophecies no loss of life
Acts 28 : Jul28☆
Acts 28:1 : Paul - visits Malta
Acts 28:3 : leader - servant
Acts 28:3-5 : miracles - Acts☆
Acts 28:6 : worshiped - men
Acts 28:7 : Acts - historical reliability☆
Acts 28:7-9 : miracles - Acts☆
Acts 28:8 : hands - laying on; healing - hands laid on
Acts 28:12 : Paul - visits Syracuse
Acts 28:13 : Paul - visits Puteoli
Acts 28:14-31 : prison - epistles☆
Acts 28:16 : Paul - visits Rome
Acts 28:17 : Paul - temple - attitude toward☆
Acts 28:19 : Caesar - Nero☆
Acts 28:20 : Israel - hope of
Acts 28:22 : Christianity - sect of Judaism
Acts 28:23 : book - volume written of Jesus☆; kingdom - of God☆; law and prophets - not writings☆; messianic prophecy - witnessing tool; scripture - reasoning from☆
Acts 28:24-28 : rejection - handling
Acts 28:25 : Holy Spirit - inspired Scripture; Holy Spirit - prophecy by
Acts 28:25 (cf. Isa. 6:1-13) : Holy Spirit - deity
Acts 28:25-27 : kingdom - crisis☆; quotation - example of varied styles☆
Acts 28:27 : Gentiles - gospel sent to
Acts 28:28 : Gentile - salvation; Jew - first to☆; messianic prophecy - sought by Gentiles☆; Paul - apostle to Gentiles
Acts 28:29 : manuscript - Textus Receptus verses not in Critical Text☆
Acts 28:31 : kingdom - of God☆
Acts of the Apostles, John Dick : Ref-0826☆
Acts of the Apostles, McGarvey : Ref-1036☆
AD - abbreviation : year - abbreviations☆
Adam - Abraham - ages between : 2003042301.tif☆
Adam - age when created : age - earth - appearance
Adam - brought death : Gen. 3:19; Rom. 5:12-15; Rom. 5:17; 1Cor. 15:21; Jas. 1:15 ☼
 "As soon as one even allows for [an age of the earth of] millions of years, one has also accepted death, disease (like cancer--there is evidence of cancer in dinosaur bones supposedly millions of years old), bloodshed, violence, and thorns (there are thorns in the fossil record supposedly 300 million years**

old--yet the Bible makes it clear thorns came after the Curse (Genesis 3:18)) before man sinned--and thus God called this 'very good.' This undermines the Gospel--the message that death is the result of sin, which is why Christ died on the Cross." Ken Ham, Answers in Genesis, <http://www.answersingenesis.org/news/0701rbc.asp>

Adam - created - Koran : [Koran - Adam - created](#)☆

Adam - death before - Sauer - quote : [quote - death before Adam - Sauer](#)☆

Adam - Jesus like - Koran : [Koran - Adam - Jesus like](#)☆

Adam - mankind all from : Gen. 3:20; Acts 17:26

Adam - named animals : Gen. 2:19-20 ☪ "It says that Adam named only cattle, birds and 'beasts of the field' (Gen. 2:19-20). Unlike Linnaeus, Adam did not name any plants, any sea creatures (which make up the majority of living forms), any creeping things or any 'beasts of the earth' (cf. Genesis 1:25 and 2:19-20). The assumption that Adam was naming only animals that would be domesticated is far more reasonable and biblically based than Dr. Archer's assumptions [that Adam's task was akin to Linnaeus taking 30 years to give double Latin names to all the fauna and flora known to 18th-century scholarship]." Ken Ham, Terry Mortenson and Carl Wieland, "Are (Biblical) Creationists 'Cornered'? -- A Response to Dr. J. P. Moreland", [Ref-0003](#), 17(3) 2003, p. 43.

Adam - naming animals : [2005082402.htm](#)☆

Adam - naming animals - how : [2002111501.htm](#)☆

Adam - navel : [age - earth - appearance](#)

Adam - pre-Adamites - Archer, Gleason : ☪ + "To revert to the problem of the Pithecanthropus, the Swanscombe man, the Neandertal and all the rest (possibly even the Cro-magnon man, who is apparently to be classed as Homo sapiens, but whose remains seem to date back at least to 20,000 B.C.) it seems best to regard these races as all prior to Adam's time, and not involved in the Adamic covenant. We must leave the question open, in view of the cultural remains, whether these pre-Adamic creatures had souls (or, to use the trichotomic terminology, spirits)." Archer, G. Jr., *A Survey of Old Testament Introduction*, Revised edition, Moody Press, Chicago, pp. 204-205, 1985, cited by [Ref-0028](#), 24(4), September-November 2002, p.45 "In fact the Scriptures know nothing of any pre-Adamic race, despite the unfortunate statements of several commentators, including one very competent Old Testament scholar [Archer], who suggests that Pithecanthropus, the Swanscombe man, and Neanderthal all be relegated to a period prior to Adam. Such a statement once more demonstrates the folly of accepting the propositions of science uncritically, for when we find a place for Neanderthal before Adam, we also find that most scientists now insist that he was very intelligent, had a religion, gardening ability, and socializing tendency. His only difference from a normal contemporary human being was that he suffered from rickets. Now that science has changed its mind, where are our harmonizations left?" [Ref-0819](#), pp. 140-141.

Adam - pre-Adamites - Stott, John : ☪ + "[M]y acceptance of Adam and Eve as historical is not incompatible with my belief that several forms of pre-Adamic 'hominid' seem to have existed for thousands of years previously. . . . It is conceivable that God created Adam out of one of them. . . . I think you may even call some of them *Homo sapiens*. . ." Stott, J., *Understanding the Bible*, Scripture Union Publishing, Sydney, Revised Edition, p. 49. 1984, cited by [Ref-0028](#), 24(4), September-November 2002, p.43.

Adam - responsible for fall : Gen. 3:12; Rom. 5:12; 1Ti. 2:14

Adam - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

Adam - sin of : Gen. 3:6; Isa. 43:27; Rom. 5:14; 1Cor. 15:22; 1Ti. 2:14

Adam - son of God : [son of God - directly](#)

Adam - type of Christ : Gen. 1:27; Gen. 2:7; **Luke 3:38**; Rom. 5:14; 1Cor. 12:13; 1Cor. 15:22; 1Cor. 15:45 ☪ 1. Adam created in God's image, Christ is the manifestation of God in the flesh. 2. Adam's disobedience brought condemnation leading to death, Christ's obedience brought justification leading to life. 3. Those who are 'in Adam' die, those who are 'in Christ' have eternal life. 1Cor. 15:22 4. Adam is the 'son of God' (Luke 3:38) as is Christ. (Both were directly created by God.) 5. All men are 'born once' in Adam. Believers are 'born again' in Christ. 6. First Adam became a living being (Gen. 2:7), the last Adam became a life-giving Spirit (1Cor. 15:45). 7. Adam is from the earth -- made of dust (Gen. 2:7), Christ is from heaven. 8. Adam lost dominion, Christ regained it. 9. A tree bore Adam's downfall, a tree bore Christ's victory. 10. Adam's body was animated by the breath of God (Gen. 2:7), the body of Christ is animated by the breath of God (1Cor. 12:13).

Adamic - covenant? : [covenant - Adamic?](#)☆

adaptation - evolution : [evolution - adaptation](#)☆

Adar - 13th of : Est. 8:12; Est. 9:1

Adar - 14th of : Est. 9:17

Adders' Eggs and Spiders' Webs, or Human Theories Vs Divine Revelation, Ironside, H. A. : [Ref-1102](#)☆

adding - scripture : [scripture - adding to](#)

additions - late - passages considered : [redaction - passages considered](#)☆

Addresses on the Book of Joshua, Ironside, H. A. : [Ref-1103](#)☆

Addresses on the Epistles of John, Ironside, H. A. : [Ref-1104](#)☆

Addresses on the First and Second Epistles of Thessalonians, Ironside, H. A. : [Ref-1105](#)☆

Addresses on the First Epistle to the Corinthians, Ironside, H. A. : [Ref-1106](#)☆

Addresses on the Gospel of John, Ironside, H. A. : [Ref-1107](#)☆

Addresses on the Gospel of Luke, Ironside, H. A. : [Ref-1108](#)☆

Addresses on the Second Epistle to the Corinthians, Ironside, H. A. : [Ref-1109](#)☆

Addresses on the Song of Solomon, Ironside, H. A. : [Ref-1110](#)☆

adjectival clause - grammar : [grammar - modifier](#)☆

adjectival infinitive - grammar : [grammar - modifier](#)☆

adjectival participle - grammar : [grammar - modifier](#)☆

adjective - attributive - grammar : [grammar - modifier](#)☆

adjective - demonstrative - Hebrew grammar : [Hebrew grammar - demonstrative - adjective](#)☆

adjective - Hebrew grammar : [Hebrew grammar - adjective](#)☆

adjectives - declension - Greek grammar : [Greek grammar - adjectives - declension](#)☆

adjectives - Greek grammar : [Greek grammar - adjectives](#)☆

Admah : Gen. 14:3; Deu. 29:23

administrator - pastor not : [pastor - not administrator](#)☆

Adonai - vs. Jehovah vs. Adonai : [Jehovah - vs. Yahweh vs. Adonai](#)☆

Adonai - vs. Jehovah : [Jehovah - corruption of Adonai and YHWH](#)☆

Adonay - meaning : Gen. 15:2 ☪ "The meaning of the ' ending of אֲדֹנָי is debated.

Some contend it is an honorific plural of majesty meaning 'my Lord.' Others contend it denotes emphasis by reinforcing the root and the term means 'Lord par excellence, Lord of all.' Although it may mean 'my Lord' in some passages where God is being addressed (e.g., Gen. 15:2), it more probably means 'O Lord of all' everywhere." [Ref-0157](#), p. 124.

adopted - Joseph's sons : [Joseph - sons adopted](#)

adoption - of believers : Hos. 1:10; **John 1:12**; John 11:52; **Rom. 8:14-17**; Rom. 8:23 (?); **Rom. 9:24-26**; 2Cor. 6:18; **Gal. 4:5-6**; Eph. 1:5; Heb. 12:5-9; 1Pe. 2:10; 1Jn. 3:1; Rev. 21:7 ☪ Questionable: Rom. 8:23 (?);

adoption - of Israel : Ex. 4:22; Rom. 9:4
adultery - beware : Pr. 2:17; Pr. 5:3-23; Pr. 6:24-35; Pr. 7:6; Pr. 7:21; Pr. 7:25-27

adultery - both die : Lev. 20:10; Deu. 22:22; John 8:4

adultery - denied : Pr. 30:20

adultery - evolution : [evolution - adultery](#)☆

adultery - in mind and heart : [X0111 - pornography](#)

adultery - practiced : Jer. 5:7

adultery - prohibited : Gen. 20:3; Gen. 26:10; **Ex. 20:14**; **Deu. 5:18**

adultery - spiritual : Ex. 34:15; Lev. 17:17; Deu. 31:16; Jdg. 2:17; 1Chr. 5:25; 2Chr. 21:13; Ps. 106:39; **Isa. 57:3-8**; Jer. 2:20-35; **Jer. 3:1-13**; Jer. 11:15; Jer. 13:27; Eze. 6:9; Eze. 16:15-41; Eze. 23:5; Eze. 23:19; Eze. 23:30; Eze. 23:44; Hos. 2:5; Hos. 3:3; Hos. 4:12; Hos. 4:14; Hos. 9:1; Mic. 1:7; Nah. 3:4; Mtt. 12:39; Rev. 17:1; Rev. 17:15; Rev. 19:2

adultery - stoning : Eze. 23:47

adultery - testing : Num. 5:12-31

adultery - X0107 : [X0107 - adultery](#)

adultery - without marriage : [unmarried - sin](#)

adversity - fainting in : Pr. 24:10

advice - wife gives bad : [wife - bad advice from afflicted - by God](#) : [chastened - by God](#) ; [correction - by God](#)

affliction - scripture - importance during : [scripture - importance during affliction](#)

Africa - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

"After being interviewed by the school administration, the prospective teacher said: "Let me see if I've got this right. You want me to go into that room with all those

kids, correct their disruptive behavior, observe them for signs of abuse, monitor their dress habits, censor their T-shirt messages, and instill in them a love for learning. You want me to check their backpacks for weapons, wage war on drugs and sexually transmitted diseases, and raise their sense of self esteem and personal pride. You want me to teach them patriotism and good citizenship, sportsmanship and fair play, and how to register to vote, balance a checkbook, and apply for a job. You want me to check their heads for lice, recognize signs of antisocial behavior, and make sure that they all pass the final exams. You also want me to provide them with an equal education regardless of their handicaps, and communicate regularly with their parents in English, Spanish, or any other language, by letter, telephone, newsletter, and report card. You want me to do all this with a piece of chalk, a blackboard, a bulletin board, a few books, a big smile, and a starting salary that qualifies me for food stamps. You want me to do all this and then you tell me. . . I CAN'T PRAY?" "

Anonymous email, March 3, 2009. : [quote - teaching - secular - prayer prohibited](#)

Agabus - prophecies binding of Paul : Acts 21:11; Acts 21:33

Agag - Amalekite : [Amalekites - to be destroyed](#)

Agag - Haman - Agagite : [Haman - Agagite against God only - sin](#) : [sin - against God only against us - who can be](#) : [for us - God](#)

agape - love - negative : [love - agapao - Greek - as negative](#)☆

age - Adam when created : [age - earth - appearance](#)

age - archaeological : [archaeological periods](#)☆

age - David when fought Goliath : [David - age fighting Goliath](#)☆

age - day as - theory : [day age - theory](#)☆

age - earth - A. Helwigius : [chronology - B.C. 3836 - creation - A. Helwigius](#)☆

age - earth - A. Salmeron : [chronology - B.C. 3958 - creation - A. Salmeron](#)☆

age - earth - Anstey : [chronology - B.C. 4042 - creation - Anstey](#)☆

age - earth - appearance : "Why does the universe look so old? First, the most natural understanding from Scripture on the age of the universe is this: The universe looks old because the Creator made it whole. When He made Adam, Adam was not a fetus; Adam was a man. He had the appearance of a man, which by our understanding would have required time for Adam to get old. But not by the sovereign creative power of God. He put Adam in the garden. The garden was not merely seeds; it was a fertile, fecund, mature garden. The Genesis account clearly claims that God creates and makes things whole." R. Albert Mohler, Jr., *Why Does the Universe Look So Old?*,

[<http://www.icr.org/article/5669/>] accessed 20101017. "I will define 'mature creation' in the following way. The earth, solar system, Milky Way Galaxy and entire universe were brought into existence supernaturally during six 24-hour days. Top soil and trees appeared virtually instantaneously in the Garden. Fully-grown animals were miraculously

formed on land and in the air, complete with symbiotic relationships. The seas instantly swarmed with creatures, great and small, that had never been born or developed from infancy. Our first parents, Adam and Eve, were adults from their first breaths. The sun's nuclear fusion furnace began on Day 4, at full power and in thermodynamic equilibrium. Starlight from distant stars was created in transit, complete with a virtual history of information embedded within the light waves. Adam and Eve could look at the night sky their first evening on earth and see cosmic light sources much as we do tonight. To an observer, the completed creation on Day 6 was fully functioning and in steady state. . . . The mature creation definition does not include such present realities as thorns, thistles, disease and death. These profound defects follow from the post-creation Fall or Curse as described in Genesis 3. Likewise, the mature creation description does not include the idea that fossils were created *ex nihilo* in Earth rocks. Such evidences of judgment and death find their source in the Genesis Flood which took place about 1600 years following creation." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 54. "As a point of interest, the question of Adam's navel has also impacted the art world. Raphael (1483-1520) included navels for Adam and Eve in his ceiling fresco at the Vatican. Michelangelo (1475-1564) likewise included a navel for Adam on the ceiling of the Sistine Chapel. . . . In contrast, Dutch artist Jan van Scorel (1495-1512) painted smooth, featureless stomachs in his *Adam and Eve in Paradise*. One can imagine the artistic debates over this issue at the time of the paintings, a debate still unresolved." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 56. "The spectra of distant stars do indeed contain detailed information. Furthermore, every single component of any conceivable supernatural creation faces this 'problem'. Consider a pebble lying upon the ground in the Garden of Eden. Today, rocks come from previously existing materials. If the just-created pebble in the Garden is a smooth stone, it bears an apparent record of chemical weathering or tumbling in water. If it appears rough or broken, it then bears an apparent record of fracturing by previous mechanical weathering. The reader is challenged to describe any detail of the Creation Week, large or small, which would not carry such a historic record. . . . Likewise, did trees in the Garden have rings and knots? . . . If creation with maturity is deceptive, whether for rocks, atmosphere, stars, or our first parents, then so are all biblical miracles. . . . Consider the New Testament miracle of wine-making, found in John 2:1-11. If a chemist could go back in time, could he or she perhaps measure the molecular components that had never actually been converted from sugars? Perhaps the wine could be identified as the product of a particular local vineyard, even though it had never been pressed from harvested grapes. The point here is that created wine contains detailed chemical information, just as starlight contain spectral details. Mature creation is deceptive only when one assumes outright that apparent age is false. The Genesis account of God's supernatural creative

activities in six literal days, complete with visible starlight, is fully consistent with a mature creation." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 57. [Furthermore, the apparent age of creation can hardly be deemed 'deceptive' by God when He clearly revealed otherwise in Genesis -- which at one time was universal knowledge. Those who ignore God's self-revelation in the Scriptures and then accuse Him of being deceptive in a mature creation have only themselves to blame.] "I will conclude with five brief points in favor of a mature creation model. *First*, a mature creation takes a straightforward, transparent literal approach to the Genesis creation account. Genesis 1 and 2, after all, give us literal narrative history. *Second*, in explaining the observation of distant starlight, the mature creation view does not require the employment of abstract physics concepts including general relativity, cosmology and gravity theory. Such disciplines are incomplete and may be modified in the future. *Third*, consider the alternative to created starlight. We are then led to use our present understanding of *natural* science to explain details of the *supernatural* Creation. Is this logical or consistent? Were the laws of nature including relativity and conservation of energy even in operation during the Creation Week? *Fourth*, those who favor a mature creation are in good company. It is a historically-rich position as demonstrated by many Bible scholars, past and present. *Fifth*, the mature creation is consistent and compatible with the nature of miracles from the Old and New Testaments." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 59. See [starlight - distant](#); Gen. 2:7

age - earth - Augustine : [2009103001.htm](#)☆

age - earth - Becke : [chronology - B.C. 3974 - creation - Becke](#)☆

age - earth - C. Logomontanus : [chronology - B.C. 3966 - creation - C. Logomontanus](#)☆

age - earth - church fathers : [age - earth - church fathers](#)☆ ☪ See Ref-0232, pp. 121-122 for tables which summarize the views of church fathers regarding the duration of the days of creation and the age of the earth.

age - earth - D. Petavius : [chronology - B.C. 3983 - creation - D. Petavius](#)☆

age - earth - E. Faulstich : [chronology - B.C. 4001 - creation - E. Faulstich](#)☆

age - earth - E. Reinholt : [chronology - B.C. 4021 - creation - E. Reinholt](#)☆

age - earth - E. Reusnerus : [chronology - B.C. 3970 - creation - E. Reusnerus](#)☆

age - earth - evolution : ☪ + "Sometimes the glimmering sea suffers a wave of melancholy. Overwhelmed by nostalgia for years gone by, some times even this great expanse feels a touch of weariness in its seemingly eternal existence. The oceans began to form 44 billion years ago. Earth, then in its earliest youth, was hit by storms of meteorites that released carbon dioxide upon disintegration, thus creating the water vapor that would be necessary for the eventual creation of these immense bodies of water, from condensation. The seas must have had a chaotic "childhood," given the young Earth's unstable conditions. Vaporization may have caused them to appear and disappear several times, as a result of multiple periods of warming

produced by asteroid showers. After the bombardments of celestial projectiles ceased -- 3.9 billion years ago -- the oceans finally stabilized. In time, simple life forms would emerge, first in the form of bacteria, then, 3 billion years later, as sponges, shipworms, and jellyfish." Philip Plisson, *The Sea Day by Day* (New York, NY: Harry N. Abrams, Inc., 2003), February 1.

age - earth - F. Jones : [chronology - B.C. 4004 - creation - F. Jones](#)☆

age - earth - F. Klassen : [chronology - B.C. 3975 - creation - F. Klassen](#)☆

age - earth - H. Spondanus : [chronology - B.C. 4051 - creation - H. Spondanus](#)☆

age - earth - historic views : ☺ + See [Ref-0232](#), p. 131.

age - earth - J. Cappellus : [chronology - B.C. 4005 - creation - J. Cappellus](#)☆

age - earth - J. Claverius : [chronology - B.C. 3968 - creation - J. Claverius](#)☆

age - earth - J. Haynlinus : [chronology - B.C. 3963 - creation - J. Haynlinus](#)☆

age - earth - J. Jackson : [chronology - B.C. 5426 - creation - J. Jackson](#)☆

age - earth - J. Ricciolus : [chronology - B.C. 4062 - creation - J. Ricciolus](#)☆

age - earth - J. Salianus : [chronology - B.C. 4053 - creation - J. Salianus](#)☆

age - earth - J. Scaliger : [chronology - B.C. 3949 - creation - J. Scaliger](#)☆

age - earth - J. Ussher : [chronology - B.C. 4004 - creation - J. Ussher](#)☆

age - earth - Jewish : ☺ + "The point corresponding to Tishri 1, 3761 B.C., has continued to be that from which the World era is reckoned among the Jews. Accordingly, the formula for changing a date in the World era into the Christian era is to subtract 3,761 between the Jewish New Year's day (Tishri 1) and December 31, and to subtract 3,760 between Jan 1 and the Jewish New Year's day. . . . Note that in comparison with the Jewish date for the creation of the world in 3761 B.C. the Byzantine date was 5509 B.C. and the date calculated by Archbishop James Ussher (1650-1654) was 4004 B.C. In writing such a year date in Hebrew the 5 (ה) of the thousands is simply understood and not written. Next, for the date just given [5721 which corresponds to Sept 21, 1960], come ה and ו which have the numerical values of 400 and 300, respectively and total 700. Then come כ = 20 and נ = 1. Thus , א"י"תש"א [ה] = [5]721." [Ref-0840](#), p. 113.

age - earth - Kepler : ☺ + "Johannes Kepler (1571-1630), who formulated the laws of planetary motion, calculated a creation date of 3992 B.C." [Ref-0232](#), 129.

age - earth - Krentzeim : [chronology - B.C. 3971 - creation - Krentzeim](#)☆

age - earth - L. Condomanus : [chronology - B.C. 4141 - creation - L. Condomanus](#)☆

age - earth - Lightfoot : ☺ + "Lightfoot, the famed Hebraist from Cambridge, worked further with Ussher's chronology and deduced that creation took place the "week of October 18 to 24, 4004 B.C., with Adam created on October 23, at 9:00 a.m., forty fifth meridian time." . . . Such precision is, of course, impossible, but Ussher and Lightfoot, though failing to take into account the possibility of gaps in the genealogies of Genesis 5 and 11, are much, much closer to the true age of the

earth than geologists who posit an age of 5 billion years!" [Ref-0819](#), p. 38.

age - earth - M. Beroaldus : [chronology - B.C. 3927 - creation - M. Beroaldus](#)☆

age - earth - M. Maestlinus : [chronology - B.C. 4079 - creation - M. Maestlinus](#)☆

age - earth - M. Scotus : [chronology - B.C. 4192 - creation - M. Scotus](#)☆

age - earth - meteorites : ☺ + "The presently accepted age of the earth of 4.55 billion years was calculated by Clair Patterson from . . . meteorites. Holmes initially said the method was 'unsound in principle.'" Tas Walker, *Western Culture and the Age of the Earth*, Rev-0691, 19(2) 2005, p. 49.

age - earth - Newton : ☺ + "Sir Isaac Newton (1643-1727), widely regarded as the greatest scientist of all time, developed the laws of motion, gravity, and calculus. But he wrote more on biblical history than science, and he, too, vigorously defended a creation date of about 4000 B.C. According to Cambridge archaeologist and historian Colin Renfrew, as far as Newton was concerned: *For an educated man in the seventeenth or even eighteenth century, any suggestion that the human past extended back further than 6,000 years was a vain and foolish speculation.*" [Ref-0232](#), p. 129.

age - earth - P. Melancthon : [chronology - B.C. 3964 - creation - P. Melancthon](#)☆

age - earth - population : ☺ + "According to the now prevailing view, the first Homo sapiens lived over a million years ago. If that is really so, where are all the trillions of people who should either be alive, or whose buried remains, potentially fossilized, should be found in vast graveyards scattered around the world? As a child, I was raised to believe that Adam and Eve were the first two people created and I had no problem believing it. But later people said we evolved from apes and I started to have problems. A big question arose in my mind, 'How many millions of years ago could humans have supposedly begun evolving from apes.' I worked out how many times the world's population had doubled since the first man and woman. Allowing for past diseases, famines, pestilence, wars and infant mortality, the population would probably have doubled at about the rate of once every couple of hundred years, allowing for it to be much slower than the sixty to seventy years it took to double last time. Multiplying the number of times that the population doubled by a couple of hundred years should give a rough idea, give or take a few thousand years, of when the first two humans were either created or evolved. Believe it or not, the world's population has doubled only 31 ? times since the first human couple appeared on earth. This gives 6,500 years. You can work it out for yourself on your own calculator. A lecturer on evolution once told me that there were never just two people because a whole population would have evolved. If that were so, then that would mean that the human population has doubled far less than 31 ? times. But, to maximize believability of the evolutionary scenario, let's say that the population started with only four people a million years ago. This would mean that the average time that the world's population took to double was about 33,000 years (30.5 doublings). So it would have taken that many years to get to eight people, and another

33,000 years before the world's population rose to 16. That is rather slow growth ? by comparison, a Maori lady died in New Zealand in December 1984 at the age of 112, leaving 450 descendants. Population growth is increasing currently at a rate of approximately 1.8% per annum (World Book Encyclopaedia), or doubling every 39 years. Even if the average time that the population doubled in the past was as slow as once every thousand years (that is one twenty-fifth of the present growth rate), this would put the first pair of humans on Earth 31,500 years ago. Some people, not willing to believe that mankind was created only a few thousand years ago, claim that the world's population has been almost wiped out many times. Clearly it has never been wiped out entirely. While some people will assert that the human population has been almost wiped out a number of times, without their providing any evidence to back it up, these same people get very agitated if we suggest that the population was nearly wiped out once by a great Flood in the time of Noah. The world's population was approximately 600 million in the year 1650 and increased to about 2,400 million by 1950. This means that it would have doubled twice in 300 years, at an average rate of once every 150 years. Thanks to the Bible, we can trace the lineages of Jews and Arabs right back to the same patriarch, Abraham, who was born about 2167 BC and had six sons. His first son, Ishmael, was the father of the Arabs, and his second son, Isaac, was the father of Jacob, later called Israel, from whose twelve sons came the 12 tribes of Israel, better known as the Jews. The World Book of Knowledge says that there are approximately 200 million Arabs in the world and about 18 million Jews. This means that since Abraham's time, his descendants through only two sons have doubled roughly 28 times at an average rate of about once every 150 years. Now the Jewish people have undergone a tremendous amount of persecution and slaughter over the centuries. Hitler murdered over six million in concentration camps alone during the Second World War. They must have lost many members through disease, infant mortality and starvation over the centuries just as other people groups have. Their history is replete with stories of battles and loss of life because of wars. Yet we find that their numbers have doubled a minimum of 23 times, at an average rate of once every 182 years. We can calculate the rate of population growth starting from about 4,500 year ago, when, from the historical details found in the Bible, Noah and his family ? eight in total ? survived the deluge. That population has to double 29 ? times to get the current world's population of six and a half billion, at an average doubling rate of once every 152 years. Interesting, isn't it? The Bible's timeframe of history fits the data."

Silvio Famularo, "Where have all the people gone?", *Ref-0028*, Vol. 31 No. 2, March-May 2009, 18:19, pp. 18-19.

[\[http://www.christian777.co.za/index.php?option=com_content&view=article&id=26:where-have-all-the-people-gone&catid=20:english-articles&Itemid=9\]](http://www.christian777.co.za/index.php?option=com_content&view=article&id=26:where-have-all-the-people-gone&catid=20:english-articles&Itemid=9) accessed 20090421. Silvio Famularo is a God-loving New Zealander born of Italian parents. He is a semi-professional operatic tenor, actor, comedian and orator. Silvio is passionate about exposing the false

theories of evolution and spreading the gospel to the unsaved.

age - earth - secular science : ☪ +

"Evolutionists say that the earth is 4.6 billion years old, so from where did they get this number? They derived it in 1956 from a comparison of isotope ratios in meteorites. What do isotope ratios in meteorites have to do with the age of the earth? Possibly very little -- it depends on where you think they came from. Evolutionists believe that the solar system formed out of leftover dust and gas after the sun formed in a cloud of rubble left over from supernova explosions. They believe that meteorites represent dust-aggregates typical of those "planetesimals" which formed the earth and the other planets. They believe that meteorites have been wandering around in the solar system for the last 4 or 5 billion years, unaffected by the kind of weathering that interferes with earth-bound isotopes. They conclude, therefore, that meteorites contain pristine isotope compositions and thus their isotope "clocks" are reliable . . ." [Ref-0814](#), pp. 166-167.

age - earth - T. Lydiat : [chronology - B.C. 4103 - creation - T. Lydiat](#)☆

age - earth - W. Dolen : [chronology - B.C. 3971 - creation - W. Dolen](#)☆

age - earth - W. Hales : [chronology - B.C. 5411 - creation - W. Hales](#)☆

age - earth - W. Lange : [chronology - B.C. 4041 - creation - W. Lange](#)☆

age - earth - Zircon : [2004101901.htm](#)☆

age - earth young - 101 evidences : [2010070303.htm](#)☆

age - earth young - population : [2010070302.htm](#)☆

age - Joseph at death : [Joseph - age at death](#)

age - Joshua at Exodus : [Joshua - Exodus - age at](#)☆

age - long : life - long promised

age - long - human : Gen. 5:27 ☪ "While the very long lives attributed to the earlier personages in this line have led to critical doubts about their existence, it may be remembered that the Sumerian King List from ancient Mesopotamia also gives names from before and after the flood, with even more extreme figures of reigns, and yet inscriptional and other evidence makes it likely that among these, for example, Enmebaragisi was a real ruler of the city of Kish and Gilgamesh a real ruler of the city of Uruk, thus high numbers of years in lifespans or in reigns in later texts do not necessarily prove that the persons named were unhistorical." [Ref-0840](#), p. 196.

age - of accountability : Deu. 1:39; 1K. 14:13; **2S. 12:23**; Job 3:11; Job 3:17; **Eze. 16:21**; Rom. 7:9

Age - of Earth - Creationist Viewpoints - 00032.doc : [00032.doc](#)☆

age - of levitical service - begins : [25 - age of levitical service - begins](#)

age - of levitical service - end : [50 - age of levitical service - end](#)

age - of Moses at death : [Moses - age at death](#)

age - of service : [20 - age of service](#); Num. 4:3; 2S. 5:4; Eze. 1:1; Luke 3:23; John 2:11

age - old - eyesight dim : [eyes - dim - old age](#)

age - old - no pleasure : Ecc. 12:1

age - patriarchs - different texts : ☪ + See chart in [Ref-0232](#), p. 290. See Jonathan

Sarfaty, "Biblical Chronogenealogies", [Ref-0003](#), 17(3) 2003, pp. 14-18.

age - radiometric age of earth and moon :

☪ "The oldest accepted radiometric ages for lunar rocks are about 4.25 Ga [million years ago], but the oldest accepted terrestrial rocks have ages of about 3.95 Ga. How is this explained? Both bodies are thought to have undergone geological activity, so that no primordial rocks exist on either one. . . If there are no primordial rocks on the earth, whence comes the 4.59 Ga age for the earth? That age comes from radiometric dating of a certain class of meteorites, from which the age of the solar system, and most of the bodies in it, has been inferred." [Ref-0003](#), 13(2) 1999, p. 58. "There are many examples where the dating methods give "dates" that are wrong for rocks of *known* historical age. One example is rock from a new dacite lava dome at Mount St. Helens volcano. Although we know the rock was formed in 1986, the rock was "dated" by the potassium-argon (K-Ar) method as 0.35 +/- 0.05 million years old. And dates from mineral concentrates from the rock samples gave "dates" as old as 2.8 Ma. Another example is K-Ar "dating" of five andesite lava flows from Mount Ngauruhoe in New Zealand. The "dates" ranged from <0.27-3.5 million years -- but one lava flow occurred in 1949, there in 1954, and one in 1975!" [Ref-0232](#), p. 384.

age - universe - relativity : [starlight - distant](#)☆

age - wisdom with : [elderly - wise](#)

age A-- flood - Flood - Genealogy And Age - 00035.doc : [00035.doc](#)☆

ages - Adam to Abraham : [2003042301.tif](#)☆

ages - millennial kingdom : [millennial kingdom - longevity](#)

ages - oil - quickly formed : [2005041901.htm](#)☆

Aggadah : [Halachah](#)☆

agnostic - Darwin : [Darwin - agnostic](#)☆

agreeing - with God : [cooperating - with God agreements - keep](#)

Ahab - death of : 1K. 21:19; 1K. 21:29; 1K. 22:37-38

Ahab - incited by Jezebel : [Jezebel - incited Ahab](#)

Ahab - inscription - archaeology : [archaeology - Ahab - inscription](#)☆

Ahab - ivory palace - archaeology : [archaeology - ivory palace - Ahab](#)☆

Ahab - Jezebel - influence over : [Jezebel - influence over Ahab](#)

Ahab - sons killed : 1K. 21:21; 1K. 21:29; 2K. 10:10

Aharoni, Yohanan, The Macmillan Bible Atlas : [Ref-0846](#)☆

Ahaseurus : [archaeology - Rock of Behistun](#)☆

Ahasuerus - Darius Hystaspis : Ezra 4:6; Est. 1:1-2; Est. 1:9-10; Est. 1:15-17; Est. 1:19; Est. 2:1; Est. 2:12; Est. 2:16; Est. 2:21; Est. 3:1; Est. 3:7-8; Est. 3:12; Est. 6:2; Est. 7:5; Est. 8:1; Est. 8:7; Est. 8:10; Est. 8:12; Est. 9:2; Est. 9:20; Est. 9:30; Est. 10:1; Est. 10:3 ☪ "Profane literature will now speak and testify as to the identity of this Ahasuerus. It shall be shown that this material declares him to be Darius Hystaspis (of Marathon, the Great or Darius I), and not Xerxes, as is commonly believed." [Ref-0186](#), p. 209. "Although the Old Testament Apocrypha is not the inspired

Word of God, hence is neither authoritative nor trustworthy, it does reveal how the writers of that time interpreted the story of Ezra, The first book of Esdras (c.140 B.C.) recites verbatim Esther 1:1-3, the only change being that of replacing the name "Ahasuerus" with "Darius" (I Esdras 3:1-2). . . . Sir Isaac Newton took the Book of Esdras to be the "best interpreter of the Book of Ezra" and thus, although he never refers to the Book of Esther anywhere in his discussion of the Persians, his chronology accepted Esdras to be correct in identifying the Ahasuerus of Esther as Darius Hystaspis. Ussher and Bishop Lloyd made the same identification." [Ref-0186](#), pp. 212-213. "With the Ahasuerus of Esther as Darius I Hystaspis (of Marathon, the Great), his third year would fall in B.C. 519. Thus Mordecai could have been as young as 78 in the first chapter of Esther and 9 years older at its end (87) rather than 125 years old when promoted to prime minister during the twelfth year of that Persian Monarch . . ." [Ref-0186](#), p. 214.

Ahasuerus - third year - Jones : [chronology - B.C. 0519 - Ahasuerus - third year - Jones](#)☆

Ahaz - archaeology - bulla : [archaeology - Ahaz - bulla](#)☆

Ahaz - archaeology - Tiglath-pileser III's palace : [archaeology - Tiglath-pileser III's palace](#)☆

Ahaz - Hezekiah - coregency : [Hezekiah - Ahaz - coregency](#)☆

Ahaziah - age at accession - difficulty : [difficulty - Ahaziah - age at accession](#)☆

Ahaziah - Tel Dan Stele : [archaeology - Tel Dan Stele](#)☆

Ai - meaning : Gen. 12:8; Gen. 13:3; Jos. 7:2-5; Jos. 8:1-29 ☪ "Incidentally, there can be no doubt that the name ?Ai means "ruin": the Hebrew form is ha-ai, "the ruin." -- Letter from W. F. Albright to David Livingston, [Ref-0066](#), 22.3 (2009), p. 89.

AIDS - infection rate - homosexuals : [2010100301.htm](#)☆

AIDs - statistics : [F00021 - AIDs - statistics](#)☆

air - prince : [prince - air](#)

Akkadian : Gen. 10:10 ☪ The Babylonians' own name for their language. Akkad was the chief city of the first Semitic empire in Mesopotamia (about 2300 B.C.E.).

Akkidah - Abraham offers Isaac : [Abraham - offers Isaac on Even Akkidah](#)☆

Al Aqsa : [Al Quds](#)☆

Al Aqsa Mosque - date built : [chronology - A.D. 0715 - Al Aqsa Mosque built](#)☆

Al Quds : ☪ Al Quds means "The Holy" and is the Islamic title for Jerusalem. "In fact, however, when the Muslims captured Jerusalem after Mohammed's death (A.D. 637), they did not call it Al Quds, but Ilya. Jerusalem is never mentioned in the Koran, and while the term Al Aqsa is used, it simply means 'the endmost' or 'farthest' and has nothing to do with Jerusalem. Originally, it probably referred to a remote place in Mecca, or at the extrem, Medina. In addition, while Palestinians will assert that the Al Aqsa mosque at the southern end of the Temple Mount is the third holiest site in Islam, other Muslim nations such as Iran, Iraq, Turkey, and Syria, also claim to have 'Islam's third-holiest shrine' on their soil." [Ref-0142](#), pp.284-285. "the word *Al-Aqsa* simply means 'far corner'-- a term originally applied to the east corner of

Mecca, not Jerusalem." [Ref-0146](#), p. 174. "Today the Muslims call Jerusalem *Al-Quds* (?the Holy); however, the earliest Arab name for the city was *Ilyiya*, derived from the Roman renaming of the city as *Aelia (Capitolina)*. In the Islamic period, the name was *Bayt al Maqdis* from the Hebrew *Beit Hamiqdash* (?the Holy House, i.e., the Temple), revealing the city's Israelite origin. Only later was the name changed to Al-Quds." [Ref-0146](#), p. 180.

Al-Aqsa - far corner : [Koran - Mi'raj](#)☆

alarm - trumpet for war : [trumpet - alarm for war](#)

alcohol - wine : [wine - alcoholic](#)☆

alcoholism : [wine - abuse of](#)☆

Alcorn, Randy, Safely Home : [Ref-0211](#)☆

Aldrich, Roy L., "The Gift of God" : [2003040201.htm](#)☆

aleph - quiescent - Hebrew grammar : [Hebrew grammar - quiescent - aleph](#)☆

Aleph and Beta manuscripts - disagreement : [manuscript - Aleph and Beta - disagreement](#)☆

aleph beth - in bible : [alphabet - Hebrew found in English Bible](#)

aleph tau : Gen. 1:1 (?); Isa. 53:6; Zec. 12:10 ☪ + Not clear whether these cases represent the sign of the direct object אָלֶּף or not?

Questionable: Gen. 1:1 (?);

Aleph Tau - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

aleph - syllabification - Hebrew grammar : [Hebrew grammar - syllabification - aleph](#)☆

Alexander - death at apex of power : Dan. 8:22; Dan. 8:8; Dan. 11:4

Alexander the Great - death of : [chronology - B.C. 0331 - Death of Alexander the Great](#)☆

Alexander the Great - death of - 321 B.C. : [chronology - B.C. 0321 - Death of Alexander the Great](#)☆

Alexander the Great - generals of : [chronology - B.C. 0331 - Death of Alexander the Great](#)☆

Alexander, ed., T. Desmond, New Dictionary of Biblical Theology : [Ref-1168](#)☆

Alexandria - school - allegorical : [Greek - text - Byzantine - conservative](#)☆

Ali, Abdullah Yusuf. The Meaning Of The Holy Qur'an : [Ref-0136](#)☆

aliens - believers as : Lev. 25:23; Num. 18:20; Num. 18:23; 1Chr. 29:15; Ps. 39:12; Ps.

119:19; John 15:19; John 17:14; John 17:16; **Php. 3:20**; Heb. 11:13; 1Pe. 1:17; 1Pe. 2:11

aliens - treatment of : [strangers - treatment of aliyah - 2005](#) : [2005122601.txt](#)☆

Aliyah - Diaspora - 00021.doc : [00021.doc](#)☆

aliyah - return of Israel : [return - of Israel](#)☆

all - Israel saved : [Israel - all saved](#)☆

all - know God : [God - all know](#)☆

all - not all inclusive : ☪ + 1K. 4:34

all - sin : [sin - all](#)☆

All of Grace, C. H. Spurgeon : [Ref-0964](#)☆

All of Grace, Spurgeon : [Ref-1064](#)☆

all things - to all men : Acts 16:3; 1Cor. 9:22; Gal. 4:12

all things - under Jesus : Ps. 2:8; Mtt. 11:27; Mtt. 28:18; Luke 10:22; John 13:3; John 16:15; John 17:2; 1Cor. 15:27; Eph. 1:21-22; Php. 2:9-10; Heb. 1:2

Allah - not Yahweh : ☪ + "May I state for the record, *Allah* is not the Arabic term for "God." Allah is an idol. In all our debates in universities and colleges, my brother and I

have never found one Muslim *ulema* who believes that Allah of the Qur'an and the God of the Bible are the same God. Never. If monotheism is the sole measure of truth in this case, if Allah is the same god as the true and living God, then Elijah owes the prophets of Baal (also monotheistic) an apology. So why use the term? I asked a Christian Arab why he continues to use the term *Allah* when he prays, and he whispered to me, "I cannot bring myself to use the Hebrew names, you know?" Yes, I know. Sadly, I know." Ergun Caner, "The MBBs' Dirty Little Secret", [Ref-0057](#), November/December 2004, p. 10.

Allah - origin - moon god? : ☪ "The desert Arab. . . feared and worshiped incalculable deities in stars and moons. . . Now and then he offered human sacrifice; and here and there he worshiped sacred stones. The center of this stone worship was Mecca [with] the Kaaba and its sacred Black Stone. . . in its southeast corner, five feet from the ground, just right for kissing. . . Within the Kaaba, in pre-Moslem days, were several idols representing gods. One was called Allah. . . three others were Allah's daughters -- al-Uzza, al-Lat, and Manah. We may judge the antiquity of this Arab pantheon from the mention of Al-il-Lat (Al-Lat) by Herodotus as a major Arabian deity. The Quraish [Muhammad's tribe controlling Mecca] paved the way for monotheism by worshiping Allah as chief god; He was presented to the Meccans as the Lord of their soil, to Whom they must pay a tithe of their crops and the first-born of their herds. The Quraish, as alleged descendants of Abraham and Ishmael, appointed the priests and guardians of the shrine and managed its revenues." [Ref-0047](#), cited by [Ref-0017](#), February 2000. "In Mecca was the Kabah, a simple primitive structure housing a black meteorite which the Arabs worshiped as a fetish, and to which they brought sacrifices and came on annual pilgrimages. Some also worshiped Allah and the goddesses at the Kabah. The building that housed the sacred meteorite was in the shape of an enclosed square; its name, Kabah, gives us our word for cube. Allah was the patron deity of the Quraysh, a tribe that made its home in Mecca." [Ref-0150](#), pp. 324-235.

Allah - origin - not moon god? : ☪ "The moon god theory does not adequately explain the presence of the term 'Allah' in present-day Arabic Christian bibles. Evidence seems to suggest that this way of referring to the one true biblical God as Allah began to occur among Jews and Christians earlier than in Muhammad's time. Translations of parts of the New Testament into the Arabic language were done in the fourth and fifth centuries A.D., in which the word 'Allah' was used for the true God." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), pp. 16-17. "The word 'Allah' is a cognate of the Hebrew plural אֱלֹהִים, 'a god' or 'God.' The root of these Hebrew words is assumed to be אֱלֹהִים, which corresponds to the Arabic *'ilah*, meaning 'a god.' However, while the moon god was referred to as *'ilah*, or *'al 'ilah*, it is wrong to conclude that *'al 'ilah* contracts to 'Allah,' for this has little historical evidence. This popular view does not explain the elimination of the second syllable *'el* (or *'il*), which is the most important in *'al-'ilah* where

'el or *'il* is the Semitic word for God since time immemorial. Furthermore this popular belief sadly ignores the much more plausible notion that the word 'Allah,' like many other words -- especially religious words -- was imported from the Arabic *'alaha* or *'alah*, which is the word for the unique Christian God. Several lines of evidence support this Aramaic origin. . . Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 18.

Allah - vs. YHWH : [Islam - god vs. Christian God](#)☆

allegory - Augustine - John 2:6 : [hermeneutics - allegory - Augustine - John 2:6](#)☆

allegory - Augustine, Ambrose - Jdg. 6:37-49 : [hermeneutics - allegory - Augustine, Ambrose - Jdg. 6:37-40](#)☆

allegory - example - older serve the younger : [Esau - to serve Jacob](#)☆

allegory - hermeneutics - AGAINST : [hermeneutics - allegory - AGAINST](#)☆

allegory - Hippolytus : [hermeneutics - allegory - Hippolytus](#)☆

allegory - Newton : [hermeneutics - allegory - Newton](#)☆

allegory - Origen : [hermeneutics - Origen](#)☆

allegory - Rupert of Deutz - John 21:11 : [hermeneutics - allegory - Rupert of Deutz - John 21:11](#)☆

allegory - typology not : [typology - allegory not](#)☆

almah - a virgin : Isa. 7:14 ☪ *almah* (Strong's [h5959](#)) here means virgin. How else is it a major sign (Isa. 7:11)? *Septuagint* translates using Greek "parthenos" which specifically is a "virgin". Mtt. 1:23 clearly quotes passage as referring to Christ. Only 7 uses in OT: Gen. 24:43 Rebekah (unmarried, a virgin), Ex. 2:8 Miriam (unmarried, a virgin), Ps. 68:25 procession before God (better be virgins!), Sos. 1:3 purity in marriage, Sos. 6:8 contrasted with queens and concubines (non-virgins), Isa. 7:14 how could an illegitimate child be a sign? See Niessen's article, "The Virginity of the *almah* in Isaiah 7:14", [Ref-0200](#) 137/546 (1980):133-50. "God's instruction to have Shear Jashub accompany Isaiah when he confronts Ahaz as well as the switch from the plural you (Isa. 7:13-14) to the singular "you" (Isa. 7:15-17) makes it clear that this part of the prophecy is not directed to all the house of Israel but rather to Ahaz personally. Thus, having a futuristic prophecy fulfilled in the life of Christ in now way damages relevance to Ahaz since this passage contains two prophecies. One prophecy deals with the distant future and the other deals with Ahaz's immediate situation. Arnold G. Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1988), 32-37." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 7n6). "The phrase "shall not be established" refers back to this covenant recorded in 2 Samuel 7 and 1 Chronicles 17. God promised David, in an unconditional covenant, that one of his descendants would sit upon the throne of David forever in Jerusalem. At the end of the covenant, God says "And your house and your kingdom shall be established forever before you, Your throne shall be established forever" (2 Sam 7:16). The prophecy of Isaiah 7 was

based on the Davidic covenant. . . . The word "you" in verse 14 is second person plural. In other words, he is no longer talking to Ahaz, but the whole House of David. As I understand the chronology of this period, the teenage Prince Hezekiah is alive and well in the courts of the House of David. The sign of the virgin-born son, Immanuel, was directed primarily toward him in order to encourage him to trust the Lord. A few years later, when he came to the throne, he had a great revival in that first year. His trust was only in the Lord." Gordon Franz, "Who is Immanuel?", [Ref-0066](#), 20.4 2007, 113:115, p. 114.

alms - as memorial : [giving - memorial from](#)

alms - Muslim : [Islam - giving](#)☆

alone - believers not : Ps. 119:63

alone - Elijah? : [Elijah - alone?](#)

alone - in temple : [temple - alone in](#)

alone - Jesus fights : Isa. 59:16; Isa. 63:3; Isa. 63:5; Dan. 7:11; Dan. 8:25; Rev. 19:19

alone - ministry risk : Gen. 39:11

alpha and omega : [eternal - God](#)☆

Alpha Centauri - perspective : ☉ Earth = pin head, sun = grapefruit at 50', Plato at 2,000 feet (1/2 mile), alpha centauri = 3 stars size of grapefruit at 8,000 mile distance. Chuck Missler

alpha omega - aleph tau : [aleph tau](#)☆

alphabet - ancient : [F00002 - alphabet - ancient](#)☆

alphabet - early : ☉ For a chart comparing early alphabetic symbols, see [Ref-0151](#), p. 19. "As best as we can now surmise, somewhere between Egypt and Mesopotamia in the area of Syria-Palestine, some Semitic person(s) developed the alphabet. The time was perhaps 1750 B.C., and from this first alphabet all other alphabets are derived. . . . In Babylonia and elsewhere, legal and religious laws were inscribed and erected for public display. Hammurabi (c. 1750 B.C.), one of the well-known Babylonian kings, set up his stele (and upright stone monument) in order that any oppressed person might read his 250 laws and be granted justice." [Ref-0236](#), pp. 12-13. "Another [pot] sherd has been found and dates back to about 1100 B.C. It contains, with minor differences, the Hebrew alphabet of twenty-two letters." [Ref-0236](#), p. 16.

alphabet - Greek : ☉ alpha α, beta β, gamma γ, delta δ, epsilon ε, zeta ζ, eta ε, theta θ, iota ι, kappa κ, lambda λ, mu μ, nu ν, xi ξ, omicron ο, pi π, rho ρ, sigma σ ς, tau τ, upsilon υ, phi φ, chi χ, psi ψ, omega ω.

alphabet - Greek - lowercase - flashcard : [F-Grk-Ref-0085-0002b](#)☆

alphabet - Greek - uppercase - flashcard : [F-Grk-Ref-0085-0003b](#)☆

alphabet - Hebrew :

[F-Heb-Ref-0184-0001b](#)☆;

[F-Heb-Ref-0184-0002b](#)☆;

[F-Heb-Ref-0184-0003b](#)☆ ☉ aleph א, beth ב, gimel ג, dalet ד, he ה, waw ו, zayin ז, cheth ח, tet ט, yod י, kaph כ, lamed ל, mem מ, nun נ, samech ס, ayin ע, pe פ, tsadhe צ, qoph ק, resh ר, sin ש, shin שׁ, tav ת.

alphabet - Hebrew - ancient : [2005111201.htm](#)☆

alphabet - Hebrew - meaning : ☉ Following is Sayce's list (PSBA, XXXII (1910), 215-22) with some variants: (1) aleph א = ox; (2) beth ב = house (tent); (3) gimel ג = camel; (4)

dalet ד = door; (5) he ה = house; (6) waw ו = nail (Evans, tent peg); (7) zayin ז = weapon; (8) cheth ח = fence; (9) Tet ט = cake of bread (Lidzbarski, a package); (10) yod י = hand; (11) kaph כ = palm of hand; (12) lamed ל = ox-goad; (13) mem מ = water flowing; (14) nun נ = fish; (15) camekh ׀ =?; (16) ayin ע = eye; (17) pe פ = mouth; (18) tsadhe צ = trap (others, hook or nose or steps), (19) qoph ק = cage (Evans says picture is an outline head and Lidzbarski, a helmet); (20) resh ר = head; (21) shin שׁ = tooth (not teeth); (22) tav ת = mark. Not all of these meanings are, however, generally accepted (compare also Noldeke, *Beitrage Strassb.* (1904), 124-36; Lidzbarski, *Ephemeris*, II, 125-39). [Ref-0008](#), (C) 1996 by BibleSoft

alphabet - Hebrew found in English Bible : Ps. 119

alphabet - uncial : [Greek grammar - uncial alphabet](#)☆

Alphabets - DOC #00063 : [#00063.doc](#)☆

altar - atonement for : Ex. 29:37

altar - bones burned on : 1K. 13:2; 2K. 23:16; 2K. 23:20; 2Chr. 34:5

altar - built : Ex. 17:15; Ex. 24:4

altar - burned : Jer. 32:29 ☉ One reason that God burnt the houses of Jerusalem is that their rooftops had served as places where offerings were made to false Gods (Jer. 32:29).

altar - idolatry : 2K. 16:10-16

altar - sanctifies : Ex. 29:37

altar - steps prohibited : Ex. 20:26; Ex. 28:42; Eze. 43:17 ☉ ". . . Ezekiel 43:17 states that the altar of burnt offering in the Millennial Temple will have eight steps facing east. Under the Mosaic Law this altar would have been illegitimate, because its stipulations prohibited both going 'up by steps to My altar' (Exodus 20:26) and an eastward orientation. This is why the altars in previous Temples were constructed with a ramp for priestly ascent (see Mishnah *Middot* 3:4) and with a north-south orientation. The reason for this prohibition (as well as the commandment in Exodus 28:42 concerning the priests wearing linen underwear) was because of Israel's proximity to the Canaanite culture, whose priests ascended stepped altars in order to reveal their nakedness during their sacrificial rituals, which involved the worship of nature and fertility deities. In addition, the Canaanites worshiped the god Shamash, who represented the sun, which rises in the east." [Ref-0146](#), p. 548.

altar - witness : [stone - witness](#)

altars - Quotations - #09002.doc : [#09002.doc](#)☆

alter - blood under : [blood - under alter](#)

altruism - evolution - quote : [quote - evolution - altruism](#)☆

Amalek - attacks Israel : Ex. 17:8-16 ☉ The first attack upon Israel by Amalek, at the time of Israel's vulnerability (Ex. 17:3) brought judgement by God (Ex. 17:14-16).

Amalek - destruction prophesied : Num. 24:20

Amalek - origin from Esau : Gen. 36:12

Amalek - root of Ephraim : [Ephraim - rooted in Amalek](#)

Amalekites - failure to destroy : 1S. 15:3; 1S. 15:15; 1S. 28:18

Amalekites - to be destroyed : Ex. 17:14; Num. 20:7; Num. 24:20; Deu. 25:19; 1S. 15:3; 1S. 15:8; 1S. 15:18; 1S. 15:33; **2S. 1:13-16**; Est. 3:1; Est. 8:3-5; Est. 9:24

Amaziah - Jeroboam - difficulty : [difficulty - Jeroboam - Amaziah](#)☆

ambiguity - dynamic equivalence : [translation - dynamic equivalence - ambiguity](#)☆

ambiguity - postmodernism :

[postmodernism - relativism - ambiguity](#)☆

ambiguity - translations - quote : [quote - translations - ambiguity](#)☆

Ambrose - anti-Semitism : [anti-Semitism - Ambrose](#)☆

amen - definition : ☉ Greek and Hebrew "true," "truly," "faithful," "most assuredly".

Amen - Jesus as : 2Cor. 1:20; Rev. 3:14

America - Puritan arrival : [Puritans - arrival in America](#)☆

America's God and Country: Encyclopedia of Quotations, William J. Federer : [Ref-1250](#)☆

American colonies - belief in new Israel : [Israel - new - American colonies believed](#)☆

American Heritage Dictionary, Deluxe Computer Edition, The : [Ref-0048](#)☆

American Standard Version. 1995. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0241](#)☆

AMG's Encyclopedia of Bible Facts, Water : [Ref-1080](#)☆

amillennialism - Augustine of Hippo : ☉ + "Augustine of Hippo is best known as the father of amillennialism. Augustine dated the beginning of the millennium to the first coming of Christ and taught the kingdom of God was present on earth." Ron J. Bigalke Jr., *The Revival of Futurist Interpretation following the Reformation*, [Ref-0785](#), Volume 13 Number 38 April 2009, 43:58, p. 51. "As the first and most influential theologian to adopt an amillennial viewpoint, Augustine moved that eschatology to the forefront and kept it there for over a millennium. He was the first whose position on the subject is undeniable. It would be the prevailing teaching of not only the Roman Catholic Church, but would influence, in various forms, the teaching of the Reformation." Cameron Cloud, *Formative influences in the Allegorical Hermeneutic of Augustine*, [Ref-0785](#), Vol. 14 No. 42 August 2010, 25:34, p. 33.

amillennialism - two views : Rev. 20:4; Rev. 20:5; Rev. 20:6 ☉ + "There are basically two forms of amillennialism: the Augustinian view and the "Warfieldian" view. Augustinian amillennialism teaches that the thousand-year period mentioned in Revelation Twenty is figurative, and stands for the New Testament era from the crucifixion and the resurrection of Jesus Christ, through the last judgment and the creation of the new heavens and new earth. The millennium, then, is what dispensationalists call the Church-age, upon earth. Christ is now reigning on a spiritualized throne of David, over a spiritual Israel, for a spiritualized millennium. The saints on earth are also presently reigning spiritually with Christ. The second view, which we have called the "Warfieldian" view, affirms everything that is stated above save for the identity of those who are partakers of the first

resurrection and the millennium. This view as earlier taught by the German scholar Klieforth, who, in 1874, posited that the martyred saints now in heaven, are reigning in the spiritual millennium. B. B. Warfield popularizes this view in the United States. He believed the first resurrection represented "the symbolical description of what has befallen those who while dead yet live in the Lord." . . . All amillennialists posit a spiritual resurrection in Revelation 20:4, but a physical resurrection in Revelation 20:5-6." Paul Martin Henebury "The Eschatology of Covenant Theology", Ref-0785 Volume 10 No. 30, September 2006, 5:16, pp. 11-12.

amillennialism - unscriptural - Ice :
[2003120807.doc](#)☆

Amino acids - Origin of Life - 00043.doc :
[00043.doc](#)☆

Ammon (Jordan) - future - conversion :
[Arab states - future - Ammon \(Jordan\)](#)☆

Ammon - against : 2Chr. 24:26

Ammon - Israel cannot attack : Deu. 2:19; Deu. 2:37

Ammon - judged : Jer. 25:21; Jer. 49:1-6

Ammon - origin of : Gen. 19:38; Gen. 20:38; Deu. 2:19

Ammon - refuge - X0106 : [X0106 - refugees](#)☆

Ammonite - Milcom - god : [Milcom - Ammonite god](#)

Ammonite - Molech - god : [Molech - Ammonite god](#)

Ammonite - Rehoboam - mother : 1K. 14:21; 1K. 14:31

Ammonites - prohibited : Deu. 23:3; Ne. 13:1

Amorite - Chemosh - god : [Chemosh - Amorite god](#)

Amorites - not destroyed : [destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites](#)

Amorites - oppose Israel : Num. 21:21-26; Num. 21:31-32; Num. 22:2

Amos - book of - written : [X0027 - date - Amos](#)☆

Amos - intercession : [intercession - Amos](#)

Amos 1 : [Dec15](#)☆

Amos 1:1 : [Ref-1144](#)☆; [X0027 - date - Amos](#)☆

Amos 1:2 : [hyperbole - examples](#)☆

Amos 1:4 : [archaeology - Hazael](#)☆

Amos 1:6 : [captivity - led captive](#)☆

Amos 1:11 : [Edom - God against](#)

Amos 1:12 : [Bozrah - mentioned](#)

Amos 2 : [Dec15](#)☆

Amos 2:5 : [Jerusalem - opposed by God](#)

Amos 2:9 : [Anakim](#)☆

Amos 2:12 : [prophecy - rejected; prophets - opposed](#)☆; [wine - Nazirite - prohibited](#)

Amos 3 : [Dec15](#)☆

Amos 3:2 : [foreknown - by God; Israel - known by God; much given - much required](#)☆

Amos 3:6 : [spirit - evil from God](#)

Amos 3:7 : [prophets - revealed to](#)

Amos 4 : [Dec16](#)☆

Amos 4:1 : [wine - abuse of](#)☆

Amos 4:4 : [tithing - year of](#)

Amos 4:5 : [sacrifice - unacceptable; type - leaven represents sin](#)☆

Amos 4:6 : [famine - from God](#)

Amos 4:7 : [drought - from God](#)

Amos 4:10 : [killed - by God](#)

Amos 4:11 : [judgment - believer's works](#)

Amos 4:13 : [omniscient - God only](#)

Amos 5 : [Dec16](#)☆

Amos 5:6 : [fire - consuming](#)

Amos 5:7 : [justice - missing; wormwood](#)☆

Amos 5:8 : [exegesis - Amos 5:8](#)☆

Amos 5:12 : [bribery - AGAINST](#)

Amos 5:13 : [silent - prudent](#)

Amos 5:15 : [evil - hate](#)

Amos 5:16-19 : [day - of the Lord - past](#)

Amos 5:18 : [day - of the Lord](#)☆; [day - of the Lord - AGAINST desiring](#)

Amos 5:18-20 : [tribulation - terms - day of darkness and gloom](#)☆; [tribulation - terms - day of the LORD](#)☆

Amos 5:20 : [day - of the Lord](#)☆

Amos 5:21-22 : [sacrifice - unacceptable](#)

Amos 5:21-23 : [worship - in vain](#)

Amos 5:23 : [worship - rejected](#)

Amos 5:25 : [sacrifice - not to God in wilderness; wilderness - forty years](#)☆

Amos 5:26 : [worshiped - heavens](#)☆; [worshiped - heavens](#)☆

Amos 6 : [Dec16](#)☆

Amos 6:1-7 : [easy life - judged](#)

Amos 6:8 : [pride - AGAINST](#)☆

Amos 6:12 : [wormwood](#)☆

Amos 6:14 : [nations - used in judgment](#)

Amos 7 : [Dec17](#)☆

Amos 7:1 : [Gog - locust king](#)☆; [locusts - no king](#)

Amos 7:1-6 : [intercession - Amos](#)

Amos 7:2 : [mind - God changed](#)

Amos 7:3 : [repents - God](#)

Amos 7:6 : [mind - God changed](#)

Amos 7:11 : [Assyrian - captivity](#)☆

Amos 7:12-16 : [prophets - opposed](#)☆

Amos 7:17 : [Assyrian - captivity](#)☆

Amos 8 : [Dec17](#)☆

Amos 8:5 (no trading) : [Sabbath - prohibitions](#)

Amos 8:9 : [sun - signs in](#)

Amos 8:12 : [run - to and fro](#)☆; [scripture - not found](#)

Amos 9 : [Dec17](#)☆

Amos 9:1-3 : [judgment - escape impossible; omnipresent - God](#)

Amos 9:5 : [heaven - and earth pass away](#)

Amos 9:6 : [geologic column](#)

Amos 9:7 : [Philistines - origin](#)

Amos 9:8 : [Israel - remnant of](#)☆

Amos 9:8-15 : [covenant - unconditional](#)☆

Amos 9:9 : [dispersion - Israel](#)☆; [Jews - remain distinct](#)☆

Amos 9:11 : [David - throne - Jesus on;](#)

[exegesis - Amos 9:11](#)☆; [Messiah; tabernacle - Davidic](#)☆

Amos 9:11-12 : [covenant - Davidic \[5002.2.0\]](#)☆; [Septuagint - quotation by N.T. - examples](#)☆

Amos 9:12 : [Gentiles - called by God's name; messianic prophecy - sought by Gentiles](#)☆; [tabernacle - nations worship at](#)☆

Amos 9:13 : [fruitful - harvest](#)

Amos 9:14 : [return - of Israel](#)☆

Amos 9:14 (- Diaspora - 00021.doc) :
[00021.doc](#)☆

Amos 9:14-15 : [gathering - of Israel in faith](#)☆

Amos 9:15 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆; [covenant - land \[5002.4.0\]](#)

amulets - silver - archaeology : [archaeology - silver amulets](#)☆

An Exposition of the Epistle of Jude, Ironside, H. A. : [Ref-1118](#)☆

An Introduction to Biblical Hebrew Syntax, Bruce K. Waltke and M. O'Conner :
[Ref-0157](#)☆

An Introduction to Classical Evangelical Hermeneutics - Mal Couch : [Ref-0218](#)☆

An Introduction to Ecclesiastical Latin - Nunn, H. P. V. : [Ref-0681](#)

An Introduction to the Old Testament Prophetic Books, C. Hassell Bullock :
[Ref-0956](#)☆

An Introduction to the Old Testament Prophets, Hobart E. Freeman : [Ref-0955](#)☆

An Introduction to the Old Testament, E. J. Young : [Ref-0951](#)☆

Anabaptists - origin : ☩ + "It was Zwingli who first gave his former disciples, the Swiss Brethren, the name *Wiedertäufer* (Anabaptists)." [Ref-0169](#), p. 195.

Anahita - goddess : [Inanna - goddess](#)☆

Anak - sons of : Jos. 15:14; Jude 1:10

Anakim : Gen. 6:4; Num. 13:22; Num. 13:28; Deu. 1:28; Deu. 9:2; Deu. 20:16; Jos. 11:21; Jos. 13:33; Jos. 15:33; Amos 2:9; Jude 1:6 ☩ see [Rephaim](#), "The word does not refer to giants in the sense of huge beings, but to a race of fallen ones. The reason it was translated as 'giant' is because in the *Septuagint*, the Jewish scholars translated Gen. 6:4 by the Greek word *gigantes* which means 'Titan.' Our English word 'giant' comes from this Greek word *gigentes*. It is from the events of Gen. 6:1-4 that the source of Greek and Roman mythologies were derived. These mythologies record how gods from Mount Olympus intermarried with human beings on earth and produced children who had superhuman characteristics, who were greater than men but less than gods." [Ref-0011](#), p. 120. *Gigentes* means "earthborn"?

Anakim - remaining : Jos. 11:22

Anakim - size of : giants - size of

analogy - of faith : [hermeneutics - rule - synthesis](#)☆

Analytical Red Letter Harmony of the Gospels, Floyd Jones, PDF version :
[2003021301.pdf](#)☆

Ananias - high priest : Acts 23:2

anarthrous - Greek grammar : [Greek grammar - anarthrous](#)☆

anathema - definition : ☩ Greek, equivalent to Herem in Hebrew. A person or thing devoted to the deity either for consecration or destruction.

Anatolian - Babylon - 00004.doc :
[00004.doc](#)☆

ancestor - father : [father - ancestor](#)

ancestor's - sin confessed : [sin - confessing ancestor's](#)☆

ancient - alphabet - Hebrew :
[2005111201.htm](#)☆

ancient - of days : Dan. 7:9; Dan. 7:13; Dan. 7:22

ancient - writing : [archaeology - writing - early](#)☆

ancient alphabet : [F00002 - alphabet - ancient](#)☆

Ancient Man - DOC 00057 : [00057.doc](#)☆

Anderson - Israel - nation predicted : [quote - Israel - nation predicted - Anderson \(1841-1918\)](#)☆

Anderson, G. W. The Theocratic Kingdom : [Ref-0140](#)☆

Anderson, Robert - Tongues : [2006021902.htm](#)☆

Anderson, Robert, Daniel in the Critic's Den : [Ref-0745](#)☆

Anderson, Robert, Forgotten Truths : [Ref-0761](#)☆

Anderson, Robert, The Coming Prince : [Ref-0762](#)☆

Anderson, Robert, The Gospel and It's Ministry : [Ref-0760](#)☆

Anderson, Robert, The Lord From Heaven : [Ref-0759](#)☆

Anderson, Robert, The Silence of God : [Ref-0758](#)☆

Anderson, Sir Robert, Forgotten Truths : [Ref-0915](#)☆

Anderson, Sir Robert, Redemption Truths : [Ref-0918](#)☆

Anderson, Sir Robert, The Coming Prince : [Ref-0914](#)☆

Anderson, Sir Robert, The Gospel and its Ministry : [Ref-0916](#)☆

Anderson, Sir Robert, The Lord from Heaven : [Ref-0917](#)☆

Anderson, Sir Robert, The Silence of God : [Ref-0919](#)☆

Anderson, Sir Robert, Types in Hebrews : [Ref-0920](#)☆

Anderson, Sir Robert. The Coming Prince : [Ref-0043](#)☆

Anderson, Types in Hebrews : [Ref-0968](#)☆

Andrew - burial tradition : [Luke - burial tradition](#)☆

Andrew - disciple of John the Baptist : John 1:40

Andromeda galaxy - Space - 00042.doc : [00042.doc](#)☆

Anecdotes - DOC 09006 : [09006.doc](#)☆

angel - a man : [X0113 - man - angel](#)☆

Angel - delivers from prison : [prison - Angel delivers from](#)

angel - food : [bread - from heaven](#)

angel - food (manna) : [manna - angel's food](#)

angel - guardian : Ex. 23:20; 2K. 6:17; Ps. 34:7; Ps. 91:11; Dan. 6:22; Mtt. 4:6; Mtt. 18:10; Luke 4:10; **Acts 12:15**; Heb. 1:14

angel - kills : 2K. 19:35; 1Chr. 21:12; 1Chr. 21:15; 2Chr. 32:21; Ps. 78:49; Rev. 9:15

angel - law given through : Acts 7:38; Acts 7:53; Gal. 3:19; Heb. 2:2

angel - man : Ex. 23:20; Isa. 40:3; Mal. 3:1; Mtt. 10:10; Mark 1:2 ☪ In the quote of the OT passage, "messenger" is *αγγελος*. The beginning of the passage closely matches Ex. 23:20 in the LXX.

angel - Michael : [Michael - the archangel](#)☆

angel - name of God in : Ex. 23:20

Angel - of Jehovah : Gen. 16:7-11; Gen. 22:11; Gen. 22:15; Gen. 32:28-20 (cf. Hos. 12:4); Gen. 48:16; Ex. 3:2 (cf. John 8:58); Ex. 14:19; Ex. 23:20-23; Ex. 32:34; Num. 20:16; Num. 22:22-35; Deu. 4:37; Jdg. 2:1; Jdg. 2:4; Jdg. 5:23; Jdg. 6:11-22; Jdg. 13:3-21; 2S. 24:16; 1K. 19:7; 2K. 1:3; 2K. 1:15; 2K. 19:35; 1Chr. 21:12-30; Ps. 34:7; Ps. 35:5-6; Isa. 37:36; Isa. 63:9 (presence or face); Zec. 1:11-12; Zec. 3:1-6; Zec. 12:8; Mal. 3:1; Mtt. 1:20; Mtt. 1:24; Mtt. 2:13; Mtt. 2:19; Mtt. 28:2; Luke 1:11; Luke 2:9; John 8:58 (cf. Ex. 3:2); Acts 7:30; Acts 8:26; Acts 12:7; Acts 12:23; Acts 27:23 ☪ "Stephen's sermon refers at least three times to the Old Testament angel of the Lord, usually regarded as the preincarnate Christ (Acts 7:30,35,38). In Acts 7:30-31, Stephen ascribes to the angel at the burning bush 'the voice of the Lord' (cf. Acts 7:35,37-38) and applies the Old Testament 'angel of the Lord' to the New Testament Christ." [Ref-0105](#), p. 187. "As the church fathers had already recognized [among later scholars we mention Calvin, Hengstenberg, Keil, Ebrard, Lange, and Stier], this is no less a person than the Son of God Himself, the Word. . . who appeared later in Christ." [Ref-0197](#), p. 103.

Angel - of Jehovah - David compared to : 1S. 29:9 (?); 2S. 14:17; 2S. 14:20; 2S. 19:27 ☪ Questionable: 1S. 29:9 (?);

Angel - of Jehovah - fights for Israel : Ex. 23:20-23; Jos. 5:13-15; 2K. 19:35

Angel - of Jehovah - is Jehovah : Gen. 16:7-14; Gen. 22:15; Gen. 31:11-13; Gen. 32:28-30 (cf. Hos. 12:4-5); Ex. 3:2-5; Ex. 23:20-23; Num. 22:35; Deu. 4:37; Jdg. 6:11-24; Jdg. 13:21-23; Hos. 12:3-5 (cf. Gen. 32:28,30); Acts 7:30-33

Angel - of Jehovah - Metatron : ☪ "A. C. Gaebelien, *The Angles of God*, 20, says, 'It is noteworthy and of great interest that the ancient Jews in their traditions regarded the Angel of the Lord, in every instance, not as an ordinary angel, but as the only mediator between God and the world, the author of all revelations, to whom they gave the name *Metatron*.' Richard Watson, *Theological Institutes*, I, 501, also affirms the support of ancient Jews to this interpretation." [Ref-0104](#), p. 54, footnote.

angel - of light : Isa. 14:12; Acts 12:7; 2Cor. 11:13-15

angel - on water : Dan. 12:7; Rev. 10:5

angel - reject ungodly counsel of : 1K. 13:18; Gal. 1:8 ☪ In 1K. 13:18, the old prophet lied -- he had not heard from an Angel. Yet, even if the old prophet *had* heard from an angel, the man of God from Judah should have rejected angelic counsel counter to God's Word which he had already heard.

angel - sent before : Ex. 14:19; Ex. 33:1; Isa. 63:9

angel - sent to Paul : [Paul - angel sent to](#)☆

angel - slays 185,000 : 2K. 19:35

angel - used of human : Mtt. 11:10; Mark 1:2; Luke 7:24; Jas. 2:25; Rev. 2:1; Rev. 2:8; Rev. 2:12; Rev. 2:18; Rev. 3:1; Rev. 3:7; Rev. 3:14 ☪ The Greek term *αγγελος* is occasionally used of human *messengers*. Examples include John the Baptist (Mtt. 11:10; Mark 1:2), the messengers sent to Jesus by John the Baptist (Luke 7:24), the spies hidden by Rahab (Jas. 2:25) and possibly the leaders of the seven churches, if these are to be understood as human leaders (Rev. 2:1, 8, 12, 18; 3:1, 7, 14).

angel - worship : Rom. 1:25; Col. 2:18; Rev. 19:10; Rev. 22:8

angelic encounter - Hinn - quote : [quote - angelic encounter - Hinn](#)☆

Angelology - definition : ☪ The study of angels, fallen and elect.

angels - appear human : [strangers - entertain](#)

angels - appearance of : Gen. 32:1; Num. 22:31; 2K. 6:17; Mtt. 28:3; Luke 24:4; John 20:12; Acts 1:10; Acts 10:30; Rev. 21:17

angels - as stars : [stars - angels as](#)☆

angels - associated with Godly of mankind : Rev. 22:9

angels - bound : Isa. 24:21-22; 2Pe. 2:4; Jude 1:6; Rev. 9:2; Rev. 9:13; Rev. 20:2-4

angels - called sons of God : [son of God - angels](#)

angels - church instructs : [principalities - church instructs](#)

Angels - DOC 00052 : [00052.doc](#)☆

angels - elect : Ps. 103:20; 1Ti. 5:21; Rev. 12:4

angels - fallen - daughters of men : [2006021801.htm](#)☆

angels - feared : 1Chr. 21:20; Mtt. 28:4; Mark 16:5; Luke 1:12; Luke 1:30; Luke 24:5; Acts 10:4

angels - fly : Dan. 9:21; Rev. 14:6 ☪ In Dan. 9:21, "being caused to fly" - Strongs [h3286 yaw-af](#) - Strong: "to tire as in wearisome flight" - translated "weary" or "faint" in every other appearance in OT. In Rev. 14:6, *πετόμενον, while flying*.

angels - gather elect :

angels - in presence of God : Job 1:6; Job 2:1; Mtt. 18:10; Luke 1:19; Luke 10:18; Rev. 8:2; Rev. 12:4; Rev. 12:9

angels - Jerusalem - guarding : [Jerusalem - guarded - angels](#)☆

angels - Jesus above : Mtt. 28:6

angels - lower than : Ps. 8:5; Heb. 2:9

angels - male : Gen. 18:2; Gen. 19:5; Ex. 23:21; Mark 16:5; Rev. 21:17

angels - ministering spirits : Mtt. 4:11; Mtt. 18:10; Mark 1:13; Luke 22:43; Acts 12:15; Heb. 1:14 ☪ "Thus there are angels for children (Mtt. 18:10), for adults (Acts 12:15), for whole lands and nations, as Persia (Dan. 10:13), Greece (Dan. 10:20), Israel (Dan. 10:21; 12:1)." [Ref-0197](#), p. 32.

angels - names of : Isa. 14:12 (Lucifer); Dan. 8:16 (Gabriel); Dan. 9:21 (Gabriel); Dan. 10:13 (1 Michael); Dan. 10:2 (1 Michael); Dan. 12:1 (Michael); Luke 1:19 (6 Gabriel); Luke 1:2 (6 Gabriel); Jude 1:9 (Michael); Rev. 8:2 (?); Rev. 12:7 (Michael) ☪ *The Book of Enoch* names Uriel, Raguel, Sarakiel, Raphael, Michael, Gabriel, and Lucifer (Satan). "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One." *The Apocrypha : King James Version.*, Tobit 12:15. Oak Harbor, WA: Logos Research Systems, Inc., 1995. Questionable: Rev. 8:2 (?);

angels - number of : Job 25:3; Heb. 12:22; Rev. 5:11

angels - obedient : Ps. 103:20

angels - plagues - Egypt : [Egypt - plagues - angelic](#)

angels - punished : Isa. 24:2; Isa. 24:21; Jude 1:6

angels - redemption : Heb. 2:16

angels - second coming : Joel 3:11; Mtt. 25:31; Mark 8:38; 2Th. 1:7-10

angels - separate wicked and just : Mtt. 13:41-43; Mtt. 13:49; Mtt. 24:28-31; Mtt. 25:31-32; Luke 17:34-37; Rev. 14:14-20

angels - serve God : Ps. 103:20; Ps. 104:4; Rev. 22:9

angels - sexuality? : Gen. 6:4; Gen. 19:5; Mtt. 22:30; 1Pe. 3:19; 2Pe. 2:4; Jude 1:7

angels - stand up : [stood up - response](#)

angels - strong : Ps. 103:20

angels - subject to Christ : Mtt. 8:31; 1Pe. 3:22

angels - tongues of : [tongues - not always languages?](#)☆

angels - unknown to : Eph. 3:10; 1Pe. 1:12
angels - unmarried : [marriage - not given in heaven](#)
anger - control : Pr. 16:32; Pr. 22:24; Pr. 27:4; Pr. 29:22; Ecc. 7:9
anger - quick : Pr. 14:17; Pr. 14:29; Pr. 15:1; Pr. 15:18; Ecc. 7:9
anger - righteous : Ex. 11:8; Ex. 32:19; Ex. 34:1; **1S. 11:6**; Ps. 2:12; Ps. 4:4; Mark 3:5; John 2:15; Eph. 4:26
anger - sin not : Ps. 4:4
anger - slow to God : Ne. 9:17; Ps. 103:8; Ps. 145:8; Pr. 16:32; Pr. 19:11; Joel 2:13; Jonah 4:2; Nah. 1:3
angles - second coming - with Christ : [second coming - angels = with Christ](#)
Anglican - replacement theology : [replacement theology - Anglican](#)☆
Anglicans - Mary - Catholics agree : [2005051801.txt](#)☆
Anglo-Israelism : [Israel - British](#)☆
animal - image - worshiped : [image - worshiped](#)
animal - image for God : [image - animal substituted for God](#)
animal - lost - help : Ex. 23:4; Deu. 22:4; Mtt. 12:11
animal - sacrifice - limited effectiveness : [sacrifice - animal - limited effectiveness](#)
animals - Adam named - how : [2002111501.htm](#)☆
animals - after death : Ecc. 3:21
animals - against man : [beasts - against man](#)
animals - ark - number : [ark - Noah's - number of animals](#)☆
animals - clean and unclean : [clean - animals](#)
animals - come to Noah : Gen. 6:20; Gen. 7:9
animals - death from fall : Ecc. 3:19
animals - dominion over : [dominion - over animals](#)
animals - fear man : Gen. 9:1
animals - fit on ark : [ark - Noah's - animals fit on](#)☆
animals - humans more valuable : [humans - more valuable than animals](#)
animals - instinct : Jer. 8:7
animals - lion - leopard - bear : Dan. 7:4-6; Hos. 13:7-8; Rev. 13:2
animals - literal : Lev. 26:22; 2K. 17:25 ☪ See [animals - symbolize nations](#).
animals - manslaughter by : Gen. 9:5; Ex. 21:28
animals - men sacrificed for : [sacrifice - men for animals](#)
animals - naming - Adam : [2005082402.htm](#)☆
animals - owner responsibility : Ex. 21:29-30; Ex. 21:36
animals - peaceful : Isa. 11:6; Isa. 65:25; Hos. 2:18 ☪ "Large, sharp teeth are not used solely for killing and ripping flesh from other animals. Fruit bats have sharp, pointed teeth, similar to those in cats, designed to quickly tear flesh from fruit. These teeth easily could remove flesh from an animal, but the fruit bat does not use them for this purpose. The same teeth in many kinds of predatory animals used to shred meat can also be used to shred plant material. . . . Bears of the American northwest provide the best example in the wild of how behavior determines diet. Grizzly bears and black bears are well-equipped to destroy the life of other animals. But they also use their

physical tools to eat fruits and vegetables. As a biologist, I have personally witnessed bears clean apples out of an apple tree, consume large quantities of clover, and strip all the berries from wild raspberry, huckleberry, and choke cherry plants. These activities are also well documented in the scientific literature. Although classified as carnivores, bears are actually *opportunistic omnivores* and are quite capable of living off a vegetarian diet if the food source is available." Daniel Criswell, *Predation Did Not Come from Evolution*, [Ref-0959](#), March 2009, p. 9.
animals - provision from God : Ps. 104:21; Ps. 104:27-29; Ps. 147:9
animals - sense storm : [storm - animals sense](#)
animals - symbolize nations : Ps. 80:13; Isa. 11:6-9 (?); Isa. 30:6; Isa. 35:8-9; Isa. 56:9; Isa. 65:25 (?); Jer. 2:15; Jer. 4:7; Jer. 5:6 (?); Jer. 8:17; Jer. 12:9-10; Eze. 34:25-30; Eze. 39:18; Dan. 7:3-7; Hos. 13:7; Nah. 2:11-13; Zec. 11:3; Rev. 13:1-2 ☪ Passages such as Isa. 30:6 and Daniel 7:3-7 are often used to justify a symbolic interpretation of Isa. 11:6-9 and Isa. 65:25, but the passages are different in notable ways. See [animals - literal](#). Questionable: Isa. 11:6-9 (?); Isa. 65:25 (?); Jer. 5:6 (?);
animals - treat fairly : Pr. 12:10
Annals of the World, The - Archbishop Ussher : [Ref-0222](#)☆
Annas - high priest : Luke 3:2; Acts 4:6
Annas - high priest vs. Caiaphas : [Caiaphas - high priest vs. Annas](#)☆
annihilation - AGAINST : [lake of fire - eternal](#)☆
anno Adami - era : [era - A.Ad.](#)☆
anno ante Christum - era : [era - B.C.](#)☆
anno Domini - era : [era - A.D.](#)☆
Anno Mundi - Jewish : [2006102101.txt](#)☆; [age - earth - Jewish](#)☆
anoint - sick : [oil - medicinal use](#)☆
anointed - Aaron : **Ex. 29:7**; **Ex. 29:21**; Lev. 7:36; Lev. 8:11; Lev. 8:30
anointed - Aaron's sons : **Ex. 40:15**; Lev. 7:36
anointed - by man vs. God : 2S. 19:10
anointed - David from horn : [David - anointed from horn](#)☆
anointed - Jesus : Mtt. 26:7; Mark 14:3; Mark 16:1; Luke 7:38; Luke 23:56; Luke 24:1; John 11:2; John 12:3; Acts 4:27
anointed - Jesus for burial : Mtt. 26:12; Mark 14:8; Mark 16:1; Luke 23:56; Luke 24:1; John 12:7; John 19:39-40 ☪ Jesus' words in John 12:7 were prophetic -- Mary performed what Joseph of Arimathea and the other women could not accomplish after his death in Luke 23:56.
anointed - Jesus twice while alive : Mtt. 26:7; Mark 14:3; Luke 7:37; John 11:2; John 12:2-3 ☪ (1) Feet anointed by a sinful woman at Simon the Pharisee's house (Luke 7:37-38). (2) At Simon the Leper's house in Bethany, Mary, sister of Lazarus, anoints both his head and his feet for burial (Mtt. 26:7; Mark 14:3; John 11:2; 12:2-3). Two men named Simon: one a "holy" Pharisee who didn't receive Jesus, another an "unclean" leper healed by Jesus. See [David - anointed twice](#).
anointed - leper : [leper - anointed](#)
anointed - Saul from flask : [Saul - anointed from flask](#)
anointed - Solomon twice : 1Chr. 29:22; 1K. 20:39

anointed - stone altar : Gen. 28:18; Gen. 31:13; Gen. 35:14
anointed - tabernacle and utensils : Ex. 40:9-11; Lev. 8:10-11
anointed - temple : [temple - anointed](#)☆
anointed = Messiah = Christ : Ps. 2:2; **John 1:41**; Acts 4:26
anointed twice - David : [David - anointed twice](#)
anointing - crown : [crown - anointing as](#)
anonymous - coincidence - quote : [quote - coincidence - anonymous](#)☆
another - allos vs. heteros - Greek grammar : [Greek grammar - allos vs. heteros](#)☆
another - Jesus : [Jesus - another](#)
Anstey, Martin, The Romance of Bible Chronology : [Ref-0896](#)☆
answer - none by God : 1S. 14:37; 1S. 28:6; 1S. 28:15; Job 30:20; Ps. 66:18; Ps. 109:7; Pr. 1:28; Isa. 1:15; Jer. 14:11-12; Zec. 7:13
answer - turn away wrath : Pr. 15:1
Answering Islam: The Crescent in Light of the Cross, Norman L. Geisler : [Ref-1084](#)☆
Answering Islam: The Crescent In The Light Of The Cross, Randall Price : [Ref-0161](#)☆
Answers in Genesis - Answers Update : [Ref-0783](#)☆
Answers in Genesis - Resources - 09000.doc : [09000.doc](#)☆
Answers in Genesis - Science and the Bible - 00040.doc : [00040.doc](#)☆
Answers in Genesis. Answers Magazine : [Ref-0747](#)☆
Answers in Genesis. Creation Ex-nihilo Technical Journal : [Ref-0003](#)☆
Answers in Genesis. TJ: The in-depth journal of Creation : [Ref-0691](#)☆
Answers Magazine : [Ref-0747](#)☆
Answers Update, Answers in Genesis : [Ref-0783](#)☆
ant - consider : Pr. 6:6 ☪ "Tammerlane used to relate to his friends an anecdote of his early life. 'I once,' he said, 'was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson.'" From THE KINGS BUSINESS, [Ref-0119](#), p. 30.
ante Christum - era : [era - B.C.](#)☆
anthem - Israel : [Israel - national song](#)☆
Anthony Garland. CrosslinksTopicalIndex : [Ref-0331](#)☆
Anthony Garland. CrossLinksTopicalIndexTest : [Ref-0332](#)☆
anthropology - definition : ☪ The study of man.
anthropology - nature of man - three vs two parts? : John 11:33; John 12:27; John 13:21 ☪ + Notice how Jesus is said to be troubled in both soul (John 12:27) and spirit (John 13:21).
Anti-Prophets, The - Larry Spargimino : [Ref-0208](#)☆
anti-Semitic - New Testament - quote : [quote - anti-Semitic - New Testament](#)☆
anti-Semitism : Deu. 28:25; Deu. 28:37; Deu. 28:65-67; Jer. 44:8; Acts 19:34; Rev. 12:13

anti-Semitism - Ambrose : ☩ + "That the anti-Semitism of Ambrose was entrenched in his thinking is evident from the famous letter he wrote to Theodosius I (c. 346-395, Roman emperor from 379) in December 388. The local bishop of Callinicum, Syria, had apparently ordered the burning of the local synagogue and the Emperor had ordered him to have it rebuilt at his own expense. Ambrose ordered the emperor to change his mind on the grounds that burning a Jewish synagogue was not a crime." [Ref-0685](#), pp. 88-89.

anti-Semitism - Chrysostom : ☩ + "Chrysostom, the "golden-mouthed" expositor, nevertheless became the most notorious and rabid proponent of anti-Judaism in his generation. In a series of eight *Homilies Against the Jews*, his tirade knew no limits. James Parkes wrote, *There is no sneer too mean, no gibe too bitter for him to fling at the Jewish people. No text is too remote to be able to be twisted to their confusion, no argument is too casuistical, no blasphemy too startling for him to employ. . . . On the strength of Psalm 106:37, he states that they "sacrificed their sons and daughters to devils; they outraged nature; and overthrew from their foundations the laws of relationship. They are become worse than the wild beasts, and for no reason at all, with their own hands they murder their own offspring, to worship the avenging devils who are the foes of our life. . . . The synagogues of the Jews are the homes of idolatry and devils, even though they have no images in them. They are worse even than heathen circuses. . . . I hate the Jews for they have the law and they insult it.* [Parkes, *The Conflict of the Church and Synagogue* (New York: Atheneum, 1969), 163-164, 166]" [Ref-1263](#), p. 21.

anti-Semitism - church fathers : ☩ + "As we have already pointed out, the thread of this problem is traceable through the main corridors of Christian history, both Catholic and Protestant, to the second century when Justin Martyr, then Ambrose, Chrysostom, Augustine, Jerome, and on through Gregory the Great, established dominant supercessionist theology. This is no extreme claim, but simply the start unsavory reality of church history." [Ref-1263](#), p. 35

anti-Semitism - Constantine : ☩ + "James Parkes makes this general comment: "There is no other adequate foundation [for modern anti-Semitism] than the theological conceptions built up in the first three centuries. But upon these foundations an awful superstructure has been reared, and first stones of that superstructure were laid, the very moment the Church had the power to do so, in the legislation of Constantine and his successors."" [Ref-0685](#), p. 127.

anti-Semitism - France - 20021204 : [2002120601.htm](#)☆

anti-Semitism - German Christians : ☩ + "Even more horrifying was the manifest, extensive, and moral bankruptcy of the German churches. Protestant and Catholic alike. During the Weimar Republic from 1919 onwards, 70 to 80 percent of Protestant pastors had allied themselves with the anti-Judaic German National People's Party, and their hostile anti-Judaism had permeated the Protestant press, with its millions of readers, even before the Nazis were voted into power." [Ref-1263](#), p. 34 "Although at the

highest levels of the German Catholic Church there was private dissent from aspects of Nazi doctrine, the Catholic Church as an institution remained thoroughly and publicly anti-Semitic." [Ref-1263](#), p. 34

anti-Semitism - Hungary - 20021204 : [2002120601.htm](#)☆

anti-Semitism - justifying : Jer. 30:17; Jer. 50:7; Hos. 8:8

anti-Semitism - Koran : ☩ + Surah 2:61

anti-Semitism - Luther : [2002012901.htm](#)☆

☩ + [Ref-0153](#), pp. 199-200. "[Martin Luther's] last sermon, preached several days before his death, pleaded that all the Jews should be expelled from Germany. Notwithstanding Luther's earlier hopes that the Jews would believe in Jesus as the Christ and become incorporated within the church, his later vitriolic denunciations of their obstinate unbelief are such that Lutheran scholar Jaroslav Pelikan has frankly declared that "the time has come for those who study Luther and admire him to acknowledge, more unequivocally and less pugnaciously than they have, that on this issue Luther's [anti-Judaic] thought and language are simply beyond defense."" [Ref-1263](#), pp. 26-27.

anti-Semitism - Muhammad : ☩ "In the *hadith*, Muhammad himself said, "The last hour will not come before the Muslims fight the Jews, and the Muslims kill them"" *Mishkat al Massabih Sh. M. Ashraf, 1990, pp. 147, 721, 810:11, 1130*, cited by [Ref-0017](#), February 2000.

anti-Semitism - on the rise - khouse : [2003051401.htm](#)☆

anti-Semitism - opposing Zionism is - Helene - quote : [quote - opposing Zionism is anti-Semitism - Helene](#)☆

anti-Semitism - opposing Zionism is - King - quote : [quote - opposing Zionism is anti-Semitism - King](#)☆

anti-Semitism - replacement theology : [replacement theology - anti-Semitic](#)☆

anti-Semitism - United Kingdom : [2005100701.txt](#)☆

anti-Semitism - USA - 2003 : [2004112601.htm](#)☆

antichrist - aided by False Prophet [5001.1] : Rev. 13:11-17; Rev. 16:13; Rev. 19:20; Rev. 20:10 ☩ "Samaritan eschatology looks for a repeat of the ages of disfavor and grace at the end of history. The former will be initiated by the evil priest Eli; the latter by the *Taheb* (Restorer = Messiah), the Prophet like Moses. There is also evidence that a priest is expected to accompany the Restorer." [Ref-1200](#), p. 200.

antichrist - Armilus : [2002020302.htm](#)☆

antichrist - ascends from the bottomless pit [5001.2] : Rev. 11:7; Rev. 17:8 ☩ "Satan's master lie will be a travesty of the incarnation: he will energize a man who will claim universal worship as being the manifestation of the Deity in human form." [Ref-0762](#), p. 208. Possibly related to the idea of a virgin-born incarnation of antichrist? : "In the large topmost temple [of the Tower of Babel] was a couch covered in beautiful rugs with a golden table. There was no image of the deity, and the Chaldean priests informed Herodotus that one unmarried native woman spent the night there to be visited by the deity. Though Herodotus did not believe the story, it confirms to the known Babylonian view of the sacred

marriage." D. J. Wiseman, *Babylon*, [Ref-0008](#), p. 1:388.

antichrist - changes law [5001.3] : Dan. 7:25; Dan. 8:11 (?); Dan. 9:27; Isa. 24:5 ☩ "And the king [Antiochus Epiphanes] sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the foreign customs of the land, and keep burnt offerings, and sacrifices, and drink offerings out of the sanctuary; and that they should profane sabbaths and festival days; and pollute sanctuary and priests; build altars, and groves, and idol temples, and sacrifice swine's flesh and unclean animals. . . to the end they might forget the law, and change all ordinances. And whosoever would not do according to the commandment of the king, he should die." 1 Maccabees 1:41-50
Questionable: Dan. 8:11 (?);

antichrist - covenant made : Ps. 55:20-21 (?); Eze. 34:25; Dan. 9:27 ☩ Compare the results of Antichrist's covenant with Jehovah's covenant of peace (Eze. 34:25).
Questionable: Ps. 55:20-21 (?);

Antichrist - Daniel_11 : [exegesis - Dan. 11:36-45](#)☆

antichrist - Danite? [5001.4] : Gen. 49:17; Eze. 21:25-27; Eze. 28:2-10; Jer. 8:16; Dan. 11:37; Mtt. 24:5; John 5:43 (allos); Rev. 7:5 ☩ "When therefore the end of the world comes, that abominable, lying and murderous one is born from the tribe of Dan. He is conceived from the seed of a man and from a most vile virgin, mixed with an evil or worthless spirit." Ephraim the Syrian, A.D. 373 [Ref-0031](#), p. 112. "The Antichrist will be a lineal descendant of Abraham, a Jew. We shall not stop to submit the proof for this, as that will be given in our next chapter; suffice it now to say that none but a full-blooded Jew could ever expect to palm himself off on the Jewish people as their long-expected Messiah." [Ref-0215](#), "The Papacy Not the Antichrist" "It should, however, be pointed out that there is no express declaration of Scripture which says in so many words that this daring Rebel will be 'Jew;' nevertheless, the hints given are so plain, the conclusions which must be drawn from certain statements of Holy Writ are so obvious, and the requirements of the case are so inevitable, that we are forced to believe he must be a Jew." [Ref-0215](#), "The Person of Antichrist" "The fact that Dan is not mentioned in verses 5-8 [Rev. 7:5-8] is not unusual. Dan, along with Zebulun, is not mentioned in 1 Chronicles 4-8, which was written after the Exile. Yet even with Dan's absence, the listing of the other tribes is normally taken in Chronicles in a literal way. Some speculate that Dan was omitted in Revelation 7 because of that tribe's idolatrous history, as narrated in Judges 18:30 and 1 Kings 12:29. ¹⁸ Others credit its omission to the view that the Antichrist might come from the tribe of Dan. ¹⁹ . . . [n19] - Irenaeus wrote the following regarding the Antichrist and the omission of Dan in Revelation 7. "And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, 'We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein.' [Jer. 8:16] This too, is the reason that this tribe is

not reckoned in the Apocalypse along with those which are saved." (*Against Heresies*, 5.30.2)." Richard Shalom Yates, *The Identity of the Tribulation Saints*, Ref-0200, Vol. 163 No. 649 January-March 2006, 79:93, p. 83 "This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them."? And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, "We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein."? This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved." Irenaeus, *Against Heresies* 5.30.2, Ref-0537, p. 559. "And in like manner also we find it written regarding Antichrist. For Moses speaks thus: "Dan is a lion's whelp, and he shall leap from Bashan."? But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. "Dan," he says, "is a lion's whelp;" and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan.? And that the case stands thus, we see also from the words of Jacob: "Let Dan be a serpent, lying upon the ground, biting the horse's heel."? What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis,? who deceived Eve and supplanted Adam. . . . That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, "Dan shall judge his people, as (he is) also one tribe in Israel."? But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: "From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses." Hippolytus, *Treatise on Christ and Antichrist*, Ref-0541, p. 207.

antichrist - destroyed [5001.5] : Dan. 7:11; Dan. 7:26; Dan. 8:25; Dan. 9:27; Dan. 11:45; 2Th. 2:3-8; Rev. 17:8; Rev. 17:11; Rev. 19:19-20; Rev. 20:10; Rev. 20:15 ☪ "A general [intertestamental scenario] seems to have been commonly held among the [Jewish] populace, however. At some point after the beginning of the final age the heathen powers would assemble under an unidentified leader (the Antichrist), attack, but be defeated by the forces of the LORD.²⁵ [25] The New Testament calls the unidentified leader Antichrist (1 John 2:18, 22; 4:3; 2 John 7; cf. 2Th. 2; Rev. 13); less specific is 2 Baruch 40:1-2; "The last ruler who is left alive at that time will be bound, whereas the entire host will be destroyed. And . . . my Anointed One . . . will kill him and protect the rest of my people." Ref-1200, p. 290.

antichrist - destroyed at appearance of Christ : 2Th. 2:8; Rev. 19:20

antichrist - duration of power [5001.6] : Dan. 7:25; Rev. 13:5

antichrist - Edom and Moab escape [5001.7] : Dan. 11:41 ☪ "These three peoples will escape his fury. The reason for their escape seems to be a double one. In Ps. 83, which describes an event at a little earlier period, we are told, 'they have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They has said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent, they are confederate against Thee: the tabernacles of Edom and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalck; the Philistines with the inhabitants of Tyre; Assur (the Assyrian) also is joined with them' (Ps. 83:3-8). Thus we see that these three peoples acted in concert with the Antichrist when a determined effort was made to utterly exterminate the Jewish people. The Antichrist, therefore, spares these submissive allies of his when he goes forth to overthrow the other countries." Ref-0215, "The Doom of the Antichrist"

antichrist - empowered by Satan [5001.8] : 2Th. 2:9; Rev. 13:2; Rev. 16:13-14

antichrist - future - Hippolytus : ☪ "Since, then, the Persians held the mastery for 330 years,? and after them the Greeks, who were yet more glorious, held it for 300 years, of necessity the fourth beast, as being strong and mightier than all that were before it, will reign 500 years. When the times are fulfilled, and the ten horns spring from the beast in the last (times), then Antichrist will appear among them. When he makes war against the saints, and persecutes them, then may we expect the manifestation of the Lord from heaven." Hippolytus, *On Daniel*, Ref-0541, p. 179. ". . . let us observe somewhat in detail what Daniel says in his visions. For in distinguishing the kingdoms that are to rise after these things, he showed also the coming of Antichrist in the last times, and the consummation of the whole world." Hippolytus, *Treatise on Christ and Antichrist*, Ref-0541, p. 208.

antichrist - Goliath type of : Goliath - type of antichrist★

antichrist - image of [5001.9] : Rev. 13:14-15; Rev. 14:9; Rev. 14:11; Rev. 15:2; Rev. 16:2; Rev. 19:20; Rev. 20:4

antichrist - intelligence of [5001.10] : Eze. 28:3-5; Eze. 28:12; Dan. 7:8; Dan. 7:20

antichrist - Jewish writings : Dan. 11:1-31; Dan. 11:36-37; Rev. 13:4; Rev. 13:15 ☪ ". . . the figure of Antichrist is implied in the Old Testament and appears under various names in the Jewish apocryphal and pseudepigraphal writings that date from before the birth of Christ. This last-days opponent of the Jewish people and the Messiah is especially prominent in some of the apocalyptic texts of the Dead Sea Scrolls. Michael Stone, a leading Israeli expert on this literature, has observed that 'the background to this figure lies in Jewish eschatology.' The same conclusion was drawn by Hebrew University professor David Flusser. As an expert on the origins of Christianity, he categorically states, 'The idea of Antichrist is strictly Jewish and pre-Christian.' . . . in later Jewish commentaries, the legendary name given to antimessiah is Armilus. A brief

summary of his characteristics, as given in such works as *Sefer Zerubbavel* and those by Saadiah Gaon, reveals close similarities between the Jewish and Christian concepts of the Antichrist: "This Armilus will deceive the whole world into believing that he is God and will reign over the whole world. He will come with ten kings and together they will fight over Jerusalem. . . Armilus will banish Israel 'to the wilderness' and it will be a time of unprecedented distress for Israel; there will be increasing famine, and the Gentiles will expel the Jews from their lands, and they will hid in caves and towers. . . God will war against the host of Armilus. . . and there will be a great deliverance for Israel and the kingdom of Heaven will spread over all the earth." Ref-0142, p. 244 citing Klatzkin, Jacob, *Encyclopedia Judaica*, s.v. "Armilus," 3:476-477. "In the *Jerusalem Talmud*, *Targum pseudo-Jonathan* and the later Jewish apocalyptic *midrashim* (commentaries), a Jewish equivalent of the Antichrist appears by the name of Armilus. Works such as *Sefer Zerubbavel* and those by Saadiah Gaon reveal his characteristics in striking detail. . . Armilus will deceive the whole world into believing he is God and will reign over the whole world. He will come with ten kings and together they will fight over Jerusalem. Armilus is expected to persecute and banish Israel to the wilderness and it will be a time of unprecedented distress for Israel. There will be famine conditions, and the Gentiles will expel the Jews from their lands, and these Jews will hide in caves and towers. Then at the end, God will war against the host of Armilus, there will be a great deliverance for Israel, and the kingdom of heaven will spread over all the earth. Other references have Armilus arising from the Roman empire, having miraculous powers, and being born to a stone statue of a virgin (because of which he was called 'the son of a stone'). It is also interested that he makes this statue 'the chief of all idolatry,' with the result that 'all the Gentiles will bow down to her; burn incense and pour out libations to here.' This resembles Daniel's wicked 'king' and 'coming prince' and his 'abomination of desolation' (Dan. 11:1-31,36-37), and especially the book of Revelation's statue of the beast which is brought to life and made an object of worship (Rev. 13:4,15)." Ref-0146, p. 481.

antichrist - Jewish? : Dan. 2:32-45; Dan. 7:2-3; Dan. 9:27; Zec. 6:12; Rom. 11:25; Rev. 11:2; Rev. 12:13; Rev. 13:2 ☪ "Does the person who rebuilds the Temple have to be considered the Messiah? Note that neither the Jewish governor Zerubbabel nor the Judean king Herod -- both of whom rebuilt the Second Temple -- were thought by the Jewish people to be the Messiah. . . the Gentile Persian emperor Cyrus. . . made possible the rebuilding of the Second Temple through his edict. . . It is an outsider who has to sign a legal document [Dan. 9:27] with the Jewish people, not one of their own. . . since the object of Satan's attacks during the Tribulation are all ethnic Jews (Rev. 12:13), it would seem unlikely that the one Satan empowers would also be Jewish (Rev. 13:2). . . it would be contrary to the prophetic sequence of Daniel to have a Jewish kingdom (Dan. 2:32-45; Rom. 11:25). . . to say that the Antichrist is to be a Jew would contradict the very nature of the times of the Gentiles. . . two

different beasts are described as arising from the 'sea' and the 'earth.' The 'sea' is a literary image that often indicates the 'Gentile nations' (Dan. 7:2-3). This would mean that its opposite term here, 'earth,' would refer to 'the Jews' There is support for this in that the Greek word can be used as a technical expression for 'the land of Israel.' If this is so, then the first beast, which is from the sea, the Antichrist, is Gentile. And the second beast, the false prophet, is Jewish. . . . While Zechariah 6:12 indicates that the Messiah (?the Branch') will build the Temple, Zechariah is referring to the Millennial Temple. This allows for the Third (Tribulation) Temple to be built by someone else. . . the text of Revelation 11:2 that identifies the Antichrist with the Temple in its desecration does so in terms of Gentile occupation of the site." [Ref-0146](#), pp. 477-480.

antichrist - lying signs and wonders

[5001.11] : 2Th. 2:9-11; Rev. 13:14; Rev. 16:14; Rev. 19:20

antichrist - mark and number [5001.12] : 1K.

10:14; Dan. 3:1; 2Chr. 9:13; Rev. 13:16-18; Rev. 14:9-11; Rev. 15:2; Rev. 16:2; Rev. 19:20; Rev. 20:4 ☉ + "Who then can fit the two numbers, 666 and 616? The answer is easy. The evil emperor's name was spelled in two ways: Nero or Neron. The letter *n* meant 50. If the copyist was familiar with only the form Nero, he could by dropping the *n* obtain 616. It is most difficult to think of any other reason for 616." [Ref-0154](#), p. 48. "Nero Caesar' transliterated into the Hebrew from the Greek (Neron Kaiser) adds up to exactly 666 in Hebrew. N=50, R=200, W=6, N=50 plus Q=100, S=60, R=200 totals 666. This spelling of Nero Caesar was found in the discovery of an Aramaic document in Wadi Murabba' at (BASOR 170, 65). The Latin form of 'Nero Caesar' when transliterated into Hebrew adds up to 616. This most likely explains the textual variant in Revelation 13:18 with the number 616. It should also be noted that the Greek word for 'Beast' when transliterated back into Hebrew adds up to 666. Ancient writers referred to Nero as a 'beast' (See Philostratus Vit. Apoll. 4.38; Sib. Or. 5.343; 8.157). For more detailed commentary see Word Biblical Commentary: Revelation 6-16 by David E. Aune."

[\[http://bibleandscience.com/biblecodes.htm\]](http://bibleandscience.com/biblecodes.htm) ". . . Buchanan affirms that only the spelling with the yod is found in a concordance search of the Talmuds, the Mishnah, the Tosephta, and the Tannaitic Midrashim. Therefore, there is no indisputable evidence for the spelling of ךסך without the ך, and yet this spelling is necessary for identifying Nero as the first beast of Revelation 13." Mark L. Hitchcock, "A Critique of the Preterist View of Revelation_13 and Nero", [Ref-0200](#), Volume 164 Number 655, July-September 2007, 341:356, p. 346. "Gumerlock, . . . says he has "evidence from a fifth-century book on biblical genealogies that some in the early church had been using Nero's name to calculate the number of the beast." [Gary DeMar and Francis X. Gumerlock, *The Early Church and the "End of the World": The Past Fulfillment of Matthew 24* (Powder Springs, GA: American Vision, 2005), 81 n. 108.] Gumerlock found this evidence in a chronology entitled *Liber genealogus* (*Genealogical Book* or *Book of Genealogy*) which was written in the fifth

century in North Africa, composed between 405 and 412 and then edited in 427, 438, and 455. Written in Latin, it was edited by Theodore Mommsen. It lists events from the creation of Adam and Eve all the way up to the fifth century A.D. The *Liber genealogus* says on page 194 that "Nero is he whose name John called in the Apocalypse 616. *Here wisdom is understood* [Rev. 13:18], that through letters the name of him may be computed, who is called, as is related: 'Antichrist.' 1 13 18 9 3 8 17 9 18 19 20 18. The collected number equals 154. Multiplying this by four, according to the four letters of the name of Nero equals 616, which is the name of Antichrist." Admittedly, this moves the date of the first connection between Nero and the first beast of Revelation 13 back about 1,400 years from what was previously believed. But even if some leaders in the fifth century made this connection, the question still remains, Why did none of the earliest Christian writers who discussed 666 ever mention it? Why were Irenaeus, Andreas, Primasius, and Victorinus apparently unaware of this view? If Neron Caesar is such an obvious connection to the number 666 or even 616, then why did it take at least 350 years for someone to see it?" Mark L. Hitchcock, "A Critique of the Preterist View of Revelation_13 and Nero", [Ref-0200](#), Volume 164 Number 655, July-September 2007, 341:356, pp. 352-353. ". . . he will order incense-pans to be set up by all everywhere, that no man among the saints may be able to buy or sell without first sacrificing; for this is what is meant by the mark received upon the right hand. . . . Many names indeed we find, the letters of which are the equivalent of this number: such as, for instance, the word Titan, an ancient and notable name; or Evanthis, for it too makes up the same number; and many others which might be found. But, as we have already said, the wound of the first beast was healed, and he (the second beast) was to make the image speak, that is to say, he should be powerful; and it is manifest to all that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes Latinus. Wherefore we ought neither to give it out as if this were certainly his name, nor again ignore the fact that he may not be otherwise designated." Hippolytus, *Treatise on Christ and Antichrist*, [Ref-0541](#), pp. 214-215. "The main feature of the complex, the ziggurat [believed to be the original site of the Tower of Babylon], is described by the Esagil Tablet, which indicates dimensions in terms of the suklam-cubit, as used by the Assyrian kings Sennacherib and Esarhaddon: "60.60.60 [is] the length, 60.60.60 is the breadth"" T. G. Pinches, *Babel, Tower of*, ref-0008, p. 1:383.

antichrist - men who are [5001.13] : 1Jn. 2:18; 1Jn. 2:22; 2Jn. 1:7

antichrist - Nero - not : Rev. 17:10-11; Rev. 19:20 ☉ Irenaeus, writing about 185 AD, knows nothing of Nero as antichrist, but expects an antichrist yet future to his day: "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring

to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob." Alexander Roberts, *The Ante-Nicene Fathers Vol. I : Translations of the Writings of the Fathers Down to A.D. 325, The Apostolic Fathers With Justin Martyr and Irenaeus*. (Oak Harbor: Logos Research Systems, 1997), 1.1.7.1.5.31, p. 559. "The greatest obstacle [to Nero being the seventh king of Rev. 17:10] is [Gentry's] need to begin counting 'kings' with Julius Caesar. . . the fact is that Rome was a Republic, ruled by the First Triumvirate, in the days of Julius Caesar and became a Principate under Augustus and the emperors which followed him. Neither does Gentry attempt to explain the thirteen-year gap between Julius Caesar's death and the beginning of Augustus' reign." [2002021901.pdf](#), p. 193. "Schaff, who holds to an early date for the writing of Revelation, excludes Julius Caesar, begins with Augustus as the first emperor, and then leaves out Galba, Otho, and Vitellius, and thus arrives at Vespasian as the sixth head. Hort, also an early-ate advocate, says, "To begin counting the emperors from Augustus rather than Julius is the more correct reckoning of the two." Robinson, who supports the early date, says, "But in Revelation it is clear that the first king must be Augustus." If it is clear-cut that one should begin counting with Julius, as Gentry alleges, why do a majority of early-date advocates begin the count with Augustus and end up with Galba (or even Vespasian) as the sixth king? One would expect much greater agreement among the proponents of a theory on which so much rests." Mark L. Hitchcock, "A Critique of the Preterist View of Revelation_17:9-11 and Nero", [Ref-0200](#), Volume 164 Number 656, October-December 2007, 472:485, p. 477. "Speaking of the eighth and final form of the beast's rule, Rev. 17:11 says, "and he goes to destruction." Gentry says this refers to Vespasian. However, to chapters later (in Rev. 19:20) the beast and the false prophet are cast into the lake of fire, which is the same destruction of the final head of the beast described in Rev. 17:11. Yet Gentry interprets Rev. 19:20 as a reference to Christ's providential destruction of Nero."

antichrist - Nero - thought to be : ☉ "That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras. And thus Christ became King of the Jews, reigning in Jerusalem in the fulfilment of the seven weeks. And in the sixty and two weeks the whole of Judaea was quiet, and without wars. And Christ our Lord, "the Holy of Holies," having come and fulfilled the vision and the prophecy, was anointed in His flesh by the Holy Spirit of His Father. In those "sixty and two weeks," as the prophet said, and "in the one week," was He Lord. The half of the week Nero held sway, and in the holy city Jerusalem placed the abomination; and in the half of the week he was taken away, and Otho, and Galba, and Vitellius. And Vespasian rose to the supreme power, and destroyed Jerusalem, and desolated the holy place. And that such are the facts of the case, is clear to him that is able to understand, as the prophet said." Clement of Alexandria, *The Stromata, or Miscellanies*, 1.21, [Ref-0538](#), p. 329. "Luis de Alcazar (1554-1613) advanced the preterist view of the Book of Revelation. He

taught that Nero was the Antichrist and had already fulfilled the prophecies of Revelation 1-11 in the A.D. 70 destruction of Jerusalem.” Ron J. Bigalke Jr., *The Revival of Futurist Interpretation following the Reformation*, Ref-0785, Volume 13 Number 38 April 2009, 43:58, pp. 52-53.

antichrist - overthrows kingdoms [5001.14] : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 11:40-44; Rev. 13:7; Rev. 17:13

antichrist - people of destroy Jerusalem and Sanctuary : Dan. 9:26

antichrist - perdition of : Dan. 7:11; John 17:12; 2Th. 2:3; Rev. 17:8; Rev. 17:11 ☉ “The sin of man will culminate in the Man of Sin.” Ref-0215, “The Man of Sin, the Son of Perdition”.

antichrist - Pharaoh - parallels : millennial kingdom - theocratic kingdom - parallels☆

antichrist - prevails over the saints [5001.15] : Dan. 7:21; Dan. 7:25; Dan. 8:24; Rev. 7:9-16; Rev. 12:11; Rev. 13:7; Rev. 20:4

antichrist - received in place of Christ [5001.16] : John 5:43 ☉ + “The idea that the Jews would believe in Antichrist as punishment for not having believed in the true Christ seems to be expressed by the author of the Fourth Gospel (John 5:43).” Ref-0825, “Antichrist”. “The Lord also spoke as follows to those who did not believe in Him: ‘I have come in my Father’s name, and ye have not received Me: when another shall come in his own name, him ye will receive.’” calling Antichrist “the other,” because he is alienated from the Lord.” Irenaeus, *Against Heresies*, 5.25.4, Ref-0537, p. 554.

antichrist - revealing of : 2Th. 2:6 ☉ “Some propose that the revelation of the man of sin will occur in the middle of the 70th week, when he declares himself to be God (Dan. 9:27; 11:36-37; 2Th. 2:4). On the basis of this proposal and Paul’s teaching that the Day of the Lord will not come until the man of sin is revealed, some conclude that the Day of the Lord will not start until sometime after the middle of the 70th week. There is a significant problem with this proposal, . . . other activities of the man of sin . . . will precede his declaration to be God and reveal who he is at least three and one-half years before that declaration. First, the man of sin will rise to power as the 11th ruler within the already formed ten-division confederation that will constitute the revived Roman Empire (Dan. 7:7-8, 20, 23-24). Second, as the man of sin rises to power, he will overthrow three of the original ten rulers of the revived Roman Empire (Dan. 7:8, 20, 24). Third, after overthrowing those three rulers, the man of sin will become the dominant ruler of the revived Roman Empire (Dan. 7:20, 24, 26; Rev. 17:12-13, 16-17). Fourth, as the dominant ruler of the revived Roman Empire, the man of sin will establish a seven-year covenant of peace with the nation of Israel, and the establishment of the covenant will be the historic starting point of the 70th week (Dan. 9:27).” Ref-0220, p. 65.

antichrist - Roman roots : Dan. 9:26

antichrist - Rome - AGAINST : Rev. 13:7-8 ☉ “As already noticed, the Church of Rome displays the chief moral lineaments of the Man of Sin. Therefore it is an axiom of interpretation with this school that the ten-horned beast is the Papacy. But of the beast it is written that “power was given to him over all kindreds and tongues and nations,

and all that dwell upon the earth shall worship him, whose names are not written in the book of life.” Are these commentators aware that one-half of Christendom is outside the pale of Rome, and in antagonism to the claims of the Papacy? Or do they suppose that all who belong to the Greek and Protestant Churches are enrolled in the book of life? By no means. But they would tell us the verse does not mean exactly what it says.” Ref-0762, p. 134.

antichrist - seven heads [5001.17] : Rev. 12:3; Rev. 13:1; Rev. 13:3; Rev. 17:3; Rev. 17:7; Rev. 17:9-10

antichrist - speaks pompous words, blasphemes [5001.18] : Dan. 7:8; Dan. 7:11; Dan. 7:20; Dan. 7:25; Dan. 11:36; Rev. 13:1; Rev. 13:5-6; Rev. 16:11

antichrist - spirit of : 1Jn. 4:3

antichrist - ten horns [5001.19] : Dan. 7:7; Dan. 7:20; Dan. 7:24; Rev. 12:3; Rev. 13:1; Rev. 17:3; Rev. 17:7; Rev. 17:12; Rev. 17:16

antichrist - the man [5001.0] : Dan. 7:8; Dan. 7:11; Dan. 7:20-26; Dan. 8:23-25; Dan. 9:26-27; Dan. 11:36-45 (?); John 5:43; 2Th. 2:3-9; 1Jn. 2:18; Rev. 11:7; Rev. 13:1-8; Rev. 13:12-18; Rev. 14:9-11; Rev. 15:2; Rev. 16:2; Rev. 16:10; Rev. 16:13; Rev. 17:8-13; Rev. 19:19-20; Rev. 20:4; Rev. 20:10 ☉ + “. . . the historicist claim that the idea of the Antichrist as an individual is a recent development by Catholic scholars during the Reformation is not true. McGinn demonstrated that the only view of the Antichrist in the early church was that of an individual. [Bernard McGinn, *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Columbia University Press, 1979), 16-17.]” Ron J. Bigalke Jr., *The Revival of Futurist Interpretation following the Reformation*, Ref-0785, Volume 13 Number 38 April 2009, 43:58, p. 53. Questionable: Dan. 11:36-45 (?);

antichrist - titles of [5001.20] : Dan. 7:7; Dan. 7:8; Dan. 7:11; Dan. 7:20-21; Dan. 9:26; Dan. 11:36; Isa. 14:25; 2Th. 2:3; 2Th. 2:8; 1Jn. 2:18; Rev. 11:7; Rev. 13:1-4; Rev. 13:14-18; Rev. 14:9; Rev. 14:11; Rev. 15:2; Rev. 16:2; Rev. 16:10; Rev. 16:13; Rev. 17:7; Rev. 17:8; Rev. 17:11-13; Rev. 17:16-17; Rev. 19:19-20; Rev. 20:4; Rev. 20:10

antichrist - vs. Antiochus Epiphanes IV : Dan. 11:36 ☉ “In v. 36 things are predicted concerning this person under consideration that are not historically true with reference to [Antiochus]. He was not the sort of person there described.” -- H.C. Leupold (Amillennialist) “In no sense can Antiochus be called an Atheist; nor does the language of the writer of 2 Macc. 9:12, ‘think of himself as if he were God,’ corresponding to the words of this verse. The character. . . finds a parallel in Paul’s description of Antichrist (2Th. 2:4).” -- John Elliccott (Amillennialist) “Saying things against every god.’ This does not agree with Antiochus. He was not an atheist. He even wished universal worship to Zeus. On the contrary, these words before us are expressly referring to Antichrist, 2Th. 2:4.” -- Keil & Delitzsch

antichrist - wars against God [5001.23] : Rev. 16:13-14; Rev. 17:14; Rev. 19:19

antichrist - worshiped [5001.21] : Eze. 28:2; Eze. 28:6; Eze. 28:9; Dan. 11:36-37; 2Th. 2:4; Rev. 13:4; Rev. 13:8; Rev. 13:12; Rev. 14:9; Rev. 16:2; Rev. 19:20; Rev. 20:4 ☉ “It is an age of mobs. Democracy, not despotism, is the goal towards which civilization is tending.

But democracy in its full development is one of the surest roads to despotism. First, the revolution; then, the plebiscite; then, the despot. The Caesar often owes his sceptre to the mob. A man of transcendent greatness, moreover, never fails to leave his mark upon his times. And the true King of Men must have an extraordinary combination of great qualities. He must be “a scholar, a statesman, a man of unflinching courage and irrepressible enterprise, full of resources, and ready to look in the face a rival or a foe.” The opportunity too must synchronize with his advent. But the voice of prophecy is clear, that the Hour is coming, and the Man.” Ref-0762, p. 190.

antichrist - wounded and healed [5001.22] : Eze. 21:25; Zec. 11:17 (?) ; Rev. 13:3; Rev. 13:14; Rev. 17:8; Rev. 17:11 ☉ “The popular Islamic picture of the Antichrist, or *Dajjal*, graphically portrays him as blind in one eye, with the word *kafir* -- unbeliever -- written on his forehead; his primary function is to mislead the unbelieving masses by claiming divinity and the power to perform miracles.” Ref-0161, p. 113. “[The] view [that the beast is literally resurrected from the dead] has many more advocates down through history than some might realize. . . . It is interesting to realize that even Augustine believed like [Tim] LaHaye on this matter (The City of God, Book XX, Chapter 19). Another ancient one who held views similar . . . is Lactantius (early 300s) (Divine Institutes, Book VII, Chapter 17; Commentary on the Apocalypses, Chapter 13). More recent individuals include: Lewis Sperry Chafer, J. A. Seiss, Charles C. Ryrie, Leon Morris, Walter K. Price, Robert Govett and Robert Thomas.” Thomas Ice, “The Death and Resurrection of the Beast, Part 2”, Ref-0181, Vol. 8 No. 23, May 2005, p. 5. Questionable: Zec. 11:17 (?);

Antichrist compared with Christ - DOC 00019 : 00019.doc☆

Antilegomena - definition : ☉ *antilego* = “to speak against.” Those books whose right to a place in the canon, which they enjoyed, was challenged by certain rabbis in the second century A.D. They are Canticles (Song of Solomon), Ecclesiastes, Esther, Ezekiel, and Proverbs. After the Councils of Jamnia in 90 and 118 A.D., no further questions of any consequence were raised concerning any of the books of the Hebrew canon.

Antilegomena - group : books - Old Testament groups☆

antimatter - big bang - missing from : 2003050301.htm☆

antimatter - matter : ☉ + “For every particle, so they discovered, there is an antiparticle. When the to come together they annihilate each other giving off a prodigious amount of energy in the process (remember $E=mc^2$). To their surprise, they found that not only could particles be destroyed -- they could also be created! Einstein’s equation can be rearranged to produce mass from energy, thus $m=E/c^2$. If the energy is high enough, then new particles can be produced. The curious thing is that whenever a new particle appears in this high-energy environment, its antiparticle also appears. If you produce an electron, then an anti-electron (called a *positron*) will also appear; if you produce a proton (the positively charged particle in the nucleus) then an antiproton will also appear, and so on.” Ref-0814, p. 47.

antinomian - dispensationalism - AGAINST : [dispensationalism - antinomian - AGAINST](#) ☆
antinomianism - AGAINST : [faith - without works](#) ☆

Antioch - Paul visits : [Paul - visits Antioch](#)

Antioch - school - conservative : [Greek - text - Byzantine - conservative](#) ☆

Antiochus Epiphanes - Chronology - #00006.doc : [#00006.doc](#) ☆

Antiochus Epiphanes - sanctuary cast down : [sanctuary - cast down by Antiochus Epiphanes](#) ☆

Antiochus Epiphanes IV - desecrates temple - date : [chronology - B.C. 0168 - Antiochus Epiphanes IV desecrates temple](#) ☆

Antiochus Epiphanes IV - lifespan of : [chronology - B.C. 0175 - B.C. 164 Antiochus Epiphanes IV lives](#) ☆

Antipas - Herodias : Lev. 18:16; Lev. 20:21; Mtt. 14:4; Mark 6:18; Mark 6:22-28; Luke 3:19
☛ "While visiting his half brother Herod Philip (not the tetrarch), Antipas became infatuated with Herod Philip's wife Herodias, daughter of another half brother, Aristobulus, and mother of Herod Philip's daughter Salome (Mark 6:22-28). Although marriage to the wife of a living brother was contrary to levirate law (Lev. 18:16; 20:21), Antipas married her. In order to do so he divorced the daughter of Aretas IV, the Nabatean king (who later, in retaliation, inflicted a military defeat upon Antipas). It was the denunciation of this union (Mtt. 14:4; Mark 6:18; Luke 3:19) that brought about the imprisonment of John the Baptist in the Herodian fortress Machaerus and eventually his death." [Ref-1200](#), p. 97.

Antiquities of The Jews : [Ref-0026](#) ☆

anxiety - causes depression : [depression - from anxiety](#)

aorist - imperative - Greek grammar : [Greek grammar - aorist tense - imperative](#) ☆

aorist tense - Greek grammar : [Greek grammar - aorist tense](#) ☆

aorist tense - Greek grammar - continuous action? : [Greek grammar - aorist tense - continuous action?](#) ☆

ape men - James Perloff : [2001092801.htm](#) ☆

Apocalypse, The : [Ref-0035](#) ☆

Apocalypse, The, Seiss : [Ref-1059](#) ☆

Apocalyptic Literature - pseudepigrapha : [Pseudepigrapha](#) ☆

Apocrypha : ☛ The 14 books of the *Septuagint* included in the Vulgate but considered uncanonical by Protestants because they are not part of the Hebrew Scriptures. The Roman Catholic canon accepts 11 of these books and includes them in the Douay Bible. Writings or statements of questionable authorship or authenticity. [Middle English Apocrypha, not authentic, from Late Latin Apocrypha, the Apocrypha, from Greek Apokrupha, neuter pl. of apokruphos, secret, hidden, from apokruptein, to hide away : apo-, apo- + kruptein, kruph-, to hide.] Fifteen writings recorded during the 400 years between the Old and New testaments. Twelve of them were declared inspired and added to the Catholic Canon in 1546. [Ref-0165](#), p. 337. "The Roman Catholic Church's claim that these writings of the Apocrypha are inspired must be rejected for the following reasons. . ." [Ref-0165](#), pp. 338-339. "The Apocrypha of the Old Testament: *Tobit, Judith, Additions to Esther,*

The Wisdom of Solomon, Ecclesiasticus (or the Wisdom of Jesus the Son of Sirach), Baruch, 3 Ezra (=1 Esdras), 4 Ezra (=2 Esdras), The Letter of Jeremiah, The Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, 1 Maccabees, 2 Maccabees, 3 Maccabees, 4 Maccabees, Psalm 151. All of these except 4 Ezra (2 Esdras) are present in the Greek translation of the Old Testament (LXX); 2 Esdras is found in the Latin translations of the Old Testament and was used by many early church fathers. While the Greek Orthodox use 3 Maccabees, 4 Maccabees, and Psalm 151, the Roman Catholic Church does not." [Ref-1200](#), p. 357.

apocrypha - 1 Enoch : [2008060201.htm](#) ☆

Apocrypha - canonical? : ☛ + "Following the lead of the great patristic writer and scholar Jerome, the reformers argued that the only Old Testament writings that could be regarded as belonging to the canon of Scripture were those originally included in the Hebrew Bible. A distinction was thus drawn between the "Old Testament" and "Apocrypha": the former consisted of works found in the Bible that were originally written in Hebrew (or Hebrew and Aramaic), while the latter consisted of works found in the Greek and Latin Bibles (such as the Vulgate), but not in the Hebrew Bible. While some reformers allowed that the apocryphal works were edifying reading, there was a general agreement that these works could not be used as the basis of doctrine. Medieval theologians, however, to be followed by the Council of Trent in 1546, defined the "Old Testament" as "those Old Testament works contained in the Greek and Latin Bibles," thus eliminating any distinction between the "Old Testament" and "Apocrypha." [Ref-0686](#), pp. 222-223.

Apocrypha - deuterocanonical : ☛ + "Roman Catholics use the terms "protocanonical" and "deuterocanonical," holding a distinction between a first or original canon (Greek protos, meaning "first") and a secondary canon (Greek deuterios, meaning "second"). Instead of "apocrypha" the Roman Catholic term is "deuterocanonical," acknowledging that these questioned books were not originally part of the canon but were accepted later." [Ref-0236](#), pp. 163-164. "The Roman Church prefers to think of the apocryphal books as "scripture" (with a little "s") and distinguishes them as a "second canon," or *deuterocanonical* (a term introduced in 1566 by Sextus of Sienna), which indicates they are not equal in authority to the books of the "first canon" (*protocanonical*). The Eastern Orthodox Church devised a different three-fold distinction: books that could be read in the church (canonical), books that could be read privately (Apocrypha), and books that could not be read (pseudepigrapha)." [Ref-0818](#), p. 138.

Apocrypha - group : [books - Old Testament groups](#) ☆

Apocrypha - Jerome's view : [dead - prayer for](#) ☆ ☛ ". . . Jerome rejected the Apocryphal books that were being circulated in manuscripts of the Greek and Latin versions. In general Jerome had a low opinion of books in the Apocrypha. He did eventually translate Tobit, Judith, and the additions to Daniel and Esther, but rapidly and without much care."

[Ref-0062](#), pp. 78-79. "At the Council of Trent in 1546, the Roman Church promulgated the following decree: 'If anyone receive not as sacred and canonical these said books, entire with all their parts. . . Let him be anathema!' By this decree Jerome himself was condemned, while the very firm position of the synagogue on the canon was contradicted." [Ref-0060](#), p. 173. "In this preface Jerome explains his views on the Apocrypha. . . He declares that as there are twenty-two letters in the Hebrew alphabet, so there are twenty-two books of the Hebrew canon. He then lists the twenty-two books which, though counted differently, are the same as our thirty-nine. Although Jerome hurriedly translated Tobit and Judith for his friends, he excluded them from the canon because they did not meet the benchmark of what he called "the Hebrew truth." Nevertheless, contrary to Jerome, the books of the Apocrypha, handed down in their Old Latin form, were retained in the Latin Bible." [Ref-0236](#), p. 145. "The first Latin Bibles of the second century had been translated from the Greek Septuagint rather than from the Hebrew text and so had naturally included these books [the Apocrypha]. Jerome, however, insisted on distinguishing these apocryphal books from the canonical books, and thus he relegated them to a secondary position. At the Council of Carthage in 397, however, it was decided that the apocryphal books were suitable for reading in the churches despite Jerome's reservations." [Ref-0791](#), p. 63.

apocrypha - KJV : [KJV - apocrypha](#) ☆

Apocrypha - Protestant Bibles : ☛ ". . . the Apocrypha were included in every major Protestant version of the English Bible from Coverdale to the Revised Standard Version." [Ref-0073](#), p. 114, footnote p. 32.

Apocrypha - Roman Catholic dogmas : [Roman Catholicism - Apocrypha](#) ☆

Apocrypha - uninspired : Jude 1:9 ☛ "It is. . . very remarkable that in the entire New Testament there is not one explicit citation from the Old Testament Apocrypha, those books declared canonical in the sixteenth century by the Roman Church." [Ref-0060](#), p. 97. "[The Apocrypha] seem not to have been included in the beginning in the Septuagint, but they were gradually introduced into its later editions. Neither Josephus nor Philo cites them. Christ and the apostles never referred to them, although they freely used the text of the Septuagint and were certainly acquainted with the material in question. (Jude 1:9 may allude to the Book of Enoch, a pseudepigraph. . .). . . In the first century, Jerome added the Apocryphal books to his Latin translation of the Bible, the Vulgate, calling attention to the evident difference between the inspiration of the canonical writings and the less significant spiritual value of these." [Ref-0060](#), p. 172. There is an almost unbroken testimony of antiquity AGAINST accepting the Apocrypha into the canon: (1) Philo quoted the OT prolifically, but never quoted from the Apocrypha as inspired. (2) Josephus explicitly excludes the Apocrypha, numbering the books of the OT as twenty-two. Neither does he quote the apocryphal books as Scripture. (3) Jesus and the NT writers never once quote the Apocrypha although there are hundreds of quotes and references to almost all of the canonical books of the OT. (4) The Jewish scholars of Jamnia (A.D. 90) did not recognize

the Apocrypha. (5) No canon or council of the Christian church recognized the Apocrypha as inspired for nearly four centuries. (6) Many of the great Fathers of the early church spoke out against the Apocrypha, for example, Origen, Cyrille of Jerusalem, Athanasius. (7) Jerome, the great scholar and translator of the Latin Vulgate, rejected the Apocrypha as part of the canon. (8) Many Roman Catholic scholars through the Reformation period rejected the Apocrypha. (9) Luther and the Reformers rejected the canonicity of the Apocrypha. "Josephus's canon of twenty-two books clearly excludes the additions in the Greek version of his day. Discussion seeking to identify precisely which books he had in mind must take into consideration that some books which were counted as one in Josephus's day are divided in modern Bibles. The most dramatic example is that in the first century the Minor Prophets were considered on book, the Book of Twelve, possibly because they all fitted on a standard-size scroll." [Ref-1200](#), p. 137n13.

Apocrypha - unquoted in NT : ☪ "The New Testament writers quote from practically all of the Old Testament books but nowhere quote from any of the Apocrypha. The canon of the Old Testament accepted by Jesus and his apostles should be sufficient for Christians today." [Ref-0236](#), p. 168.

Apocrypha and Pseudepigrapha of the Old Testament, The : [Ref-0037](#)☆

apologetic - Jesus : [political - Jesus not](#)

apologetic - chronology - value : [chronology - apologetic value](#)☆

apologetics : Luke 24:39; John 20:20; John 20:27; Acts 1:3; 1Cor. 15:6; 1Pe. 3:15 ☪ "Thus [W. H. Griffith] Thomas did not possess confidence in the role of apologetics that was embraced at Princeton Seminary.³⁴ As a teacher of apologetics, a position denied him in Canada, he said its role was not to construct the edifice of faith. Why? Because it is not a source of revelation equal to "the revelation of God." Instead the function of an apologist is to demolish his opponent's arguments and to demonstrate the reasonableness of faith. Supernatural truth is not beyond the grasp of knowing, but it is beyond the grasp of a whole-hearted affectional embrace.³⁵ John D. Hannah, *The "Thomas" in the W. H. Griffith Thomas Memorial Lectureship*, [Ref-0200](#), Vol. 163 No. 649 January-March 2006, 3:17, p. 11. "If the Holy Spirit depends upon a certain degree of apologetic proficiency in order to enable a person to believe, most Christians are automatically disqualified from evangelism." [Ref-0819](#), p. 184. "In seeking to fulfill the Great Commission to propagate the message of salvation through Christ to the lost world, some Christians have abandoned "their God-given offensive weapons (the consistent godly life, persistent prayer, and the true preaching of God's Word)" in favor of proving the existence of God and the infallibility of the Bible by means of logic, philosophy, history, archaeology, and science. Such arguments, however, assume that (1) man is autonomous and can either reject or accept God and His Word at will, and (2) that God needs such common ground to accomplish the salvation of the sinner. The basic problem, therefore, is an improper doctrine of soteriology or inconsistency with such." [Ref-0819](#), p. 189. "We are not commissioned to harmonize and

reinterpret the Bible in line with contemporary thought in order to make Christianity more intellectually palatable and prestigious! We are not commissioned to be rationalistic apologist! Our only commission is to present the *message* of salvation. To our great frustration and humiliation, we must rely on the *Holy Spirit* for the rest, for it is *He* who will "convict the word concerning sin, and righteousness, and judgment" (John 16:8)." [Ref-0819](#), p. 191.

apologetics - presuppositional : ☪ + "Your last question again demonstrates you have missed the presuppositionalist challenge. It may be summarized thus: Unless the biblical picture of God, man and the world are presupposed (either via assent or dissent) it is not possible to make final sense of anything. A person who rejects the biblical worldview ought not to use elements of that worldview to prove their arguments. They should (but cannot) only use arguments which can be validated and supported by their worldview. That is what I've been trying to get you to see." Paul Henebury, <http://dirreluctant.wordpress.com/2011/02/25/rejoinder-to-some-comments-regarding-presuppositionalism-christianity/> accessed 20110225.

apologetics - quote - temporary effects : [quote - apologetics - temporary effects](#)☆

apostacy - death sentence : [killed - apostates](#)

apostacy - failure to abide : Mtt. 13:21; Mark 4:6; Luke 8:13; John 8:31; Acts 20:30; Col. 1:23 ☪ "That is the very essence of apostasy: hearing the truth, knowing what it is, professing to accept it, and then finally rejecting it. Because the final disavowal of the truth occurs with full knowledge and understanding, this is a fatal apostasy from which there is no hope of recovery." [Ref-0789](#), p. 64.

apostasy - Harvard : ☪ "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning. And seeing the Lord only giveth wisdom, let everyone seriously set himself by prayer in secret to seek it of Him (Prov. 2, 3). Everyone shall exercise himself in reading the Scriptures twice a day that he shall be ready to give such an account of his proficiency therein." -- Rules of Harvard in 1636; quoted in David Barton, "Original Intent" (Aledo, TX: Wall Builder Press, 1996), 81.

apostasy - Israel - temple as sign : [temple - destroyed - sign of Israel's apostasy](#)

apostasy - Robert Schuller : [Schuller - Robert - apostasy](#)☆

apostasy - saved - never : 1Jn. 2:19

apostasy - scholarly : ☪ "When religious people in mosques, synagogues, and churches take up their writings of their respective faiths, they find there what God has told to Muhammed or Moses or Jesus, true and factual stories about what the founders of Islam, Judaism, or Christianity have said and done. When scholars of Islam or Judaism or Christianity read these same writings, a fair number of them receive these writings not as God's word but as statements of what humanity has written down in God's name. In the case of the Gospels, therefore, the body of

the faithful in the churches read words they assume Jesus said, accounts of what he did, while scholars in universities and Christian seminaries alike find in the Gospels evidence that - properly interpreted - may tell us about things Jesus 'really' did or said. It follows that there is a considerable difference between how the faithful receive Scriptures - as the word of God - and how scholars read this same Scripture - as (mere) evidence about what may or may not have been said. . . . which Jesus? Is it the one the scholars (this morning) tell me really lived and worked, said this (but not that), did this (but not the other thing)? Or the one Christian believers believe is son of God. . . ." [Ref-0137](#), pp. 10-12.

apostasy - statistics - US :

[2008030301.htm](#)☆

apostasy - the : Mtt. 24:10-12; 2Th. 2:3; 1Ti. 4:1-3; 2Ti. 3:1-9; 2Pe. 2:3-7 ☪ "Basically there are two questions concerning apostasy that must be answered. The first is this: Does the Bible indicate that there will be apostasy in the church? The second is, What should be the Christian's attitude toward it?" [Ref-0056](#), p. 139. ". . . a definition of *apostasy* is this: ?A departure from truth previously accepted, involving the breaking of a professed relationship with God.' Apostasy always involves willful leaving of previously known truth and embracing error." [Ref-0056](#), p. 140.

"The following is a list of the seven major passages that deal with the last days for the church: 1 Timothy 4:1-3; 2 Timothy 3:1-5; 4:3-4; James 5:1-8; 2 Peter 2:1-22; 3:3-6; Jude 1-25. Every one of these passages emphasizes over and over again that the great characteristic of the final time of the church will be that of apostasy. The New Testament pictures the condition within the professing church at the end of the age by a system of denials. 1) Denial of God (Luke 17:26; 2 Timothy 3:4-5); 2) Denial of Christ (1 John 2:18; 4:3; 2 Peter 2:6); 3) Denial of Christ's return (2 Peter 3:3-4); 4) Denial of the Faith (1 Timothy 4:1-2; Jude 3); 5) Denial of sound doctrine (2 Timothy 4:3-4); 6) Denial of the separated life (2 Timothy 3:1-7); 6) Denial of Christian liberty (1 Timothy 4:3-4); (6) Denial of morals (2 Timothy 3:1-8,13; Jude 18); 7) Denial of Authority (2 Timothy 3:42)." Thomas Ice, *Drowning in Apostasy* [Ref-0181](#), Volume 8, Number 90, August 2011, p. 4.

apostasy - youth - quote - Brewer : [quote - apostasy - youth - Brewer](#)☆

apostle : ☪ Greek *apostolos* = sent away from. *Apos* = away from, *stello* = sent. Hebrew equivalent: *apo* = me, *stello* = sheliac, the root for Mashiach or Messiah. "It is precarious to equate a missionary with an apostle merely upon the basis of the idea of *sending forth* in the verb from the same root, *apostello*. The word *apostle* means 'a sent one' only in the sense of a representative of God sent to the people. . . . Except for Barnabas and Paul, the apostles were not characterized by missionary activity. On the contrary, the apostles remained in Jerusalem while others went forth with the message (See Acts 5:2,18; 6:2-6; 8:1; 9:27; 15:2; Gal. 1:17-2:10). Acts 8:1 especially makes this clear, since the apostles remained in Jerusalem after the rest of the church was scattered and even years after this event (see Acts 11:1; 15:2; Gal. 1:18; 2:1). The initial outward thrust of Christianity was carried by

Philip the evangelist (Acts 8:5-40) rather than by an apostle." [Ref-0115](#), pp. 53-54.

apostle - Barnabas : [Barnabas - an apostle](#)

apostle - by God : Eph. 1:1; 1Ti. 1:1

apostle - Canaanite : Mark 3:18

apostle - false : 2Cor. 11:13; Rev. 2:2

apostle - Jesus : Heb. 3:1

apostle - meaning : ☪ + "It is arguable that although ἀπόστολος (apostolos, apostle) is cognate with ἀποστέλλω (apostellō, I send), New Testament use of the noun does not center on the meaning *the one sent* but on "messenger." Now a messenger is usually sent; but the word *messenger* also calls to mind the message the person carries, and suggests he represents the one who sent him. In other words, actual usage in the New Testament suggests that ἀπόστολος (apostolos) commonly bears the meaning a *special representative* or a *special messenger* rather than "someone sent out." [Ref-0698](#), p. 30.

apostle - office appointed : 1Cor. 12:28; Eph. 4:11

Apostle's Creed - DOC #00003 :
[#00003.doc](#)☆

apostles - as judges : [judges - apostles](#)

apostles - as witnesses : [witnessed - apostles as](#)

apostles - background on : ☪ + [Ref-0105](#), pp. 189-192.

apostles - chosen : [chosen - apostles](#)

Apostles - elders : [elder - Apostles as](#)

apostles - forsake Jesus : Mtt. 26:35; Mtt. 26:56

apostles - foundation : [foundation - of church](#)☆

apostles - meaning : ☪ "The word *apostle* is used in three senses in the New Testament. 1. In its primary sense of messenger (John 13:16; Php. 2:25; 2Cor. 8:23). . . 2. In the sense of missionaries, men sent by the church to preach the Gospel. . . (Acts 14:4,14; Rom. 16:7). 3. In the sense of plenipotentiaries of Christ; men whom he personally selected and sent forth invested with full authority to teach and rule in his name. . . (John 15:26; Acts 1:22; 2:32; 3:15; 13:31; 26:16; 1Cor. 9:1; Gal. 1:12)." [Ref-0158](#), pp. 21-22.

apostles - names of : Mtt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13; Acts 1:26

apostles - not the twelve : Acts 1:25; Acts 14:14; Rom. 1:5; Rom. 16:7; 1Cor. 1:1; 1Cor. 4:9; 1Cor. 15:7; 2Cor. 8:23; Gal. 1:1; Gal. 1:19; Gal. 2:8; **Php. 2:25 (messenger)**; 1Th. 2:6 (Silas and Timothy cf. 1Th. 1:10) ☪ "The expression 'of note among the apostles' [Rom. 16:7]. . . may mean either that Andronicus and Junias were actually apostles or that the apostles recognized them as notable. . . If Andronicus and Junias were 'notable apostles,' why doesn't either Scripture or history ascribe such notoriety to them? . . . If Sosthenes were an apostle [1Cor. 1:1], why not say, 'Paul and Sosthenes, apostles of Christ?' Paul called himself an apostle but did not include Sosthenes under this title." [Ref-0115](#), pp. 54-55.

apostles - prophets differ from : Eph. 2:20; Eph. 4:11 ☪ + See the limitations on the use of the [Granville Sharp Rule](#) which preclude its application to Eph. 2:20. (Plural nouns are excepted.)

apostles - saw Jesus : Acts 1:22; 1Cor. 9:1; 1Cor. 15:7-9

apostles - signs performed by : Acts 2:43; Acts 4:22; Acts 4:30; Acts 5:12; Acts 9:38-41; Acts 19:11; **2Cor. 12:12** ☪ In Acts 9:38-41 none of the local believers raised Dorcus from the dead, but instead sent for the apostle Peter.

apostles - signs performed by others : Acts 6:8 ☪ Stephen's signs in (Acts 6:8) were performed after apostolic authority was conferred to him as a deacon (Acts 6:6). The relationship of having apostolic endorsement has been called that of an *apostolic legate*.

apostles - today? - CRI : [2002020501.htm](#)☆

apostles - tradition of death : Mtt. 26:14-16; Mtt. 27:3-5; John 11:18-19; John 21:20-23; Acts 1:16-20; Acts 12:1-2 ☪ [Ref-0117](#), p. 120.

apostles - twelve called out : Mark 3:13

apostles - vs. elders : [elders - vs. apostles](#)

apostles and prophets - foundation :
[foundation - apostles and prophets](#)☆

apostleship - chosen by God vs. chosen by man : Acts 1:21; Acts 22:14; Gal. 1:1

apostol - Paul - authority : [Paul - apostolic authority](#)☆

apostolic - signs unique to : [signs - unique to apostolic age](#)

apostolic - succession from Peter : [Roman Catholicism - apostolic succession](#)☆

apostolic authorship - Revelation :
[Revelation - book of - apostolic authorship - against](#)☆

Apostolic Families - DOC 00066 :
[00066.doc](#)☆

apparition - Mary - message : [Mary - apparition - message](#)☆

appearance - Christ - antichrist destroyed at :
[antichrist - destroyed at appearance of Christ](#)

appearances - post resurrection :
[resurrection - appearances after](#)☆

appears - God to Solomon : [Solomon - God appears to](#)

Appears to the apostles and more than five-hundred followers on a mountain in
[Ref-0087](#) : [harmony-159](#)

apple - of God's eye : [eye - apple of God's](#)

application - acrostic : ☪ **APPLICATIONS** stands for the following aspects of applying bible study: Adjust attitude. Promise to claim. Priority to change. Lesson to learn. Issue to solve. Command to obey. Activity to avoid or stop. Truth to believe. Idol to tear down. Offence to forgive. New direction to take. Sin to confess. "1. Are there *examples* to follow? 2. Are there *commands* to obey? 3. Are there *errors* to avoid? 4. Are there *sins* to forsake? 5. Are there *promises* to claim? 6. Are there *new thoughts* about God? 7. Are there *principles* to live by?" [Ref-0110](#), p. 218.

application vs. instruction - quote : [quote - application vs. instruction](#)☆

apposition - Greek grammar : [Greek grammar - apposition](#)☆

Apprenticing for Eternity, Clinton Macomber : [Ref-0716](#)☆

approaching - God - boldness : [boldness - approaching God](#)☆

Apr01 : Luke 6:27-49; Jdg. 13; Jdg. 14; Jdg. 15 ☪ + [daily - bible](#).

Apr02 : Luke 7:1-30; Jdg. 16; Jdg. 17; Jdg. 18 ☪ + [daily - bible](#).

Apr03 : Luke 7:31-50; Jdg. 19; Jdg. 20; Jdg. 21 ☪ + [daily - bible](#).

Apr04 : Luke 8:1-25; Ru. 1; Ru. 2; Ru. 3; Ru. 4 ☪ + [daily - bible](#).

Apr05 : Luke 8:26-56; 1S. 1; 1S. 2; 1S. 3 ☪ + [daily - bible](#).

Apr06 : Luke 9:1-17; 1S. 4; 1S. 5; 1S. 6 ☪ + [daily - bible](#).

Apr07 : Luke 9:18-36; 1S. 7; 1S. 8; 1S. 9 ☪ + [daily - bible](#).

Apr08 : Luke 9:37-62; 1S. 10; 1S. 11; 1S. 12 ☪ + [daily - bible](#).

Apr09 : Luke 10:1-24; 1S. 13; 1S. 14 ☪ + [daily - bible](#).

Apr10 : Luke 10:25-42; 1S. 15; 1S. 16 ☪ + [daily - bible](#).

Apr11 : Luke 11:1-28; 1S. 17; 1S. 18 ☪ + [daily - bible](#).

Apr12 : Luke 11:29-54; 1S. 19; 1S. 20; 1S. 21 ☪ + [daily - bible](#).

Apr13 : Luke 12:1-31; 1S. 22; 1S. 23; 1S. 24 ☪ + [daily - bible](#).

Apr14 : Luke 12:32-59; 1S. 25; 1S. 26 ☪ + [daily - bible](#).

Apr15 : Luke 13:1-22; 1S. 27; 1S. 28; 1S. 29 ☪ + [daily - bible](#).

Apr16 : Luke 13:23-35; 1S. 30; 1S. 31 ☪ + [daily - bible](#).

Apr17 : Luke 14:1-24; 2S. 1; 2S. 2 ☪ + [daily - bible](#).

Apr18 : Luke 14:25-35; 2S. 3; 2S. 4; 2S. 5 ☪ + [daily - bible](#).

Apr19 : Luke 15:1-10; 2S. 6; 2S. 7; 2S. 8 ☪ + [daily - bible](#).

Apr20 : Luke 15:11-32; 2S. 9; 2S. 10; 2S. 11 ☪ + [daily - bible](#).

Apr21 : Luke 16; 2S. 12; 2S. 13 ☪ + [daily - bible](#).

Apr22 : Luke 17:1-19; 2S. 14; 2S. 15 ☪ + [daily - bible](#).

Apr23 : Luke 17:20-37; 2S. 16; 2S. 17; 2S. 18 ☪ + [daily - bible](#).

Apr24 : Luke 18:1-23; 2S. 19; 2S. 20 ☪ + [daily - bible](#).

Apr25 : Luke 18:24-43; 2S. 21; 2S. 22 ☪ + [daily - bible](#).

Apr26 : Luke 19:1-27; 2S. 23; 2S. 24 ☪ + [daily - bible](#).

Apr27 : Luke 19:28-48; 1K. 1; 1K. 2 ☪ + [daily - bible](#).

Apr28 : Luke 20:1-26; 1K. 3; 1K. 4; 1K. 5 ☪ + [daily - bible](#).

Apr29 : Luke 20:27-47; 1K. 6; 1K. 7 ☪ + [daily - bible](#).

Apr30 : Luke 21:1-19; 1K. 8; 1K. 9 ☪ + [daily - bible](#).

Aquila - and Priscilla : Acts 18:2; Acts 18:18; Acts 18:26; Rom. 6:3; 1Cor. 16:19; 2Ti. 4:19

Aquila - Septuagint translation : [Septuagint - translation - Aquila](#)☆

Aquinas - allegory - AGAINST :
[hermeneutics - allegory - AGAINST](#)☆

Aquinas - inerrancy : [inerrancy - Aquinas](#)☆

Aquinas, Thomas, Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 1 Part 1, 2 and 3, St. Matthew : [Ref-1232](#)☆

Aquinas, Thomas, Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 2, St. Mark : [Ref-1233](#)☆

Aquinas, Thomas, Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 3, St. Luke : [Ref-1234](#)☆

Aquinas, Thomas, Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 4 Part 1 and 2, St. John : [Ref-1235](#)☆

Arab - Jerusalem not : [Jerusalem - not Arab](#)

Arab - origins : Gen. 16:10-12; Gen. 25:27-34; Gen. 27:41 ☪ + "The Arab states are all descendants of either Esau or Ishmael, and the root of the present-day conflict begins right here with these two individuals." [Ref-0067](#), Spring 2002. "Many of the Arab tribes are descendants of Ishmael, the son of Abraham and Hagar. Others are descendants of Abraham and Keturah, his second wife. The rest are from the line of Joktan from Shem, the line of Aram, or the line of Lud." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 20.

Arab - productivity vs. Israel - quote : [quote - Israel - productivity vs. Arab](#)☆

Arab nations - historical borders : [Palestine - historical borders](#)☆

Arab states - future : ☪ + According to Fruchtenbaum, peace will come to the Arab states by divine intervention in three ways: (1) by occupation; (2) by conversion; (3) by total destruction.

Arab states - future - Ammon (Jordan) : Jer. 49:1-6 ☪ + See [Arab states - future](#).

Arab states - future - Edom (Jordan) : Jer. 49:17-18; Isa. 34; Eze. 25:12-14; Eze. 35; Ob. 1:17-18 ☪ + See [Arab states - future](#).

Arab states - future - Egypt : Isa. 19:18-25; Eze. 29:8-14; Zec. 14:16-21 ☪ + See [Arab states - future](#).

Arab states - future - Iran : Jer. 49:34-39 ☪ + See [Arab states - future](#).

Arab states - future - Iraq (Assyria) : Isa. 19:23 ☪ + See [Arab states - future](#).

Arab states - future - Iraq (Babylonia) : Isa. 13; Isa. 14; Jer. 50; Jer. 51; Rev. 17; Rev. 18 ☪ + See [Arab states - future](#).

Arab states - future - Lebanon : Eze. 47; Eze. 48 ☪ + See [Arab states - future](#).

Arab states - future - Moab (Jordan) : Jer. 48:1-46 ☪ + See [Arab states - future](#).

Arab states - future - Saudi Arabia : Jer. 49:28-33 ☪ + See [Arab states - future](#).

Arabah - Sea of : Deu. 3:17 ☪ "Technically the Arabah is the region from the south of the Dead Sea to the Gulf of Aqaba. But the term, which means "depression," is often expanded to cover other areas: (1) the whole Jordan Valley (Jos. 11:2,16; 12:1,3); (2) the area around the Dead Sea (Deu. 1:7; 2:8); and (3) the possessions of the Transjordanic tribes ("The Arabah also, with the Jordan and its banks, from Chinnereth down to the Sea of the Arabah, the Dead Sea." Deu. 3:17)." [Ref-1200](#), p. 45n3.

Arabia - Havillah : [Havillah](#)☆

Arabia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Arabs - attack Israel : [Israel - defense](#)☆

Arabs - descend from Ishmael : [Ishmael - Arabs descended from](#)☆

Arabs - Israel - demographics : [2004020401.htm](#)☆

Arabs - israel - encouraged to leave by Arabs : [2004022901.htm](#)☆

Arabs - Jews - hatred of : Num. 20:14; Ps. 83:5-8; Eze. 35:1-5; Ob. 1:10

Arabs - treatment by Israel - quote : [quote - Israel - treatment of Arabs](#)☆

Arafat - Yassar - bio : [2004011102.htm](#)☆

Arafat - Yassar - media quotes : [2004111201.htm](#)☆

Arafat - Yassar - terrorism : [2004111101.htm](#)☆

Aram : ☪ Aramean = Aramaic = Syria.

Aram - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Aramaic - called Hebrew in NT : John 19:13 (Gabbatha); John 19:17 (Golgotha)

Aramaic - Daniel - Commentary - 07027.doc : [07027.doc](#)☆

Aramaic - evidence in New Testament : Mtt. 27:46; Mark 14:36; 1Cor. 16:22 ☪ "Aramaic was no doubt the spoken language of the Lord and His disciples. It was the source of such words as Cephas, Matthew, Abba (Mark 14:36), and Maranatha (1Cor. 16:22). It is also noteworthy that in the very hour of His agony on the cross, Jesus cried out in His native Aramaic tongue, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why has Thou forsaken Me?' (Mtt. 27:46)." [Ref-0075](#), p. 326. ". . . this suggests that several Greek version of [Matthew and Luke] were current, which partly explains some of the differences in the sayings of Jesus common to the first and third Gospels; for in many places where the Greek of these Gospels differs, it can be shown that one and the same Aramaic original underlies the variant Greek renderings." [Ref-0239](#), p. 36.

Aramaic - gospels : [Hebrew - gospels?](#)☆

Aramaic - Jesus spoke : [Jesus - language of](#)☆

Aramaic - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Aramaic - Scriptures written in : Gen. 10:22; Gen. 31:47 (Sahadutha); 2K. 18:26; Ezra 4:7-24; Ezra 5:1-17; Ezra 6:1; Ezra 7:12-26; Isa. 36:11; Jer. 10:11; Dan. 2:4-49; Dan. 3:1-30; Dan. 4:1-37; Dan. 5:1-31; Dan. 6:1-28; Dan. 7:1-28 ☪ "the shifts from Hebrew to Aramaic and back again in Daniel are found in the scrolls of Daniel at Qumran, supporting the legitimacy of this feature of the Massoretic text commonly used in English translations." [Ref-0005](#), p. 14. "It should be carefully observed that in Babylon of the late sixth century, in which Daniel purportedly lived, the predominant language spoken by the heterogeneous population of this metropolis was Aramaic." [Ref-0005](#), p. 15. "Kitchen goes on to state, concerning the 'entire word-stock of Biblical Aramaic' which is largely Daniel, that 'nine-tenths of the vocabulary is attested in texts of the fifth century B.C. or earlier.'" [Ref-0005](#), p. 49. Also see [Ref-0075](#), p. 325. "An interesting fragment of Daniel, containing Dan. 2:4 (where the language changes from Hebrew to Aramaic), also comes from this cave [Cave 1 of the Dead Sea Scrolls at Qumran]. . . An interesting fragment containing some of Daniel 7:28, 8:1 (where the language changes back from Aramaic to Hebrew) was found." [Ref-0075](#), p. 363. "Aramaic sections of the Old Testament include two words as a place name in Genesis 31:47; one verse in Jeremiah 10:11; about six chapters in the Book of Daniel (Dan. 2:4b-7:28). If someone looks at a copy of the Hebrew Bible, these sections in Aramaic will appear no different from other parts of the Old

Testament. This is true because the Aramaic characters are like those of the Hebrew, or, to be more exact, the square-shaped Hebrew letters are actually borrowed from the Aramaic. . . . The longest Old Testament section in Aramaic begins in Daniel 2:4. The first part of the verse is in Hebrew, and the Aramaic portion starts with the response of the Chaldeans, "O king, live forever!" An interesting confirmation of this linguistic change within the verse has come to light in recent years. The amazing Dead Sea Scrolls have produced a little fragment of this section of Daniel, and in the middle of Daniel 2:4 the Hebrew stops and the Aramaic begins exactly as our text reads two thousand years later. The Hebrew portion of Daniel resumes at the end of chapter 7. This transition of Aramaic to Hebrew is also confirmed by the Dead Sea Scrolls, for of the two manuscripts that have this section, both have the change from Aramaic to Hebrew precisely where our modern text has it!" [Ref-0236](#), p. 28.

Aramaic - spoken : Ne. 8:7 ☪ "When the Jews returned from the Babylonian Exile, they were probably speaking Aramaic rather than Hebrew. This meant that when Ezra, the scribe. . . read the Law. . . it was necessary for the Levites (vv. 7-9) to translate from Hebrew to Aramaic." [Ref-0002](#), p. 28.

Ararat - ark : [2007020901.htm](#)☆

Ararat - Babylon - 00004.doc : [00004.doc](#)☆

Ararat - called Armenia : ☪ Gen. 8:4; 2K. 19:37; Isa. 37:38; Jer. 51:27 ☪ "The King James Version in the two identical passages of 2 Kings and Isaiah change the 'Ararat' of the Hebrew to 'Armenia'. This is undoubtedly due to the influence of the Greek version of the OT, known as the Septuagint, which made this change when the translation was made in about 200 BC. Ararat as a Kingdom ceased to be with the defeat of the Medes around 605 BC. The translators of the OT simply were upgrading the geographical names, but it is puzzling as to why they did not update at the other two verses in Genesis 8 and Jeremiah 51!" Crouse, Bill, *The Landing Place*, [Ref-0003](#) 15(3) 2001, p. 17.

archaeology - British Museum - Bible in : [F00026 - Bible - in British Museum](#)☆

archaeological periods : ☪ See [Ref-0001](#), p. 184.

archaeology - Ahab - inscription : 1K. 16:28; 2Chr. 18:1 ☪ "In the Monolith Inscription of Shalmaneser III (858-824 B.C.) his victory over a Syrian coalition of twelve kings at Qarqar on the Orontes River is recorded and "Ahab, the Israelite" is named among the allied leaders. The battle is placed in the sixth year of the Assyrian king and it is stated that he left Nineveh on the fourteenth day of Aiaru (Apr/May) and crossed the Euphrates at its (spring) flood, hence the event at Qarqar is probably to be placed in the summer of 853 B.C. This provides independent confirmation of the rule of Ahab at this time." [Ref-0840](#), p. 248. "Adherents of the Assyrian School, presupposing that the Eponym List is precise, will "fix" Shalmaneser II's (III) accession to the throne at the "Assyrian" date B.C. 859 (or 858). Then, having accepted "A-ha-ab-bu Sir-i-la-a-a" as being Ahab of Israel, they deduce that these two sovereigns engaged one another at the Battle of Qarqar 853 B.C. (or 852) in Shalmaneser's sixth year. Thus, for this school, the term of Ahab's reign is forced

to correspond to that year, even though the Hebrew record clearly places him about forty-five years back in time. "la-u-a mar Hu-um-ri-i" is also embraced as "Jehu, son of Omri"; hence they compel Jehu to be on the throne in the eighteenth year of the reign of Shalmaneser, about 841 (Assyrian date). But again, this does violence to the Hebrew account which would place Jehu forty-five years earlier. How then does the Assyrian Academy content with and remove this forty-five year excess? They reduce the span by contriving and interjecting a serious of unsubstantiated co-regencies upon the lengths of reign of the Jewish monarchs. . . . Dr. Thiele, for example, proposes nine such overlapping co-regencies. However, of the nine, five are neither mentioned nor demonstrable in the Holy Text." [Ref-0186](#), p. 161. "The story may be improbable given the events that happened during Ahab's reign. He suffered a three year drought that destroyed most of the livestock in the kingdom. Just a few years before this alleged event at Qarqar took place, Ahab was invaded by Benhadad. In that battle, Ahab was scarcely able to muster 7000 soldiers much less any chariots or horsemen. However, the story is that he sent 10,000 troops and 2000 chariots to this battle at Qarqar. This was no small force, especially considering the large number of chariots." Larry Pierce, "Appendix D: Evidentialism - The Bible and Assyrian Chronology", [Ref-0222](#), p. D:29. [2008060101.pdf]

archaeology - Ahaz - bulla : 2K. 15:38; 1Chr. 3:13; Isa. 1:1 ☪ " . . . Ahaz is mentioned once in the surviving inscriptions of Tiglath-pileser. On a large clay tablet giving a summary of the first 17 years of his reign, the king states that he received tribute from 'Jehoahaz of Judah'. . . Here Ahaz's full name, meaning 'Yahweh has possessed,' is used. This payment was probably made in 734 BC, whereas the one recorded in the Old Testament most likely dates to the following year. . . A clay sealing, or bulla, impressed by the original seal reads, 'Belonging to Ahaz [son of] Yehotam, King of Judah.' The inscription thus names two Biblical personages -- Ahaz king of Judah, and his father Yehotam (Jerusalem in our English translations), also a king of Judah. Presently in a private collection in London, the origin of the bulla is unknown." [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 24.

archaeology - Annals of Sennacherib : 2K. 18:13; 2K. 19:16; 2K. 19:20; 2K. 19:36; 2Chr. 32:1-2; 2Chr. 32:9-10; 2Chr. 32:22; Isa. 36:1; Isa. 37:17; Isa. 37:21; Isa. 37:37 ☪ "Six sided clay prism inscribed with an account of the first eight military campaigns of Sennacherib, king of Assyria 705-681 B.C. It was found at Nebi Yunus (Nineveh) by Colonel R. Taylor in 1830. Much of the same text is preserved on a prism (the Chicago Prism) in the University of Chicago. . . . The best known passage in this description states that because Hezekiah . . . had not submitted to the Assyrian 'yoke', Sennacherib laid siege to forty-six fortified Judean cities, deported 200,150 people, and invested Hezekiah in Jerusalem." [Ref-0843](#), p. 59.

archaeology - Artemis - coin : Acts 19:35 ☪ "A bronze coin of the time of the Roman Emperor Antoninus Pius A.D. 138-161, minted in Ephesus. The obverse shows the head of the

Emperor and the reverse the Temple of Artemis, the principal goddess of the city. . . . The Authorised and Revised Versions of the Bible give the name of the goddess in this passage as Diana (Acts 19:24,27-28,34-35), but this is simply a substitution of the Roman or Latin name for the Greek form Artemis, which is what appears in the Greek text . . . The Greek inscription on the obverse of the coin reads ephesiōn, 'of [the] Ephesians', and dis neōkorōn, 'twice temple keeper' being a title granted to several cities in Asia Minor which built and maintained temples in honour of the Roman emperor. The 'twice' indicates that Ephesus was 'temple keeper' also of the Temple of Artemis, a fact referred to in the speech of the town clerk (grammateus) of Ephesus, quoted in Acts . . ." [Ref-0843](#), p. 99.

archaeology - Astartu Relief of Tiglath-pileser III : 2K. 15:29; 2K. 16:7; 2K. 16:10; 1Chr. 5:6; 1Chr. 5:26; 2Chr. 28:20 ☪ "[The] Astartu Relief of Tiglath-pileser III . . . [is a carved] . . . stone relief showing Tiglath-pileser III, king of Assyrian, 744-727 B.C., in his chariot, and above him a fortified city, on a mount or tell, with Assyrian soldiers driving out prisoners and herds." [Ref-0843](#), p. 52.

archaeology - Atrahasis Epic - creation story : Gen. 1:1; Gen. 2:7; Gen. 6:14 ☪ Babylonian tablet from 17th century B.C. with creation story. Gods rule heaven and earth, man made from clay mixed with blood to take over lesser gods' chores of tending land. Flood is sent to destroy mankind. One man, Atrahasis, is warned and told to build boat. Loads boat with food and animals and is saved while world perishes. Offers sacrifice to the gods and chief god accepts mankind's continued existence. [Ref-0025](#), p. 61. "Man is made by the goddess Mami, with the help of Enki, by modelling him from clay mixed with spittle, and with the blood of a god We or Weila, otherwise unknown, who is killed for the purpose. The human race is put to work and it multiplies, until the noise disturbs Enlil's sleep. He therefore decides to destroy man and sends first a plague, then a famine, and then a drought, and finally a flood, but each time Enki instructs Atrahasis, who now appears in the story, on how to mitigate the effects of these disasters. He gives him seven days warning of the flood, and tells him to build a boat. Atrahasis builds the boat, loads it with his possessions and animals and birds, and after a banquet embarks and is preserved while the rest of mankind is destroyed." [Ref-0843](#), p. 26.

archaeology - Azariah - inscription : 2K. 14:21; 2K. 15:1; 2Chr. 22:6 ☪ "In one of his inscriptions Tiglath-pileser III (744-727 B.C.) mentions receiving tribute from a number of kings including Azariah of Judah. The reference belongs to the third year of the reign of Tiglath-pileser . . . 743 B.C." [Ref-0840](#), p. 249.

archaeology - Babylonian Chronicle : 2K. 24:10-17 ☪ Cuneiform tablets bought by British Museum in late nineteenth century and translated in 1956. One entry reads: "The 7th year, the month of Kislev, the king of Babylonia mustered his forces and marched to Syria [Syria-Palestine]. He camped against the city of Judah [Jerusalem] and on the second day of the month of Adar he took the city and captured the king. He appointed a king of his own choice there, took its heavy

tribute and brought them to Babylon." [Ref-0025](#), p. 233. " This tablet forms part of a series which summarises the principle events of each year. Each annual entry is separated from the next by a horizontal line, and begins with a reference to the year of reign of the king in question, The present tablet, which covers the years 605 to 594 B.C., is of particular interest from the point of view of Biblical archaeology because of the entry for the seventh year of Nebuchadnezzar (598-7 B.C.). The text (lines 11-13 on the reverse) runs ?[1.11] in the seventh year, the month of Kislimu, the king of Akkad mustered his troops, marched to Hatti-land, (1.12) and encamped against the city of Judah (ālu ia hu du) and on the second day of the month of Addaru he seized the city and captured the king. (1.13) He appointed there a king of his heart, received its heavy tribute and sent (it) to Babylonian.' In this passage it is clear from the preceding entries that the 'king of Akkad' was Nebuchadnezzar, the 'Hatti-land' was Syria-Palestine, and the 'city of Judah' was Jerusalem. The text is therefore saying that Nebuchadnezzar led his army to Syria-Palestine, besieged Jerusalem and captured it. . . . the importance of the text is that it fixes the date of the first fall of Jerusalem to 16 March 597 B.C., an event referred to in 2 Kings 24:10-17, which identifies the deposed king as Jehoiachin (or Jehoiachin) and Nebuchadnezzar's nominee as Zedekiah. . . . This document has a tantalizing aspect because it ends with the year 594 B.C., and the next surviving tablet in the series only takes up the story again in 556 B.C., so the Babylonian evidence for the final destruction of Jerusalem, probably in 586 B.C., is lacking." [Ref-0843](#), p. 82.

archaeology - Balaam : Num. 22 ☪ At Deir Allah, located in the Jordan Valley, a mid-eighth century Aramaic inscription mentioning the biblical prophet Balaam was discovered written in red and black ink on plaster. [Ref-0025](#), p. 164. "Two inscriptions of this kind, ink on plaster, have been discovered recently. One of these is of particular interest. It is an Aramaic text from the plaster of a temple wall in the Jordan valley. The first line reads, "This is the record of Balaam, son of Beor. . . ." [Ref-0236](#), p. 14.

archaeology - Belshazzar - cylinder inscription of Nabonidus : Dan. 5:1-2; Dan. 5:9; Dan. 5:22; Dan. 5:29-30; Dan. 5:29; Dan. 7:1; Dan. 8:1 ☪ "This cylinder, one of four bearing the same text found at the four corners of the ziggurat . . . at Ur, is inscribed in Babylonian cuneiform with an account of its rebuilding by Nabonidus. . . . Nabonidus . . . concludes the inscription with a prayer to the moon god Sin to whom the ziggurat was consecrated. The prayer is of particular interest since it ends . . . with a plea for the piety of . . . 'Belshazzar the son first (born) the offspring of my heart (body)'. The reference is, of course, to Belshazzar who figures prominently in the Book of Daniel, where he is described as 'king' of Babylonian (Dan. 5:1 etc.). It is clear from other inscriptions that Nabonidus spent several years of his reign in north-west Arabia during which Belshazzar ruled Babylonian in his place, and though he is not included in the king lists he was king in all but name during that time, and the Biblical statement may be understood in that light. The cuneiform texts show that the designation of

Daniel as 'the third ruler in the kingdom' (Dan. 5:29) makes sense, Nabonidus (in Arabia) being first, and Belshazzar (in Babylon) being second." [Ref-0843](#), p. 80.

archaeology - Bethsaida : 2K. 15:28-29; Mtt. 11:20-23 ☩ "The historical city of Bethsaida has been located after 17 centuries. The site for many of Jesus' miracles, including the feeding of the 5000 and walking on the water, Bethsaida has been sought by many Christian pilgrims. Recent excavations at et-Tell, a large mound a mile and a half from the shores of the Sea of Galilee, uncover a thriving port with city-levels that date back to the time of King David. Religious items for both Yahweh and Baal / Moon-god worship confirm the Bible's description of Assyrian influences on Israel and Syria. Evidence for the town's conquest by Assyria also confirms the Biblical account." [Ref-0042](#), January 25, 2000.

Archaeology - Biblical - DOC 00053 : [00053.doc](#) ☆

archaeology - bulla (clay seal) : Jer. 36:10-25 ☩ In 1982 in Babylonian destruction level of David's City, a cache of 51 small clay "buttons" (ancient seals) were inscribed with names of owners. One seal was that of "Gemaryahu [Gemariah] the son of Shaphan" a scribe who served in the court of King Jehoiakim. [Ref-0025](#), p. 235.

archaeology - census - Roman : Luke 2:2 ☩ "A papyrus document containing a command in Greek from the Prefect Gaius Vibius Maximus for all those in his area of authority to return to their homes for the purposes of a census (apographēs). This illustrates a situation in the time of Trajan analogous to that described by Luke at the time of the birth of Christ (Luke 2:104) when Augustus . . . decreed that a census (apographēs) should be taken of the Roman world." [Ref-0843](#), p. 95.

archaeology - Chebar : Eze. 1:1; Eze. 1:3; Eze. 3:15; Eze. 3:23; Eze. 10:15; Eze. 10:20; Eze. 10:22; Eze. 43:3 ☩ "In Eze. 1:1 he describes himself as "among the exiles by the river Chebar" (a canal which is also mentioned in business documents found at Nippur, southeast of Babylon) . . ." [Ref-0840](#), p. 264.

archaeology - Chemosh - Moabite seal : Num. 21:29; Jdg. 11:24; 1K. 11:7; 1K. 11:33; 2K. 23:13; Jer. 48:7; Jer. 48:13; Jer. 48:46 ☩ "This small circular lapis lazuli seal is inscribed . . . 'Chemosh-nathan', the name of the owner. As a name it follows exactly the same pattern as *yhw ntn* 'Jonathan' where the first element is the name of a god, and the second the verb 'he has given'. Jonathan probably means 'Yahweh has given (a son)' and Chemosh-nathan 'Chemosh has given (a son)'. Just as Yahweh was the God of the Hebrews, Chemosh (or Kemosh), as is shown by the Old Testament (Num. 21:29; Jer. 48:46) was a god of the Moabites. The seal was excavated at Ur by Sir Leonard Woolley (1880-1960) . . ." [Ref-0843](#), p. 71.

archaeology - Cyrus Cylinder : Ezra 1:2; Dan. 1:21; Dan. 5:31; Dan. 6:28; Dan. 10:1 ☩ Stone cylinder inscribed in cuneiform which reads in part "I returned to [these] sacred cities on the other side of the Tigris, the sanctuaries of which have been in ruins for a long time, the images which [used] to live therein and established for them permanent sanctuaries. I gathered all their [former] inhabitants and returned [to them] their habitations. . ." [Ref-0025](#), p. 251. "This clay cylinder is

inscribed in Babylonian cuneiform with an account by Cyrus, king of Persia 549-530 B.C., of his conquest of Babylonian in 539 B.C. and capture of Nabonidus, the last Babylonian king . . . He then describes measures of relief which he brought to the inhabitants of the city, and tells how he returned a number of god-images which Nabonidus had collected in Babylonian, to their proper temples through Babylonia, Assyria and western Iran. At the same time he arranged for the restoration of these temples, and organized the return to their homelands of a number of people who had been held in Babylonia by the Babylonian kings. Though this account refers only to Mesopotamia and Iran it represents a policy which he carried out throughout his newly conquered empire, and the document transcribed in Ezra 6:3-5 authorizing the rebuilding of the Jerusalem Temple, and the subsequent return of the Jews (Ezra 2) to Palestine, were manifestations of this policy." [Ref-0843](#), p. 83.

archaeology - David : [2002100901.htm](#) ☆

archaeology - David - house of : 2K. 8:28-29 ☩ See Gary A. Byers, "The Tell Dan Stela", [Ref-0066](#), 16.4 (2004), p. 121. "More than thirty years ago, Israeli archaeologists commenced a massive dig at Tel Dan, the site of the infamous shrine erected by the apostate king of Israel, Jeroboam. After uncovering the ruins of a cult center including a high place with a huge stepped altar, they came across an inscription carved into a rock that had been used secondarily as part of the protective walls of the city. The inscription, dating from the mid-9th century and written in Aramaic, describes battles waged by an Aramean king against Israel and Judah, which he calls bytdwd, "house of David." This reference to David by name, along with what may be now regarded as a second reference (see following), places David's existence on solid, indisputable historical grounds. Despite feeble responses on the part of skeptics who explain the name David in a host of ways so as to relegate it as unimportant, archaeology has provided great opposition to the minimalist school." Eugene H. Merrill, *Old Testament Archaeology: Its Promises and Pitfalls*, [Ref-0785](#) Volume 13 Number 39, August 2009, 5:20, p. 15.

archaeology - death of Sennacherib : 2K. 19:7; Isa. 37:38 ☩ Death by assassination in 681 B.C. recorded in *Babylonian Chronicle*: "On the 20th of the month of Tebet, his son killed Sennacherib, king of Assyria, during a rebellion." [Ref-0025](#), p. 271.

archaeology - Ekron : Jos. 13:3 ☩ In 1996 uncovered stone inscription at Tel Miqne identifying the site as Ekron and listing two of its kings. [Ref-0025](#), p. 226.

archaeology - Ephesus - warden of temple of Artemis : Acts 19:35 ☩ "The city of Ephesus itself is given the title Neōkoros, 'Warden of the Temple' of Artemis (Acts 19:35). This word literally means 'temple sweeper', but came to be given as a title of honour, first to individuals, and then to cities as well. . . . Luke's ascription of the title to Ephesus is corroborated by a Greek inscription which describes this city as 'Temple-Warden of Artemis'." [Ref-0239](#), p. 84.

archaeology - Erastus : Acts 19:22; Rom. 16:23; 2Ti. 4:20 ☩ "Writing his Epistle to the Romans from Corinth during the winter of A.D.

56-57, Paul sends greetings from some of his companions, and adds: 'Erastus the City Treasurer greets you' (Rom. 16:23). In the course of excavations in Corinth in 1929, Professor T. L. Shear found a pavement with the inscription ERASTVS PRO : AED : S : P : STRAVIT (?Erastus, curator of public buildings, laid this pavement at his own expense'). The evidence indicates that this pavement existing in the first century AD, and it is most probably that the donor is identical with Erastus who is mentioned by Paul." [Ref-0239](#), p. 96.

archaeology - Esarhaddon - vassal treaty :

2K. 19:37; Ezra 4:2; Isa. 37:38 ☩ "This represents a treaty between Esarhaddon, king of Assyria, 680-669 B.C., and some of his vassals. . . . The interest in this treaty goes further back, however, because in form it partially follows a literary pattern now recognised in several other documents. This pattern is found not only in rediscovered ancient treaties but also in the Bible in the agreements referred to in the Authorized Version English as 'covenants'." [Ref-0843](#), p. 65.

archaeology - Gallio : Acts 18:12 ☩ "Gallio is known elsewhere from the writings of his famous brother Seneca, and his governorship can be dated to A.D. 51-2 by an inscription found in Delphi." [Ref-0063](#), p. 70.

archaeology - Gedaliah - son of Pashur : Jer. 38:1-4 ☩ "A few weeks ago, an amazing discovery was made in the ancient City of David in Jerusalem. . . . Famed archaeologist Eilat Mazar and her crew unearthed a 2,600-year-old seal, or *bulla*, bearing the name *Gedaliahu ben Pashur*, Hebrew for "Gedaliah, son of Pashur." Gedaliah served as a minister in the court of Israel's King Zedekiah (597-586 B.C.)" -- [Source Presently Unknown]

archaeology - Gilgamesh Epic - flood story : Gen. 7:7; Gen. 8:4; Gen. 8:7-12; Gen. 8:20 ☩ Babylonian account of the Flood. Named after King Gilgamesh who is supposed to have ruled the Mesopotamian city of Uruk around 2600 B.C. Believed to date from 18th century B.C. Man, Utnapishtim, warned by creator god Ea to build boat. Passed safely through the Flood with family, treasures, and living creatures. Boat comes to rest on Mount Nisir in Kurdistan. Utnapishtim sends out a dove, a swallow, and finally raven. When raven doesn't return he leaves boat and offers sacrifice to gods. [Ref-0025](#), p. 64. "One of the great literary compositions of ancient Mesopotamia was the Epic of Gilgamesh, mainly known from copies of the seventh century B.C. found at Nineveh. . . . The eleventh tablet contains the story told to Gilgamesh by Utnapishtim, a hero living in a distant land, of how he gained immortality. He narrates how the gods became angry at the nuisance caused on the earth by men and decided to destroy them with a flood. Utnapishtim was specially favoured by the God Ea, who warned him to build a ship and to bring into it all his family, his treasures, and living creatures of every kind. He does this and so escapes a prodigious storm leading to a flood which destroys all the rest of mankind. The storm ends on the seventh day, and on the twelfth day land emerges from the waters. In due course the boat comes to rest on Mount Nisir (in Kurdistan) and Utnapishtim sends out in turn a dove, a swallow and a raven, only the

raven not returning. Finally Utnapishtim emerges from the boat, and offers a sacrifice to the gods. This version, which made a tremendous stir in Victorian England when George Smith announced its discovery in 1872, supplies details about the resting place of the boat and the episode of the birds, which are missing in the Atrahasis Epic." [Ref-0843](#), p. 70.

archaeology - Hazael : 1K. 19:15; 1K. 19:17; 2K. 8:8-9; 2K. 8:12-13; 2K. 8:15; 2K. 8:28-29; 2K. 9:14-15; 2K. 10:32; 2K. 12:17-18; 2K. 13:3; 2K. 13:22; 2K. 13:24-25; 2Chr. 22:5-6; Amos 1:4 ☪ "Shalmaneser apparently refers to the "Hazael" King of Syria mentioned in 2K. 8:15; 10:32; 12:17; 13:7,32; 2Chr. 22:5-7 etc. who ruled during the reigns of Joram, Jehu, and Jehoahaz of Israel and Ahaziah, Athaliah, and Joash of Judah." [Ref-0186](#), p. 162n1.

archaeology - Hezekiah's water tunnel : 2Chr. 32:2-4; 2Chr. 32:30-32; 1K. 1:45; 2K. 20:20 ☪ Tunnel is 1,750 feet long through solid limestone connecting the Gihon Spring with present-day Pool of Siloam. "Researchers in the old City of David believe they may have discovered underground spaces that may have been used as a *miqveh* (ritual immersion pool) for the special purification of the High Priest in the Second Temple era (time of Jesus). Diver's photographs underneath the famous 8th-century B.C. water tunnel location south of the City of David revealed the subterranean spaces. . . Hezekiah's water tunnel was rediscovered in the 19th century when Jerusalem was under the Ottoman Turkish Empire. An inscription left by the original diggers, which described their procedure (as in the Biblical account), was removed and permanently housed in the museum in Istanbul. . . the water did not stream directly from the spring to the tunnel and then to the pool (from where the water was drawn) but followed a long path through underground spaces from the spring to the tunnel. Because the High Priest's purification required a separate, undefilable place, and the biblical text records that the High Priest anointed kings of Israel at this place (1 Kings 1:45), the researchers have conjectured that these spaces may have been utilized for that purpose." [Ref-0051](#), March/April 2002. "Scholars from Hebrew University and the Geological Survey of Israel studied flora samples taken from the plaster that lined the tunnel walls. Using radiocarbon dating, they determined that a wood sample dated to about 800 B.C. and two plant samples dated to 790-760 B.C. and 690-540 BC. A radioisotope study of a stalactite in the tunnel corroborated this date." -- Todd Bolen, *BiblePlaces Newsletter*, Oct. 21, 2003. "Radiometric tests of the Siloam Tunnel, carried out in September 2003 by researchers from the Hebrew University, the Israel Geological Survey, and UK-based Reading University, have confirmed that it dates back to around 700 BC. A Biblical account credits its construction to King Hezekiah (2K. 20:20; 2Chr. 32:30). In fact, history shows that in 701 BC, in preparation for a potentially disastrous siege by Assyrian King Sennacherib, Hezekiah decided to bring the Gihon's waters into the city." Marion Fishchel, "History Unearthed", [Ref-0066](#), 17:4 (2004), p. 114. "The best known [aqueduct] is the tunnel built by Hezekiah (2K 20:20; 2Chr. 32:30) to

connect the Gihon spring with the Pool of Siloam (John 9:7) in the Central Valley. It was dug through 1,749 feet of solid rock beneath the Ophel. . . . An inscription found in the tunnel tells of the midpoint meeting of two teams of diggers that had started from different ends: ? . . . was being dug out. It was cut in the following manner . . . axes, each man towards his fellow, and while there were still 3 cubits to be cut through, the voice of one man calling to the other was heard, showing that he was deviating to the right." [Ref-1200](#), p. 50n6.

archaeology - inscription of Luke 2:25 : [2003112101.htm](#)☆

archaeology - ivory palace - Ahab : 1K. 22:39 ☪ + "Though clearly the intent is not to suggest that the palace was of solid ivory, excavators of Samaria, capital of the Northern Kingdom, found hundreds of ivory fragments in and about the palace complex that testify to the accuracy of the Old Testament in even a relatively minor detail." Eugene H. Merrill, *Old Testament Archaeology: Its Promises and Pitfalls*, [Ref-0785](#) Volume 13 Number 39, August 2009, 5:20, p. 16.

archaeology - Jehoiachin : 2K. 24:6; 2K. 24:8; 2K. 24:12; 2K. 24:15; 2K. 24:17; 2K. 25:27; 2K. 25:29; 2Chr. 36:8-9; Jer. 52:31; Jer. 52:33; Eze. 1:2 ☪ "During Robert Koldeway's excavations at Babylon at the turn of the 20th century, he discovered what archaeologists call the "Northern Palace," most likely the royal residence of King Nebuchadnezzar. Koldeway found there a number of cuneiform-inscribed clay tablets dating to the years 594-569 BC. They list kings captured from throughout the ancient Near East who were living in the palace and receiving rations of grain and oil from the king. Four of the tablets list rations for "Jehoiachin, king of Judah" and his family. These tablets are today in the Pergamum Museum, Berlin." Bryant G. Wood, "Nebo-Sarsekim Found in Babylonian Tablet", [Ref-0066](#), Volume 20 Number 3, Summer 2007, 66:69, p. 69.

archaeology - Jehu - obelisk : 1K. 19:16; 2K. 9:13; 2Chr. 22:7 ☪ "On the Black Obelisk of Shalmaneser III the Assyrian king records the taking of tribute from Jehu king of Israel, and in a fragment of his annals dates this event in the eighteenth year of his reign, 841 B.C." [Ref-0840](#), p. 248.

archaeology - Jericho : Jos. 2:6; Jos. 3:15; Jos. 5:10; Jos. 6:17; Jos. 6:18; Jos. 6:20; Jos. 6:24 ☪ City massively destroyed by fire (Jos. 6:24). Fortification walls collapsed at the time the city was destroyed, possibly by earthquake activity (Jos. 6:20). Destruction occurred at harvest time in the spring as indicated by large quantities of grain stored in the city (Jos. 2:6; Jos. 3:15; Jos. 5:10). Siege was short since the grain stored in the city was not consumed. The grain was not plundered, as was usually the case in antiquity, due to Divine injunction (Jos. 6:17-18). [Ref-0025](#), p. 152. "They found collapsed walls, not walls that were *broken* down from the outside but that had *fallen* down (Jos. 6:20). The walls had not fallen inward, but *outward*, creating a ramp of fallen bricks by which the Israelites 'went up into the city, every man straight before him' (Jos. 6:20). The unusually large stores of carbonized grain found in the ruins showed that the city had endured only a short siege, which the Bible numbers at seven days (Jos.

6:12-20), and that the grain had been recently harvested (Jos. 3:15). Also, because grain was a valuable commodity almost always plundered by conquering forces, the large amount of grain left in the ruins is puzzling -- but consistent with God's command that nothing in the city be taken except valuable metals to be used for the treasury of the Lord (Jos. 6:24). The city had also been burned, exactly as the Bible records (Jos 6:24)." Scott Ashley and Jerold Aust, "Jericho: Does the Evidence Disprove or Prove the Bible?", [Ref-0066](#), 16.2 (2003), p. 56. "From 1930 to 1936 an expedition . . . was conducted by Professor John Garstang of the Liverpool University. He wrote a very readable book called *The Story of Jericho*. . . . on page 20 of his book he claimed that the biblical 'episodes are confirmed in all the material particulars: the fallen walls have been laid bare, while the burning of demolished buildings is found to have been general and so conspicuous as to suggest a deliberate holocaust.' Concerning the subsequent uninhabited period he wrote, 'Our excavations have in fact proved that after its destruction the walled city was not reconstructed, nor was the site more than partially inhabited, for about 500 years.' . . . In his chapter entitled 'The city destroyed by Joshua', Garstang wrote: 'The main defences of Jericho in the Late Bronze Age [LB] followed the upper brink of the city mount, and comprised two parallel walls, the outer six feet and the inner twelve feet thick. Investigations along the west side show continuous signs of destruction and conflagration. The outer wall suffered most, its remains falling down the slope. The inner wall is preserved only where it abuts the citadel, or tower, to a height of eighteen feet; elsewhere it is found largely to have fallen, together with the remains of buildings upon it, into the space between the walls which was filled with ruins and debris. Traces of intense fire are plain to see, including reddened masses of brick, cracked stones, charred timber and ashes." David Down, *The Story of Jericho*, [Ref-0784](#), 20(1) 2006, pp. 87-88.

archaeology - Jezebel - seal : [2007110301.htm](#)☆

archaeology - Jezebel - seal of : [2008100401.pdf](#)☆

archaeology - Jotham - bulla : [archaeology - Ahaz - bulla](#)☆

archaeology - kings : ☪ "In his address in 1870 to the newly formed Society of Biblical Archaeology Dr. Samuel Birch was able to identify the Hebrew kings Omri, Ahab, Jehu, Azariah (but see Document 31), Menahem, Pekah, Hoshea, Hezekiah and Manasseh, the Assyrian kings Tiglath-Pileser I and II [now III], Sargon, Sennacherib, Esarhaddon and Ashurbanipal, the Egyptian Tirhaka, and the Syrians Benhadad, Hazael and Rezin. This shows the rapid progress of philological study in the decades following decipherment, . . ." [Ref-0843](#), p. 11.

archaeology - limitations : ☪ "Archaeologist Edwin Yamauchi points out th elimits of this science when he explains: (1) little of what was made or written in antiquity survives to this day; (2) few of the ancient sites have been surveyed and a number have not even been found; (3) probably fewer than 2 percent of the known sites have been meaningfully excavated; (4) few of these have been more

than scratched; and (5) only a fraction of the fraction that have been excavated have been published and data made available to the scholarly world." E. Yamauchi *The Stones and the Scriptures*, cited by Mario Seiglie, "The Exodus Controversy", [Ref-0066](#), 16.2 (2003), p. 34.

archaeology - Manasseh - king : 2Chr. 33:10

☪ "To the present, no archaeological discoveries have provided conclusive evidence for the captivity of Manasseh in Babylon (2Chr. 33:10). However, cuneiform sources have preserved a reference to a visit which he made to Nineveh about 678 B.C. at the command of Esarhaddon: *I summoned the kings of Syria and those across the sea--Baal, king of Tyre, Manasseh, king of Judah . . . Musurri, king of Moab . . . twenty kings in all. I gave them their orders . . .* The name "Manasseh, king of Judah" appears on the prism of Esarhaddon, and also on the prism of Ashurbanipal, as part of a list of twenty-two tributaries of Assyria." [Ref-0836](#), p. 338.

archaeology - manuscript - earliest New Testament fragment : John 18:31-33; John 18:37

☪ "The earliest surviving fragment of the New Testament is [a] papyrus containing part of the Greek text of John 18:31-33 and 37. It dates from about A.D. 130. . . . (now at the John Rylands University Library, Manchester)" [Ref-0063](#), p. 130.

archaeology - meat market : 1Cor. 10:25

☪ "Yet another Corinthian inscription identifies the *makellon* or 'meat market' of the city, to which Paul refers in 1 Corinthians 10:25 (AV 'shambles')." [Ref-0239](#), p. 97.

archaeology - Merneptah Stele : [chronology](#) - B.C. 1445 - [Exodus](#) - early☪

archaeology - Moabite Stone - Omri : 1K.

16:16; 2K. 1:1; 2K. 3:4-27 ☪ "This black basalt stela bearing a 35 line alphabetic inscription was first since in 1868 in Dhibān, ancient Dibon, by Reverend F. A. Klein. It was subsequently smashed by local Beduin but a paper squeeze had been taken, and from it a copy of the text was published by T. Nāḥīdeke in 1970 . . . This text begins . . . ?I am Mesha son of Chemosh . . . , king of Moab', and goes on to say that Omri king of Israel . . . had oppressed Moab for 'many days' and that his son did the same, so Mesha mounted a rebellion, the details of the ensuing war occupying the rest of the inscription. The war of Israel against Moab is narrated in 2 Kings 3:4-27." [Ref-0843](#), p. 51. [Ref-0025](#), p. 171. "The event recorded on the Moabite Stone is that revolt against Israel recorded in 2 Kings 1:1 and 3:4-27." [Ref-0075](#), p. 336.

archaeology - Nazareth Inscription : ☪

"The Nazareth Inscription is one of the most powerful pieces of extra-biblical evidence that the resurrection of Christ was being preached right from the beginnings of Christianity. It is a Greek inscription on a marble tablet measuring approximately 24 inches by 15 inches. The exact time and place of its discovery is not known. The text records an abridged decree by emperor Claudius, instituting the death penalty for tomb robbing, a very unusual punishment. This fact clearly proves that the story of the resurrection of Christ was widely known almost immediately after His crucifixion. In other words, the story of the resurrection of Christ must have been a story that was circulated by his Apostles

themselves, and it was not a later invention by Christians of the post-apostolic period, as some modern scholars in the past have argued." Jared M. Compton, *Is the Resurrection Historically Reliable?*, [Ref-0066](#), 22.4 (2009), 105:108, p. 106.

archaeology - Nebo-Sarsechim - tablet : 2007071802.htm☪

archaeology - Nebo-Sarsekim : Jer. 39:3; Jer.

39:13-14 ☪ "[Michael Jursa, associate professor at the University of Vienna, made the discovery. . . a mundane receipt acknowledging Nebo-Sarsekim's payment of 1.7 lb (0.75 kg) of gold to a temple in Babylon. Dated to the tenth year of Nebuchadnezzar (595 B.C.), eight years before the fall of Jerusalem, the tablet reads in full: ?[Regarding] 1.5 minas [0.75 kg] of gold, the property of Nabusharrussu-ukin, the chief eunuch, which he sent via Arad-Banitu the eunuch to [the temple] Esangila: Arad-Banitu has delivered [it] to Esangila. In the presence of Bel-usat, son of Alpaya, the royal bodyguard, [and of] Nadin, son of Marduk-zer-ibni, Month XI, day 18, year 10 [of] Nebuchadnezzar, king of Babylon (Reynolds 2007).' The Hebrew spelling of the name is slightly different from the cuneiform, but there is no question that it is the same person." Bryant G. Wood, "Nebo-Sarsekim Found in Babylonian Tablet", [Ref-0066](#), Volume 20 Number 3, Summer 2007, 66:69, pp. 66-67. "Another official named in Jeremiah 39:3 is also known from cuneiform sources--Nergal-Sharezer. Jeremiah 39:13-14 goes on to say that he was instrumental in releasing Jeremiah from the Courtyard of the Guard where he was being held as prisoner. Nergal-Sharezer was married to Nebuchadnezzar's daughter Kashshaia and later became king of Babylon (559-556 BC), the Neriglissar of the classical sources (Wiseman 1985: 10-12; Leick 1999; 122)." Bryant G. Wood, "Nebo-Sarsekim Found in Babylonian Tablet", [Ref-0066](#), Volume 20 Number 3, Summer 2007, 66:69, p. 68.

archaeology - Nebuchadnezzar's dependents : Dan. 1:8

☪ "A Leo Oppenheim lists deliveries of oil for the sustenance of dependents of the royal household in ancient literature and includes specific mention of food for the sons of the king of Judah in a tablet dating from the tenth to the thirty-fifth year of Nebuchadnezzar II." [Ref-0005](#), p. 35.

archaeology - Nergal-Sharezer : 2K. 25:8-11;

2K. 25:15; 2K. 25:18-21; Jer. 39:8-9; Jer. 52:12-19; Jer. 52:24-29 ☪ "In addition to Nebo-Sarsekim, Nebuchadnezzar and Nergal-Sharezer, the name of yet another Babylonian official has turned up in a Babylon text. His name is Nebuzaradan. He played a significant role in the events of 587 BC. Nebuzaradan was a high-ranking military official, called "Captain of the Guard" in the Biblical text, perhaps reporting directly to Nebuchadnezzar. He was responsible for supervising the burning of the city (2K. 25:8-9; Jer. 39:8a; 52:12-13), tearing down the defenses (2K. 25:10; Jer. 39:8b; 52:14), deporting 832 captives to Babylon (2K. 25:11; Jer. 39:9; 52:15,29), plundering the Temple (2K. 25:15; Jer. 52:17-19), and rounding up the Judean officials to appear before Nebuchadnezzar (2K. 25:18-21; Jer. 52:24-27). . . A clay prism found in

Nebuchadnezzar's palace, dating to ca. 570 BC, contains a list of court officials. Among them is Nebuzaradan, with the title "Chancellor" or "Chief Baker" (Wiseman 1985:73-75)." Bryant G. Wood, "Nebo-Sarsekim Found in Babylonian Tablet", [Ref-0066](#), Volume 20 Number 3, Summer 2007, 66:69, p. 68.

archaeology - Noah's Ark - Edward Crawford's search for : [F00004](#) - [archaeology](#) - Noah's Ark - [Edward Crawford's search for](#)☪

archaeology - Num. 6:24-26 : Num. 6:24-26 ☪

In 1975, First-Temple burial caves were discovered beneath St. Andrew's Church of Scotland. In 1979, excavation in cave 25 revealed a silver scroll rolled up to form an amulet containing text which is almost similar to Num. 6:24-26. Dating is back to Davidic dynasty and are earliest biblical verses found, predating Dead Sea Scrolls by several centuries. [Ref-0025](#), p. 241. "Of special interest are two small silver scrolls worn as amulets around the neck. One contains the priestly blessing that reads, "May the Lord bless and keep you. May the Lord cause his face to shine upon you and give you peace." (Num. 6:24-26). The inscription in old Hebrew letters is from the sixth century B.C. and is the earliest known that contains words of Scripture." [Ref-0236](#), p. 16.

archaeology - Obelisk of Shalmaneser III :

Gen. 10:11; 2K. 9; 2Chr. 22:7 ☪ Four-sided polished block of black limestone 6.5 feet high extracted in 1945. Carved scenes of Assyrian court with almost 200 lines of cuneiform text. One scene translates "Tribute of Jehu, son of Omri Silver, gold, a golden bowl, a golden beaker, golden goblets, pitchers of gold, tin, staves for the hand of the king [and] javelins, [Shalmaneser] received from him." [Ref-0025](#), p. 78. **However**, "The basis of what Thiele stated comes from the inscriptions found on the Black Obelisk of Shalmaneser III. We found the following in a Bible dictionary. "The text depicts Shalmaneser's triumphs over several kingdoms of Syria and the West. Of special interest to Bible students is one panel in the second row in which a bearded Semite bows before the king while his servants present gifts. The text refers to the humble suppliant as Jehu, son of Omri (a name by which all Israelite kings were identified, whether of the Omride dynasty or not) and describes the gifts he brought. The event, apparently from the year 841 BC, gives us the earliest surviving picture of an Israelite and shows how such a person might have appeared to an Assyrian sculptor. There is no evidence, however, that the obelisk was actually depicting the Israelite monarch Jehu." Larry Pierce, "Appendix D: Evidentialism - The Bible and Assyrian Chronology", [Ref-0222](#), p. D:28. [2008060101.pdf]

archaeology - Parshandata - seal : Est. 9:7 ☪

"Seals of this kind, which were rolled across clay tablets or sealings to leave their impressions, were used in the ancient Near East from the third millennium until Achaemenian times, after which they were largely replaced by stamp seals . . . This example, of chalcedony, . . . is of particular interest because of the inscription in the Aramaic alphabet which reads ḥtm pršndt br ḥrtdn (?seal of Parshandata son of

- 'Artadatan'). . . The name Parshandata finds an exact consonantal correspondence in the name of one of the Persian inhabitants of Susa mentioned in the book of Esther (Est. 9:7) where his name is spelled *paršandātā*, Parshandatha in the Authorised Version." [Ref-0843](#), p. 46.
- archaeology - Peqah - seal** : 2K. 15:25-37; 2K. 16:1-5; 2Chr. 28:6; Isa. 7:1 ☪ "Peqah's name also appears on a seal. On it a human figure wearing an Egyptian wig, a short tunic and a long mantle faces left. He holds a javelin in his upraised right hand. Engraved behind the figure are the letters PQH, vocalized Peqah. The area of origin (Nablus) and date of the script suggest that the Peqah of the seal is none other than Peqah, son of Remaliah, of the Old Testament. Peqah no doubt used the seal when he was an officer under Peqahiah." [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 25. "In Palestine, one [pot] sherd has been discovered with the name of Pekah, king of Israel about 735 B.C., on it." [Ref-0236](#), p. 16.
- archaeology - politarches** : Acts 17:6; Acts 17:8 ☪ "An important inscription from [the Vardar Gate in Thessalonica], which is now in the British Museum, contains the word Gk. *politarches*, the same term that Luke used to designate the officials (RSV 'city authorities') before whom Jason was brought by the Mob (Acts 17:6). Since this word has not been found in Greek literature, its discovery on the Vardar Gate is an important evidence of Luke's accuracy as a historian." [Ref-0008](#), p. 4:838. "Politarch Inscription: A Greek inscription from a Roman gateway at Thessalonica (modern Salonika) in northern Greece (ancient Macedonia). The inscription lists the officials of the town in the second century A.D., beginning with six Politarchs and naming the city Treasurer and the Gymnasiarch (Directory of Higher Education)." [Ref-0843](#), p. 98.
- archaeology - Pontius Pilate** : Mtt. 27:2; Luke 3:1; Acts 4:27; 1Ti. 6:13 ☪ "In 1961, a stone tablet was discovered at Caesarea bearing the Latin names of Pontius Pilate and Tiberius, affording archaeological proof of Pilate's existence." [Ref-0105](#), p. 217.
- archaeology - Pool of Siloam** : Ne. 3:15; Isa. 8:6; John 9:7 ☪ "Shukrun claims his recent discovery is the Second Temple-era pool of Siloam, mentioned twice in the Hebrew Bible, both in Nehemiah 3:15 ("Pool of Shelah") and in Isaiah 8:6 ("waters of Shiloah"). It is also referred to in the New Testament, in John 9:7 ("Pool of Siloam"). By comparing Nehemiah 3:15 and 12:37, it is clear that the "Pool of Shelah," the stairs that descend from the City of David at the southern part of the Temple Mount, and the kings' garden were all near each other. Judeo-Roman historian Flavius Josephus also makes frequent mention of Siloam in *The Jewish Wars*". Marion Fishchel, "History Unearthed", [Ref-0066](#), 17:4 (2004), p. 114.
- archaeology - Relief of Sargon II** : 2K. 17:5-6; 2K. 17:30-31; 2K. 18:9-11; **Isa. 20:1** ☪ "Sargon succeeded his brother Shalmaneser V as king of Assyria in 721 B.C., and though in his annals he appears to claim that he conquered Samaria at the beginning of his reign, it is more likely that it was Shalmaneser V to whom this conquest is to be credited. His invasion and siege are referred to in 2 Kings 17:5; 18:0, and when the conquest is attributed to the 'king of Assyria', in 2 Kings 17:6 and 18:10-11, sometime in 723 or 722 B.C., this should be Shalmaneser. . . . Sargon is mentioned only once in the Old Testament, Isaiah 20:1, where he is said to have sent Tartan . . . to attack Ashdod, an event which took place in 711 B.C." [Ref-0843](#), p. 53.
- archaeology - Rezin - inscription** : 2K. 15:37; **2K. 16:9**; Isa. 7:1 ☪ "In another text, daed according to the eponym lists in 732 B.C., [Tiglath-pileser III] speaks of the defeat of Rezon. This is probably the same event as that mentioned in 2K. 16:9 . . ." [Ref-0840](#), p. 250.
- archaeology - Rock of Behistun** : Est. 1:1; Dan. 5:31 ☪ Contains cuneiform characters including phrase "I am Darius, Great King, King of Kings, the King of Persia." Also mentions Xerxes (Ahaseurus) who married Esther. [Ref-0025](#), p. 59.
- archaeology - Sargon** : Isa. 20:1 ☪ ". . . at one time the name "Sargon" was not accepted as genuine by secular scholars until Paul E. Botta's 1843 discovery of that now celebrated Assyrian Monarch's palace at Khorsabad. Prior to this archaeological find, the only mention of him was by the prophet Isaiah (Isa. 20:1), which of course was not considered conclusive by academia." [Ref-0186](#), p. 179.
- archaeology - scale armor** : Deu. 14:9; 1S. 17:5 ☪ "This group of bronze scales, stuck together as a result of corrosion in the ground, represents a type of armour well known in the Near East . . . Scale armour is mentioned in the Old Testament where, in the description of the armour of Goliath the philistine giant, the word *širyōn*, 'armour' is qualified as *qasqasšim* (1S. 17:5), and *qas'qas's'ilm* is used in a passage in Deuteronomy which distinguishes clean from unclean foods to describe the scales of a fish (Deu. 14:9). There can be little doubt therefore that this passage is saying that Goliath was dressed in scale armour." [Ref-0843](#), p. 57.
- archaeology - seal of Baruch** : Jer. 36:26 ☪ In 1975, over 250 inscribed bullae surfaced through an Arab East Jerusalem antiquities dealer. On seal says "Berekyahu [Baruch] son of Neriyahu [Neria] the scribe." [Ref-0025](#), p. 235.
- archaeology - Siege of Lachish Reliefs** : 2K. 17:5; 2K. 18:13-17; 2K. 19:8; 2Chr. 32:1; 2Chr. 32:9; Isa. 36:1-2; Isa. 37:8 ☪ 90-foot long mural decorating ceremonial suite in palace of Assyrian king Sennacherib at Nineveh. Mural in British Museum depicts Assyrian camp, their siege of the city, torture of city's inhabitants, and exile of prisoners and their presentation before Sennacherib. [Ref-0025](#), p. 79. "The second book of Chronicles states that when Sennacherib invaded Palestine (in 701 B.C.) he established his headquarters in front of Lachish and that he dispatched his senior officers to Jerusalem from there (2Chr. 32:9). Neither the Old Testament nor his own annals . . . say more about the fate of Lachish, but the long series of reliefs from his Palace at Nineveh illustrate what happened to it." [Ref-0843](#), p. 60.
- archaeology - Siloam - pool of** : [2004071401.htm](#) ☆
- archaeology - silver amulets** : Num. 6:24-26; Deu. 7:9; Ne. 1:5; Dan. 9:4; Zec. 3:2 ☪ "Sometimes old finds can yield new information, as was attested by newly discovered references to Scripture on silver amulets from Ketef Hinnom. These amulets are renowned because they are the oldest known copies of Scripture, preserving the priestly blessing from Numbers 6:24-26 (brief description and photo here). Archaeologist Gabriel Barkay dated them to about 600 B.C., before the destruction of the First Temple. Recently, innovative photographing technologies have allowed scholars to see parts of the inscription previously unknown. The new reading of the first amulet includes, "YHW . . . the great . . . who keeps] the covenant and [G]raciousness towards those who love [him] and those who keep [his commandments]." This parallels Deut 7:9, Neh 1:5, and Dan 9:4. The second amulet mentions, "Yahweh, the warrior (or helper) and the rebuker of [E]vil," which is reminiscent of Zech 3:2. The new readings were published in an article in BASOR 334 (May 2004), and an article about the technologies used was printed in Near Eastern Archaeology 66/4 (dated Dec 2003, but actually printed about Nov 2004)." Todd Bolen, "The Top Five Stories of the Year", *BiblePlaces Newsletter*, Vol 3, #7 - December 29, 2004 [<http://www.BiblePlaces.com>]. See [2004122901.htm](#).
- archaeology - stone tablet - 2nd Kings** : [2003032501.htm](#) ☆
- archaeology - Taylor Prism** : 2K. 18; 2Chr. 32 ☪ Six-sided clay prism inscribed in Assyrian cuneiform discovered at Sennacherib's palace in Nineveh in 1830 by British Colonel R. Taylor which records: "As for Hezekiah, the Judean who did not submit to my yoke. I surrounded and conquered forty-six of his strong-walled towns and innumerable small settlements. . . He himself I shut up in Jerusalem, his royal city, like a bird in a cage. The warriors and select troops he had brought in to strengthen his royal city Jerusalem did not fight. . . He sent his messengers to pay tribute and do obeisance." [Ref-0025](#), p. 273.
- archaeology - Tel Dan Stele** : 2K. 8:7; 2K. 9:6 ☪ Nearly 3,000 year-old monumental inscription written in Aramaic on black basalt discovered at Tel Dan. Unearthed in 1993/4, describes how Ben Hadad, king of Damascus, is victorious over Ahaziah (Ahaziah) and Jehoram: "I killed Jehoram son of Ahab king of Israel and I killed Ahaziah son of Jehoram king of the House of David." [Ref-0025](#), p. 170. Nearly 3,000 year-old monumental inscription written in Aramaic on black basalt discovered at Tel Dan. Unearthed in 1993/4, describes how Ben Hadad, king of Damascus, is victorious over Ahaziah (Ahaziah) and Jehoram: "I killed Jehoram son of Ahab king of Israel and I killed Ahaziah son of Jehoram king of the House of David." [Ref-0025](#), p. 170.
- archaeology - Tiglath-pileser III's palace** : 1K. 20:4; 1K. 20:32-33; 2K. 15:19; 2K. 15:26; 1Chr. 5:26; 2Chr. 28:20; Isa. 66:19 ☪ "Beginning with A.H. Layard's discoveries in Nimrud, ancient Calah, in Iraq in 1845 we have a considerable amount of information concerning this Biblical king. Layard discovered his palace, the so-called 'central palace,' in the center of the tell. . . [including] reliefs. . . covered with inscriptions recording events in Tiglath-pileser's reign. . . There are many scenes depicting Tiglath-pileser himself. . . Included among the inscriptions on the reliefs are records of Tiglath-pileser's western campaigns and his contacts with the nations

of that region, including Israel and Judah. All told, six Biblical kings are named in the records of Tiglath-pileser III (Tiglath-pileser, Menahem, Ahaz, Peqah, Rezin, Hoshea)." [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 23

archaeology - Ur of the Chaldees : ☪ "The city of Ur in Southern Sumeria was thoroughly excavated by Leonard Woolley (1922-1934), and it proved to be a large and flourishing city which enjoyed an advanced civilization around 2000 B.C., which would have been precisely Abraham's period. The average middle-class citizens lived in well-appointed houses containing from ten to twenty rooms. Schools were maintained for the education of the young, for schoolboy tablets have been discovered which attest their training in reading, writing, arithmetic, and religion." [Ref-0001](#), p. 177.

archaeology - weight - beqa' : Gen. 24:22; Ex. 38:26 ☪ "A dome shaped stone weight of pink limestone inscribed in Hebrew bq? literally 'divided'. Exodus 38:26 defines the 'bekah' as 'half a sheqel', . . . The word also occurs in the account of the finding of Rebecca as a bride for Isaac. Abraham sent his senior servant to northern Mesopotamia where he encountered Rebecca at a well and offered her a gold earring weighing a beqa?, as well as two gold bracelets weighing ten sheqels, to introduce himself to her father's house (Gen. 24:22)." [Ref-0843](#), p. 75.

archaeology - weight - paym : 1S. 13:19-21 ☪ "This weight of yellow limestone, a sphere with a flattened base, is of a type known from a number of excavated sites in Palestine, and, since the average weight of these examples is 7.82 gm, it could be interpreted as two-thirds of a 'common' shekel of about 11.73 gm. The inscription on it simply gives the Hebrew consonants pym (from right to left) and this spelling, vocalised pîm in the Old Testament, is found in a passage in 1 Samuel which describes the Philistine monopoly of metalworking in Palestine in the time of Saul. According to the text there was no smith in Israel, and the Israelites went to the Philistines to have their tools sharpened. The charge was a pîm for the ploughshares, the axes, and three(-tined) forks, the adzes and the setting of the goads (1S. 13:19-21). The pîm here presumably represented that weight in silver." [Ref-0843](#), p. 74.

archaeology - writing - early : ☪ + ". . . researcher William Shea has recently published proto-Semitic alphabetic rock inscriptions from Wadi el-Hol in Egypt (near the Valley of the Kings by ancient Thebes) dating to 1800 B.C. or earlier. According to the wording of the inscription, it was written by and refers to a Semite in Egypt. This would make it quite plausible that nearly 400 years later (c. 1440 BC) a Semite in Egypt--named Moses--could write the Pentateuch." [Ref-0818](#), p. 89. "The question as to whether or not Moses could have had access to an alphabetic script and therefore could have written the Pentateuch in its present form appears now to be answered with a resounding affirmative. In earlier times the invention of an alphabet was attributed to the Phoenicians who flourished at 1200-1000 B.C. or so, some centuries later than the traditional date of Moses. In the 1930s, a graffiti Semitic alphabet was discovered at Serabit el-Khadem in the Sinai desert, dated

by Albright to the 16th century, thus roughly contemporary to Moses. Even more recently a similar alphabet was found carved on the face of a cliff at Wadi el-Hol in deep South Egypt. This one, from ca. 1900 B.C., antedates Moses by 450 years." Eugene H. Merrill, *Old Testament Archaeology: Its Promises and Pitfalls*, [Ref-0785](#) Volume 13 Number 39, August 2009, 5:20, pp. 13-14.

Archaeopteryx - Evolution - 00044.doc : [00044.doc](#)☆

Archaeopteryx - normal bird : [2004080401.htm](#)☆

Archaeopteryx - quote : [quote - Archaeopteryx](#)☆

archaic English : ☪ + "It may be helpful to set out the situation in tabular form. | **Nominative** singular=Thou, plural=Ye | **Accusative** singular=Thee, plural=You | **Genitive** singular=Thy, plural=Your" [Ref-0686](#), p. 266.

archaic words - KJV - KJV Archaic Words - #00009.doc : [#00009.doc](#)☆

archangel - Michael : [Michael - the archangel](#)☆

archaeology - cities - fortified : [2003011601.htm](#)☆

Archer, G. L. (1998, c1994). A survey of Old Testament introduction ([3rd. ed.].) Chicago: Moody Press. : [Ref-0333](#)☆

Archer, Gleason L. A Survey of Old Testament Introduction : [Ref-0001](#)☆

Archer, Gleason L., Encyclopedia of Bible Difficulties : [Ref-0233](#)☆

Archer, Gleason L., Theological Wordbook of the Old Testament : [Ref-1190](#)☆

Are We Living in the Last Days?, Thomas Ice : [F00033 - last - days - Thomas Ice](#)☆

argument - AGAINST : Pr. 20:3

argument - cause : Jas. 4:1

argument - meddle in : [quarrel - meddle in](#)

argument - terminology - Lock - quote : [quote - terminology - argument - Locke](#)☆

arguments - doubtful : [disputes - doubtful](#)

arguments - handling : [division - handling](#)

Arianism - heresy : ☪ "Arius, a senior presbyter of one of the twelve 'parishes' of Alexandria. . . claimed that the Father alone was really God; the Son was essentially different from his Father. He did not possess by nature or right any of the divine qualities of immortality, sovereignty, perfect wisdom, goodness and purity. He did not exist before he was begotten by the Father, the Father produced him as a creature. Yet as the creator of the rest of creation, the Son existed 'apart from time before all things.'" [Ref-0063](#), pp. 164-165

Ariel - lion of God (Jerusalem) : Isa. 29:1; Isa. 29:7

Ariel Ministries Newsletter : [Ref-0067](#)☆

Ariel's Bible Commentary: The Book of Genesis, Arnold Fruchtenbaum : [Ref-1204](#)☆

Ariel's Bible Commentary: The Books of Judges and Ruth, Arnold Fruchtenbaum : [Ref-0804](#)☆

Ariel's Bible Commentary: The Messianic Jewish Epistles, Arnold Fruchtenbaum : [Ref-0803](#)☆

Arimathea - Joseph of : Mtt. 27:57; Mark 15:43; Luke 23:50; John 19:38

ark - God calls animals : [animals - come to Noah](#)

ark - Mt. Ararat : [2007020901.htm](#)☆

ark - Noah's - animals fit on : Gen. 7:2-3 ☪

"One common definition of a species is a group of organisms which can interbreed and produce fertile offspring, and cannot mate with other species. However, most of the so-called species (obviously all the extinct ones) have not been tested to see what they can or cannot mate with. In fact, not only are there known crosses between so-called species, but there are many instances of trans-generic mating, so the 'kind' may in some cases be as high as the family. Identifying the 'kind' with the genus is also consistent with Scripture, which spoke of kinds in a way that the Israelites could easily recognize without the need for tests of reproductive isolation." Jonathan D Sarfati, *How did all the animals fit on Noah's Ark?* [\[http://creation.mobi/article/595\]](#) accessed 20110721

ark - Noah's - duration : Gen. 7:11; Gen. 8:18

☪ "The chart below summarizes the events and activities which took place during the time Noah was on the Ark, as told in Genesis 7-8. Take note of the number of days given as the total amount of time Noah was on board the Ark with his family and the animals: 364, not 370 or 377, as is usually supposed. Note that this analysis assumes that Noah did not enter the Ark until the rains actually began to fall and the fountains of the deep began to open, pairing verses 7:11 and 7:13 as referring to the same day. . . . it seems obvious to me that Noah spent only 364 days on the Ark with his family and the animals (providing, of course, he entered on the 17th day of the 2nd month, and not seven days earlier, as some theologians interpret. This analysis is based on the Masoretic text." Mark L. Howard, *How long was Noah on the Ark?* [Ref-0784](#), 22(1) 2008, 62:64, pp. 62-63.

Ark - Noah's - Edward Crawford's search for : [F00004 - archaeology - Noah's Ark - Edward Crawford's search for](#)☆

ark - Noah's - extinction of animals : ☪ ". . . from knowledge of the fossil record, I estimate that over 75% of the animals which were released off the Ark are now extinct for one reason or other." John Woodmorappe, *Letters*, [Ref-0003](#) 15(3) 2001, p. 51.

ark - Noah's - God shut door : Gen. 7:16

ark - Noah's - number of animals : ☪ + "In summary, there would have needed to have been only 8,000 pairs of land vertebrate animals at the most, representing pairs corresponding to every genus that has ever lived. There would be even fewer animals if the kind corresponded mainly to today's families." [Ref-0232](#), p. 274. "Consider the following sobering points: *At the purely factual level, we do not know to within an order of magnitude how many species of plants and animals we share the globe with: fewer than 2 million are currently classified, and estimates of the total number range from under 5 million to more than 50 million. At the theoretical level, things are even worse: we cannot explain from first principles why the global total is of the general order of 10⁷ rather than 10⁴ or 10¹⁰.*" [Ref-0232](#), p. 280. "The underlying problem, as Whitney saw it, was the shortage of space on Noah's ark. "If we insist upon fixity of species we make the Ark more crowded than a sardine can," he argued. "If we agree to all [variation] that can be demanded, we

simplify the Ark problem greatly," because all present-day species could have descended from relatively few passengers on the ark." [Ref-0792](#), p. 109.

ark - Noah's - pitch covered : Gen. 6:14; Ex. 2:3

ark - Noah's - shelter in : Gen. 6:14; Gen. 7:15; Ex. 2:3

ark - Noah's - size of Noah's : ☪ . . . up until the 1858 launch of the *Great Eastern* [it was] the largest floating vessel known to have been built. Length: 137 m (450 ft.). Width: 23 m (75 ft). Height: 14 m (45 ft). Floor space: 100,000 square feet. Total volume: 1,396,000 cubic feet. Cargo capacity: 15,000 tons." [Ref-0028](#) 22(1) December 1999 - February 2000, [Ref-0003](#) 8(1):26-36, 1994. "Think of one and a half football fields for the length and a four-story building for the height. . . capable of holding over 500 railroad stockcars inside its hull! . . . the average size for animals is that of a sheep. The Ark was capable of holding 125,280 sheep. . . Only the animals that live on land (mammals, reptiles) or in the air (birds) were to be taken on board the Ark. Ultimately, the number of animals that went on the Ark was about 35,000. A number that would fill approximately 146 railroad stockcars. . . The Bible says they were sent according to their kind. . . From the large Saint Bernard to the diminutive Chihuahua, there are presently 250 types of domesticated dogs living today. There are also wild dogs such as the wolf or coyote. Noah did not need to take every type of dog on board. He only needed a pair of a 'kind' of a dog, which was sent specifically by God." William Geating, *Noah And His Ark*, [Ref-0066](#), Vol. 14 No. 2, 2001.

ark - Noah's - species carried on Noah's : ☪ " . . . the number of *actually catalogued* fossil species is only about 200,000, ~95% of which were marine invertebrates which Noah was not required to take on board anyway." [Ref-0003](#), 13(2) 1999, p. 27. "Grizzly bears (*Ursa arctos*) and polar bears (*U. maritimus*) are ecologically isolated most of the year, but can produce fertile offspring when they come in contact with each other. The ability to reproduce in the wild suggests that they are a single kind of animal separated only by their different fur color and other minor physical features that enable them to adapt to different ecosystems. Eastern and western meadowlarks, *Sturnella magna* and *S. neglecta* respectively, are classified as different species and provide a good example of behavioral isolation. Eastern and western meadowlarks don't typically interbreed in the wild, partly because they don't readily recognize the mating song of the other species and partly because they prefer slightly different habitats. Both species are nearly identical in appearance and are physically capable of interbreeding in the laboratory, and occasionally hybrids between the two species are identified in natural habitats. The potential to reproduce, and the nearly identical appearance and genetic constitution of these two bird species, certainly qualifies them as the same biblical kind, in spite of their classification as different species. . . . recently it has been estimated that 10 percent of all animal species still hybridize (mate with other species, producing fertile offspring) in the wild, and even more when brought into contact with each other in captivity. This evidence

indicates that most species had a common ancestor from which similar species have descended. If the Ark had roughly 30,000 animals (less than 15,000 species or different kinds), how could the animals on the Ark produce millions of species within a few hundred, or a few thousand, years after the Flood? Surely this would require a faster evolutionary rate than even the most ardent evolutionist would propose. However, it is not correct to assume that a few thousand species would have produced the millions of species extant (alive) today. There are fewer than 30,000 extant species of mammals, birds, reptiles, and possibly land-reproducing amphibians (many salamanders) that were represented on the Ark. The millions of other species are the invertebrates (>95 percent of all animal species), fish, and a few aquatic mammals and reptiles that survived in the water during the Flood. The processes of speciation discussed above need to only double the number of animal species from 15,000 to 30,000. This is certainly a feasible process based on observable science. . . . Domesticated animals, as examples of genetic potential, do not motivate a scientist to name a new breed of dog a species. However, there is more phenotypic and genetic variation in domesticated animals than there are in many, if not most, wild "species" of animals that were discussed above. The only requirement to be classified as a species, in many cases, is for two populations of animals to be reproductively isolated. Most people would be hard pressed to identify an eastern meadowlark from a western meadowlark, but they are classified as different species simply because they have different mating songs and are reproductively isolated in the wild. Many of these animals are so close phenotypically (in appearance) that only an expert can tell them apart. Even humans have far more phenotypic variation than many animals that are divided into separate species, and scientists are not about to start classifying different ethnic groups of humans as different species." Daniel Criswell, *Speciation and the Animals on the Ark*, [Ref-0959](#), April 2009, 10:12, pp. 10-11.

ark - Noah's rested : Gen. 8:4; Ex. 12:2; Ex. 12:6; Ex. 13:4; Ex. 23:15; Deu. 16:1; Est. 3:7

ark - of covenant - location : [2003041602.htm](#) ☆

ark - of hope - earth charter : [2002121801.htm](#) ☆

ark - resting place - Gilgamesh Epic : [archaeology - Gilgamesh Epic - flood story](#) ☆

ark of covenant - Abinidab's house : 1S. 7:1

ark of covenant - captured : 1S. 4:11; Ps. 78:61

ark of covenant - carried by men : Num. 7:4-9; 1Chr. 13:7-11

ark of covenant - chariot : 1Chr. 28:18

ark of covenant - command to build : Ex. 25:10

ark of covenant - contents : Ex. 16:34; Ex. 25:16; Ex. 25:21; Ex. 40:20; Num. 17:10; Deu. 10:2; Deu. 10:5; Deu. 31:24-26; 1K. 8:9; 1K. 8:21; 2K. 11:12; 2Chr. 5:10; 2Chr. 6:11; Heb. 9:4 ☪ "The broken tablets of the Ten Commandments (Ex. 32:19) were a witness to the great spiritual defection and breaking of the covenant by the people -- a defection which almost cost them their existence as Abraham's seed (Exodus 32:10;

Deuteronomy 9:14). The pot of manna recalled the violations committed against its gathering (Exodus 16:20) and the complaints against its provision (Numbers 11:16). The rod of Aaron was a visible reminder of the treasonous spirit that sought to replace God's appointed leadership (Numbers 16)." [Ref-0142](#), p. 53. "The pot of manna revealed God's loyal love in that He continued His constant care of the nation by giving her 'daily bread' until everyone finally reached the Promised Land (Exodus 16:35; Joshua 5:12). Aaron's budding rod was graciously given to validate God's proper priesthood (Numbers 17:5; 18:6-9,23) and to preserve the lives of those who would otherwise have perished for their complaints (Numbers 17:10). Finally, the book of the Law was present with the Ark to testify to every successive generation (Deuteronomy 4:9) that God had chosen the nation not because of anything she had done but because of His own sovereign love and gracious choice (Deuteronomy 7:6-9)." [Ref-0142](#), p. 54. "At the dedication of the Temple of Solomon, when the Ark was brought into the most holy place, there was nothing in it but the two tables (1K. 8:9) and therefore when the Philistines took the Ark, they took out of it the book of the Law, and the golden pot of Manna, and Aaron's Rod." [Ref-0849](#), pp. 6-7.

ark of covenant - dimensions : Ex. 37:1

ark of covenant - footstool : [footstool - ark of covenant](#)

ark of covenant - forgotten : Jer. 3:16

ark of covenant - God's strength : 2Chr. 6:41

ark of covenant - in heaven : Rev. 11:19

ark of covenant - in woods : 1S. 6:2

ark of covenant - kept with : Deu. 31:26

ark of covenant - leads : Jos. 3:3-4; Jos. 6:6

ark of covenant - lost : ☪ + "So, what about the Lost Ark of the Covenant? Where is it today? Over the years I have collected an interesting list of theories. Here they are in a basically chronological order. 1. Taken to Ethiopia (Axum) by Menelik, son of King Solomon and the Queen of Sheba (see 1 Kings 10; 2 Chronicles 9; the Ethiopian royal chronicles (Kebra Nagast - The Glory of Kings) 2. Taken to Tanis, Egypt by Pharaoh Shishak (Sheshonk-1 Kings 14) 3. Taken in battle by King Jehoash of Israel (2 Kings 14) 4. Given by King Hezekiah as tribute payment to Assyrian King Sennacherib (2 Kings 18) 5. Destroyed by King Manasseh when he desecrated the Temple (2 Kings 21; 2 Chronicles 33) 6. During days of Manasseh, taken by Israelite priests to Elephantine Island on the Nile and eventually reached Axum, Ethiopia (see 2 Kings 21; 2 Chronicles 33) 7. Hidden by Jeremiah on "the mountain which Moses ascended to see the heritage promised by God." (Mt. Nebo, Mt. Sinai or Mt. Olives - 2 Maccabees 2) 8. Taken by Jeremiah to Ireland 9. Hidden by Israelite priests beneath the Temple Mount before Babylonian captivity (Mishnah Shekalim 6:1-2; Babylonian Talmud Sotah 9a; Yoma 52a-54a; Tosefta Sotah 13:1) 10. Hidden by Israelite priests beneath Golgotha before the Babylonian captivity (Gordon's Calvary - Hebrews 9) 11. Returned to Kiriath Jearim from Jerusalem by Israelite priests before the Babylonian captivity 12. Taken by God to the Heavenly Temple, probably before the Babylonian captivity (see Revelation 11:19; Hebrews 9; also Exodus 15;

1 Chronicles 28) 13. Destroyed by King Nebuchadnezzar of Babylon when he plundered and destroyed the Temple (2 Kings 24-25; 2 Chronicles 36; Lamentations 1) 14. Taken to Babylon by King Nebuchadnezzar (2 Kings 25; 2 Chronicles 36; Isaiah 39; Jeremiah 52; Lamentations 1; 2 Esdras 10; Babylonian Talmud Yoma 53b; Tosefta Sotah 13:1) 15. Hidden by priests in a cave near the Dead Sea before the Roman destruction of Jerusalem (the Copper Scroll). 16. Taken to Rome and ultimately hidden in the Vatican (Josephus, Wars 7:148-149) 17. Taken to Rome by Titus, taken from Rome to Carthage by the Vandals, taken to Constantinople (Byzantium) by Beligarius, returned to Jerusalem by Justinian and hidden beneath the New ("New") Church in Jerusalem (6th century A.D. Byzantine historian Procopius of Caesarea) 18. Hidden at an undetermined time in a fully reconstructed Temple buried in the Hinnom Valley (the Ezekiel Tablets) 19. Swallowed by the earth (2 Baruch 6) 20. Transported to Yemen and incorporated into the Lemba tribe's sacred ngoma 21. Stored away in a US government warehouse somewhere in Washington DC (Raiders of the Lost Ark) "Gary A. Byers, "The Lost Ark of the Covenant-Still Lost" ABR Newsletter, Vol. 8, Issue 3, March 2008 [<http://www.biblearchaeology.org>].

ark of covenant - mishandled : 1S. 6:19; 2S. 6:6-7; 1Chr. 13:9-10

ark of covenant - not used second temple :

☛ Josephus says the ark wasn't used in the 2nd temple [Ref-0027](#) 5:219. "The fifth division of the tractate *Mo'ed* in the Mishnah, called *Yoma*, confirms the Ark's absence from the Second Temple when it explains that the high priest made his offering not at the Ark but upon an ancient rock that protruded through the floor within the Holy of Holies called the 'Foundation Stone' (Hebrew, '*Even Hashtiyah*')." [Ref-0142](#), pp. 104-105. "There was no Ark of the Covenant to be put in the Holy of Holies when the Temple was rebuilt and reinaugurated in 515 B.C. They located a foundation stone that remained from the Solomonic Temple and put that stone within the Holy of Holies. On the Day of Atonement they would sprinkle the stone with the Day of Atonement blood. Thus when the Veil of the Temple was torn on the occasion of Yeshua's death on the cross, what was seen inside would have been just the large foundation stone." Arnold Fruchtenbaum, "Questions & Answers", [Ref-0067](#), Spring 2008, p. 8.

ark of covenant - Obed Edom's house : 1Chr. 13:14

ark of covenant - returned to temple : 2Chr. 33:7; 2Chr. 35:3 ☛ The ark appears to have been sequestered away from the Holy of Holies during the time of corruption preceding the reign of Josiah (2Chr. 35:3). This hints at the possibility that the ark was preserved elsewhere during times of religious crisis to prevent its subsequent capture. "Once the Ark was installed permanently within the Temple, it was not moved except on one occasion -- when King Manasseh placed an idol in the Temple (2 Chronicles 33:7; 35:3)." [Ref-0146](#), p. 381.

ark of covenant - sought for decisions? : 1Chr. 13:3

ark of covenant - veiled when moved : Num. 4:5-6

ark of covenant - war - present : Jos. 6:4-13; 1S. 4:3-11; 2S. 11:11

arm - of God : Isa. 40:10; Isa. 52:10; Isa. 53:1; Isa. 59:16; Ps. 98:1

Armageddon - battle of : Jos. 12:21; Jos. 17:11; Jos. 17:16; Jdg. 1:27; Jdg. 5:19; Jdg. 6:33; 2K. 9:27; 2K. 23:29; 2Chr. 35:22; Isa. 63:1-6; Hos. 1:5; Ob. 1:15-21; **Joel 3:2; Joel 3:12-14; Zec. 12:11**; Zec. 14:4-5; Zec. 14:20; **Rev. 16:16**; Rev. 19:11-18 ☛ *Har-Mageddon*. The mountain of Megiddo. The west end of the valley of Jezreel guarding Megiddo pass. "The campaign of Armageddon could be identified as consisting of three separate battles (all characterized in Scripture as being like the treading of a winepress) beginning with the Valley of Jehoshaphat (Joel 3:12-14), the valley created by the dividing of the Mount of Olives at Christ's return (Zec. 14:4-5). The second battle will take place near Bozrah where Christ will stain His garments with blood when the restored Israelites fail to follow His orders to capture the territory of Edom (Isa. 63:1-6; cf. Ob. 1:15-21). The final battle is in the valley of Jezreel near Megiddo and gives its name to the campaign (Rev. 16:16; 19:11-18). This three-battle scenario is implied by Hindson's explanation that the 200-mile river of blood (Rev. 14:20) is equivalent to the distance between Bozrah and Megiddo (159)." William D. Barrick review of Edward Hindson, *The Book of Revelation*, [Ref-0164](#), Vol. 13 No. 2, Fall 2002, p. 286.

armed - priests : [Levites - armed](#)

Armenia - Babylon - 00004.doc : [00004.doc](#)★

Armenia - Noah's Grandsons - 00048.doc : [00048.doc](#)★

Armenia - substituted for Ararat : [Ararat - called Armenia](#)★

Armilus - antichrist : [2002020302.htm](#)★; [antichrist - Jewish writings](#)★

Arminian - Finney : ☛ + "In his theology, Finney was more Arminian than John Wesley: Wesley maintained that the human will is incapable of choosing God apart from God's preparatory grace, but Finney rejected this requirement. He was a perfectionist who believed that a permanent stage of higher spiritual life was possible for anyone who sought it wholeheartedly." [Ref-0958](#), p. 177.

Arminianism : Rom. 7:19 ☛ Teachings of Jacobus Arminius, a pastor in Amsterdam (1588-1603) and professor at the University of Leiden, the Netherlands. (1) conditional election based on God's foreknowledge; (2) resistable grace; (3) universal atonement; (4) man cooperates with God in salvation through *prevenient grace*; (5) a believer may lose his salvation. He interpreted Rom. 7:19 as denoting the *unregenerate* man (whereas the context dictates that it is Paul describing himself as a mature *regenerated believer*). "After Arminius' death, his disciple Simon Episcopius (d. 1643) wrought his master's doctrines into a system, notably in his *Confession and Declaration* (1622). This is a treatise in defense of the basic document of the Arminian party, the celebrated *Remonstrance* of 1610. The chief framer of the *Remonstrance* was John Uytenbogaert, chaplain to Prince Maurice. Briefly this document states (1) that the eternal decree of salvation refers to those who shall believe and persevere in the faith; (2) that Christ died for all men, though believers only are benefited;

(3) that man can do nothing truly good until he is born again through the Holy Spirit; (4) that grace is not irresistible; and (5) that the faithful are assisted by grace in temptation and are kept from falling if they desire Christ's help and are 'not inactive.' These are the Five Points of Arminianism." [Ref-1096](#), p. 264. See [Synod of Dort](#).

Arminianism - Calvinism - debate : [F00018 - sovereignty - free will - debate](#)★

Arminianism - prayer - Spurgeon : "You have heard a great many Arminian sermons, I dare say; but you never heard an Arminian prayer--for the saints in prayer appear as one in word, and deed and mind. An Arminian on his knees would pray desperately like a Calvinist. He cannot pray about free-will: there is no room for it. Fancy him praying, "*Lord, I thank thee I am not like those poor presumptuous Calvinists. Lord, I was born with a glorious free-will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it, but I do. There are many that will go to hell as much bought with the blood of Christ as I was; they had as much of the Holy Ghost given to them; they had as good a chance, and were as much blessed as I am. It was not thy grace that made us to differ; I know it did a great deal, still I turned the point; I made use of what was given me, and others did not--that is the difference between me and them.*" That is a prayer for the devil, for nobody else would offer such a prayer as that. Ah! when they are preaching and talking very slowly, there may be wrong doctrine; but when they come to pray, the true thing slips out; they cannot help it." -- C. H. Spurgeon, *Free Will--A Slave*, Sermon No. 52, The New Park Street Pulpit, December 2, 1855. [<http://www.spurgeon.org/sermons/0052.htm>] accessed 20100508.

Arminianism - prevenient grace : ☛ + "Prevenient grace, then, is the beginning of the process by which God begins to lighten the darkness of the Fall for all men and women; it will bring those who faithfully receive it to saving grace, sanctifying grace, and grace for the life of love." Melvin E. Dieter, "The Wesleyan Perspective", [Ref-0238](#), p. 25.

Arminianism - vs. Calvinism - boxing match image : [2010102901.jpg](#)★

Arminianism - vs. Calvinism - debate : [2002050701.htm](#)★

Arminianism - vs. Calvinism - prayer and preaching - quote : [quote - Arminianism vs. Calvinism - prayer and preaching](#)★

Arminianism vs. Calvinism - salvation - quote : [quote - Arminianism vs. Calvinism - salvation](#)★

armor - Goliath - archaeology : [archaeology - scale armor](#)★

armor - of God : Ps. 18:35; Ps. 91:4; Isa. 11:5; Isa. 59:17; 2Cor. 6:7; 1Th. 5:8; Eph. 6:11; Eph. 6:13

armor - of light : Rom. 13:12; Eph. 6:11 ☛ See [Christ - put on](#).

army - locusts : [locusts - army](#)

army - river represents : [type - water represents army](#)

army - size irrelevant : [few - God saves by army - used by God : nations - used in judgment](#)

Arndt, W. F., A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition : [Ref-1199](#)☆

Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur. Chicago: University of Chicago Press. : [Ref-0334](#)☆

Arndt, William F. - Greek Lexicon : [Ref-0227](#)☆

aroma - of life and death : 2Cor. 2:16

Around the Wicket Gate, Spurgeon : [Ref-1063](#)☆

Arphaxad - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

arrogance - AGAINST : Pr. 8:13

arrogance - shame lacking : [shame - lacking](#)

arrows - bow without - peace : [bow - no arrows - peace](#)

art - vs. idols : [idols - vs. art](#)

Artaxerxes - Darius? : [2008122901.pdf](#)☆

Artaxerxes - decree to Ezra - Hoehner : [chronology - B.C. 0457 - Decree of Artaxerxes to Ezra - Hoehner](#)☆

Artaxerxes - rebuild temple : Ezra 6:14

Artaxerxes - Xerxes I? : Dan. 10:1; Dan. 11:1-4
 ☪ "Using only Biblical data and comparing the Persian Kings of Daniel 10:1 and 11:1-4 with the Book of Ezra (Ezra 4:5-7,24; 6:14-15; 7:1-13,29), the conclusion may be drawn that the fourth King of Daniel 11:2 and the "Artaxerxes" of the Ezra passage are one and the same, specifically secular history's "Xerxes I"." [Ref-0186](#), p. 276.

Artemis - coin - archaeology : [archaeology - Artemis - coin](#)☆

Artemis - Ephesus - warden of temple : [archaeology - Ephesus - warden of temple of Artemis](#)☆

Artemis - temple in Ephesus : [Artemis - temple in Ephesus](#)☆; Acts 19:24-35
 ☪ Artemis of the Ephesians differs from the Artemis (Diana) of the Greeks (Acts 19:24 describes the Ephesian [αρτεμιδος](#)). The Roman Diana -- the *Greek* Artemis -- was a beautiful virgin huntress, the sister of Apollo. The *Ephesian* Artemis was a multi-breasted goddess of fertility in man, animal, and nature. The 'great mother.' [Ref-0100](#), Tape 17:B.

article - definite - grammar : [grammar - modifier](#)☆

article - Greek grammar : [Greek grammar - article](#)☆

article - Hebrew grammar : [Hebrew grammar - article](#)☆

article - kai - Greek grammar : [Greek grammar - article - kai](#)☆

articles - Andy Woods : [articles by andy woods](#)☆

articles - Deb Garland : [articles by deb garland](#)☆

articles - Steve Lewis : [articles by steve lewis](#)☆

articles - Tony Garland : [articles by tony garland](#)☆

articles_by_andy_woods : ☪ + Articles by Andy Woods, See [file:///garland/users/spirit/website/teaching/articles_by_andy_woods](#)

articles_by_deb_garland : ☪ + Articles by Deb Garland, See [file:///garland/users/spirit/website/teaching/articles_by_deb_garland](#)

articles_by_steve_lewis : ☪ + Articles by Steve Lewis, See [file:///garland/users/spirit/website/teaching/articles_by_steve_lewis](#)

articles_by_tony_garland : ☪ + Articles by Tony Garland, See [file:///garland/users/spirit/website/teaching/articles_by_tony_garland](#)

articular positions - predicate : [Greek grammar - predicate positions](#)☆

artisan - by Holy Spirit : [Holy Spirit - artisan by Arutz Shewa News - Friday, Sep. 5, 2003 : 2003090501.htm](#)☆

Arutz Shewa News - Monday, Aug. 25, 2003 : [2003082801.htm](#)☆

Aryan - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Asa Gray - Science and the Bible - 00040.doc : [00040.doc](#)☆

asah - can mean 'appear'? : Gen. 1:9; Gen. 1:16; Jonah 1:9 ☪ Gen. 1:9 ra'ah (Strong's [h7200](#)) = *appear*, Jonah 1:9 asah (Strong's [h6213](#)) = "do" or "make"

asah - Hebrew : [tetelestai - Greek Asbury - Francis - traveling evangelist : evangelist - traveling - Francis Asbury](#)☆

ascended - to heaven : Gen. 28:12; Pr. 30:4; Mark 16:19; Luke 24:50; John 6:62; John 13:3; John 20:17; Acts 1:9-11; 1Cor. 15:6; Eph. 4:9; Heb. 4:14 ☪ "[an] ossuary from the Mount of Olives dated to A.D. 43 contains an inscription to Jesus who ascended. This ossuary, reported to be deep in sotrage within the Rockefeller Museum, was first reported by Eleazar Sukenik, late professor at the Hebrew University and father of the famous archaeologist Yigael Yadin. Its significance lies not only in being the earliest testimony to Jesus, but possibly the eye-witness testimony of one who saw Jesus ascend to heaven from the Mount of Olives (Mark 16:19; Luke 24:50; Acts 1:9-12; 1Cor. 15:6)." [Ref-0051](#), November/December 2002.

asceticism : Col. 2:23

ashamed - naked : [naked - ashamed](#)☆

Ashcroft - Islam vs. Christianity - quote : [quote - Islam vs. Christianity - Ashcroft](#)☆

Asher - name given : Gen. 30:13

Asherah - goddess : [Inanna - goddess](#)☆

Ashkenaz : ☪ "The word Ashkenaz appears in the Bible a number of times and seems to refer to a land and a people bordering on the upper Euphrates and Armenia. No one knows how and when it first came to be used of the Jewish community of Germany and northern France. Today the term embraces all of European Jewry north of Italy and Spain, including Jews and the descendants of Jews from Poland, Lithuania, and Russia." [Ref-0150](#), p. 386.

Ashkenaz - Babylon - 00004.doc : [00004.doc](#)☆

Ashkenaz - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Ashpenaz : Dan. 1:3 ☪ The name *Ashpenaz* according to Siegfried H. Horn, "appears in the Aramaic incantation texts from Nippur as 'SPNZ, and is probably attested in the Cuneiform records as *Ashpazanda*." [Ref-0005](#), p. 33.

Ashtoreth - Sidonian god : 1K. 11:5; 1K. 11:33; 2K. 23:13

Ashurbanipal - dies : [chronology - B.C. 0633 - Ashurbanipal dies](#)☆

Asia - first century meaning : ☪ "Not until the fourth century was the term *Asia* used of the continent which today bears that name. In the first century, *Asia* typically referred to Asia Minor or the proconsular province of Asia, which contained the seven churches of Revelation." [Ref-0105](#), p. 201.

ask - for Holy Spirit : [Holy Spirit - ask for asking - amiss : prayer - amiss](#)

aspect - Greek grammar : [Greek grammar - aspect](#)☆

aspect - vs. Aktionsart - Greek grammar : [Greek grammar - aspect vs. Aktionsart](#)☆

assassin - hired : Deu. 27:25

assembling - together : Heb. 10:25

Asshur - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

assimilate - Jews will not : [Jews - remain distinct](#)☆

Associates for Biblical Research. Bible and Spade : [Ref-0066](#)☆

assumption - of Mary : [Roman Catholicism - Mary - bodily assumption](#)☆

assurance - Alcorn - quote : [quote - assurance - Alcorn](#)☆

assurance - salvation : [salvation - assurance](#)

Assyria - defeats northern kingdom : [chronology - B.C. 0722 - northern kingdom falls](#)☆; [chronology - B.C. 0723 - northern kingdom falls](#)☆

Assyria - defeats northern kingdom - Jones : [chronology - B.C. 0721 - northern kingdom falls - Jones](#)☆; [chronology - B.C. 0740 - northern kingdom falls - Jones](#)☆

Assyria - Egypt - Bablon - and Israel : [Babylon - Assyria - Egypt - and Israel](#)

Assyria - highway to Egypt : [highway - Assyria to Egypt](#)

Assyria - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Assyria - reign of Tiglath-pileser : [chronology - B.C. 0745 to 0727 - Tiglath-pileser rules Assyria](#)☆

Assyrian - captivity : 1K. 14:15-16; 2K. 15:29; 2K. 17:23; 2Chr. 28:20; Isa. 7:17; Isa. 8:6; Isa. 10:5; Jer. 15:12; Amos 7:11; Amos 7:17 ☪ 722 B.C. [Ref-0018](#), p. 30.

Assyrian - eponym canon - chronology : [chronology - Assyrian eponym canon](#)☆

Assyrian - kings - chart : [chronology - Assyrian kings - chart](#)☆

Assyrian chronology - problems : [2008060103.htm](#)☆

Assyrian names - manuscript accuracy of : [manuscript - names - accuracy of Assyrian](#)☆

Astarte - goddess : [Inanna - goddess](#)☆

astrology - AGAINST : [worshiped - heavens](#)☆

astrology - from Babylon : [Babylon - astrology from](#)

astronomical - signs : [sun - signs in](#)

Aswan dam? : Isa. 19:5

Athanasius, On the Incarnation : [Ref-0969](#)☆

atheism - atrocities : ☩ + "Nothing puts the New Atheists more on the defensive than people of faith who, having listened to the atheists' inevitable laundry list of the wickedness perpetrated the world over by adherents of religion, then chirp up with, "Well, what about atheists such as Stalin, Hitler, Mao, and Pol Pot?" (p. 94). While Aikman does not suggest that the barbarities perpetrated by some atheist dictators are an automatic consequence of atheism, he does content that atheism provided necessary condition to make their crimes possible." Lael Weinberger, "A Review of *The Delusion of Disbelief: Why the New Atheism is a Threat to Your Life, Liberty, and Pursuit of Happiness*" by David Aikman. [Ref-0784](#), 23(2) 2009, 25:29, p. 27.

atheism - bus advertisement : [quote - atheism - bus advertisement](#)☆

atheism - evolution incompatible with Christianity : [quote - evolution - incompatible with Christianity](#)☆

atheism - genocide : [religion - genocide - causes](#)?☆

atheism - kills : [kills - religion](#)☆

atheism - purposelessness - Sauer - quote : [quote - atheism - purposelessness - Sauer](#)☆

atheist - Christian faith beneficial - quote : [quote - atheist - Christian faith beneficial](#)☆

Atheist - Sermon - Inspiration of the Word - 08009.doc : [08009.doc](#)☆

Atheist- footnote 29 - Quotations - #09002.doc : [#09002.doc](#)☆

Atheist- footnote 29 - Sermon - Genesis & Inerrancy - 08017.doc : [08017.doc](#)☆

atheists - Clough - quote : [quote - atheists - Clough](#)☆

Athens - Paul visits : [Paul - visits Athens](#)

athiesm - freedom - quote - Horrell : [quote - atheism - freedom - Horrell](#)☆

athiesm - hopelessness : [2009110401.htm](#)☆

atomic - glue : [held together - by God](#)

atomic - particles? : Col. 1:17; Heb. 1:3; Heb. 11:3

atoms - communication - instantaneous : [2004021601.txt](#)☆

atonement - altar : [altar - atonement for](#)

atonement - by blood : Gen. 3:21; Ex. 12:13; Lev. 17:11; Isa. 53:10; Mtt. 26:28; Rom. 5:9-11; Heb. 9:22 ☩ "An example of emphatic use of the independent personal pronoun is found in Lev. 17:11, one of the clearest verses in the Old Testament on the theology of sacrifice. Here the Lord says, "For the life of the flesh is in the blood, and I *myself* have given it [יָדַעְתִּי] to you upon the altar to make atonement for your lives, for it is the blood, by means of the life, that makes atonement." On the one hand, God says that sacrificial blood is for the purpose of making atonement. On the other hand, however, he emphasizes that *he himself* is the one who provides the means of atonement in the first place. This is an important reversal of how we normally think about sacrifice, namely, as something we give to God." [Ref-0184](#), p. 79.

atonement - day of : [Yom Kippur](#)☆

atonement - Finney : ☩ + "Following the theologians of New England, he [Finney] held a governmental view of the atonement whereby Christ's death was a public demonstration of God's willingness to forgive

sins rather than a payment of sin itself." [Ref-0958](#), p. 177.

atonement - inanimate objects : Lev. 8:15; Lev. 8:30

atonement - jubilee trumpet on day of : [Yom Kippur - jubilee trumpet on](#)☆

atonement - limited - FOR - scriptures used : [atonement - of Christ limited - FOR - scriptures used](#).☆

atonement - limited - MacArthur : ☩ + "The author [MacArthur] does hold to limited atonement. He believes the expression the "whole world" is a generic term that does not include every single individual. A corollary here is that there is no such thing as potential atonement (pp. 48-50). By that, MacArthur means Christ could not have died for all potentially, only for the elect." Ray Charles, Review of "1-3 John by John MacArthur" [Ref-0785](#), Volume 11 Number 34 December 2007, p. 79.

atonement - meaning : ☩ + "Atonement" is an Anglo-Saxon word which means, literally, "a making at one." [Ref-1200](#), p. 64n3. ☩ "Two recent Christian studies of this word in the Old Testament -- one with a concentration on its meaning in the book of Leviticus, and the other paying special attention to Ezekiel's usage in chapters 40-48 -- have offered a re-evaluation of its meaning in the context of a theocratic government. Their research has determined that the understanding of the Hebrew term for atonement *kippur*, should be 'to purify' or 'cleanse,' based on the Akkadian cognate *kuppuru*, rather than the traditionally understood meaning of 'to cover,' borrowed from the cognate Arabic *kapara* or the ransom/propiation view, which is based on the noun form *kopper* and sees atonement as the 'averting of divine wrath by the payment of a ransom.'" [Ref-0146](#), p. 554.

atonement - millennial temple : [millennial kingdom - temple - atonement](#)

atonement - of Christ limited - FOR - scriptures used : Mtt. 1:21; John 10:11; John 10:15; John 17:9; Acts 20:28; Rom. 8:32; Eph. 5:25 ☩ + Isa. 53:5 ☩ These passages are often used to teach the concept of *limited atonement*, but the scriptural evidence for *unlimited atonement* seems clear and overwhelming. See [atonement - of Christ unlimited](#) "Limited Redemptionists believe that the Cross is the only means whereby the elect are saved. Listen to R. C. Sproul's objection: "If faith is a condition for God's justice to be satisfied, then the atonement, in itself, is not sufficient to satisfy the demands of God's justice. In itself, the atonement is not "sufficient" for anyone. ... Full satisfaction is not rendered until... a person adds to the atonement his faith. . . ." We have deliberately chosen this quote in order to demonstrate how an adroit Limited Redemptionist argues. Again, we will unpack his meaning: i. Only Christ's atonement satisfied God's justice and so actually secures salvation. ii. If one adds faith in order to receive that atonement, then obviously Christ's death was not enough. Faith must be added (i.e. the Cross + Faith). This makes faith a work. iii. Therefore, faith is not a condition for receiving the benefits of Christ's death. If the logic of this position is followed, it is not easy to see how an LR can hold to justification by faith. The fact that they do shows up a problem with their theology at this

point. Robert Lightner's comment is insightful: "The strict Calvinist position which insists that Christ's death of itself saved the elect makes faith, ... virtually unnecessary." Paul Martin Henebury, Paul Martin Henebury, *Christ's Atonement: Its Purpose and Extent, Part 1*, Conservative Theological Journal Volume 9, 26 (Fort Worth, TX: Tyndale Theological Seminary, 2005), p. 103-104. "The Scriptures do not always include all the truth involved in the theme presented, at a given place. Similarly, if the fact that any reference to the nonelect world is omitted from these passages (which refer only to the elect) is a sufficient ground for the contention that Christ died only for the elect, then it could be argued with inexorable logic that Christ died only for Israel (cf. John 11:51; Isa. 53:8); and that He died only for the Apostle Paul, for Paul declares "who loved me, and gave himself for me" (Gal. 2:20). As well might one contend that Christ restricted His prayers to Peter because of the fact that He said to Peter: "But I have prayed for thee" (Luke 22:32)." [Ref-0195](#), p. 3:202.

atonement - of Christ limited - ramifications :

☩ + "Put simply, Five-Pointers are right to point out that a "four point Calvinist" who sticks to the Reformed definitions excluding Limited Atonement has an irreconcilable tension in his theology, and that a consistent Five-Point Calvinist will NOT be a dispensationalist.²⁵ 25 - It is this writers' opinion that the reason men like A. W. Pink and S. Lewis Johnson, and many like them, rejected dispensationalism is because they were Five-Point Calvinists. They were already employing two hermeneutical methods -- the grammatical-historical, and the grammatical-historical-theological, in order to hold to Limited Atonement and regeneration prior to faith. Quite clearly, something had to give!" Paul Henebury, *The Extent of the Atonement, Part 2*, [Ref-0055](#), vol. 9 no. 27 August 2005 241:257, p. 252. "One thing is for certain, no five-point Calvinist can tell a lost soul that Christ died for them. For example: "As a reformed Christian, the writer believes that counselors must not tell any unsaved counselee that Christ died for him, for they cannot say that. No man knows except Christ Himself who are His elect for whom He died."²⁹ . . . If Christ died only for the elect then we can't tell an unsaved person (who may be non-elect) that God loves him, and that Christ died for him. John 3:16 may not refer to him. 29 - Jay E. Adams, *Competent to Counsel*, (Nutley: Presbyterian and Reformed Publishing Co., 1970), 70." Paul Henebury, *The Extent of the Atonement, Part 2*, [Ref-0055](#), vol. 9 no. 27 August 2005 241:257, pp. 255-256. "Finally, Limited Atonement is not found in any of the Church Fathers until the later Augustine. Most of the Reformers did not hold to it (e.g., Luther, Melancthon, Bullinger, Cranmer, Latimer; even Calvin speaks up for unlimited atonement in some passages.) Among those who believed in unlimited atonement, a selection would include: Athanasius, Cyril, Basil, Richard Baxter, John Bunyan, John Preston, John Newton, Alfred Edersheim, J. C. Ryle, Charles Simeon, G. Campbell Morgan, A. T. Robertson, L. S. Chafer, F. F. Bruce, Leon Morris, C. C. Ryrie, John Walvoord, and Millard Erickson." Paul Henebury, *The Extent of the Atonement, Part 2*, [Ref-0055](#), vol. 9 no. 27 August 2005 241:257, p. 257.

atonement - of Christ unlimited : Mtt. 28:19; Mark 16:15; Luke 19:10; Luke 24:47; John 1:29; John 3:16; John 6:33; John 6:51; Acts 2:39; Rom. 5:6; Rom. 5:8; Rom. 5:10; Rom. 5:18; 2Cor. 5:14-15; 2Cor. 5:19; Col. 1:20; 1Ti. 2:4; 1Ti. 2:6; 1Ti. 4:10; Heb. 2:9; Heb. 10:29; **2Pe. 2:1**; 2Pe. 3:9; **1Jn. 2:2**; 1Jn. 4:14 ☺ See **atonement - of Christ limited** "In answering the question as to the 'extent' of Christ's atonement, it must first be settled whether the 'extent' means its intended application, or its intrinsic value; whether the active or the passive signification of the word is in the mind of the inquirer. If the word means value, then the atonement is unlimited; if it means extending, that is, applying, then the atonement is limited." Ref-0104, p. 186 quoting William G. T. Shedd, *Dogmatic Theology*, II, p. 466. "... it is our conviction that the Bible teaches that Christ died to provide a basis of salvation for all men. To those who are elect and who therefore believe in Christ, this provision secures for them their eternal salvation when they believe. For those who do not believe and thus evidence the fact that they are the nonelect, the provisions exist as a basis of condemnation." Ref-0097, p. 112 Chafer mentions a restriction of unlimited atonement to the *present age*: "... those who . . . are known as unlimited redemptionists contend that Christ died for all men who live in the present age, which age is bounded by the two advents of Christ, and that His death has other and specific values in its relation to the ages past as well as the ages to come." Ref-0195, p. 3:183. "... the informed, unlimited redemptionist recognizes the dispensational features of God's dealings with men, and contends that the universal aspect of the value of Christ's death could apply only to the present age of the outcalling of that elect company which comprises the Church, which is the Body of Christ--an age differing, as it does, from all other ages in many respects, notably, that in it a universal gospel is to be preached . . ." Ref-0195, p. 3:189. "Part Two of the book begins with Kevin Kennedy's convincing argument that John Calvin believed in a universal atonement. For anyone who has studied Calvin's writings on it this ought to be a dead issue. Scores of examples can be and have been brought forward to prove this assertion. Kennedy demonstrates that Calvin, in arguing against Georgius in Concerning the Eternal Predestination of God, rejected the common Calvinistic view that "Christ suffered sufficiently for all, but efficaciously only for the elect" as a "great absurdity." (209). In the same quote Calvin asserts, *It is incontestable that Christ came for the expiation of the sins of the whole world (Ibid).*" Paul Henebury, *Review: "Whosoever Will: A Biblical-Theological Critique of Five-Point Calvinism" (2)*, [<http://drreluctant.wordpress.com/2011/11/22/review-whosoever-will-a-biblical-theological-critique-of-five-point-calvinism-2/>] accessed 20111213.

atonement - penal - denied : Isa. 53:5-10 ☺ + Writes that the evangelical view of the substitutionary atoning sacrifice of Christ on the cross is a misrepresentation akin to "cosmic child abuse." "The fact is that the cross is not a form of cosmic child abuse, a vengeful father punishing his son for an offense he has not even committed.

Understandably, both people inside and outside of the church have found this twisted version of events morally dubious and a huge barrier to faith. Deeper than that, however, is that such a concept stands in total contradiction to the statement that God is love. If the cross is a personal act of violence perpetrated by God toward human kind but borne by His Son, then that makes a mockery of Jesus' own teaching to love your enemies and to refuse to repay evil with evil." Steve Chalke, *The Lost Message of Jesus*.

atonement - priest : priest - sin offering for atonement - provided by God in OT : Deu. 32:43; Job 14:17; Job 33:24; Ps. 65:3; Ps. 51:2; Ps. 79:9; Pr. 16:6; Isa. 6:7; Isa. 53:10
atonement - ransom theory : ransom - theory of atonement☆
atonement - sin : sin - atoned
atonement - Trinity : Trinity - atonement
atonement - unlimited : atonement - of Christ unlimited☆
atonement - without sacrifice : ☺ "Once someone lamented the destruction of Jerusalem and wept that it was no longer possible, without the sacrificial system, to atone for one's sins. 'No, my son,' Rabban Yochanan replied. 'We have a means of making atonement. And what is it? It is deeds of love. . .'" Ref-0150, p. 288. "It was declared that Passover could be celebrated without the sacrifice of the paschal lamb. The order, *seder*, of the Passover eve ritual was transformed; one could eat the unleavened bread and bitter herbs without the meat of the lamb -- contrary to the clear stipulation of the Bible." Ref-0150, p. 291.

Atrahasis Epic - creation story : archaeology - Atrahasis Epic - creation story☆

atrocities - athiest : atheism - atrocities☆

attendance - church - decline : church - attendance - decline☆

attendance - unbelievers - church : church - unbelievers attending☆

attention - man - by God : man - God's attention on

attributive adjective - grammar : grammar - modifier☆

audible - God's voice : voice - God's audible☆

audience - with God : angels - in presence of God

Aug01 : Rom. 4; Ps. 57; Ps. 58; Ps. 59 ☺ + daily - bible.

Aug02 : Rom. 5; Ps. 60; Ps. 61; Ps. 62 ☺ + daily - bible.

Aug03 : Rom. 6; Ps. 63; Ps. 64; Ps. 65 ☺ + daily - bible.

Aug04 : Rom. 7; Ps. 66; Ps. 67 ☺ + daily - bible.

Aug05 : Rom. 8:1-21; Ps. 68; Ps. 69 ☺ + daily - bible.

Aug06 : Rom. 8:22-39; Ps. 70; Ps. 71 ☺ + daily - bible.

Aug07 : Rom. 9:1-15; Ps. 72; Ps. 73 ☺ + daily - bible.

Aug08 : Rom. 9:16-33; Ps. 74; Ps. 75; Ps. 76 ☺ + daily - bible.

Aug09 : Rom. 10; Ps. 77; Ps. 78 ☺ + daily - bible.

Aug10 : Rom. 11:1-18; Ps. 79; Ps. 80 ☺ + daily - bible.

Aug11 : Rom. 11:19-38; Ps. 81; Ps. 82; Ps. 83 ☺ + daily - bible.

Aug12 : Rom. 12; Ps. 84; Ps. 85; Ps. 86 ☺ + daily - bible.

Aug13 : Rom. 13; Ps. 87; Ps. 88 ☺ + daily - bible.

Aug14 : Rom. 14; Ps. 89; Ps. 90 ☺ + daily - bible.

Aug15 : Rom. 15:1-13; Ps. 91; Ps. 92; Ps. 93 ☺ + daily - bible.

Aug16 : Rom. 15:14-33; Ps. 94; Ps. 95; Ps. 96 ☺ + daily - bible.

Aug17 : Rom. 16; Ps. 97; Ps. 98; Ps. 99 ☺ + daily - bible.

Aug18 : 1Cor. 1; Ps. 100; Ps. 101; Ps. 102 ☺ + daily - bible.

Aug19 : 1Cor. 2; Ps. 103; Ps. 104 ☺ + daily - bible.

Aug20 : 1Cor. 3; Ps. 105; Ps. 106 ☺ + daily - bible.

Aug21 : 1Cor. 4; Ps. 107; Ps. 108; Ps. 109 ☺ + daily - bible.

Aug22 : 1Cor. 5; Ps. 110; Ps. 111; Ps. 112 ☺ + daily - bible.

Aug23 : 1Cor. 6; Ps. 113; Ps. 114; Ps. 115 ☺ + daily - bible.

Aug24 : 1Cor. 7:1-19; Ps. 116; Ps. 117; Ps. 118 ☺ + daily - bible.

Aug25 : 1Cor. 7:20-40; Ps. 119:1-88 ☺ + daily - bible.

Aug26 : 1Cor. 8; Ps. 119:89-176 ☺ + daily - bible.

Aug27 : 1Cor. 9; Ps. 120; Ps. 121; Ps. 122 ☺ + daily - bible.

Aug28 : 1Cor. 10:1-18; Ps. 123; Ps. 124; Ps. 125 ☺ + daily - bible.

Aug29 : 1Cor. 10:19-33; Ps. 126; Ps. 127; Ps. 128 ☺ + daily - bible.

Aug30 : 1Cor. 11:1-16; Ps. 129; Ps. 130; Ps. 131 ☺ + daily - bible.

Aug31 : 1Cor. 11:17-34; Ps. 132; Ps. 133; Ps. 134 ☺ + daily - bible.

Augustine - conversion scripture : Rom. 13:13-14 ☺ "Augustine for thirty-one years led a tumultuous existence, alternating between efforts of self-reformation and repeated defeats and misery. Writhing one day in wretched humiliation in the garden, he heard the voice of a child from the neighborhood chanting: 'Take and read! Take and read!' He went to get the scroll containing the epistles of Paul, and his eyes fell on Rom. 13:14. All was decided by a word, in an instant: Jesus had overcome! Augustine made no attempt to inquire further; he closed the book. With the end of that sentence ?a stream of light and security was poured into his soul; and all the night of his doubts had vanished." Ref-0060, p. 288.

Augustine - hermeneutics - quote : hermeneutics - Augustine - quote☆

Augustine - inerrancy : inerrancy - Augustine☆

Augustine - millennial kingdom : millennial kingdom - Augustine☆

Augustine - replacement theology : replacement theology - Augustine☆

Augustine - Trinity - importance - quote : quote - Trinity - importance - Augustine☆

Augustine and His World, Andrew Knowles and Pachomios Penkett : Ref-1255☆

Augustine of Hippo - amillennialism : amillennialism - Augustine of Hippo☆

Augustine, Confessions of St. Augustine : Ref-0970☆

Augustine, Enchiridion on Faith, Hope, and Love : [Ref-0971](#)☆

Augustine, S., Bishop of Hippo, & Pusey, E. B. (1996). The confessions of St. Augustine. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0335](#)☆

Augustine, S., Bishop of Hippo. Selected Sermons of St. Augustine. : [Ref-0336](#)☆

Augustine- footnote 31 - Quotations - #09002.doc : [#09002.doc](#)☆

Augustus Caesar : [Caesar - Augustus](#)☆

Aune - David : ☩ + "Clearly, the author rejects the evangelical concept of biblical inspiration. He rejects Pauline authorship of the Pastorals, questions it in Ephesians, rejects Petrine authorship entirely, rejects James and Jude as authors of their respective works, and denies an apostolic connection in the Gospels (88). In the article on the Book of Titus, the references to both Paul and Titus are regarded as 'fictitious' and the entire basis of the letter and setting in Crete is regarded as a 'fictive rhetorical setting' (475)." Dennis M. Swanson, "Review of *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric.*", [Ref-0164](#), 15/1 (Spring 2004) 107-109, p. 108.

Auschwitz - memory - lacking : [Holocaust - memory of Auschwitz - lacking](#)☆

Authentic Christianity, D. Martyn Lloyd-Jones : [Ref-1281](#)☆

author - intent - hermeneutics : [hermeneutics - authorial intent](#)☆

author - Ruth : [Ruth - author](#)☆

authorities - pray for : [pray - for authorities](#)

authorities - submit to : Gen. 9:6; Deu. 17:9-12; Ecc. 8:2; Rom. 13:1-7; Tit. 3:1; 1Pe. 2:13; 1Pe. 2:17 ☩ "What we call civil or organized government, whether simple or highly complex, exists for only one reason -- the protection, conservation, fostering, and improvement of human life. Genesis 9:6, therefore, becomes one of the most important landmarks in all of human history, for here God not only decrees the beginning of human government in a sinful world, but also lays down the moral and social foundation of all such government. As Luther has well said of the text, 'This was the first command having reference to the temporal sword. By these words temporal government was established, and the sword placed in its hand by God.'" [Ref-0183](#), pp. 46-47. "[Gen. 9:6] introduced capital punishment for the murderer. But this includes the supervision of the individual by the community and the appointing of public courts and legal penalties, and signifies nothing less than the introduction of governmental powers and therewith the foundation of all later creation of States." [Ref-0196](#), p. 72.

authorities - under Christ : [angels - subject to Christ](#)

authority - father : [father - authority](#)

authority - for edification : [edification - authority for; edification - not destruction](#)

authority - from submission : Pr. 25:28; Jas. 4:7

authority - given to Son : Mtt. 11:27; Mtt. 28:18; John 3:35; Acts 10:42

authority - Jesus asserts : Mtt. 5:22; Mtt. 5:28; Mtt. 5:32; Mtt. 5:34; Mtt. 5:39; Mtt. 5:44; Mtt. 7:24; Mtt. 7:29 ☩ "Yes, I would have been astonished. Here is a Torah-teacher who says in his own name what the Torah says in God's

name. It is one thing to say on one's own how a basic teaching of the Torah shapes the everyday. . . It is quite another to say that the Torah says one thing, but I say . . . then to announce in one's own name what God set forth at Sinai. . . The prophet, Moses, speaks not in his own name but in God's name, saying what God has told him to say. Jesus speaks not as a sage nor as a prophet. . ." [Ref-0137](#), pp. 46-47. "At Sinai, God spoke through Moses, On this Galilean hill, Jesus speaks for himself." [Ref-0137](#), p. 48.

authority - of Jesus : [all things - under Jesus](#)

authority - over sin : [sin - authority to forgive](#)☆

authority - precedes canonicity : [canon - authority precedes](#)☆

authority - respect : Lev. 5:17; 2K. 11:18; Pr. 24:21-22; Ecc. 8:2-5; Ecc. 10:4; Ecc. 10:20; Acts 23:4-5; Rom. 13:1-7; Heb. 13:17; 2Pe. 2:10-11; Jude 1:8

authority - Scripture : [scripture - authority](#)☆

authority - spiritual : Pr. 28:1; Acts 19:15

authority - unjust : [leader - unjust](#)

authority - women over men : [women - authority over men](#)

authorized - KJV not : [KJV - unauthenticated](#)☆

AUTHORLAST, AUTHORFIRST, Early Christian Creeds : [Ref-0832](#)☆

AuthorLast, AuthorFirst, The Holy Bible, Today's New International Version : [Ref-0737](#)☆

AUTHORLAST, AUTHORFIRST, TITLE : [Ref-9999](#)☆

AUTHORLAST1, AUTHORFIRST1, TITLE : [Ref-9999](#)☆; [Ref-9999](#)☆

AUTHORLAST2, AUTHORFIRST2, TITLE : [Ref-9999](#)☆; [Ref-9999](#)☆

AUTHORLAST3, AUTHORFIRST3, TITLE : [Ref-9999](#)☆

authors - occupations : [occupations - authors](#)☆

authorship - Genesis - edited tablets? : [Genesis - authorship - edited tablets?](#)☆

autographs - scripture - missing : [scripture - autographs - missing](#)☆

Av - 9th of : [9th - of Av](#)☆

avenge - God his servants : Deu. 32:43; Rev. 6:10; Rev. 19:2

avenger of blood : [blood - avenger of](#)

avenging - self : [vengeance - self](#)

Avi-Yonah, Michael, The Macmillan Bible Atlas : [Ref-0846](#)☆

avoided - by neighbors : Ps. 31:11

Avraham : ☩ Abraham, Hebrew.

away with him - phrase used : Luke 23:18; John 19:15; Acts 21:36; Acts 22:22

ayin - quiescent - Hebrew grammar : [Hebrew grammar - quiescent - ayin](#)☆

Azariah - inscription - archaeology : [archaeology - Azariah - inscription](#)☆

B.C. - era : [era - B.C.](#)☆

Baal - dew : [dew - Baal](#)☆

Baal - dew - fleece : [fleece - dew - Baal](#)☆

Baal - meaning : ☩ "The Canaanites prayed especially to Baal, their young, vigorous god who was eternally locked in battle with the forces of chaos. He was called the Mightiest of Heroes, the Prince, At times he manifested himself as Hadad, god of storm, thunder, lightning. He is described as *rohev aravot*, Rider-of-the-Clouds, in the tablets of the Ugarit." [Ref-0150](#), p. 38.

Baal - plague - specific : Deu. 4:3

Baal - vs. El-Berith : Jdg. 9:4; Jdg. 9:46 ☩ "The reference to the temple of El-Berith is puzzling, for verse 4 refers to a temple to Baal-Berith in Shechem. In Canaanite mythology El and Baal were distinct deities. El was the high god who ruled over the divine assembly and imparted authority to the storm god Baal. If this distinction is maintained here, then the city apparently contained a temple for each god and swore allegiance to both." Robert B. Chisholm Jr., *Yahweh versus the Canaanite Gods: Polemic in Judges and 1_Samuel_1-7*, [Ref-0200](#), Vol. 164 No. 654 April-June 2007, 165:180, p. 173.

Baalah = Kirjath Jearim : [Kirjath Jearim = Baalah](#)

Baalam - killed : Num. 31:8

Baalzebub - Ekron - god of : 2K. 1:2-3; 2K. 1:6; 2K. 1:16

Baalzebub - inquired of : 2K. 1:2

Baasha - 36th year - difficulty : [difficulty - Baasha's 36th year](#)☆

Babel - dispersion : Gen. 10:8; Gen. 11:8; Deu. 32:8 ☩ "Indeed, Rolleston and Seiss advanced the claim of this present article, that constellations of diverse cultures show basic similarities, implying that humanity once lived at a single site." Jonathan F. Henry, "Origin of the Constellations at Babel", [Ref-0785](#), Volume 12 Number 35 March 2008, 5:20, p. 17.

Babel - meaning : Gen. 11:5; Gen. 11:9 ☩ "Babel [is an] obviously Akkadian word meaning the 'door/gate of god'. . . . Despite what has been understood and held as true by so many scholars over the centuries, I am convinced that the biblical author's emphasis in verse nine was not on the confusion of the languages, but rather on God's decision to appear 'there'. This is the real reason the place was named 'the door of God', because God chose to come down in that specific place (šām) and confound the futile plans of mean (Genesis 11:5)! . . . This failure to make the connection between the repetition of 'there' (šām) and 'Babel' (the door of God) puzzled me until I checked on the Septuagint's rendering of the passage. The name Babel doesn't even appear! The 2nd century B.C. translator, obviously the perpetuator of the problem, evidently had no idea that Babel meant 'door of God' and translated it as 'Synchysis': quite literally 'confusion'. Brenton's English translation of the Septuagint reads, 'On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.'" Mark L. Howard, "Therefore it was called Babel", [Ref-0784](#), 23(3) 2009, 56:57, pp. 56-47.

Babel - tower to heaven : Gen. 8:20; Gen. 11:4; Jer. 51:53; Rev. 18:5 ☩ "He [Nimrod] also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!" [Ref-0026](#), I, iv 2 "Josephus says of Nimrod: *Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah--a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it were through his means they were*

happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny--seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his own power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers! (Ant. I: iv: 2)" David P. Livingston, *Who was Nimrod?*, Weekly Article: Associates for Biblical Research, August 30, 2006 [http://abr.christiananswers.net/articles/article_54.html]. "These structures had, with the Babylonians, a special name: ziqqurratu, apparently meaning "peak," or the highest point of a mountain. This word was applied to the mountain height upon which Utnapishtim, the Babylonian Noah, offered sacrifices on coming forth from the ark (or ship) when the waters of the great Flood had sufficiently subsided." T. G. Pinches, *Babel, Tower of*, Ref-0008, p. 1:383.

babes - revealed to : [hidden - from wise; scripture - perspicuity](#)☆
Babi-Yar - Holocaust : [2012020701.pdf](#)☆
baboon - Science and the Bible - 00040.doc : [00040.doc](#)☆
baby - breath - evolution : [2009120101.htm](#)☆
baby - first circumcised : [circumcised - first baby](#)
baby - Jesus spoke as - Koran : [Koran - miracles - Jesus - spoke as baby](#)☆
baby - tongue - quote : [quote - tongue - baby](#)☆
Baby Fae - Science and the Bible - 00040.doc : [00040.doc](#)☆
Babylon - Assyria - Egypt - and Israel : Eze. 16:26-29
Babylon - astrology from : Isa. 47:12-13
Babylon - burnt by fire : [fire - city burnt by](#)
Babylon - captivity of Israel ended - Klassen : [chronology - B.C. 0515 - Babylonian captivity ended - Klassen](#)☆
Babylon - come out of : Isa. 48:20; Jer. 50:8; Jer. 50:28; Jer. 51:6; Jer. 51:45; Zec. 2:7; Rev. 18:4
Babylon - Daniel taken to : [Daniel - taken to Babylon](#)
Babylon - demons dwell : Isa. 13:21-22; Rev. 18:2
Babylon - destroyed by fire : Isa. 13:19; Jer. 51:58; Rev. 17:16; Rev. 18:8
Babylon - destroys Egypt : [Egypt - Babylon - destroys](#)
Babylon - destruction future : Isa. 13:6-22; Isa. 26:5; Jer. 51:8; Rev. 18:17-19 ☆ "The destruction of Babylon according to Jeremiah 51:8 was to be sudden. This is confirmed by Rev. 18:17-19. As far as the physical city of Babylon was concerned, this was not true of ancient Babylon as it continued for many years after its political downfall. Further, it is pointed out that the prophecy of Isa. 13:6; Isa. 13:9-11 which formed the context of Isa. 13:19-22, indicates that the destruction of Babylon would be in the day of the Lord [Ref-0036, pp. 1-30]" [Ref-0032](#), p. 262.
Babylon - destruction permanent : Isa. 13:20; Jer. 50:13; Jer. 51:26; Jer. 51:29; Jer. 51:43; Jer. 51:62; Rev. 18:8; Rev. 18:21; Rev. 19:3 ☆ "The ruins of Babylon have been used to build

other cities, contrary to Jeremiah 51:26, "No rock will be taken from you for a cornerstone, nor any stone for a foundation, for you will be desolate forever, declares the Lord." It is reliably reported that at least six cities bear the marks of having used parts of ancient Babylon in their building: Seleucia, built by the Greeks; Ctesiphon, by the Parthians; Almaidin, by the Persians; an dKufa, by the Caliphs. Hillah, just a twenty-minute walk from the Babylonian ruins, was built almost entirely from the ruins of Babylon. The builders of Baghdad, fifty miles north of the site of ancient Babylone, also used materials from the ancient city. *The Encyclopedia of Lands and People* states in reference to Babylon: "They found great treasure and the materials of its wonderful buildings were used for the construction of Baghdad in 762 . . . and so, during the centuries, the greatness of Babylon and Assyria passed away. Their magnificent cities were used to supply the bricks for succeeding towns and villages, and such ruins as the barbarians left fell into decay until they became shapeless mounds whose very names were forgotten." "Babylon," *Encyclopedia of Lands and People* (New York: The Grollier Society, 1960), 3:221, cited by Tim LaHaye, "Iraq (Babylon) May Become the Seat of the UN", [Ref-0181](#), March 2004, p. 2.

Babylon - destruction predicted : Ps. 137:7 ☆ See [Babylon - destruction future](#).
Babylon - DOC 00004 : [00004.doc](#)☆
Babylon - double judgment : Jer. 50:21; Rev. 18:6 ☆ [merathayim] "double rebellion": A name used for Babylon in Jer. 50:21. According to Delitzsch it may be equivalent to the Babylonian Marratun, i.e. land by the nar Marratu, "the bitter river" (Persian Gulf) = Southern Babylonia (OHL, under the word). [Ref-0039](#), s.v. MERATHAIM
Babylon - drunk - during destruction : Jer. 51:39; Jer. 51:57; Dan. 5:31; Rev. 17:2
Babylon - falls to Cyrus without a fight : [Cyrus - conquers Babylon](#)☆
Babylon - falls to Medo-Persia : [chronology - B.C. 0539 - Babylon falls to Medo-Persia](#)☆
Babylon - first deportation of Judah to : [chronology - B.C. 0605 - first deportation](#)☆
Babylon - flee : [Babylon - come out of](#)
Babylon - golden : Isa. 14:4; **Dan. 2:23; Dan. 2:38;** Rev. 18:16
Babylon - identity in Revelation_17 and 18? : [2003091801.htm](#)☆
Babylon - intoxicates earth : Jer. 51:7; Rev. 17:2
Babylon - Jerusalem not : Jer. 51:5-6
Babylon - Jerusalem taken : [Jerusalem - fall to Babylon](#)☆
Babylon - Judah mentioned : [Judah - Babylonian mention](#)☆
Babylon - judgment of : Isa. 13; Isa. 14; Jer. 50; Jer. 51; Rev. 17; Rev. 18 ☆ ". . . in Isaiah's day [Babylon] was a mere subject province under the Assyrian empire. . . the eighth-century Isaiah foresaw the coming importance of Babylon, her devastation of Palestine, and her ultimate downfall before the onslaughts of the Medes (Isa. 13:17)." [Ref-0001](#), p. 389.
Babylon - land of Nimrod : Mic. 5:6
Babylon - literal : Rev. 17:5; Rev. 17:18; Rev. 18:2; Rev. 18:10; Rev. 18:21 ☆ "In my limited library, I have found a number of men who

taught a future [literal] Babylon from Revelation 17 and 18. They include the following: B. W. Newton (1853), G.H. Pember (1888), J. A. Seiss (1900), Clarence Larkin (1918), Robert Govett (1920), E. W. Bullinger (1930), William R. Newell (1935), F. C. Jennings (1937), David L. Cooper (1942), G. H. Lang (1945). I am sure that more could be added to the list." -- Thomas Ice, "Babylon in Bible Prophecy", [Ref-0181](#), Vol. VII No. 11, March 2003, p. 5. "the Whore represents a City. . . . Babylon, must therefore be understood literally, otherwise we should have the anomaly of a figure representing a figure." -- A. W. Pink, [Ref-0215](#), "Antichrist in Babylon" "Babylon will be a glorious city, the greatest city ever built and the most influential. Habakkuk calls Antichrist the Chaldean. Babylon will be the glory of his empire and his greatest achievement. . . . The events of the last days of the age await the rebuilding of Babylon. It will be one of the greatest of all signs and possibly the most sensational." [Ref-1201](#), p. 160.

Babylon - Medes destroy : Dan. 5:28-31; Dan. 2:32; Dan. 2:39; Dan. 9:1; Jer. 51:11; Jer. 51:28
Babylon - merchants forsake : Isa. 47:15; Rev. 18:15
Babylon - mystery : [X0114 - Babylon - mystery](#)☆
Babylon - north : [north - Babylon from](#)☆
Babylon - not a widow : Isa. 47:7; Rev. 18:7
Babylon - preserved in : Jer. 29:6-14
Babylon - queen : Isa. 47:5; Rev. 18:7
Babylon - rebuilding - NY Times 20120211 : [2012041702.htm](#)☆
Babylon - rebuilding - World Monuments Fund : [2012041701.htm](#)☆
Babylon - recompense : Jer. 50:15; Jer. 50:29; Jer. 51:35; Rev. 18:6
Babylon - rejoice at destruction : Jer. 51:48; Rev. 19:3
Babylon - Rome called? : 1Pe. 5:13 ☆ "Babylon" was a common euphemism for 'Rome' in the Pseudepigrapha (2 Baruch 11:1, 67:7; Sibylline Oracles 5:143, 159) and in rabbinic writings. Midrash Rabbah on Sos. 1:6 states directly, *One calls Rome 'Babylon.'* Yechiel Lichtenstein on 1 Pe 5:13 remarks that *Rome is called 'Babylon' since it is always described as the worst kingdom.* Those who interpret Babylon in 1Pe. 5:13 as denoting Rome include: Ref-0038. Those who take it as literal Babylon on the Euphrates include: Ref-0147 (see especially note on 1Pe. 5:13), Ref-0187. "In the first century of the Christian era Babylon still stood, for Peter refers to a church there! (See 1 Pet. 5:13)." Ref-0215, *Babylon and the Antichrist* "1 Peter was written to a predominantly Jewish audience. His use of the word 'diaspora' in 1Pe. 1:1 always refers to Jews in all of its New Testament uses (John 7:35; Jas. 1:1) and LXX (Deu. 28:25; 30:4; Isa. 49:6; Ps. 74:2; 2 Macc 1:27). If Babylon refers to Babylon in all of its Old Testament uses, why would 1 Peter 5:13 be the exception considering Peter's Jewish audience? . . . Fruchtenbaum argues that at the time that Peter's epistle was written, Babylonia had the largest concentration of Jews living outside the land. Moreover, Babylon was also the center of Judaism outside the land. The Babylonian Talmud would later be developed from this area.

Because Peter was the apostle to the circumcised (Gal. 2:8), it would have been a logical place for him to travel." -- Andy Woods, *What is the Identity of Babylon In Revelation_17-18?*,

[<http://www.pre-trib.org/article-view.php?id=46>]

[<http://www.SpiritAndTruth.org/id/articles.htm?7>]

"Regarding 1 Peter 5:13, Rome proponents cite several reasons to support the conclusion that Peter was speaking of Rome rather than literal Babylon in 1 Peter 5:13.

First, tradition places Peter in Rome at the end of his life. Second, according to 1 Peter 5:13, one of Peter's companions was Mark. Mark was with Paul during his first Roman imprisonment (Col. 4:10; Phm. 1:22-23) and may have accompanied Timothy to Rome for the second incarceration (2Ti. 4:11).

Therefore, it is more rational to assume that Peter and Mark got together in Rome rather than in Babylon." Andy Woods, *The Identity of Babylon in Revelation_17-18*, Ref-0055, vol. 9 no. 27 August 2005 142:169, p. 152.

"Although the majority of scholars believe that Peter was referring to Rome in 1 Peter 5:13 rather than literal Babylon, it is interesting to note that many prominent interpreters throughout Church history have held to the literal Babylon interpretation. These prominent interpreters include Erasmus, Calvin, Hort, Gregory, Alford, Mayor, Moorehead, and Thiessen." Andy Woods, *The Identity of Babylon in Revelation_17-18*, Ref-0055, vol. 9 no. 27 August 2005 142:169, pp. 161-162.

Babylon - second deportation of Judah to : [chronology - B.C. 0597 - second deportation](#)☆

Babylon - Sheshach encryption of : [Sheshach - encryption of Babylon](#)☆

Babylon - ships : [shipping - loss of](#)☆

Babylon - sink like stone : Jer. 51:63; Rev. 18:21

Babylon - third deportation of Judah to : [chronology - B.C. 0586 - third deportation](#)☆

Babylon - waters - by : Jer. 51:13; Rev. 17:1; Rev. 17:15

Babylon - waters dried up : Jer. 51:29-36; Dan. 5:31

Babylon - wealth to : [wealth - to Babylon](#)

Babylon - woman represents : Zec. 5:7; Rev. 17:3; Rev. 18:7

Babylon and Egypt, Their Future History and Doom : [Ref-0036](#)☆

Babylonian - calendar vs. Hebrew : [calendar - Hebrew vs. Babylonian](#)☆

Babylonian - captivity - dispersion to nations (plural) : [captivity - Babylonian - dispersion to nations \(plural\)](#)

Babylonian - captivity - end : [captivity - Babylonian - end](#)

Babylonian - captivity - for good : [captivity - Babylonian - for good](#)

Babylonian - captivity - predicted : [captivity - Babylonian - predicted](#)☆

Babylonian - captivity - reason : [captivity - Babylonian - reason](#)

Babylonian - captivity - timing : [captivity - Babylonian - timing](#)

Babylonian captivity - chronology : [chronology - B.C. 0605 to B.C. 0536 - Babylonian captivity](#)☆

Babylonian captivity - cured idolatry : [idolatry - Babylonian captivity cured](#)☆

Babylonian Chronicle - Jerusalem : [archaeology - Babylonian Chronicle](#)☆

Babylonian Empire - chronology : [chronology - B.C. 0626 to B.C. 0539 - Neobabylonian Empire under Nabopolassar, Nebuchadnezzar, Belshazzar](#)

Babylonian Exile - Diaspora - 00021.doc : [00021.doc](#)☆

Babylonian Talmud - gap theory : [gap theory - Babylonian Talmud](#)☆

Babylonian Talmud - Isa. 53:4 : Isa. 53:4 ☪ "The Messiah -- what is his name? . . . those of the house of Rabbi Yda the Saint say, 'The sick one,' as it is said, 'Surely he hath borne our sicknesses'" (Sanhedrin 98b) [Ref-0011](#), p. 125.

Bacchus - god of wine : ☪ God of wine whose symbol was ivy.

back - looking : Gen. 19:26; 1K. 19:20; Luke 9:62

backsliding : Isa. 1:4; Jer. 14:7

Bacon - Francis - young earth : [earth - young - Francis Bacon](#)☆

bad - for good : Gen. 45:5; Gen. 45:7-8; Gen. 50:20; Isa. 38:17; Rom. 8:28; Php. 1:12

bad - happens to good people : [evil - purpose of](#)☆

BAGD - lexicon : [Ref-0227](#)☆; [Ref-0334](#)☆

bagel diagram - Israel - transparent : [2011101901.png](#)☆

bagel diagram - Israel - white background : [2011101902.png](#)☆

Bahnsen, Greg - preterist influence : [preterism - Bahnsen's influence](#)☆

Baines, T. B., Miscellaneous Articles : [Ref-0966](#)☆

Baines, T. B., The Lord's Coming, Israel, and the Church : [Ref-0899](#)☆

Baines, T. B., The Revelation of Jesus Christ : [Ref-0763](#)☆

Baker Encyclopedia of Christian Apologetics, Norman L. Geisler : [Ref-1085](#)☆

Baker, J. D. (1997, c1995). Christian cyberspace companion : Guide to the Internet and Christian online resources (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0337](#)☆

Balaam : Num. 22:5; Deu. 23:4; Jos. 13:22; Jos. 24:9; Ne. 13:2; Mic. 6:5; 2Pe. 2:15; Jude 1:11; Rev. 2:14

Balaam - archaeology : [archaeology - Balaam](#)☆

Balaam - definition : ☪ "to speak evil of people" (Dr. Ben Gigi)

Balaam - doctrine of : Num. 31:16; Acts 15:29; Rev. 2:14

Balaam - killed : Jos. 13:22

Balaam - Moab hires : [Moab - Balaam hired](#)

Balaam - sorcery : Num. 23:23; Num. 24:1

Balaam's - counsel : Num. 31:8; Num. 31:16

balance - experience - doctrine - quote - Lloyd-Jones : [quote - experience - doctrine - balance - Lloyd-Jones](#)☆

balance - power - government : [government - balance of powers](#)☆

Balancing the Christian Life, Charles Ryrie : [Ref-1182](#)☆

bald - eagle : [eagle - bald](#)

Baldwin, Charles Sears, How To Write a Handbook Based on the English Bible : [Ref-0889](#)☆

Balfour - Arthur James - evangelical : ☪ + "As the Foreign Secretary, Arthur James Balfour, of evangelical stock, "had been

nurtured on the Old Testament, and his extensive study of Jewish history had filled him with inner remorse about Christendom's treatment of the Jews. "If we can find them an asylum, a safe home, in their native land, then the full flowering of their genius will burst forth and propagate.""" [Ref-1263](#), p. 116

Balfour - declaration : ☪ + "James Perkins made some very telling comments concerning this historic document that clarify common misunderstanding: "The Balfour Declaration for the first time established a unit called Palestine on the political map. But there were two essential elements in political realism which it could not create. In the first place the Jews, who had through all the centuries clung to their right to settle in the Holy Land, had been so reduced in numbers and importance that they were not a recognized and accepted presence to the rest of the population as were the Christians in Lebanon. In the second place, though the word 'Arab' was rapidly coming to be accepted as covering the indigenous inhabitants who spoke Arabic, independently of their religious or ethnic affiliation, there was no such thing historically as a 'Palestinian Arab,' and there was no feeling of unity among 'the Arabs' of this newly defined area. Hence the unfortunate phrase used to describe the majority of the population in the Declaration -- 'the non-Jewish communities'. The Balfour Declaration did not 'give Palestine to the Jews'. It recognized that here existed already a historic Jewish right, not *to* but *in* the country; and it promised to assist the Jewish people in its development in such a way that the other rights in the country were not endangered. It equally did not 'give away what belonged not to it but to the Arab people'; for it has already refused to recognize, also on historical grounds, that the Arab claim to be exclusive owners of the country was justified.""" [Ref-1263](#), p. 117

Balfour Declaration - chronology : [chronology - A.D. 1917 - Balfour Declaration](#)☆

Balfour Declaration - Chronology - #00006.doc : [#00006.doc](#)☆

Balz, H. R., & Schneider, G. (1990-c1993). Exegetical dictionary of the New Testament. Grand Rapids, MI: Eerdmans. : [Ref-0682](#)☆

bank - Federal Reserve - history : [2006022201.htm](#)☆

bankruptcy - AGAINST : Ps. 37:21

Banks and Stevens, Complete Book of Everyday Christianity, The : [Ref-0972](#)☆

banners - temple - desolate : [temple - desolate - banners](#)

BAPTISER - Baptism - 00036.doc : [00036.doc](#)☆

baptism - AFTER belief : Acts 2:38; Acts 8:12-13; **Acts 8:37**; **Acts 10:47-48**; Acts 16:14-15; Acts 16:33; Acts 18:8; Acts 22:16

baptism - AGAINST infant : [baptism - AFTER belief](#)

BAPTISM - Baptism - 00036.doc : [00036.doc](#)☆

baptism - born of water/spirit : Gen. 1:2; Gen. 8:1; Ex. 14:21; Eze. 36:25-27; Luke 8:25 (?); **John 3:5**; **John 7:37-39**; 1Cor. 10:1; 1Pe. 1:23; 1Pe. 3:20 ☪ Questionable: Luke 8:25 (?);

baptism - child - Belgic Confession of Faith : ☪ + ". . . and therefore they [children] ought to

receive the sign and sacrament of that which Christ has done for them; as the Lord commanded in the law that they should be made partners of the sacrament of Christ's suffering and death shortly after they were born. . . . Moreover, what circumcision was to the Jews, baptism is to our children. And for this reason St. Paul calls baptism the *circumcision of Christ*." *The Belgic Confession of Faith*, Article XXXIV, cited by Willem VanGemeren, "Systems of Continuity," *Ref-0199*, p. 41.

baptism - child - Bonhoeffer : ☩ + "This element of finality in baptism throws significant light on the question of infant baptism. The problem is not whether infant baptism is baptism at all, but that the final and unrepeatable character of infant baptism necessitates restrictions in its use" Bonhoeffer, Deitrich, *The Cost of Discipleship* p. 234-235.

baptism - child - Heidelberg Catechism : ☩ + ". . . since they [children], as well as adults, are included in the covenant and the Church of God, and since both redemption from sin and the Holy Spirit, the Author of faith, are through the blood of Christ promised to them no less than to adults, they must also by baptism, as a sign of the covenant, be ingrafted into the Christian Church. . . . as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant." *The Heidelberg Catechism*, answer 74, cited by Willem VanGemeren, "Systems of Continuity," *Ref-0199*, p. 42.

baptism - child - Puritans : ☩ + "As the 1640s gave way to the 1650s, more and more children of the earliest settlers failed to experience God's grace in the same fashion as their parents, and hence they did not seek full membership in the churches. The problem became acute when these children began to marry and have children of their own. Under the Puritans' Reformed theology, converted people had the privilege of bringing their infant children to be baptized as a seal of god's covenant grace. Now, however, many of those who had been baptized as infants were not stepping forth on their own to confess Christ. Yet they wanted to have their children baptized. The Puritan dilemma was delicate: leaders wished to preserve the church for genuine believers, but they also wanted to keep as many people as possible under the influence of the church." *Ref-0958*, p. 48. "The second and third generation saw a disquieting change of temper. The ideal of a church of the regenerate was faced with a condition of increasing indifference and the failure in many of evidence of conversion. A concession to this condition was made in the Half Way Covenant (1662), which without admitting the unregenerate to communion permitted the baptism of their children. The new plan called forth controversy but was at length generally adopted. It may have led to the weakening of the religious life that was characteristic of the early eighteenth century in New England as elsewhere." *Ref-1096*, p. 341.

baptism - child - Roman Catholicism : ☩ + "The Roman Catholic church teaches that: "The faith of the priest, parents, and god-parents justifies the infant in baptism." *Ref-0165*, p. 31.

baptism - children require - Roman Catholicism : Roman Catholicism - baptism - children require☆

baptism - Christ - date - Austin : chronology - A.D. 0026 - baptism of Christ - Austin☆

baptism - circumcision - Calvinism : Calvinism - infant baptism☆

baptism - circumcision as - Belgic Confession of Faith : baptism - child - Belgic Confession of Faith☆

baptism - circumcision as - Heidelberg Catechism : baptism - child - Heidelberg Catechism☆

Baptism - DOC 00036 : 00036.doc☆

baptism - dove after : Gen. 1:2; Gen. 8:8; Isa. 61:1; Mtt. 3:16; Mark 1:10; Luke 3:22; John 1:32 ☩ "The rabbinic interpretation of Gen. 1:2 was that the Spirit of God moved upon the face of the waters 'like a dove.'" *Ref-0067*, Summer 1997.

baptism - fire : Ps. 104:4; Joel 2:30; Mal. 4:1; Mtt. 3:11; Luke 3:16; Luke 12:49-50; Acts 2:3; Acts 11:15-17 ☩ "While the church age is introduced by the baptism of the Spirit, the kingdom age is to be introduced with a baptism of fire." John Walvoord, *Ref-0019*, p. 165. Peter omits any mention of *fire* in his recounting of the baptism of the Spirit on the Day of Pentecost and at the house of Cornelius (Acts 11:15-17).

baptism - flood - Isa. 45:8; 1Pe. 3:20-21

baptism - for dead : 1Cor. 15:29

baptism - Holy Spirit : Holy Spirit - baptism☆

baptism - Holy Spirit - instantaneous : Holy Spirit - baptism - instantaneous☆

baptism - Holy Spirit - second work - Robert Anderson : 2006021902.htm☆

baptism - Holy Spirit - Unger : 2003012601.htm☆

baptism - Holy Spirit baptizes all believers : Holy Spirit - baptizes all believers

baptism - Holy Spirit falls before : Holy Spirit - falls before baptism

baptism - immediate : Acts 8:38; Acts 10:47; Acts 16:33

baptism - immersion : Acts 8:38-39

baptism - in name of : Mtt. 28:19; Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5

baptism - in Red Sea : Ex. 14:21; 1Cor. 10:1

baptism - infant - Calvinism : Calvinism - infant baptism☆

baptism - into Christ : John 14:20; Rom. 6:1-4; **1Cor. 12:13**; Gal. 3:27; **Eph. 1:13**; Eph. 4:4; Col. 2:12

baptism - into death : Mtt. 20:22; Mark 10:38; Luke 12:50; Rom. 6:3

baptism - into Moses : 1Cor. 10:2

baptism - Jesus : Jesus - baptized☆

baptism - Jesus - Klassen : chronology - A.D. 0025 - baptism of Jesus - Klassen☆

baptism - Jesus did not perform : John 4:2

baptism - Jesus' ministry began with : Acts 1:22

baptism - John's : Mtt. 3:11; Mark 1:4-8; Mark 11:30; Luke 3:3-16; Luke 7:29; John 1:25-28; John 13:24; Acts 10:37; Acts 13:24; Acts 18:25; Acts 19:3 ☩ "In ceremonial cleansing and in proselyte baptism the individual washed or baptized himself. John is the first to baptize *others*, and this may account for his name, *John the Baptist*." *Ref-0143*, p. 60

baptism - Luther's Catechism : Luther - Catechism☆

baptism - of Jesus by John - why : Mtt. 3:15

baptism - of Jesus by the Spirit : Isa. 11:2; Isa. 42:1; Isa. 48:16; Isa. 61:1; Mtt. 3:16; Mark 1:10; Luke 3:22; John 1:32

baptism - of repentance : Mtt. 3:11; Mark 1:4-8; Luke 3:3; John 13:24; Acts 19:4

baptism - one : Eph. 4:5

baptism - one - Lord - faith : one - Lord - faith - baptism

baptism - repeated : Acts 19:5 ☩ If a believer was baptized prior to faith in Christ, he should still undergo subsequent Christian baptism in faith.

baptism - sacrament - Lutheran : 2010071702.pdf☆

baptism - salvation and : salvation - baptism and☆

baptism - salvation requires in Roman Catholicism : Roman Catholicism - baptism - required for salvation☆

baptism - soldiers - hole in sand : 2003032901.htm☆

baptism - symbolism of : Rom. 6:4; Col. 2:12; 1Pe. 3:21

Baptism in Water - Baptism - 00036.doc : 00036.doc☆

Baptism into the Holy Spirit - Baptism - 00036.doc : 00036.doc☆

Baptism of John - Baptism - 00036.doc : 00036.doc☆

Baptism of Repentance - Baptism - 00036.doc : 00036.doc☆

Baptism of Suffering - Baptism - 00036.doc : 00036.doc☆

Baptism: What Saith Scripture?, Ironside, H. A. : Ref-1112☆

baptisms - plural : Heb. 6:2

baptized - women : Acts 8:12

bar - son of : Mark 10:46

Bar Cochba - Nazarenes persecuted : Nazarenes - cursed by prayer☆

bar of soap - Christian's : soap - Christian's - bar of

bar-mitzvah : Luke 2:42 (?); Rom. 7:9 ☩ Hebrew. "Son of command." At first Sabbath after 12 years of age, directly responsible before God thereafter and eligible for father's inheritance. Also qualifies as one of ten adult males needed to found a synagogue. "Luke specifically mentions the visit during Jesus' twelfth year because Jesus was performing the Jewish *mitzvot* connected with arriving at the age of puberty." *Ref-0146*, p. 257. "It was apparently a tradition that children accompany their fathers to the Passover at least a year prior to their reaching puberty (*M. Niddah* 5:7-9; cf. *M. Hagiga* 1:1; *Pirke Avot* 5:24), S. Safrai, 'Home and Family,' *JPFC* 2:771f, notes that *T. Hagiga* 1:2 indicates that a child was to keep whatever *mitzvot* he was capable of performing. The later concept of the *Bar Mitzvah* probably developed from this early tradition." *Ref-0146*, p. 670, note 9. "The passage from childhood to adolescence was physical, social, legal, and religious. By tradition it was associated with a girl's twelfth year and a boy's thirteenth, but these are only approximate figures." *Ref-1200*, p. 249. "Formal education was usually concluded at the age of twelve or thirteen. At that point many young men began learning a craft or trade. . . . The end of formal education did not mean the end of study. Many men continued either personal or group study throughout life."

Ref-1200, p. 258. Questionable: Luke 2:42 (?);

Bar-Mitzvah - 13 years old : [Ishmael - circumcised](#)

bara - qal stem : Gen. 1:1 ☪ "When *bārā* is in the *Qal* stem in Hebrew, it is always used with God as the subject of the action, and it always means "create."” [Ref-0819](#), p. 54.

Barabbas - murderer : Mark 15:7; Luke 23:19; Luke 23:25

Barabbas - son of Father : Mtt. 27:16; Mtt. 27:21; Mark 15:15; Luke 23:18; John 18:40; Acts 3:14

baramin - created kinds : [kind - created](#)☆

Barclay - William - virgin birth denied : [virgin birth - denied - Barclay](#)☆

Barclay, William - unorthodox : ☪ + "As an author and broadcaster he had mastered the art of communicating ideas in a popular manner to the average person. But although Barclay spoke much about the bible he had no belief in its authority as the Word of God and his views on the person and the birth of Christ were not those of history Christianity. Barclay's biographer quotes [Martyn Lloyd-Jones] as affirming that Barclay was 'the most dangerous man in Christendom'. It is probably an accurate quotation." [Ref-0935](#), p. 443.

bargaining - plea - forbidden : Num. 35:32

bargaining - with God : 2Chr. 32:25

Barker, Kenneth, ed. NASB Study Bible : [Ref-0076](#)☆

barking - revivals : ☪ + "The results at Cane Ridge were electrifying. Some of the unusual bodily effects--the jerks, dancing, laughing, running, and "the barking exercise"--can be attributed to powerful psychological release. Isolated families, subject to a hard and perilous life, were responding with their emotions to stirring messages from charismatic leaders." [Ref-0958](#), p. 167.

Barnabas - an apostle : Acts 14:4; Acts 14:14

Barnabas - cousin of John Mark : [John Mark - cousin of Barnabas](#)

Barnabas - disagreement with Paul : [Paul - disagreement with Barnabas](#)☆

Barnabas - encourager : **Acts 4:36**; Acts 9:27; Acts 13:13 (Mark leaves); Acts 15:37 ☪ The grace Paul *received* via Barnabas in Acts 9:27 he refused to *extend* to John Mark in Acts 15:37.

Barnabas - gospel of : ☪ See [Ref-0161](#), pp. 295-300.

Barnabas - Levite : Acts 4:36

Barnabas - owns land : [Levites - land prohibited](#)☆

Barnavi, Eli., ed. A Historical Atlas of the Jewish People : [Ref-0151](#)☆

Barnes' Notes on the New Testament, Barnes : [Ref-0974](#)☆

Barnes, Barnes' Notes on the New Testament : [Ref-0974](#)☆

Barnhouse, Donald Grey. Revelation: An Expositional Commentary : [Ref-0224](#)☆

Baron - Israel - nation predicted : [quote - Israel - nation predicted - Baron \(1918\)](#)☆

Baron, David, Zechariah: A Commentary on His Visions and Prophecies. : [Ref-0206](#)☆

barren - by God : 1S. 1:5-6 ☪ See [barren - childless as judgment](#).

barren - childless as judgment : Gen. 20:18; 2S. 6:23

barren - childless not judgment : Luke 1:5-7

barren - no longer : Ex. 23:26

Barth - Karl - summary : [inspiration - Barth](#)☆

Barth - scripture use - quote : [quote - neo-orthodoxy - use of scripture](#)☆

Barton, Frederick, Favorite Scripture Tets of Famous People : [Ref-0707](#)☆

baruch : ☪ Blessed, Hebrew.

Baruch - Babylon : [Babylon - Rome called?](#)☆

Baruch - seal of : [archaeology - seal of Baruch](#)☆

Bashan - mountain of God : [mountain - of God - Bashan](#)

Basic Bible Interpretation : [Ref-0002](#)☆

Basic Theology : [Ref-0098](#)☆

Basic Theology, Charles Ryrie : [Ref-1184](#)☆

Basics of Biblical Greek : [Ref-0085](#)☆

Basics of Biblical Hebrew, Pratico, Gary D. and Miles V. Van Pelt : [Ref-0184](#)☆

baskets - twelve vs. seven : Mtt. 14:20; Mtt. 15:37 ☪ Both numbers indicate completeness. Twelve for the Jewish feeding (the twelve tribes) and seven for the Gentile feeding (completeness). The feeding of the 4,000 was in Gentile territory -- decapolis (Mark 7:31). "Because Christ deliberately involved the disciples (Mtt. 15:32-36) in the feeding of the four thousand (Mtt. 15:29-39), this miracle was again designed primarily for their benefit. Not only did it reinforce the same lesson that they had learned in the feeding of the five thousand (Mtt. 14:13-21), but it also played a role in further expanding their missionary vision. This miracle took place in Gentile territory (Mark 7:31). This seems clear since the crowd glorified the "God of Israel" (Mtt. 15:31) and because the Gentile word for basket (*spyris*) is used (Mtt. 16:10; Mark 8:8,20) rather than the Jewish word (*kophinos*) for basket (Mtt. 15:37). Thus, because this crowd was Gentile rather than Jewish, the disciples were not expecting this multitude to be fed. [Toussaint, *Behold the King*, 197.] The disciples were locked into this way of thinking because their previous ministry consisted of offering the kingdom exclusively to the nation (Mtt. 10:5-7; 15:24)." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 26.

bastard : John 8:41

bastard - Jesus accused : [illegitimate - Jesus accused](#)☆

bastard - prohibited : [illegitimate - prohibited for 10 generations](#)

battle - God's : 1S. 17:47

battle - in spring : 2S. 11:1; 1Chr. 20:1

Baucis and Philemon - legend of : Acts 14:11-13 ☪ Recorded by Roman Historian Ovid. Jupiter and Hermes had come down disguised as human beings, but no one would offer them hospitality except one elderly couple named Baucis and Philemon. For that reason, the whole population was then destroyed with the exception of Baucis and Philemon who became the priest and priestess of the temple of Jupiter (or Zeus) because of their hospitality. [Ref-0100](#), Tape 13:B.

Bauer - Greek Lexicon : [Ref-0227](#)☆

Bauer, Walter, and Frederick William Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature : [Ref-0203](#)☆

Baxter, Ronald E. Charismatic Gift of Tongues : [Ref-0004](#)☆; [Ref-0226](#)☆

BC - abbreviation : [year - abbreviations](#)☆

BC 63 - 410 A.D. - Roman Empire over middle east : [chronology - B.C. 0063 - A.D. 0410 - Roman Empire over middle east](#)☆

BCE - abbreviation : [year - abbreviations](#)☆

BDAG - lexicon : [Ref-1199](#)☆

bear - lion - leopard : [animals - lion - leopard - bear](#)

bear - ribs in mouth : [ribs - mouth of bear](#)☆

Beasley-Murray, G. R. (1998). Vol. 36: Word Biblical Commentary : John (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. : [Ref-0338](#)☆

beast - and man - merism : [heavens - earth - merism](#)☆

beast - antichrist : [antichrist - the man \[5001.0\]](#)☆

beast - from abyss : Rev. 11:7; Rev. 17:8

beast - healed : Rev. 13:3; Rev. 13:12; Rev. 13:14; Rev. 17:8; Rev. 17:11

beast - Nebuchadnezzar becomes like : [Nebuchadnezzar - inflicted with boanthropy](#)☆

beast - number of : [antichrist - mark and number \[5001.12\]](#)☆

beast - of Revelation - Woods : [beast of revelation](#)☆

beast_of_revelation : Rev. 1:1; Rev. 1:1 ☪ + Andy Woods, The Beast of Revelation, See file:///garland/users/spirit/website/teaching/beast_of_revelation

beastiality : Ex. 22:19; Lev. 18:23; Lev. 20:15-16; Deu. 27:21

beasts - against man : Lev. 26:22; Deu. 32:24; Rev. 6:8

beasts - literal : [animals - literal](#)☆

beasts - symbolize kingdoms : [animals - symbolize nations](#)☆

beaten - Paul : [Paul - suffering](#)

beatitudes - in book of Revelation : Rev. 1:3; Rev. 14:13; Rev. 16:15; Rev. 19:9; Rev. 20:6; Rev. 22:7; Rev. 22:14

beatitudes - Jesus' teaching : Mtt. 5:3; Luke 5:20

Beattie, Francis, The Presbyterian Standards : [Ref-0851](#)☆

beauty - removed by God : Isa. 3:18-23

beauty - work of God : Sos. 7:1

becoming - like Christ : Ps. 18:15; Eph. 4:13; 1Jn. 3:2

Beeke, Joel R., Living for God's Glory: An Introduction to Calvinism : [Ref-1240](#)☆

Beelzebub : 2K. 1:2; Mtt. 10:25; Mark 3:22; Mtt. 12:24 ☪ "Beelzebub -- the 'filth god,' -- was the name given by Jewish wit and contempt to Beelzebul, -- 'the lord of the (royal) habitation' -- a god of the Phoenicians. To him was assigned the control of that division which inflicted disease of all kinds on man, and Jesus, they hinted, was playing a part under him" Cunningham Geikie, *The Life and Words of Christ* (NY: Appleton, 1893), 2:141, cited by [Ref-0202](#), p. 205.

Beer-lahai-roi - well : Gen. 16:14; Gen. 24:62; Gen. 25:11

Beersheba - well of : Gen. 21:31

Before Jerusalem Fell : [Ref-0148](#)☆; [Ref-1223](#)☆

begotten - first of dead : Col. 1:18; Rev. 1:5

begotten - of God : Ps. 2:7; John 3:16; Acts 13:33; Heb. 1:5; 1Jn. 4:9

begotten - only : Gen. 22:2; Gen. 22:12; Gen. 22:16; John 1:14; John 1:18; John 3:16; John 3:18; Heb. 11:17; 1Jn. 4:9 ☉ “The word *μονογενής* (*monogenēs*) is often thought to spring from *μόνος* (*monos*, only) plus *γεννάω* (*gennaō*, to beget); and hence its meaning is “only begotten.” Even at the etymological level, the *γεν* (*gen*)-root is tricky: *μονογενής* (*monogenēs*) could as easily spring from *μόνος* (*monos*, only) plus *γένος* (*genos*, kind or race) to mean “only one of its kind,” “unique,” or the like. If we press on to consider usage, we discover that the Septuagint renders *יְהִיד* (*yāhīd*) as “alone” or “only” (e.g., Ps. 22:20 [21:21, LXX, “my precious life” (NIV) or “my only soul”]; Ps. 25:16 [24.16, LXX, “for I am lonely and poor”]), without even a hint of “begetting.” True, in the New Testament the word often refers to the relationship of child to parent; but even here, care must be taken. In Hebrews 11:17 Isaac is said to be Abraham’s *μονογενής* (*monogenēs*) -- which clearly cannot mean “only-begotten son,” since Abraham also sired Ishmael and a fresh packet of progeny by Keturah (Gen. 25:1-2). Isaac is, however, Abraham’s *unique* son, his special and well-beloved son. The long and short of the matter is that renderings such as “for God so loved the world that he gave his one and only Son” (John 3:16, NIV) are prompted by neither an inordinate love of paraphrasis, nor a perverse desire to deny some cardinal truth, but by linguistics.” [Ref-0698](#), pp. 30-31.

behemoth - vs. remes : [behemoth](#) ☆
behemoth : Lev. 11:4-7; Deu. 14:4-5; Deu. 28:26; 1S. 17:44; Pr. 30:30; Ecc. 3:18; Jer. 15:3; Zec. 14:15 ☉ “The word *behemoth* is commonly translated as “cattle”. Comparing biblical passages, the *behemoth* group includes a wide array of terrestrial animals (verse 4). Verses in Leviticus and Deuteronomy indicate that *behemoth* includes the camel, rock badger, hare, swine, sheep, goat, oxen, deer and ibex. Zechariah 14:15 notes that horses, mules, camels and donkeys belong to this classification. Deuteronomy 28:26 and 1 Samuel 17:44 note that *behemoth* comprise non-avian carnivorous animals that consume the remains of humans. Proverbs 30:30 notes that the lion is from the *behemoth*. Furthermore, in Ecclesiastes 3:18, humans are attributed to the *behemoth*. Lastly, Jeremiah 15:3 associates dogs with *behemoth*. To sum up, the Bible suggests that the translation of *behemoth* corresponds to the Linnaean classification of mammal . . . However, that *remes* comprises small mammals suggests that *behemoth* includes mammals with sizes equal to or larger than the hare or rock badger.” Joel David Klenck, *Major Terrestrial Animal Taxonomic Classifications as Defined by God*, [Ref-0784](#), 23(2) 2009, 118:122, pp. 121-122.

Behistun - rock of : [archaeology - Rock of Behistun](#) ☆

Behold The King : [Ref-0143](#) ☆

Belgic Confession of Faith - baptism - children : [baptism - child - Belgic Confession of Faith](#) ☆

belief - baptism after : [baptism - AFTER belief in Jesus](#) : John 6:29; John 6:35; John 6:40; John 8:24

belief - minimal requirements : [salvation - minimal belief required](#)

belief - Satan : [Satan - belief in](#) ☆

belief - sufficient for salvation : [salvation - believe only](#) ☆

belief - vain : 1Cor. 15:2

believe - Moses : [Moses - believe](#)

believe - without seeing : John 20:29; 1Pe. 1:8

believer - contrasts : 2Cor. 6:4-10

believer - sinning - rebuke : Luke 17:3

believers - all baptized with Holy Spirit : [Holy Spirit - baptizes all believers](#)

believers - all have Holy Spirit : [Holy Spirit - all believers have](#)

believers - all Jews? : [believers - Jewish remain Jews](#) ☆

believers - alone - not : [alone - believers not](#)

believers - as light : Pr. 4:18; Mtt. 5:15; Luke 16:8; John 12:36; Eph. 5:8; Php. 2:15; 1Th. 5:5

believers - as sun : [sun - believers as](#)

believers - betrayal among : [betrayal - among believers](#)

believers - communion - only : [communion - believers only](#) ☆

believers - confound seekers : [seekers - confounded by believers](#)

believers - deceived before faith : Tit. 3:3

believers - disobedient : [disobedient - believers](#)

believers - elect : [chosen - believers](#) ☆

believers - Gentile prior to crucifixion : [Gentile - believers prior to crucifixion](#) ☆

believers - God delights in : Ps. 18:19

believers - help over unbelievers : Gal. 6:10

believers - in Israel : [Israel - believers in Messiah](#) ☆

believers - influenced by Satan : [Satan - influences Godly](#)

believers - intermarriage only : [marriage - believers only](#)

believers - Jewish remain Jews : Ps. 24:6; Acts 22:3 ☉ + The context of Ps. 24:6 may not be teaching that all who seek God are considered “Jacob” but some might construe the verse as teaching such.

believers - judge : [judge - believers](#)

believers - judged : [judgment - believer's works](#)

believers - lie - used by God? : [lie - used by God?](#) ☆

believers - love : 1Jn. 5:1

believers - persecution of : [persecution - of saints](#)

believers - persecution promised : [persecution - promised](#)

believers - priesthood - prior to : [priesthood - of believers - prior to](#)

believers - priesthood of : [priesthood - of believers](#) ☆

believers - purchased : [purchased - believers by Christ](#)

believers - reconciled to God : [reconciled - believers to God](#)

believers - reign : [reign - of believers](#)

believers - still Gentiles : [Gentiles - believers are still](#)

believers - temple worship : [temple - believers worship at](#) ☆

believers - to have love of Father : [love - Father's to be in believers](#)

believers - unexpected in places : Gen. 20:11

believers - unity across testaments? : Eze. 11:19-20; Eze. 36:25-27; Eze. 37:14; Jer. 31:33-34; Luke 24:49; John 7:38; John 14:17; John 15:26; John 16:7; 1Cor. 15:22; Heb.

11:39-40 ☉ + “Are we to believe that Abraham, the father of the faithful, will not be part of the body of Christ (the church) simply because he lived prior to the Cross? Certainly not! New Testament believers are coheirs of the promises made to Abraham and to his Seed, Jesus Christ. We are members of the same body of Christ as are Abraham, David, Noah, and *all* the believers of the Old Testament. No man (past, present, or future) can be saved apart from union with Christ. The Word of God says, ‘For as in Adam all die, so also in Christ all shall be made alive’ (1 Cor. 15:22). All sinners, both before and after Christ, are *in* Adam. And all who are saved both before and after Christ, are *in* Christ. All men are either dead in Adam, or they are alive in Christ. No one is neutral.” [Ref-0189](#), p. 35. “If the Holy Spirit is not working in new and different ways with members of the church, why did Jesus tell the 11 apostles that ‘the Spirit of truth abides with you, and will be in you’ (John 14:17)? If the Holy Spirit is working in essentially the same way in both Old and New Testament times, why did Jesus have to leave in order for the Spirit to come (John 16:7; cf. 14:16, 26; 15:26)? Why did the Apostle John quote Jesus’ promise that from the believer’s ‘innermost being shall flow rivers of living water’ (John 7:38) and then explain, ‘But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified’ (v. 39). Also why did Jesus speak of the Holy Spirit as ‘the promise of My Father’ (Luke 24:49), if the Spirit was already fulfilling all His ministries? Even the Old Testament predicts that the Holy Spirit will minister to Israel in the end times in ways different from what He was doing then (Eze. 36:25-27; 37:14; cf. 11:19-20; Jer. 31:33-34). Such passages show that the Holy Spirit ministers to members of the church, the body of Christ, and will minister to ethnic Israel in the end times, in ways different from His ministry in the Old Testament, thus making the church a distinct people of God.” John A. Witmer, Book Review of *Wrongly Dividing the Word of God*, [Ref-0200](#) Volume 149 (2002): 268.

believing - is seeing : [obedience - before revelation](#) ☆

believing is seeing - Sermon - Reading the Word - 08000.doc : [08000.doc](#) ☆

Bellett, J. G. (2004, 2004). The Minor Prophets. Galaxie Software. : [Ref-0339](#) ☆

Bellett, J. G. Short Meditations On Elisha : [Ref-0670](#) ☆

Bellett, J. G. The Mornings of Scripture : [Ref-0671](#) ☆

bells - in holy place : Ex. 28:35

belly button - Adam : [age - earth - appearance](#)

beloved - by God : Dan. 9:23; Dan. 10:11; Dan. 10:19

Belshazzar - Babylonian Chronicle : Dan. 5:1; Dan. 7:1; Dan. 8:1 ☉ The *Babylonian Chronicle* in the British Museum is one of four bearing the same text found at the four corners of the ziggurat at Ur. It is inscribed in Babylonian cuneiform and mentions “Belshazzar, the son first (born) the offspring of my heart (body).” [Ref-0016](#), Feb. 1998, p. 10.

Belshazzar - co-regent king : Dan. 5:1; Dan. 5:16 ☉ Archaeological discoveries indicate that Belshazzar was in charge of the northern

frontier of the Babylonian empire while his father Nabonidus maintained his headquarters at Teman in North Arabia. Among the discoveries at the site of Ur is an inscription of Nabunaid, dated 530 B.C., containing a prayer for Nabunaid himself followed by a second prayer for his firstborn son, Bel-shar-usur -- such prayers being customarily offered only for the reigning monarch. [Ref-0001](#), p. 427. "The new evidence confirming the theory that Nabonidus was absent is found in the statement in the 'Prayer of Nabonidus' that Nabonidus was at the oasis of Teima in Arabia at this time." [Ref-0005](#), p. 115, footnote.

Belshazzar - cylinder inscription of Nabonidus - archaeology : [archaeology - Belshazzar - cylinder inscription of Nabonidus](#)☆

Belshazzar - Daniel - Commentary - 07027.doc : [07027.doc](#)☆

Belshazzar - end of rule prophesied : [Nebuchadnezzar - offspring rule until Belshazzar](#)

Belshazzar - first year of reign : [chronology - B.C. 0553 - Belshazzar's first year](#)☆

Belshazzar - Nebuchadnezzar's son : Dan. 5:11 ☪ Ancient usage of the term "son" often referred to a successor in the same office whether or not there was a blood relationship. Moreover it is a distinct possibility that in this case there was an actual genetic relationship between Nebuchadnezzar and Belshazzar. If Nabonidus married a daughter of Nebuchadnezzar in order to legitimize his usurpation of the throne back in 556 B.C, it would follow that his son by her would be the grandson of Nebuchadnezzar. [Ref-0001](#), p. 426.

belt - of righteousness : Isa. 11:5; Eph. 6:14

bema - Philippi : [Philippi - bema](#)☆

bema seat - judgment : Acts 18:12; 2Cor. 5:10

Ben Hadad - Tel Dan Stele : [archaeology - Tel Dan Stele](#)☆

Bending Scripture - Science and the Bible - 00040.doc : [00040.doc](#)☆

Benedict, David, Fifty Years Among the Baptists : [Ref-0967](#)☆

Benjamin - born : Gen. 35:18

Benjamin - names : Gen. 35:18 ☪ "In the contrast of the two names Benjamin there was foreshadowed the two aspects of the person of Christ -- His sufferings and the glory to follow. With her dying breath, Rachel named her newborn son Ben-oni, meaning 'son of sorrow.' Jacob, however, named him Benjamin, meaning 'son of my right hand.'" [Ref-0104](#), p. 65.

Benjamin - southern kingdom : 1K. 12:21

Benjaminite - king - Saul : [Perez - illegitimate so generations expelled](#)

beqa' weight - archaeology : [archaeology - weight - beqa'](#)☆

Berdyayev, Nicholas - permanence of Jews - quote : [quote - permanence of Jews - Nicholas Berdyayev](#)☆

Berea - Paul visits : [Paul - visits Berea](#)

Berean Call, The : [Ref-0017](#)☆

Berkhof, Louis, History of Christian Doctrines : [Ref-0857](#)☆

Berkhof, Louis, Introductory Volume to Systematic Theology : [Ref-0853](#)☆

Berkhof, Louis, Manual of Christian Doctrine : [Ref-0856](#)☆

Berkhof, Louis, Principles of Biblical Interpretation : [Ref-0858](#)☆

Berkhof, Louis, Subjects and Outlines: Biblical, Theological, Historical : [Ref-0859](#)☆

Berkhof, Louis, Summary of Christian Doctrine : [Ref-0855](#)☆

Berkhof, Louis, Systematic Theology : [Ref-0854](#)☆

Berkhof, Louis, Textual Aid to Systematic Theology : [Ref-0852](#)☆

Berlin, Adele, The Jewish Study Bible : [Ref-0934](#)☆

Berlinski - David - "Was There A Big Bang?" : [2002051601.htm](#)☆

best - tithing : [tithing - best part](#)

Beth Dagon : [Dagon - Beth](#)

Bethabara : John 1:28 ☪ "house of passage" - where Jordan was crossed under Joshua.

Bethel - altar at : [Gen. 28:18-19](#); Gen. 31:13; Gen. 35:1; Gen. 35:3; Gen. 35:7; Gen. 35:14

Bethel - and Ai - between : Gen. 12:8; Gen. 13:3; Jos. 8:9; Jos. 8:12

Bethel - golden calf : [calf - golden - location](#)

Bethel - previously Luz : [Gen. 28:19](#); Gen. 35:6

bethesda : ☪ "house of mercy"

Bethlehem - city of David : Luke 2:11

Bethlehem - Ephrathah : Gen. 48:7; Ru. 4:11; 1Chr. 4:4; Mic. 5:2; Mtt. 2:6

Bethlehem - messianic prophecy : [messianic prophecy - born in Bethlehem](#)

Bethlehem - Rachel buried : Gen. 48:7

Bethlehem - vs. Galilee : [Galilee - vs. Bethlehem](#)

Bethsaida : ☪ Hebrew, "house of fishing"

Bethsaida - archaeology : [archaeology - Bethsaida](#)☆

Bethsaida - judgment : [exegesis - Mark 8:22](#)☆

betrayal - among believers : Mtt. 24:10; Mark 13:12

betrayal - Jesus predicts : Mtt. 17:22; Luke 9:44; John 6:64; John 6:70; John 12:24; John 12:27; John 12:33

betrayer - ate bread : [bread - betrayer ate](#)

Betulah - may not be virgin : Gen. 24:16; Jdg. 21:12; Joel 1:8 ☪ Betulah (Strongs [h1330](#)) does not always exclusively mean a virgin. In Joel 1:8 it refers to a widow. Gen. 24:16, Jdg. 21:12 both add "had never known a man" to clarify the meaning.

between - cherubim : [shekinah - dwells between cherubim](#)

beyond - scripture : [scripture - exceeding](#)

BHK - origin : [Biblia Hebraica Stuttgartensia - origin](#)☆

BHS - contra textum : [Masoretic Text - contra textum](#)☆

BHS - origin : [Biblia Hebraica Stuttgartensia - origin](#)☆

BHS - raised letters : [Biblia Hebraica Stuttgartensia - raised letters](#)☆

BHS - scribal emendations : [Masoretic Text - scribal emendations](#)☆

BHS - scribal omissions : [Masoretic Text - scribal omissions](#)☆

BHS - small letters : [Biblia Hebraica Stuttgartensia - small letters](#)☆

bias - academic : [quote - academic acceptance - Jones](#)☆

bias - of experts : [expert - bias of](#)☆

bias - science : [science - censorship](#)☆

Bible - and Iraq : [2003041601.htm](#)☆

bible - authority in Koran :

[2002052506.htm](#)☆

bible - chronology - Reece : [chronology - Reece](#)☆

bible - contains - quote : [quote - bible contents](#)

Bible - cost of Gutenberg : ☪ + "Each printed Bible consisted of 340 folio sheets. As each calf hide yielded 2 folio sheets, 170 animal hides were required for each of the two-volumed Bibles. The investment required to produce a single Bible was thus considerable. The asking price for each Bible was thirty florins, estimated to be three years' wages for a learned clerk." [Ref-0686](#), p. 15.

bible - daily : [daily - bible](#)☆

bible - difficulties : [difficulties - bible](#)☆

Bible - English - chart of origin : [2003062001.tif](#)☆

Bible - in British Museum : [F00026 - Bible - in British Museum](#)☆

bible - Koran - contradictions : [Koran - bible - contradictions](#)☆

Bible - origin of term : ☪ See [Ref-0075](#), p. 21. "The word *Bible* can rightfully claim to be the great-grandson of the Greek word *biblios*, which was the name given to the outer coat of papyrus reed in Egypt during the eleventh century B.C. The plural form of *biblios* is *biblia*, and by the second century A.D. Christians were using this latter word to describe their writings." ". . . it is noteworthy that Chrysostom appears to be the first writer to use the phrase 'the books' (Gk *ta biblia* of the two Testaments together; in Christian usage the phrase had previously been restricted to the Old Testament writings." [Ref-0073](#), p. 214.

Bible - percentage from Tyndale : [scripture - percentage from Tyndale](#)☆

bible - prayer for - quote : [quote - prayer - bible](#)☆

Bible - publication in early America : ☪ + "[John] Eliot produced the first printed Bible in North America in one of the Algonquian languages. . . . His translation and production of the Bible into Natic took place over the period 1661-63; . . . The first complete Bible to be published in North America in a European language appeared in 1743. This was not, as might be thought, in English, but German, reflecting the sizable German immigrant community. Its appearance brought new pressure for an English Bible to be produced locally, rather than having to import one from Europe." [Ref-0686](#), p. 297

Bible - quote - sample : [quote - Bible - sample](#)☆

bible - rabbinic : [rabbinic - bible](#)☆

bible - reading schedule - McArthur : [2002121301.doc](#)☆; [2002121802.doc](#)☆

bible - Scofield : [Scofield - bible](#)☆

Bible - translation into English - opposed :

☪ + "The struggle for an English Bible was long and complex, reflecting the entrenched and vested interests of the medieval Church, and the caution and conservatism of politicians. Yet is also rested on a hesitancy on the part of many concerning the merits of the English language. It is not generally realized that the languages of the elite in English society in the early fourteenth century were French and Latin. English was seen as the language of peasants, incapable of expressing anything other than the crudest and most basic of matters. English was just

fine when dealing with spreading dung on fields. But how could such a barbaric language do justice to such sophisticated matters as philosophy or religion? To translate the Bible from its noble and ancient languages into English was seen as a pointless act of debasement." [Ref-0686](#), p. 24.

Bible - vs. Koran in history and science : [2002052507.htm](#)☆

Bible Aid Document Template - DOC 00001 : [00001.doc](#)☆

Bible and Spade : [Ref-0066](#)☆

Bible Commonwealth - Chronology - #00006.doc : [#00006.doc](#)☆

Bible Handbook to Revelation, A : [Ref-0123](#)☆

Bible Handbook to the Acts of the Apostles, A : [Ref-0105](#)☆

Bible History: Old Testament, Edersheim : [Ref-0996](#)☆

bible knowledge - Jerome - quote : [quote - bible knowledge - Jerome](#)☆

Bible Knowledge Commentary, The : [Ref-0038](#)☆

bible league - 2002 ministry results : [F00034 - bible league - 2002 ministry results](#)☆

Bible Translations - Comparison of Literalness - DOC #00010 : [#00010.doc](#)☆

bible translations - easy - quote : [quote - bible translations - easy](#)☆

Biblesoft A- books - Book Inventory - #00004.doc : [#00004.doc](#)☆

Biblia Hebraica Leningradensia : [Ref-0090](#)☆

Biblia Hebraica Stuttgartensia - origin : ☪ "Scholars agree that the Ben Asher family of biblical texts is the most reliable. It is represented today by the Aleppo Codex (A) (lacking the Pentateuch), the British Museum Codex Or. 4445 (B) (covering the Pentateuch), the Cairo Codex (C) (covering the Prophets), and the Leningrad Codex B19a (L) (the only complete representative of the Ben Asher tradition available today). The third edition of Kittel's Hebrew Bible (1937), known as BHK, abandoned the eclectic Ben Hayyim text of 1524-25, also known as the Bomberg Bible, the *Second Rabbinic Bible*, or the *Textus Receptus*, in favor of the Leningrad Codex B19a. Kittel's original intention was to provide readers of BHK not only with the text of L but also with its complete Masorah, placing the Masorah parva (Mp) notes in the outer margins of the printed pages, and supplementing these with an alphabetic arrangement of Masorah magna (Mm) notes in a separate volume. These plans were only partially fulfilled. While the Mp or marginal notes were reproduced exactly as they appeared in L, the separate volume would only appear in 1971, and then only as a companion volume [Weil's *Masorah Gedolah*] to the fourth edition of BHK, otherwise known as *Biblia Hebraica Stuttgartensia* (BHS)." [Ref-0842](#), pp. xi-xii. "Most of the differences [between ben Asher and ben Naphtali] are matters of vocalization and accentuation. The two only differed in eighty instances regarding the consonantal text." [Ref-0842](#), p. 20.

Biblia Hebraica Stuttgartensia - raised letters : Jdg. 18:30; Job 18:13; Job 18:15; Ps. 80:14 ☪ "Four letters in the Bible are written above the normal line. They are the nun in Jdg. 18:30, and 'ayin's in Ps. 80:14 and Job 38:13

and 15. According to Yeivin, the nun of Manasseh (Jdg. 18:30) was most likely intended by scribes to change מֹשֶׁה (Moses) to מֹשֶׁה in order to avoid mentioning Moses in connection with descendants of his who became idol priests. The 'ayin of Ps. 80:14 may have been raised to mark the middle letter of the book of Psalms. There is no obvious reason for the two other raised letters." [Ref-0841](#), pp. 4-5.

Biblia Hebraica Stuttgartensia - small letters : Pr. 16:28; Isa. 44:14; Jer. 39:13 ☪ "Small letters were used less commonly, apparently for purposes similar to large letters. BHS contains only three, all final n^un's in Isa. 44:14, Jer. 39:13, and Pr. 16:28." [Ref-0841](#), p. 4. (The specific purpose of the small letters in each case is not given.)

Biblia Hebraica Stuttgartensia : With Westminster Hebrew Morphology. 1996, c1925; morphology c1991. Stuttgart; Glenside PA: German Bible Society; Westminster Seminary. : [Ref-0244](#)☆

Biblia Hebraica Stuttgartensia: SESB Version, R. Kittel : [Ref-0811](#)☆; [Ref-0811](#)☆

Biblia Sacra Vulgata, Weber : [Ref-0808](#)☆; [Ref-0808](#)☆

biblical - covenants - covenant theology : [covenants - biblical](#)☆

Biblical Dispensationalism (AST-403), Dr. Robert Lightner : [Ref-0068](#)☆

Biblical Doctrine of The Holy Spirit, The : [Ref-0018](#)☆

Biblical Eldership : [Ref-0205](#)☆

Biblical Hebrew : [Ref-0112](#)☆

biblical languages - importance : [languages - biblical - importance](#)☆

Biblical Lovemaking: A Study of the Song of Solomon, Arnold Fruchtenbaum : [Ref-0802](#)☆

Biblical Principles - DOC 00017 : [00017.doc](#)☆

Biblical Studies Foundation. New English Bible : [Ref-0014](#)☆

Biblical Studies Press. (2003; 2003). The NET Bible (Noteless); Bible. English. NET Bible. Biblical Studies Press. : [Ref-0340](#)☆

Biblical Theology : ☪ A systematic dealing with the historically conditioned progress of the self-revelation of God in the Bible.

Biblical Truths - Biblical Principles - 00017.doc : [00017.doc](#)☆

bibliography - logos - 20101105 : [2010110501.txt](#)☆

biblios - Greek = roll or book : Luke 4:17

Bibliotheca Sacra : [Ref-0200](#)☆

big bang - problem - missing antimatter : [2003050301.htm](#)☆

big bang - problems : ☪ + See *Fast stars challenge big bang origin for dwarf galaxies*, [Ref-0003](#), 14(3) 2000, p. 5. "This has profound and unwelcome implications for big-bang theory, because our universe is made of ordinary matter, not equal amounts of matter and antimatter. The only known way that matter can form from energy is via quantum pair production, and quantum pair production yields equal amounts of matter and antimatter. Since our universe consists only of matter (as far as we can tell -- though there are probably small amounts of matter/antimatter pairs associated with localized high-energy events), it is a reasonable conclusion that our universe

could not have been produced by quantum pair production." [Ref-0814](#), p. 126. "The problem [of galaxy formation] was once put this way: "There shouldn't be galaxies out there at all, and even if there were galaxies, they shouldn't be grouped together the way they are. . . . [it] is one of the thorniest problems in cosmology. . . . It's hard to convey the depth of the frustration that this simple fact induces among scientists." The scientists at NASA, the world's leading space exploration agency, have admitted that "We have no direct evidence of how galaxies were formed [or] how galaxies evolved, whether they were formed from aggregations of smaller units or from subdivision of large ones." . . . How can we say this simply? Perhaps just this. The universe is, by definition, the planets, stars, and galaxies that surround us. Insofar as big-bang theory does not explain the origin of these objects, then we can say that big-bang theory *does not even address the question of the origin of the universe*. It does not even get to first base." [Ref-0814](#), p. 129. Big-bang theory suggests that as we see further and further out into the universe, we should see fewer complex, formed entities such as galaxies. But no matter how far back we look, we see fully-formed galaxies. "When we look out at the universe we find much the same picture in every direction -- galaxies upon galaxies as far as our telescopes can see. Even when the Hubble Space Telescope was focused for ten whole day s(a 153-hour exposure) on an 'empty' piece of sky, it turned out to be filled with galaxies, just like everywhere else." [Ref-0814](#), p. 132. "The fourth line of evidence is the recent large-scale map of the galaxies, known as the Sloan Digital Sky Survey (SDSS). It reveals a picture of the universe completely opposed to the cosmological principle. The galaxies appear to be distributed in concentric shells focused on our galaxy, and they are far more dense close in than farther out. A big-bang universe would not produce concentric shells around our location in the sky, and the density of galaxies should increase, not decrease, as you look back in time -- because the galaxies were supposedly much closer together in the past." [Ref-0814](#), pp. 135-136. "When astronomers look deep into the universe, they don't find a hierarchy of development of galaxies from large and complex nearly to the small and simple at great distance, but they find large complex galaxies at all epochs in the cosmos. The universe is organized *into structure* from start clusters, to galaxies, to galaxy clusters, to superclusters at all epochs. This is not what we would expect from the expanding big bang universe model." John Hartnett, "A Review of *The Virtue of Heresy: Confessions of a Dissident Astronomer*" by Hilton Ratcliffe. [Ref-0784](#), 23(2) 2009, 32:37, p. 33. "In his Nobel lecture, William Fowler, a pioneer in Big Bang and stellar nucleosynthesis theory, acknowledged: 'In spite of the past and current research in experimental and theoretical nuclear astrophysics . . . Hoyle's grand concept of element synthesis in the stars [is not] fully established, . . . It is not just a matter of filling in the details. There are puzzles and problems in each part of the cycle that challenge the basic ideas underlying nucleosynthesis in stars.'" Jonathan F. Henry, *Should Christian Apologists Advocate the Big Bang?*

Implications for Dispensationalists., [Ref-0785](#), Volume 14, Number 41, April, 2010, 7:20, pp. 9-10. "The Wilkinson Microwave Anisotropy Probe (WMAP) was sent into space to confirm the Big Bang prediction, but it did not. Continued observations have also failed to confirm Big Bang predictions with regard to CMB. Instead, the WMAP data are "far outside the current expectations" of Big Bang cosmology, and have added "to the anomalies seen in the CMB." Jonathan F. Henry, *Should Christian Apologists Advocate the Big Bang? Implications for Dispensationalists.*, [Ref-0785](#), Volume 14, Number 41, April, 2010, 7:20, p. 11. "To say that the universe was created out of nothing by a 'quantum fluctuation in the false vacuum' is simply promiscuous use of smoke and mirror; it is empty speculation with no experimental basis except that the universe does exist. Scientists who say that 'we do not need to invoke a higher power' simply mandate away any possible explanation outside the exceedingly narrow precepts of reductionist science." Allan Sandage cited in Jerry Bergman, "Professor Allan Sandage - his research led to Intelligent Design", [Ref-0784](#), 25(2) 2011, 78-82, p. 81.

big bang - problems - Berlinski : [2002051601.htm](#)☆

big bang - Space - 00042.doc : [00042.doc](#)☆

big bang - summary : ☺ + "The starting assumption of the big-bang model is that all the substance of the universe (in the form of energy) as well as time and space began in a single point of infinite density and temperature. This state of singularity is a thermodynamic dead end, so something else was needed to get it out of the singular state and into a form that could produce the galaxies and stars of the observed universe. This "something else" is called the "big bang," but nobody knows what it was -- nothing in the known world of physics could have produced it. Physical descriptions of the big-bang model can only begin *after* the unknown event has already happened. Even the "big bang" was not enough to explain what we see, so a period of "inflation" that expanded the universe by a very huge factor in a very tiny fraction of a second is proposed. As the inflated fireball expanded, it cooled down, and the energy turned into matter according to the known principles of particle physics. However, this process would have produced equal amounts of matter and antimatter -- but our universe consists only of matter, very little antimatter, so this is a major contradiction. After about 300,000 years, the end product was an expanding cloud of mostly hydrogen gas, accompanied by the cooling glow of radiation from the primordial fireball that we see today as the Cosmic Microwave Background Radiation (CMBR). There are no galaxies, stars, planets, or people in the big-bang universe, just an expanding cloud of gas. These latter objects are proposed to have formed by "other means" that have nothing to do with the big bang -- indeed they have to *counteract* the big bang and *overcome* the cosmic expansion in order to form the stars and galaxies. There are *no* convincing naturalistic explanations for the origin of the solid objects that we observe in the real universe." [Ref-0814](#), pp. 161-162.

Bikkurim : ☺ Feast of Firstfruits, Hebrew.

Bilhah - sons of : [Rachel - sons of mail Bilhah](#)

Bill's Bible Atlas, Bill Bonnel : [Ref-0898](#)☆

Bilney - Thomas - martyrdom : [Isa. 43:2](#) ☺

When friends tried to comfort Thomas Bilney the night before his martyrdom (in 1531), he referred to this verse while burning his index finger to the bone in the flame of a candle. Bilney started the meetings in the White Horse Inn in Cambridge with a black-market copy of Erasmus' Greek New Testament.

binding - loosing : [Mtt. 16:19](#); [Mtt. 18:18](#); [John 20:23](#) ☺ All apostles had the power to bind and loose. A rabbinic term 'bind men to forbid' and 'loose men to permit' - the authority to permit that which was formerly forbidden and to forbid that which was formerly permitted. The authority to establish new rules.

[Ref-0100](#), Tape 4:B. "Contrary to Jerome's Latin Vulgate that translates these verbs as simple futures, the periphrastic future perfect nature of the verbs should cause them to be translated "shall have been bound" and "shall have been loosed." In other words, Peter's authority only comes from announcing what heaven has already determined. The "keys of the kingdom" probably refer to the ability to open citizenship to the kingdom to others. Peter did just this in the book of Acts." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 27n55. "... the actions described in heaven are future perfect passives--which could be translated "will have already been bound in heaven . . . will have already been loosed in heaven." In other words, the heavenly decree confirming the earthly one is based on a prior verdict. This is the language of the law court. Jewish legal issues were normally decided in Jesus' day by elders in the synagogue community (latter by rabbis). Many Jewish people believed that the authority of Heaven stood behind the earthly judges when they decided cases based on a correct understanding of God's law." "This process came to be called "binding and loosing.") Jesus' contemporaries often envisioned God's justice in terms of a heavenly court; by obeying God's law, the earthly court simply ratified the decrees of the heavenly court. In Matthew 18:15-20, Christians who follow the careful procedures of verses 15-17 may be assured that they will act on the authority of God's court when they decide cases." Craig S. Keener, *Exegetical Insight*, [Ref-0085](#), p. 115.

Biogenesis - Origin of Life - 00043.doc : [00043.doc](#)☆

biography - S. Lewis Johnson - obituary : [2004020301.htm](#)☆

bird - Archaeopteryx normal : [2004080401.htm](#)☆

bird - clean dove : [dove - clean bird](#)

bird - from clay - Jesus - Koran : [Koran - miracles - Jesus - bird from clay](#)☆

bird - intelligence : [evolution - bird - intelligence](#)☆

bird - of prey - nation as : [Isa. 46:11](#)

bird - raven unclean : [raven - unclean bird](#)

bird - sacrifice not severed : [Gen. 15:10](#); [Lev. 1:17](#); [Lev. 5:8](#)

birds - feed on dead : [Deu. 28:26](#); [1K. 14:11](#); **Job 39:30**; [Ps. 79:2](#); [Eze. 29:5](#); [Eze. 32:4](#); [Eze. 39:4](#); [Eze. 39:17-20](#); [Jer. 7:33](#); [Jer. 12:9](#); [Jer. 15:3](#); [Jer. 16:4](#); [Jer. 19:7](#); [Jer. 34:20](#); [Mtt. 24:28](#); [Luke 17:37](#); [Rev. 19:17-18](#)

birds - have nest : [Ps. 84:3](#); [Mtt. 8:20](#); [Luke 9:58](#)

birds - men sacrificed for : [sacrifice - men for animals](#)

birds - nest in branches : [Eze. 17:23](#); [Eze. 31:6](#); [Dan. 4:12](#); **Mtt. 13:32**

birds - Noah sent - Gilgamesh epic : [archaeology - Gilgamesh Epic - flood story](#)☆

birds - represent evil : [demons - birds, unclean](#)☆

birds - two same : [two - typology](#)

Birnbaum, Philip. Encyclopedia Of Jewish Concepts : [Ref-0006](#)☆

birth - after - abortion : [2012031802.pdf](#)☆

birth - date of Jesus' : [2005121601.htm](#)☆

birth - easily : [Gen. 3:16](#); [Ex. 1:19](#); [Ex. 23:26](#)

birth - inability : [Isa. 37:3](#)

birth - Jesus - Jerusalem - Mormonism : [Mormanism - Jerusalem - Jesus born](#)☆

birth - Jesus - Koinonia House : [2004122101.htm](#)☆

birth - mother unclean : [Lev. 12](#)

birth - of Christ - date assigned : [Christmas - date assigned](#)☆

birth - of Jesus : [Ps. 2:7](#); [Mtt. 1:25](#); [Luke 2:6-7](#)

birth - pain - redeemer : [childbirth - pain - redeemer](#)

birth - pang - tribulation : [childbirth - pain - tribulation](#)

birth - regretted : [Job 3:1](#); [Jer. 20:14-18](#)

birth control - Roman Catholicism : [Roman Catholicism - birth control](#)☆

Birth of Jesus - DOC 00027 : [00027.doc](#)☆

birth pangs - tribulation : [tribulation - terms - birth pangs](#)☆

birthdays - mortality and - quote : [quote - birthdays and mortality](#)☆

birthright - Ephraim over Manasseh : [Gen. 48:5](#); [Gen. 48:19-20](#); [Deu. 33:17](#); [1Chr. 5:1](#)

birthright - Esau sold : [Gen. 25:33](#); [Heb. 12:16](#) ☺ "The legitimacy of selling one's birthright (as Esau sold his to Jacob in [Gen. 25:33](#)) was established at Nuzi, for in one case an older brother was validly recompensed by a payment of three sheep for selling to his younger brother the rights of primogeniture." [Ref-0001](#), p. 179, referring to C.H. Gordon in *Revue Biblique* 44 (1935), p. 35. "There is a Nuzi record of the sale of a birthright to a younger brother for the price of three sheep. It was a fairly common practice." [Ref-0150](#), p. 43.

birthright - Reuben lost : [Reuben - birthright lost](#)☆; [Gen. 35:22](#); [Gen. 49:4](#); [Gen. 48:16](#);

[Gen. 48:22](#); [1Chr. 5:1-2](#) ☺ Reuben's birthright was given to Joseph ([1Chr. 5:1-2](#)).

bishop - pastor : [pastor - bishop or overseer \(episkopos\)](#)☆

Bishop - Spong - errors : [2009122301.pdf](#)☆

bitterness - quote : [quote - bitterness](#)☆

bitterness - wormwood : [wormwood](#)☆

Black, David Allen. It's Still Greek To Me : [Ref-0133](#)☆

Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. (1997, c1982). The Greek New Testament. Federal Republic of Germany: United Bible Societies. : [Ref-0341](#)☆

blasphemed - God's name : [name - profaned - God's](#)

blasphemy - antichrist : [antichrist - speaks pompous words, blasphemes \[5001.18\]](#)

blasphemy - capital offence : [Lev. 24:16](#); [Mtt. 26:66](#); [John 8:59](#)

blasphemy - Holy Spirit : [sin - unpardonable](#)★

blasphemy - rich : [rich - blaspheme](#)

Blass, F., Debrunner, A, and Funk, R. W., A Greek Grammar of the New Testament and Other Early Christian Literature : [Ref-0736](#)★

blemished - sacrifice : [sacrifice - blemished](#)

bless - God : Ex. 12:32

bless - those who bless : Gen. 12:3; Gen. 27:29; Ex. 23:22; Num. 23:8; Num. 24:9; Deu. 7:15; Deu. 30:7; Ps. 89:23; Isa. 41:11-12 (?); Isa. 49:25-26; Jer. 30:16; Eze. 25:3; Eze. 25:6; Eze. 25:8; Eze. 26:2; Eze. 35:5; Eze. 35:12-15; Eze. 36:5-7; Eze. 36:15; Joel 3:1-7; Mtt. 25:40-41; Mtt. 25:45 ❖ Questionable: Isa. 41:11-12 (?);

bless - those who curse : [curse - bless those who](#)

bless - those who oppose : 1Cor. 4:12

blessed - beatitudes : Mtt. 5:3-11; Luke 6:20-22

blessed - hope : [hope - blessed](#)

blessed - is he who comes : [until - and Israel](#)

blessed - offspring : [offspring - blessed](#)

blessed - response to God's word : Luke 11:28; Rev. 1:3; Rev. 20:9; Rev. 22:7

blessed hope : [watch - for Christ](#)

Blessed Hope, Walvoord, John F. and Mal Couch : [Ref-0201](#)★

blessing - Aaronic : [Aaronic - blessing](#)

blessing - and cursing Israel : Gen. 12:13; Gen. 27:29; Num. 24:9; Deu. 11:26-29; Deu. 27:12; Jer. 2:3 ❖ See [Mt. Ebal vs. Mt. Gerizim](#).

blessing - by faith : [faith - blessing by](#)

blessing - children : [children - a blessing](#)

blessing - day of double : Gen. 1:11; John 2:1

blessing - generational : [generational - blessing](#)

blessing - Israel - tribes : [Israel - prophecy on tribes](#)

blessing - Israel as : [Israel - blesses others](#)

blessing - line of : [promise - line of](#)

blessing - lost from sin : [sin - blessing lost](#)

blessing - Mt. Gerizim : [Mt. Gerizim - blessing](#)★

blessing - physical : Ps. 144:13

blessing - relented : Jer. 18:9-10

blessing - work : [work - blessing](#)

blessing Jews : [Jews - supporting](#)

blessings - Mosaic covenant : [covenant - Mosaic - blessings upon obedience](#)

blessings - national : Deu. 28:1

blessings - spiritual Gentiles partake of : Isa. 56:6; Rom. 15:27; Eph. 2:12

blessings - tribes pronouncing : Deu. 27:11

blind - born : John 9:1; John 9:32

blind - created by God : [created - deformed by God](#)

blind - healed : Ps. 146:8; Mtt. 9:27; **Mtt. 11:5**; Mtt. 12:22; Mtt. 15:30; Mtt. 15:39; Mtt. 20:30; Mtt. 21:14; Mark 8:22-25; Mark 10:46-52; Luke 4:18; Luke 7:21; Luke 18:35; Luke 18:42; John 9:1; John 10:21; John 11:37; Acts 9:17; Acts 22:13

blind - healed by Jesus - Koran : [Koran - miracles - Jesus - blind healed](#)★

blind - prohibited : 2S. 5:8

blind - to own afflictions : Isa. 47:11

blind - to own sin : Pr. 30:12; Pr. 30:20; **John 9:39-41**

blind men - one or two - difficulty : [difficulty - blind men healed - one vs. two](#)★

blinded - by bribes : [bribery - blinded by](#)

blinded - by God : **Deu. 28:29**; Job 12:24; Isa. 29:9; John 9:39-41; Rom. 11:7-10 ((Gk. hardened)); Rom. 11:25

blinded - by iniquity : Isa. 59:10

blinded - Jews : [Jews - blinded](#)★

blinded - Paul : [Paul - blinded](#)

blinded - Samson : [Samson - blinded](#)★

blinded - unbelievers : Deu. 28:29; John 14:19; Rom. 11:7 ((Gk. hardened)); 2Cor. 3:14; **2Cor. 4:4**; 1Jn. 2:11

blinded - Zedekiah : [Zedekiah - blinded](#)

Blomberg, Craig L., The Historical Reliability of the Gospels (2nd ed.) : [2012030301.txt](#)★; [Ref-1282](#)★

blood - and water : [water - and blood](#)★

blood - atoning : [atonement - by blood](#)★

blood - avenger of : Num. 35:19; Num. 35:21; Deu. 19:6; Jos. 20:3; Ps. 9:12; Joel 3:21; Rev. 6:10

blood - bread and : 1Chr. 11:18; John 6:35; John 6:48-56 ❖ The water which David pours out 'as blood' (1Chr. 11:18) is from *Bethlehem*, the 'house of bread.'\$

blood - characteristics of Christ's : Gen. 9:4 (life containing); Ex. 12:23 (sheltering); Ex. 24:8 (sprinkling); Lev. 17:11 (atonement); Isa. 52:15 (sprinkling); Zec. 9:11 (saving); Mtt. 26:28 (remitting); Mtt. 27:4 (innocent); Luke 22:20 (shed); John 19:30 (perfect); Acts 20:28 (purchasing); Rom. 5:9 (justifying); 1Cor. 10:16 (communing); Eph. 1:7 (forgiving); Eph. 2:13 (reconciling); Col. 1:14 (redeeming); Col. 1:20; Col. 2:14 (blotting); Col. 2:15 (triumphing); Heb. 9:12 (redeeming); Heb. 9:14 (cleansing); Heb. 9:22 (remitting); Heb. 10:19 (accessing); Heb. 10:29 (holy); Heb. 11:28 (sprinkling); Heb. 12:24 (sprinkling, speaking); Heb. 13:12 (sanctifying); Heb. 13:20 (completing); 1Pe. 1:18 (incorruptible); 1Pe. 1:19 (precious); 1Jn. 1:7 (cleansing); 1Jn. 5:8 (witnessing); Rev. 1:5 (washing); Rev. 5:9 (redeeming); Rev. 7:14 (washing, whitening); Rev. 12:11 (overcoming)

blood - covenant : Ex. 24:8; Ps. 50:5; Zec. 9:11; Mtt. 26:28; Mark 14:24; Luke 22:20; 1Cor. 11:25; Heb. 9:18-20; Heb. 10:29; Heb. 13:20

blood - covenants : [covenants - blood](#)

blood - defiled by : Gen. 4:10; Num. 35:33; Deu. 21:7; Isa. 63:3; Ps. 106:38; Heb. 12:24

blood - discounting Jesus' : Heb. 10:29

blood - drunk with : Isa. 49:26; Rev. 16:6

blood - eating prohibited : Gen. 9:4; Lev. 3:17; Lev. 7:26; Lev. 17:10; Lev. 17:13; Lev. 19:26; Deu. 12:16; Deu. 12:23-25; Deu. 15:23; 1S. 14:22; 1S. 14:32-33; 2S. 23:15-16; Ps. 16:4; Zec. 9:7; Mtt. 23:34; John 6:53; Acts 15:20; Rev. 17:6; Rev. 18:24 ❖ Regarding Mtt. 23:24, the Pharisees would force themselves to vomit if they accidentally swallowed a gnat which was seen as a violation of the prohibition against eating blood.

blood - feet in : [feet - in blood](#)

blood - garments stained : Gen. 37:31; Gen. 49:11; Isa. 59:17-18; Isa. 63:2; Lam. 1:15; Joel 3:13; Rev. 19:15

blood - God's : Acts 20:28

blood - hands defiled : Isa. 1:15; Isa. 59:3

blood - innocent shed : Ex. 23:7; 2K. 24:4; Jer. 7:6; Jer. 19:4; Jer. 22:3; Jer. 26:15

blood - land defiled by : Gen. 4:10; Num. 35:33; Deu. 21:7; Ps. 106:38; Heb. 12:24

blood - mankind of one : Gen. 3:20; Gen. 9:5; Mal. 2:10; Acts 17:26

blood - money : [30 - pieces of silver](#)★

blood - moon : [moon - blood](#)★

blood - on own head : 2S. 1:16; 1K. 2:33; Eze. 18:13; Eze. 33:4-8; Mtt. 27:25; Acts 5:28

blood - passed to offspring : 1K. 21:19; 2K. 9:26

blood - poured out : Lev. 4:18; Lev. 4:25; Lev. 4:30; Lev. 4:34; Lev. 5:9; Lev. 17:11; Lev. 17:13; Deu. 12:16; Deu. 15:23; Jer. 18:21

blood - precious : Ps. 72:14

blood - redemption by : [redemption - by blood](#)

blood - represented by wine : [type - wine represents blood](#)

blood - sprinkling : Ex. 24:6; Ex. 24:8; Ex. 29:16; Ex. 29:20-21; Lev. 1:5; Lev. 1:11; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:6; Lev. 4:17; Lev. 5:9; Lev. 6:27; Lev. 7:2; Lev. 7:14; Lev. 8:19; Lev. 8:24; Lev. 8:30; Lev. 9:12; Lev. 9:18; Lev. 14:51; Lev. 16:14-15; Lev. 16:19; Lev. 17:6; Num. 18:17; Num. 19:4; 2K. 9:33; 2K. 16:13; 2K. 16:15; 2Chr. 29:22; 2Chr. 30:16; 2Chr. 35:11; Isa. 63:3; Eze. 43:18; Heb. 9:13; Heb. 9:19; Heb. 9:21; Heb. 11:28; Heb. 12:24; 1Pe. 1:2

blood - trampled : 2K. 9:33; Ps. 58:10; Isa. 63:3; Heb. 10:29; Rev. 14:20

blood - under alter : Ex. 29:12; Lev. 4:7; Lev. 8:15; Rev. 6:9

blood - underfoot : Ps. 58:10; Ps. 68:23

blood - watchman responsible for : [watchman - responsible](#)

blood - water as : Ex. 4:9; Ex. 7:17-21; Deu. 12:16; Deu. 12:24; 2K. 3:22 (?); Ps. 78:44; Ps. 105:29; Isa. 15:9; Rev. 8:8; Rev. 11:6; Rev. 16:3-4 ❖ "In the Leiden Museum in Holland is a papyrus written in a later period. . . It could have been from the 13th dynasty describing the conditions that prevailed after the plagues had struck [Egypt]. It reads, *Nay, but the heart is violent. Plague stalks through the land and blood is everywhere. . . Nay, but the river is blood. Does a man drink from it? As a human he rejects it. He thirsts for water. . . Nay, but gates, columns and walls are consumed with fire. . . Nay but men are few. He that lays his brother in the ground is everywhere. . . Nay but the son of the high-born man is no longer to be recognized. . . The stranger people from outside are come into Egypt. . .*" [Ref-0003](#), Vol. 15(1) 2001, p. 56. Questionable: 2K. 3:22 (?);

blood - women with flow - lesson : [lesson - TWO WOMEN HEALED - 0](#)★

Blood Curse - Birth of Jesus - 00027.doc : [00027.doc](#)★

blood of the saints - Babylon - 00004.doc : [00004.doc](#)★

Bloomfield, Arthur E., A Survey of Bible Prophecy : [Ref-1201](#)★

bloopers - preaching - Tony : [preaching - bloopers - Tony](#)★

blotted out - book of life : [book - of life blotted vs. written](#)

blue - dye : [tassels - remembrance](#)★

Blumenbach - Science and the Bible - 00040.doc : [00040.doc](#)★

boanthropy - Nebuchadnezzar inflicted with : [Nebuchadnezzar - inflicted with boanthropy](#)★

Boaz - mother Rahab : Mtt. 1:5

Bocchino, Peter and Norman Geisler : [Ref-0122](#)☆

bodies - as living sacrifice : [living - sacrifice](#)

bodies and souls of men - Babylon - 00004.doc : [00004.doc](#)☆

body - as temple : [temple - body as](#)☆

body - as tent : [tent - body as](#)

body - disciplined : 1Cor. 9:27

body - glorified : [resurrection - body](#)☆

body - Jesus - Bonhoeffer : [Bonhoeffer - resurrection body - Jesus](#)☆

body - resurrection : [resurrection - body](#)☆

body - soul - spirit : [anthropology - nature of man - three vs two parts](#)☆

body of Christ - baptism into : [baptism - into Christ](#)

body of Christ - beginning : [church - beginning](#)☆

body of Christ - both the OT and NT saved? : [believers - unity across testaments](#)? ☆

body of Christ - church : [church - body of Christ](#)

body of Christ - formation : Acts 2:47; 1Cor. 6:15; 1Cor. 12:12; Eph. 2:16; Eph. 4:4; Eph. 4:16; Eph. 5:30; Gal. 1:24; Col. 2:19

body of Christ - gifts : Rom. 12:3-8; 1Cor. 12:27; Eph. 4:7-16

body of Christ - head : [head - Christ of church](#); 1Cor. 11:3; Eph. 1:22; Eph. 5:23; Col. 1:18; Col. 1:24

body of Christ - mystery : [church - mystery - relationship of Jews and Gentiles](#)

body of Christ - nurturing : Eph. 5:29; Php. 4:13; Col. 2:19

body of Christ - unified : [separation - wall of](#)☆

Boettner - replacement theology : [replacement theology - Boettner](#)☆

Boettner, Loraine, A Harmony of the Gospels : [Ref-0862](#)☆

Boettner, Loraine, Divorce : [Ref-0861](#)☆

Boettner, Loraine, Immortality : [Ref-0863](#)☆

Boettner, Loraine, Roman Catholicism : [Ref-0867](#)☆

Boettner, Loraine, Studies in Theology : [Ref-0868](#)☆

Boettner, Loraine, The Christian Attitude Toward War : [Ref-0860](#)☆

Boettner, Loraine, The Millennium : [Ref-0864](#)☆

Boettner, Loraine, The Reformed Doctrine of Predestination : [Ref-0865](#)☆

Boettner, Loraine, The Reformed Faith : [Ref-0866](#)☆

Boettner, Loraine, The Reformed Doctrine of Predestination : [Ref-0096](#)☆

Bohan - stone of : [stone - of Bohan](#)

Boice, James M., Sure I Believe--So What? An Exposition of James : [Ref-1097](#)☆

boils - as judgment : [sores - as judgment](#)

boldness - approaching God : Rom. 5:2; Eph. 2:18; Eph. 3:12; Heb. 4:16; Heb. 10:19 ☪
"Even the vilest may, in Christ, approach the infinitely holy, who is a consuming fire, with fearlessness. Nothing short of an infinite Savior could effect such a redemption."
[Ref-0158](#), p. 175.

Bolen, Todd, The Pictorial Library of Bible Lands, Volume 3 - Jerusalem : [Ref-0717](#)☆

bond - servant : Deu. 15:17

bondage - duration of Egyptian : [Egyptian - duration of bondage](#)☆

bondage - Quail - quote : [quote - bondage - Quail](#)☆

bondage - rejection of God's Word : Ps. 107:10-11

bondage - sin : [sin - bondage](#)

bones - burned : [altar - bones burned on](#)

bones - Jacob's to return to Canaan : [Jacob - bones to return to Canaan](#)

bones - Joseph's to return to Canaan : [Joseph - bones to return to Canaan](#)

bones - none broken - messianic prophecy : [messianic prophecy - no bones broken](#)

bones - none broken - TNIV : [exegesis - Ps. 34:19-20](#)☆

bones - of Elisha heal : [Elisha - bones heal](#)☆

bones - ossuary - James? : [2002102002.htm](#)☆

bones - prophet - proximity : [grave - prophet - proximity](#)

bones - unclean : [dead - touching unclean](#)

Bonhoeffer - creation - myth : Gen. 2:7 ☪ + "Here everything takes place in a very earthly way. The language is extremely childlike, and shocking for those who want to 'understand,' to know anything. How can we speak of God in the way that we speak of a man shaping his vessel out of earth and clay? The anthropomorphisms become more intolerable: God forming and shaping the clay, and man shaped like a vessel out of a clod of earth. This can surely not produce any knowledge about the origin of man! To be sure, as a narrative this story is just as irrelevant or meaningful as any other myth of creation" Bonhoeffer, Deitrich, *Creation and Fall* p. 50.

Bonhoeffer - inspiration - verbal denied : Gen. 1:6-10 ☪ + "Here we have before us the ancient world picture it in all its scientific naivet?. While it would not be advisable to be too mocking and self-assured, in view of the rapid changes in our own knowledge of nature, undoubtedly in this passage the biblical author stands exposed with all the limitations caused by the age in which he lived. The heavens and the seas were not formed in the way he says: we would not escape a very bad conscience if we committed ourselves to any such statement. The idea of verbal inspiration will not do." Bonhoeffer, Deitrich, *Creation and Fall*, p. 30.

Bonhoeffer - resurrection body - Jesus : ☪ + "He comes to us today, and is present with us in bodily form and in his word. If we would hear his call to follow, we must listen where he is to be found, that is, in the Church through the ministry of Word and Sacrament" Bonhoeffer, Dietrich, *The Cost of Discipleship*, pp. 225-226.

Bonhoeffer - sacraments : ☪ + "How then do we come to participate in the Body of Christ, who did all this for us? It is certain that there can be no fellowship or communion with him except through his Body. For only through that Body can we find acceptance and salvation. The answer is, through the two sacraments of his Body, baptism and the Lord's Supper . . . the word of preaching is insufficient to make us members of Christ's Body; the sacraments also have to be added." Bonhoeffer, Deitrich, *The Cost of Discipleship*, p. 239.

Bonhoeffer - works for salvation : ☪ + "If the Christian would be saved, he must do good works . . . There is only one question of paramount importance in the Christian life, and that is, how shall we survive the last judgement? And because we shall be judged according to our own works, it is vitally important that we should be trained to do good works." Bonhoeffer, Deitrich, *The Cost of Discipleship*, pp. 295-296.

Bonhoeffer - baptism - child : [baptism - child - Bonhoeffer](#)☆

Bonnel, Bill, Bill's Bible Atlas : [Ref-0898](#)☆

book - acts of Solomon : 1K. 11:41

book - God's nondescript : Ps. 56:8

book - Kells - cherubim faces : [F00041 - Kells - book of - faces of cherubim](#)☆

book - of chronicles of kings of Media and Persia : Est. 10:2

book - of covenant : Ex. 24:7

book - of Gad : 1Chr. 29:29

book - of Iddo : 2Chr. 9:29; 2Chr. 12:15; 2Chr. 13:22

book - of Jasher : Jos. 10:13; 2S. 1:17

book - of Jehu : 2Chr. 20:34

book - of kings of Israel : 1K. 14:19; 1K. 15:31; 1K. 16:5; 1K. 16:14; 1K. 16:20; 1K. 16:27; 1K. 22:39; 2K. 1:18; 2K. 13:8; 2K. 13:12; 2K. 15:11; 2K. 15:15; 2K. 15:21; 2K. 15:26; 1Chr. 9:1; 2Chr. 16:11; 2Chr. 20:34; 2Chr. 25:26; 2Chr. 27:7; 2Chr. 32:32; 2Chr. 33:18

book - of kings of Judah : 1K. 14:29; 1K. 15:7; 1K. 15:23; 1K. 22:45; 2K. 8:23; 2K. 12:19; 2K. 15:6; 2K. 15:36; 2K. 16:20; 2K. 20:20; 2K. 21:17; 2K. 21:25; 2K. 23:28; 2Chr. 16:11; 2Chr. 25:26; 2Chr. 27:7; 2Chr. 32:32

book - of law : Deu. 31:19; Deu. 31:11; Deu. 31:24; 2Chr. 17:9; Jos. 1:8; Jos. 8:31; Jos. 8:34; Jos. 24:26

book - of life : Ex. 32:32; Ps. 69:28; Dan. 12:1; Luke 10:20; Heb. 12:23; Php. 4:3; Rev. 3:5; Rev. 13:8; Rev. 17:8; Rev. 20:12; Rev. 20:15; Rev. 21:27 ☪ Arnold Fruchtenbaum offers this unusual explanation: "The *Book of Life* contains the names of every person who was ever born [Ps. 139:16] . . . Those who believe have their names retained in the Book of Life [Rev. 3:5] . . . However, in Psalm 69:28, the unsaved have their names blotted out of the Book of Life. . . Another book mentioned in the Scriptures that should be kept distinct is the *Lamb's Book of Life*. This book contains the names of every individual who is born again and only those who are born again. Their names were written into this book before the earth was ever created [Rev. 13:8; 17:8] . . . In Psalm 69:28, it is known as the Book of the Righteous. Based on God's election and foreknowledge, this book contains the names of only those who are born again. And because salvation is eternally sure, it is impossible to be blotted out of this particular book." [Ref-0219](#), p. 523-524.

book - of life blotted vs. written : Ex. 32:32; Ps. 69:28; Rev. 3:5; Rev. 13:8; Rev. 17:8

book - of Nathan : 1Chr. 29:29; 2Chr. 9:29

book - of remembrance : Mal. 3:16

book - of Samuel : 1Chr. 29:29

book - of Shemaiah : 2Chr. 9:29; 2Chr. 12:15

book - of the chronicles : Est. 2:23; Est. 6:1

book - of the kings : 2Chr. 24:27

book - of the living : Ps. 69:28

book - of the Lord : Isa. 34:16

book - of the wars of the Lord : Num. 21:14

book - recommended - church fathers - Moreschini : ☪ + Moreschini and Norelli, *Early Christian Greek and Latin Literature*. Recommended by [Ref-0164](#), Vol. 19 No. 1, Spring 2008, p. 115.

book - recommended - Matthew - France : Mtt. 1:1 ☉ + R. T. France, Ed. Gordon Free *The Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 2007). Recommended by [Ref-0164](#), Vol. 19 No. 1, Spring 2008, p. 115.

book - recommended - open theism - Roy : ☉ + Steven C. Roy, *How Much Does God Foreknow? A Comprehensive Biblical Study* (Downers Grove, IL: InterVarsity Press, 2006) 312pp.

book - recommended - Septuagint - Swete : ☉ + Henry Barclay Swete, *Introduction to the Old Testament in Greek*, 2nd edition. Recommended many times in [Ref-0838](#).

book - volume written of Jesus : Ps. 40:7; Luke 18:31; Luke 24:27; Luke 24:44; John 5:39; John 5:46; Acts 8:35; Acts 10:43; Acts 28:23; Heb. 10:7 ☉ "It is evident in Jesus' emphasis on the word "all" in both those encounters [Luke 24:25-27; 44-46] that He believed the entire Old Testament predicted the Messiah." [Ref-1272](#), p. 84. "A. T. Robertson said, "Jesus found himself in the Old Testament, a thing that some modern scholars do not seem to be able to do."" [Ref-1272](#), p. 85. "The significance of John 5:45-47 with regard to messianic prophecy is that Jesus indicated that Moses knew that he was writing about the Messiah. If Moses had not know of whom he was speaking, how could he accuse those who did not believe him? Imagine how illogical that would be--Moses accusing others for failing to understand what he himself did not comprehend. Moses had to understand that he wrote of Messiah in the Torah or he would not be qualified to accuse those who did not correctly interpret the messianic hope in the Torah." [Ref-1272](#), p. 85.

book - works : Job 31:35; Rev. 20:12

Book Inventory - DOC #00004 : [#00004.doc](#)★

Book of Acts (GB-325) : [Ref-0100](#)★

Book of Life - David Cooper : [2003121602.htm](#)★

Book of Life - two book view : [2003121601.htm](#)★

Book of Revelation, The - Robert H. Mounce : [Ref-0223](#)★

Book of Ruth - Feasts - 00023.doc : [00023.doc](#)★

Book of the Acts, The - Bruce, F. F. : [Ref-0653](#)★

Book_of_1st_Thessalonians : 1Th. 1:1; 1Th. 1:1 ☉ + Steve Lewis, Book of 1st Thessalonians, See file:///garland/users/spirit/website/teaching/Book_of_1st_Thessalonians

Book_of_2nd_Thessalonians : 2Th. 1:1; 2Th. 1:1 ☉ + Steve Lewis, Book of 2nd Thessalonians, See file:///garland/users/spirit/website/teaching/Book_of_2nd_Thessalonians

Book_of_Colossians : Col. 1:1; Col. 1:1 ☉ + Tony Garland - Book of Colossians, See file:///garland/users/spirit/website/teaching/Book_of_Colossians

Book_of_Revelation : Rev. 1:1; Rev. 1:1 ☉ + Tony Garland - Book of Revelation, See file:///garland/users/spirit/website/teaching/Book_of_Revelation

books - abbreviations : [abbreviations - books](#)★

books - burning : Acts 19:19 ☉ "Then there is Ephesus, with its temple of Artemis, one of the

seven wonders of the world, and so many of its citizens depending for their living on the cult of the great goddess; with its reputation for superstition and magic -- a reputation so widespread in the ancient world that a common name for written charms or spells was *Ephesia grammata* (?Ephesian letters'). It was no doubt scrolls containing these spells that were publicly burnt as Paul powerfully proclaimed the faith which set men free from superstitious fears (Acts 19:19)." [Ref-0239](#), pp. 89-90. A modern secular author, who doesn't have sympathy for the Biblical view of the occult, laments obedient Christians: "The Jesuits, who exerted control in China in the early seventeenth century, prohibited the reading of books on many subjects, including feng shui, and Jesuit missionaries went so far as to order that books on these topics be burned. Thus many immensely valuable Chinese books fell prey to the conflict between Western ignorance and Chinese learning. Li Ying-Shih was converted to Christianity in 1602, was a distinguished scholar who had amassed an impressive library with many books on divination and feng shui. He possessed important ancient manuscripts, which he had procured at great expense. These books no doubt had much information on China's civilization and culture and very likely contained details about the invention and use of the magnetic compass in divination. It took three days to burn all of Li Ying-Shih's books. Even the carved plates used in printing such books were burned by the Jesuits--to ensure that the banned books would never be printed again. Thus the European ideal of "holy ignorance" closed forever the doors to knowledge about the origins of the greatest invention China has given the world." Amir D. Aczel, *The Riddle of the Compass* (New York, NY: Harcourt, Inc., 2001), p. 89.

books - divided - Samuel, Chronicles, Ezra, Nehemiah : [Samuel - book - divided](#)★

books - electronic - Book Inventory - #00004.doc : [#00004.doc](#)★

books - no end of making : [study - wearying](#)

books - NT - flashcard : [F-Grk-Ref-0085-0001b](#)★

books - Old Testament groups : ☉ "... the Old Testament books may be arranged into four groups: (1) those accepted as canonical by virtually everyone, called Homologoumena (one word, agreement); (2) those that at one time or another have been disputed by some of the Fathers, called Antilegomena (spoken against); (3) those that were rejected by virtually everyone, called Pseudepigrapha (false writings, spurious); and (4) those that were accepted by some, called Apocrypha (hidden, secret)." [Ref-0075](#), p. 257.

Books - references : [Ref-0000](#)★

Books - Resources - 09000.doc : [09000.doc](#)★

books - Septuagint - variation in order : [Septuagint - books - variation in order](#)★

books - Sermon - Reading the Word - 08000.doc : [08000.doc](#)★

books - Sermon - Staying Power - 08001.doc : [08001.doc](#)★

Books on Prayer by E. M. Bounds, E. M. Bounds : [Ref-0829](#)★

booths - feast of : [Succoth - feast of booths](#)

border - Dan extended : [Dan - extended border](#)

border - landmark - do not move : [landmark - do not move](#)

borders - promised land : [covenant - land - borders](#) [5002.4.1]★

bore - our sin : [sin - bore our](#)

born - again : Eze. 37:9; Luke 15:24; Luke 15:32; John 3:3; John 3:7; Gal. 6:15; Jas. 1:18; 1Pe. 1:3; 1Pe. 1:23; 1Jn. 2:29; 1Jn. 3:9; 1Jn. 5:1; 1Jn. 5:18 ☉ See [born - of God](#).

born - again vs. from above : [exegesis - John 3:7](#)★

born - and die naked : [naked - born and die](#)

born - blind : [blind - born](#)

born - in sin : [sin - from birth](#)

born - lame : [lame - born](#)

born - of God : Deu. 32:18; John 1:13; John 6:44; John 12:32; Eph. 2:5; Jas. 1:18; 1Jn. 3:9 ☉ See [born - again](#).

born - of the Spirit : Gen. 1:2; Ps. 104:30; Isa. 32:15; Eze. 39:29; Joel 2:28; Mark 1:10; Luke 1:35; John 3:5; Rom. 8:11; 1Cor. 12:3

born - of water/spirit : [baptism - born of water/spirit](#)★

born again - Paul : [Paul - born again](#)

born again - quote : [quote - born again](#)★

born again - when old - Nicodemus : [exegesis - John 3:4](#)★

borrow - vs. lend : [lend - vs. borrow](#)

Bosman, H. J., A Hebrew/Aramaic-English and Hebrew/Aramaic-German Lexicon of the Old Testament : [Ref-0807](#)★

bottle - tear : [tear - bottle](#)

bottomless - pit : [abyss - abussos](#)★

bottomless pit - antichrist ascends from : [antichrist - ascends from the bottomless pit](#) [5001.2]★

bound - angels : [angels - bound](#)

bound - Satan : [Satan - bound](#)★

bound - Satan not : [Satan - bound - NOT](#)

Bounds, Complete Works of E. M. Bounds, The : [Ref-0975](#)★

Bounds, E. (1996). Power through prayer (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0342](#)★

Bounds, E. M. (1991). The possibilities of prayer. Grand Rapids, MI: Baker Book House. : [Ref-0343](#)★

Bounds, E. M., Books on Prayer by E. M. Bounds : [Ref-0829](#)★

Bounds, E. M., Essentials of Prayer : [Ref-0922](#)★

Bounds, E. M., Necessity of Prayer : [Ref-0906](#)★

Bounds, E. M., Power of Prayer : [Ref-0926](#)★

Bounds, E. M., Prayer and Praying Men : [Ref-0927](#)★

Bounds, E. M., Purpose of Prayer : [Ref-0924](#)★

Bounds, E. M., Reality of Prayer : [Ref-0923](#)★

Bounds, E. M., The Complete Works of E. M. Bounds : [Ref-1197](#)★

Bounds, E. M., Weapon of Prayer : [Ref-0925](#)★

bow - no arrows - peace : Ps. 76:2-3; Rev. 6:2

bow - symbol of strength : 1S. 2:4; Job 29:20; Job 30:11; Ps. 76:2-3; Isa. 41:2; Eze. 39:3; Rev. 6:2

bowed down - heavens : [heavens - bowed down](#)

bowing - from deathbed : Gen. 47:31; 1K. 1:47

box - offering : [offering - box](#)

box - putting God in : 2K. 5:11

Boyce, James P., Abstract of Systematic Theology : [Ref-0869](#)☆

Bozrah - as refuge : Ps. 31:21 (?); Isa. 16:1-5; Isa. 26:20-21 (?); Isa. 33:16; Isa. 42:11-13; Jer. 31:2; Dan. 11:41; Hos. 2:14-23; Mic. 2:12-13; Hab. 3:3; Mtt. 24:16; Mark 13:14; Rev. 12:6 ♣ Questionable: Ps. 31:21 (?); Isa. 26:20-21 (?);

Bozrah - mentioned : Gen. 36:33; 1Chr. 1:44; Isa. 34:6; Isa. 63:1; Jer. 48:24; Jer. 49:13; Jer. 49:22; Amos 1:12

Bozrah - sacrifice in : Isa. 34:5-6; Isa. 63:1; Jer. 49:7-22; Hab. 3:3 ♣ "Teman and Mount Paran [Hab. 3:3] are both in the vicinity of Bozrah and are located in the same mountain range of Mount Seir." Arnold Fruchtenbaum, *Armageddon and the Second Coming*, [Ref-0055](#), March 2001, p. 19.

BP - abbreviation : [year - abbreviations](#)☆

brain - size - evolution : [evolution - brain size](#)☆

Brakel - Israel - nation predicted : [quote - Israel - nation predicted - Brakel \(1635-1711\)](#)☆

branch - builds temple : [temple - built by Messiah](#)☆

branch - dove on : [baptism - dove after](#)☆

branch - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

branch - title of Messiah : Isa. 4:2; Jer. 23:5-6; Jer. 33:15-16; Zec. 3:8; Zec. 6:12; John 15:4 ♣ Notice the different emphasis placed on the role of the branch: King (Jer. 23:5-6), servant (Zec. 3:8), man (Zec. 6:12), and of God (Isa. 4:2). These correspond to the four-fold emphasis of the gospels. See [gospels - emphasis of](#). "The identification of the 'Branch' (Hebrew, *zemach*) with the Messiah is as least as old as the Targum Jonathan (50 B.C.), which at both Zec. 3:8 and 6:12 translated *zemach* 'Branch' as *mashiach* 'Messiah.'" [Ref-0146](#), p. 230. "What is said about the Branch corresponds to what is presented about Christ in the four Gospels of the New Testament. (1) *The Branch as Royal King*. "I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth" (Jer. 23:5). This description corresponds to the Messiah's presentation as a righteous King in Matthew. (2) *The Branch as Servant* (Zec. 3:8). Messiah is clearly identified as the Servant of the Lord, who came to do the Father's will by redeeming humankind (Isa. 42:1; 49:3-4; 50:10; 52:13; 53:11). This description corresponds to Messiah as a servant in Mark 10:45. (3) *The Branch as Fully Man*. "The Man whose name is the Branch!" (Zec. 6:12) corresponds to the presentation of the Messiah in Luke. (4) *The Branch as Fully God*. "The Branch of the LORD" (Isa. 4:2) corresponds to the Messiah as the Son of God in John." Walter C. Kaiser, *The Preacher's Commentary*, ed. Lloyd J. Ogilvie, vol. 23, *Micah-Malachi* (Nashville, TN: Thomas Nelson, 1992), 335. Cited by David M. Levy, "Messiah's Coronation and Reign", [Ref-0057](#), March/April 2005, p. 31. "we find the Messiah brought before us in the Old Testament Scriptures by this title of Tsemach in four different aspects of His character: (1) As the ideal King who shall reign in righteousness--the branch of David in whom shall be fulfilled all the promises made to the Davidic house (Jer. 23:5-6; 33:15-16). (2) As

"My Servant the Branch" (Zec. 3:8). (3) As "The Man whose name is the Branch" (Zec. 6:12). (4) As "The Branch of Jehovah" who in that day shall be "for beauty and for glory, . . . for excellency and comeliness to them that should be of the escaped in Israel" (Isa. 4:2). The promised King--the Servant--The Man--the Branch, or Son of God. And this fourfold prophetic picture of Messiah on the pages of the Old Testament, as I have elsewhere shown many years ago, answers to the fourfold portraiture which the Holy Spirit has given us in the four different Gospels of the Christ of history. . . . In Matthew . . . we have the promised . . . King . . . the inscription written by the Spirit of God on the gospel of Mark is . . . Servant. . . . the prominent feature of our Lord in the Gospel of Luke . . . is that of "the Son of Man." . . . the picture of our Lord in the Gospel of John is undoubtedly that of "the Branch of Jehovah" [Ref-0206](#), pp. 109-113.

branches - believers as : John 15:5; Rom. 11:17-24

branches - birds nest in : [birds - nest in branches](#)

branches - broken off : Isa. 27:11; Jer. 11:16; Mtt. 15:13; Mtt. 3:10; John 5:2-6; Rom. 11:20

Bratcher, Ray, Daily Devotional Diary Entry of an Open Theist : [2002053001.doc](#)☆

Brauch, Manfred T., Hard Sayings of the Bible : [Ref-1171](#)☆

bread - alone : Deu. 8:3; Mtt. 4:4; Luke 4:4

bread - and wine : [communion](#)☆

bread - betrayer ate : Ps. 41:9; John 13:26

bread - blood and : [blood - bread and](#)☆

bread - daily : Ex. 16:4; Job 23:12; Mtt. 6:11; Luke 11:3; Acts 17:11

bread - feeding - Jewish vs. Gentile multitude : [baskets - twelve vs. seven](#)☆

bread - fish with : [Mtt. 7:9-10](#); Mtt. 14:17-19; Mtt. 15:34-36; Mark 6:38-41; Luke 9:13-16; John 6:9-11

bread - from heaven : Ex. 16:4; Ne. 9:15; Ne. 9:20; Ps. 78:24; Ps. 105:40; [John 6:32-33](#)

bread - holy eaten by David : 1S. 21:6; Mtt. 21:3; Mark 2:25; Luke 6:3

bread - Matzo : [communion - Matzo](#)☆

bread - miracle not understood : John 6:14; John 6:52; John 8:17-21

bread - miraculous supply : 2K. 4:42-44; Mtt. 14:16-21; Mtt. 15:34-38; Mark 6:38-44; Mark 8:5-9; Luke 9:12-17; John 6:11-13

bread - of life : Job 23:12; John 6:27-35; John 6:48

bread - stone : Deu. 9:9; Mtt. 4:3; Mtt. 7:9; Luke 4:3; Luke 11:11

bread - unleavened - why : [unleavened bread - why](#)

bread - wine and : [wine - bread and](#)

bread - word as : Job 23:12; Eze. 3:1

breastplate - stones : Rev. 4:3; Ex. 28:17-20; Ex. 39:10-13; Eze. 28:13

breasts - wife : [wife - breasts satisfy](#)

breath - from God : Job 27:3; Acts 17:25

breath - of God : Ex. 15:8; Ex. 14:21; Ex. 15:10; Job 37:10; Ps. 18:15; Isa. 40:7; Isa. 40:24

breath - of life : [Holy Spirit - breath of God](#)

Breeches Bible - Geneva Bible : [Geneva Bible - Breeches Bible](#)☆; [Geneva Bible - Breeches Bible](#)☆

breeding - interbreeding - prohibited : Lev. 19:19

brethren - believers to Jesus : [brother - believers to Jesus](#)'

Brettler, Marc Zvi, The Jewish Study Bible : [Ref-0934](#)☆

Brewer, David J., The United States A Christian Nation : [2012021201.txt](#)☆; [Ref-1275](#)☆

bribery - AGAINST : Deu. 10:17; Deu. 16:19; Deu. 27:25; Pr. 15:27; Pr. 17:23; Pr. 29:4; Ecc. 7:7; Isa. 1:23; Isa. 5:23; Amos 5:12; [Mic. 3:11](#); Mic. 7:3

bribery - blinded by : Ex. 23:8; 1S. 12:3

bride - Gentile : Gen. 25:20 (Rebekah a Syrian); Ru. 1:4 (Ruth a Moabite); Ru. 4:13 (Ruth a Moabite)

bride - New Jerusalem : Rev. 21:2; Rev. 21:9

bride - of God : Ru. 3:10; Isa. 54:6; Isa. 61:10; Isa. 62:5; Jer. 2:2; Jer. 31:32; Eze. 16:7-14; Hos. 2:16; Hos. 2:19; Mtt. 9:15; Mtt. 22:2; Mtt. 25:1; Mark 2:19; Luke 5:34; John 3:29; Rom. 7:4; 2Cor. 11:2; Eph. 5:25; Rev. 19:7; Rev. 21:2; [Rev. 21:9](#); Rev. 22:17 ♣ See [wedding - Jewish](#), Pink dismisses the idea of the church being the bride: "That the Church is the Bride (a statement nowhere affirmed in Scripture) has been sedulously proclaimed by the Papacy for over a thousand years, and the tradition has been echoed throughout Protestantism. But, as we have said, there is a steadily increasing number who seriously question this, yea, who are bold to repudiate it, and declare in its stead that the new Israel, saved Israel, will be 'the Bride.'" [Ref-0215](#), "Antichrist and Babylon (Rev._18)" . . . only in its Jewish aspect that the Church is expressly symbolized as the Bride. In Scripture the church of this dispensation is symbolized as the Body of Christ, never as the Bride. From the close of John Baptist's ministry the Bride is never mentioned until she appears in the Apocalypse (John 3:29; Rev. 21:2, 9). The force of the "nevertheless" in Eph. 5:33 depends on the fact that the Church is the Body, not the Bride. The earthly relationship is readjusted by a heavenly standard. Man and wife are not one body, but Christ and His church are one body, therefore a man is to love his wife "even as himself." [Ref-0762](#), p. 200, 200n16.

bride - raiment of : Ru. 3:3; Ps. 45:14; [Isa. 61:10](#); Rev. 19:8 ♣

"The preparation of Ruth begins with her beautification in order to make her look as attractive as possible to Boaz. She is to take a bath, apply perfume, and put on her dress. The Hebrew word is *simlah*. Being poor she probably did not have a "best dress," so this might mean to change her clothes of mourning and widowhood for regular clothes. Based upon an analogy with 2S. 12:20, which also mentions bathing, perfume, and a *simlah* dress when David completed his mourning period for his son, it might imply that Ruth was still wearing the garments of her widowhood." Arnold Fruchtenbaum, "Fruit from the Fruch," [Ref-0067](#), Winter 2004, p. 6.

bridegroom - friends of : Mtt. 9:15; Mark 2:19; Luke 5:34; John 3:29 ♣ "νυμφίος: the friend of the bridegroom . . . was a go-between in arranging the marriage, and then had a prominent place in the wedding festivities." [Ref-0227](#), p. 545.

bridegroom - God : [bride - of God](#)☆

Bridges, R. F., & Weigle, L. A. (1997, c1994). King James Bible word book (electronic ed.). Nashville: Thomas Nelson. : [Ref-0344](#)☆

brimstone - and fire : [fire - and brimstone](#)

Bristlecone pines - Time and Age - 00041.doc : [00041.doc](#)☆

Britannia - Phoenicia visited : [Druids - Phoenician?](#)☆

British - Israel - books : [2009031401.htm](#)☆

British Israelitism : Gen. 28:11 ☪ "One especially curious legend has the Ark [of the Covenant] taken to the Irish isles by Ollam Fodhla (?holy prophet) and a small band in 584 B.C. According to this account the group landed near Ulster, where the descendants of the Tribe of Dan lived. The 'holy prophet' who had brought the Ark was the prophet Jeremiah, and he subsequently buried it under a hill known today as Ollam Fordhla's Cairn (?Jeremiah's Cave'). He also brought the stone that Jacob used as a pillow (see Genesis 28:11). This is claimed to be the coronation stone that sits under the throne chair in Britain. This legend has no historical support, but I include it because British-Israelitism seems to be making a return among anti-Semitic groups in America and abroad." [Ref-0142](#), pp. 97-98.

British Museum - Bible in : [F00026 - Bible - in British Museum](#)☆

broken - bones - messianic prophecy : [messianic prophecy - no bones broken](#)

broken - no bones - TNIV : [exegesis - Ps. 34:19-20](#)☆

broken - spirit : [spirit - broken](#)

broken - staff : [staff - broken](#)

broken - vow : 1S. 19:6; 1S. 19:15; Acts 23:14; Acts 23:21

Bromiley, G. W. (1988; 2002). The International Standard Bible Encyclopedia, Revised. Wm. B. Eerdmans. : [Ref-0345](#)☆

Bromiley, Geoffrey W., ed. International Standard Bible Encyclopedia, Revised Edition : [Ref-0008](#)☆

bronze - age : [archaeological periods](#)☆

bronze - earth & heaven : Lev. 26:19; Deu. 28:23; Ps. 85:11

bronze - gates of : Ps. 107:16; Isa. 45:2

brook - of Egypt : Jos. 15:4

brook - of willows : Isa. 15:7

Brook Kidron - events at : 2S. 15:23

Brook Kidron - holds garbage : 2Chr. 29:16; 2Chr. 30:14

brother - becomes husband : [levirate - marriage](#)☆

brother - believers to Jesus' : Deu. 33:9; Mtt. 10:37; Mtt. 12:48-50; Mark 3:33-35; Luke 2:49; John 20:17; Heb. 2:11

brother - in Lord - treatment of : Ps. 15:4

brother - must love : 1Jn. 2:9; 1Jn. 3:10; 1Jn. 4:20

brother - reconcile with : Mtt. 5:23

brother - sinning - discipline : [church - discipline](#)☆

brother - sinning restore : [restoration - of sinning brother](#)

brother - stumble : [stumble - cause brother](#)

Brother Dolcino - pretribulational rapture : [rapture - pretribulational - Brother Dolcino](#)☆

brotherhood - man's physical : [blood - mankind of one](#)

brotherhood - of man : John 8:44; Acts 17:29
☪ Although all mankind comprises a single *physical* brotherhood, each person is falls into one of two exclusive *spiritual* categories. We are all *children of God* physically (Acts 17:29), but some are *children of the devil* (John 8:44) spiritually.

brotherhood - of man - quote : [quote - brotherhood of man](#)☆

brothers - disbelieve : Ps. 69:8; John 7:5

brothers - give to : [give - to brethren](#)

brothers - Goliath - four : [Goliath - brothers - four](#)☆

brothers - of Jesus : Ps. 69:8; Mtt. 12:46; Mtt. 12:50; Mtt. 13:55-56; Mark 3:32; Luke 8:20; John 2:12; John 7:5; Acts 1:14; 1Cor. 9:5

brothers - of Jesus - not disciples : John 2:12

brothers - sowing strife : [strife - sowing between brethren](#)

Brown, David, Robert Jamieson and A. R. Fausset. A Commentary, Critical and Explanatory, on the Old and New Testaments : [Ref-0187](#)☆

Brown, F., Driver, S. R., & Briggs, C. A. (2000). Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (electronic ed.). Oak Harbor, WA: Logos Research Systems. : [Ref-0346](#)☆

Brown, Harold O. J., Heresies: Heresy And Orthodoxy In The History Of The Church : [Ref-1203](#)☆

Brown, Jamieson-Fausset-Brown Bible Commentary : [Ref-1024](#)☆

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. (1996, c1968). The Jerome Biblical commentary. Englewood Cliffs, N.J.: Prentice-Hall. : [Ref-0347](#)☆

Bruce, F. F. (1998). Vol. 45: Word Biblical Commentary : 1 and 2 Thessalonians (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. : [Ref-0348](#)☆

Bruce, F. F. The Canon of Scripture : [Ref-0073](#)☆

Bruce, F. F., Hard Sayings of the Bible : [Ref-1171](#)☆

Bruce, F. F., The Book of the Acts : [Ref-0653](#)☆

Bruce, F. F., The New Testament Documents: Are They Reliable? : [Ref-0239](#)☆

Bryson - language development : [language - development - Bryson](#)☆

Bryson, George and James White, The Divine Sovereignty - Human Responsibility Debate : [F00018 - sovereignty - free will - debate](#)☆

Bryson, George, The Divine Sovereignty Human Responsibility Debate (Parts 1 and 2) : [2002050701.htm](#)☆

BSTGreek - Font : [2003012202.doc](#)☆; [keyboard - Greek](#)☆

BSTHebrew - Font : [2003012202.doc](#)☆; [keyboard - Hebrew](#)☆

Buddhism - Dalai Lama - lied : ☪ + "Recently the San Diego Union-Tribune announced that the Dalai Lama was to visit our fair city where he was scheduled to speak to three different influential groups as the head of a religion that boasts more than three million followers. This Buddhist mystic shook my hand when we met by chance in the hall of the hotel where we were both staying in Tiberius, Israel. I introduced myself as a minister from California and asked if anyone had ever explained to him who Jesus Christ really was and offered to meet with him privately for that purpose. Looking me in the eye, he claimed he couldn't speak English and turned me over to his aid who said he would if his schedule permitted. No such meeting ever took place. Two months

later I saw him interviewed by Larry King on national TV and he spoke fluent English! So much for speaking truth. And he is the spiritual leader for more than 3 million trusting people." Tim LaHaye, *Pre-Trib Perspectives*, vol. 8 no. 98, May 2012

Bullinger - Israel - nation predicted : [quote - Israel - nation predicted - Bullinger \(1835-1913\)](#)☆

Bullinger, Commentary on Revelation : [Ref-0976](#)☆

Bullinger, E. W. The Companion Bible. : [Ref-0121](#)☆

Bullinger, E. W. The Witness of the Stars : [Ref-0101](#)☆

Bullinger, E. W., Commentary on Revelation : [Ref-0214](#)☆; [Ref-0907](#)☆

Bullinger, E. W., Figures of Speech Used in the Bible : [Ref-1278](#)☆

Bullinger, E. W., Great Cloud of Witnesses : [Ref-0706](#)☆

Bullinger, E. W., Numbers in Scripture. : [Ref-1220](#)☆

Bullinger, E. W., The Christian's Greatest Need : [Ref-0965](#)☆

Bullock, C. Hassell, An Introduction to the Old Testament Prophetic Books : [Ref-0956](#)☆

bumper sticker - verses : 1Chr. 16:30 (Fear before him, all the earth) ☪ + Verses containing phrases particularly suitable for use as a bumper sticker or poster.

Bunyan, Holy Warm, The : [Ref-0977](#)☆

Bunyan, J. (1995). The pilgrim's progress : From this world to that which is to come. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0349](#)☆

Bunyan, J., & Bunyan, J. (1996). The riches of John Bunyan. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0350](#)☆

Bunyan, John, Grace Abounding to the Chief of Sinners : [Ref-1283](#)☆

Bunyan, Pilgrim's Progress : [Ref-0978](#)☆

burden - compelled to carry : Mtt. 5:41; Mtt. 27:32

bureacracy - EPA - quote : [quote - creation - EPA](#)☆

bureaucracy - governmental - McClain - quote : [quote - governmental bureaucracy - McClain](#)☆

Burgon, John W. and Jay P. Green. Unholy Hands on the Bible : [Ref-0176](#)☆

Burgon, John W., The Last Twelve Verses of the Gospel According to St. Mark : [Ref-1271](#)☆

Burgon, John William, Causes of the Corruption of the Traditional Text : [Ref-0911](#)☆

Burgon, John William, Inspiration and Interpretation : [Ref-0910](#)☆

Burgon, John William, The Causes of the Corruption of the Traditional Text of the Holy Gospels : [Ref-0908](#)☆

burial - dead bury : [2008012302.htm](#)☆

burial - denied as judgment : Ps. 79:2-3; Jer. 7:33; Jer. 9:22; Jer. 16:4; Jer. 22:19; Jer. 25:33; Jer. 36:30

burial - Jesus anointed : [anointed - Jesus for burial](#)☆

burial of Moses : [Moses - death](#)☆

burial practices - Jewish : [2008012302.htm](#)☆

buried with rich - messianic prophecy : [messianic prophecy - grave with rich](#)

burn-out - ministry statistics : [ministry - statistics](#)☆

burned - altar : [altar - burned](#)☆

burned - vegetation : Joel 1:19; Rev. 8:7; Rev. 9:4

burned - weapons : [weapons - burned](#)☆

burning - bush : Ex. 3:1; Deu. 33:16; Luke 20:37; Acts 7:30

burning - capital punishment : Lev. 21:9

burning - martyrdom : Dan. 11:33

burning - spirit within : [spirit - provoked within](#)

burning books : [books - burning](#)☆

bury - dead : 2Chr. 21:2; Mtt. 8:22; Mtt. 22:32; Luke 9:60 ☪ May mean more than to let the spiritual dead bury the physical dead (which would seem to contradict the 5th commandment to honor parents and proper burial (Deu. 21:22-23). Jewish burial in the time of Jesus actually consisted of two burials that took place at least one year apart. First within family burial cave ("gathered to the fathers") followed by a period of mourning. Second within bone box (ossuary), usually with remains of other family members, after the flesh had decomposed. Jesus' retort may have been in reference to disciple wanting 11-month leave and unbiblical aspect of secondary burial. [Ref-0025](#), p. 42. [See 2Chr. 21:2 for textual hint of two stages.] "After the body decomposed in about a year, the family would return, collect the bones and burial gifts, and place them in the repository with the bones of other family members. Thus, the recently expired individual was "gathered to his people" (Gen. 25:8, etc.)." Gordon Franz, *Remember, Archaeology is NOT a Treasure Hunt!*, [Ref-0066](#), 18.2 (2005), p. 58. "Secondary burial (known as *ossilegium*) was typical of the first century. Family members placed the body of the deceased person in a rock-cut tomb, where the body decomposed for about a year. The bones were then placed in an ossuary with other family ossuaries. . . . Though secondary burial was done among other nations, in Judea this practice began around 40 B.C. and ended abruptly with the destruction of Jerusalem in A.D. 70." Ren? A. Lopez, *Does 'The Jesus Family Tomb' Disprove His Physical Resurrection?*, [Ref-0200](#), Vol. 165 No. 660, October-December 2008, 425:446, p. 428. "Toward the end of the intertestamental period it became customary to revisit the grave after the flesh had rotted away, that is, a year or so after death. The more affluent families collected the bones into ossuaries, specially prepared boxes or chests, and re-interred them, frequently in niches within the tomb structure." [Ref-1200](#), p. 251.

bus - advertisement - atheism : [quote - atheism - bus advertisement](#)☆

bush - burning : [burning - bush](#)

business - do : [quote - until He comes](#)

busy - called - occupy : [quote - busy - called](#)☆

busyness - quote - Lloyd-Jones : [quote - activity - Lloyd-Jones](#)☆

buy - offering : [offering - purchase](#)

Byers - "The Biblical Cities of Tyre and Sidon" : [2003040301.tif](#)☆

Byzantine - Greek text - bias against : [Greek - text - Byzantine - bias against](#)☆

Byzantine - Greek text - conservative : [Greek - text - Byzantine - conservative](#)☆

Byzantine - Greek text - early readings : [Greek - text - Byzantine - early readings](#)☆

Byzantine - Greek text - editing minor : [Greek - text - Byzantine - editing minor](#)☆

Byzantine - Greek text - fathers : [Greek - text - Byzantine - fathers](#)☆

Byzantine - Greek text - numerous : [Greek - text - Byzantine - numerous](#)☆

Byzantine - Greek text - old : [Greek - text - Byzantine - old](#)☆

Byzantium - renamed : [city renamed - Istanbul](#)☆

C. S. Lewis : [Lewis - C. S.](#)☆

Canaanite nations - destroy : [nations - destroy in land of Canaan](#)☆

Caesar - Augustus : Luke 2:1; Acts 25:25; Acts 27:1 ☪ "Augustus" in Acts 27:1 is a title which referred to Nero.

Caesar - Claudius : Acts 11:28; Acts 18:2

Caesar - Nero : Acts 25:21; Acts 28:19 ☪ The title "Augustus" is used of Nero in Acts 25:21.

Caesar - Paul brought before : Acts 27:23

Caesar - render unto : Mtt. 22:21; Mark 12:15-17; Luke 20:25; Rom. 13:7 ☪ "The Jews were divided into two political parties. One of these consisted of the Pharisees, who held it unlawful to acknowledge or pay tribute to the Roman emperor, because they were forbidden, by the law of Moses, to set a king over them who was a stranger, and note one of their own countrymen. The other party was composed of the partisans of Herod, who understood this law to forbid only the voluntary election of a stranger, and therefore esteemed it not unlawful to submit and pay tribute to a conqueror. These two parties, though bitterly opposed to each other, united in the attempt to entrap Jesus, by the question, -- "Is it lawful to give tribute to Caesar, or not?" If he answered in the negative, the Herodians were to accuse him to Pilate, for treason; if in the affirmative, the Pharisees would denounce him to the people, as an enemy to their liberties." [Ref-0788](#), p. 61.

Caesar - Tiberius : Luke 3:1 ☪ "The 15th year of the Emperor Tiberius is as certain a date as the 15th year of Queen Victoria. He began to reign on the 19th August A.D. 14." [Ref-0745](#), p. 176.

Caesarea - Paul visits : [Paul - visits Caesarea](#)

Caesars - Roman : Luke 2:1; Luke 3:1; Acts 11:28; Acts 18:2 ☪ Augustus (BC 30 - A.D. 14), Tiberius (AD 14-37), Caligula (AD 37-41), Claudius (AD 41-54), Nero (AD 54-68), Galba (AD 68-69), Otho (AD 69, 3 months), Vitellius (AD 69, 1 month), Vespasian (AD 69-79), Titus (AD 79-81), Domitian (AD 81-96), Nerva (AD 96-98), Trajan (AD 98-117), Hadrian (AD 117-138), Antoninus Pius (AD 138-161), Marcus Aurelius (AD 161-180) [Ref-0117](#), p. 37. "The following is a list of the twelve Roman emperors from Julius Caesar to Domitian. 1. Julius Caesar (49-44 B.C.) 2. Augustus (27 B.C. - A.D. 14) 3. Tiberius (A.D. 14-37) 4. Caligula (37-41) 5. Claudius (41-54) 6. Nero (54-68) 7. Galba (June 68-January 69) 8. Otho (January-April 69) 9. Vitellius (April-December 69) 10. Vespasian (69-79) 11. Titus (79-81) 12. Domitian (81-96)." Mark L. Hitchcock, "A Critique of the Preterist View of Revelation, 17:9-11 and Nero", [Ref-0200](#), Volume 164 Number 656, October-December 2007, 472:485, p. 475. "Three Roman emperors are mentioned in the New Testament: Augustus (27 B.C. - A.D. 14), who ruled when Jesus was born (Luke 2:1); Tiberius (14 - 37), who ruled when John the

Baptist and Jesus began their ministries (Luke 3:1); and Claudius (41 - 54)--Acts 11:28 mentions a worldwide famine during the reign of Claudius, and Acts 18:2 notes that Aquila and Priscilla had left Rome because of an edict of Claudius expelling Jews from that city." [Ref-1200](#), p. 91. See the chart titled, *Rulers of Palestine* in [Ref-1200](#), p. 99.

Caiaphas - high priest : John 18:13; John 18:24

Caiaphas - high priest vs. Annas : Luke 3:2; John 11:51; John 18:13-24; Acts 4:6; Acts 4:23; Acts 9:21; Acts 23:2; Acts 24:1 ☪ "Technically, only one person at a time held the position of high priest, so the references to Annas as high priest in conjunction with Caiaphas can be confusing. Caiaphas was high priest by Roman law, Annas by popular opinion of the Jews. . . Merrill Unger observes that 'his great age, abilities, and influence, and his being the father-in-law of Caiaphas made him practically the high priest, although his son-in-law held the office.' Caiaphas, the son-in-law of Annas, became high priest shortly after Annas' resignation in A.D. 14, and he held the position until he was deposed in about 38." [Ref-0105](#), p. 228. "Now it is observable that the high priesthood was at this time become an annual office, and the Passover was the time of making a new high priest. . . . Hence Luke tells us, that in the 15th year of Tiberius, Annas and Caiaphas were high priests, that is, Annas till the Passover, and Caiaphas afterwards." [Ref-0849](#), pp. 166-167. ". . . the politicizing of the high priesthood began during the Ptolemaic period with the conflict between the Oniads and Tobiads. Later the Maccabean rulers, obtained the office for themselves. Thus the Old Testament ordinance that the office was to reside within a single family was set aside. The brothers Aristobulus II and Hyrcanus II acrimoniously exchanged the high priesthood between themselves. Herod the Great and other Roman rulers following him saw the high-priestly office as far too important to leave it to the chance of generational succession. They set aside the provision that a high priest serve for life. Instead, they installed and deposed chief priests at their pleasure. Josephus lists twenty-eight different persons who held the office between 37 B.C. and the suppressions of the revolt in A.D. 70. These, it seems, essentially came from only a few aristocratic families. The most influential high-priestly family was that of Annas, son of Seth; Annas held the office from A.D. 6 to 15. A total of eight members of his family filled the office. The best known is the son-in-law of Annas, Joseph Caiaphas (18-36), who presided at the trial of Jesus. The frequent turnover of high priests explains why Annas, who was not then a high priest, participated in the trials of Jesus (John 18:13,24) and of Peter and John (Acts 4:6), and why Caiaphas is described as "high priest for that year" (John 11:51). When Paul stood before the Sanhedrin, the high priest was Ananias, son of Nebedaeus (Acts 23:2; 24:1). Well known for his oppressive political activities, he held the office from 47 to 58. At one point during his reign he was charged with stirring up disorders in Judea and was sent to Rome in chains. He was acquitted, however, and his power and influence increased. . . . The final high priest was Phinehas, son of Samuel (68-70). He was installed by the people during

a revolt after they had assassinated his predecessor, Mattathias, son of Theophilus and grandson of Annas (65-68)." [Ref-1200](#), pp. 92-93.

Caiaphas - ossuary of : Mtt. 26:3; Mtt. 26:57; Luke 3:2; John 11:49; John 18:13; John 18:24; Acts 4:6 ☪ In November of 1990, a burial chamber was found in Jerusalem containing 12 limestone ossuaries. One ossuary was exquisitely ornate and decorated with incised rosettes. Obviously it had belonged to a wealthy or high-ranking patron who could afford such a box. On this box was the inscription in two places "Qafa" and "Yehosef bar Qayafa" ("Caiaphas," "Joseph, son of Caiaphas"). [Josephus provides his full name as "Joseph who was called Caiaphas of the high priesthood."] Inside were the bones of six different people, including a 60-year-old man (most likely Caiaphas). [Ref-0025](#), p. 305. See [F00036](#), p. 26 for a photo of the ossuary.

Caiaphas - prophecies expedience of Jesus' death : John 11:50; John 18:14

Cain - and Abel - only two sons : Gen. 4:15; 2S. 14:6-7

Cain - cursed : Gen. 4:11

Cain - of Satan : Gen. 4:8; 1Jn. 3:12

Cain - offering : Gen. 3:17; Gen. 4:3; Heb. 11:4 ☪ "... Cain offered merely an expression of his dependence and thanksgiving, and this indeed a self-wrought production of his own strength. Thereby he became the prototype of all who dare to approach the sanctuary of God without the shedding of blood (Heb. 9:22), who indeed own themselves dependent creatures but not death-deserving sinners. . . . And from this point onward these two 'ways' run through human history. On the one hand the 'way' of Cain (Jude 1:11); a religion of the flesh, a self-willed worship, the self-satisfied justification by works and the insubordinate self-redemption, which relies on itself and rejects substitution. . . . Thereby was given the basic tendency of all further human development, so far as it leads away from God; namely, overcoming the curse on the path of godless civilization, regaining Paradise without the experience of redemption, the combination of fleshly energy without the acknowledgement of God's sovereignty, and thus the self-redemption of mankind with the Deity excluded." [Ref-0197](#), pp. 64-65.

Cain - wife : Gen. 4:17; Gen. 5:4 ☪ "Many of these [genetic] mutations are harmful only if you inherit the same one from both parents. That is why today intermarriage of close relatives can cause biological deformities in the offspring, since there is a higher possibility of inheriting the same mistake from each parent than if we marry someone more distantly related (all are related), who will have a different set of mistakes. But the further back in history, the less time there has been for mistakes to accumulate, thus pointing to a time when close intermarriage would not have caused problems." Batten, D. Ed., *The Answers Book*, Brisbane, Australia, 'Cain's wife -- who was she?', chapter 8, 1999.

Cain's - offering : [fruit - offering](#)

Cainan - in Luke missing elsewhere : [genealogy - Cainan in Luke missing elsewhere](#)☆

Cairo : ☪ Arabic for "mars"?

Calah - Assyrian city : [archaeology - Obelisk of Shalmaneser III](#)☆

Caleb - Hebron : Jos. 14:13; Jdg. 1:20

Caleb - promised land : Jos. 14:6-14; Jos. 15:13-17; Jos. 21:12

calendar - 360 day year : Gen. 7:11; Gen. 7:24; Gen. 8:4; Est. 1:4 ☪ See "calendar" entries which follow. See [tribulation - duration of great](#) [\[5006.1\]](#). "... with modern astronomy one can reckon a year very precisely as being "365.24219879 days, or 365 days, 5 hours, 48 minutes, 45.975 seconds." However, in ancient times various systems were used. When one investigates the calendars of ancient India, Persia, Babylonia and Assyria, Egypt, Central and South America, and China it is interesting to notice that they uniformly had twelve thirty-day months (a few had eighteen twenty-day months) making a total of 360 days for the year and they had various methods of intercalating days so that the year would come out correctly. Although it may be strange to present-day thinking, it was common in those days to think of a 360-day year." [Ref-0044](#), pp. 135-136 "Still it must be conceded that the feast recorded in Esther 1:1-5 lasted 180 days which is exactly six months of a 360 day year, thus indicating the possibility of a 360 day year." [Ref-0186](#), p. 238. "The time measurements encountered in Genesis chapters 7 and 8 are the result of a lunar calendar. Gen. 7:11 states the flood began on the seventeenth day of the second month, and it ended on the seventeenth day of the seventh month (Gen. 8:4), exactly five months. Both Gen. 7:24 and Gen. 8:3 declare the waters were upon the earth 150 days. Assuming each month is the same length, they would have 30 days apiece. Skeptics say that is a big assumption because the story does not cover an entire year, and thus doesn't take into account any days the ancients may have added on to their year." Charles H. Ray, *A Study of Daniel 9:24 - 27, Part II*, [Ref-0055](#), Vol. 5 No. 16, December 2001, p. 321. "... as can be seen . . . and also according to Talmudic tradition . . . should fog, clouds or a prolonged period of overcast prevent the moon from being seen, the thirtieth day after the previous new moon was reckoned and the new month began on the morrow." [Ref-0186](#), p. 112. "The ancient solar years of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the Flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1260 days are put equipollent. But in reckoning by many of these years together, an account is to be kept of the odd days which were added to the end of these years." [Ref-0849](#), p. 139. "The moon orbits the earth every 29.5 days or so, and the year is (roughly) 365.25 days in length. It is an untidy arrangement that makes alignment of the lunar and solar calendars virtually impossible. 1 How much simpler it would have been had God, at the creation, decreed that the year should be 360 days and the lunar month 30 days in length. Evidence shows that God so ordained it at the beginning. The lunar year consisted of 12 months of 30 days' duration, equaling exactly the solar year of 360 days. Only after the Flood did the two calendars drop out of line with each other, necessitating numerous calendar reforms which even today have not resolved the problem. But how can one possibly know

that the pre-Flood year consisted of 12 equal months of 30 days? Today's lunar calendar doesn't consist of 12 equal months. Nor does the solar calendar. Today's lunar months are alternately 29 and 30 days, making the lunar year one of just 354 days, 11 days or more short of the present solar year. Is there evidence that the pre-Flood lunar calendar did not contain this aberration? The evidence is found in the book of Genesis. The writer notes two specific calendar events: the exact day on which the fountains of the deep were broken up and the windows of heaven were opened (Gen. 7:11), and the exact day on which the waters abated (Gen. 8:3-4). The importance of this information is this: The Flood began on the 17th day of the 2nd month (Gen. 7:11), and was over by the 17th day of the 7th month (Gen. 8:4). That makes 5 months of 30 days duration each, which Genesis stresses by adding the daycount of 150." Bill Cooper, "The Calendar and the Antiquity of Genesis", *Acts & Facts*, Vol. 38 No. 6 June 2009, 19, p. 19. [\[http://www.icr.org\]](#)

calendar - civil vs. religious : [year - civil vs. religious](#)☆

calendar - Greek - intercalation - 2 year cycle : ☪ + "The ancient Greeks also used the same solar year of 12 equal months, or 360 days; but every other year added an intercalary month, consisting of 10 and 11 days alternately." [Ref-0849](#), p. 138.

calendar - Gregorian : [chronology - A.D. 1582 - Gregorian calendar](#)☆

calendar - Hebrew : ☪ See below. See also [Ref-1200](#), pp. 156-157.

calendar - Hebrew - intercalation - 4 year cycle : ☪ "Ussher found that the ancient Jews and the Egyptians did not use a year based on the moon. Instead they had a year made up of 12 months, each 30 days long. At the end of the year they tacked on 5 days. Every 4 years they added 6 days. However, a year of 365 days is too short, and one of exactly 365.25 days is too long. You have to drop days from it to keep the seasons from drifting." -- Larry Pierce in [Ref-0222](#), p. 891. See also [Ref-0117](#), pp. 114-115. "In his research Ussher found that the ancient Jews and the Egyptians did not use the orbit of the moon (lunar calendar) as the basis for their year. Instead, their year was made up of twelve months, each thirty days long. At the end of their year they tacked on five days, and every fourth year they added six days. However, a year of 365 days is too short, and one of exactly 365.25 days is too long. They had to drop days from it every now and then to keep the seasons from drifting." Larry Pierce, *The World: Born in 4004 BC?*, [Ref-0747](#), July-Sept. 2006, p. 26. "Moreover, we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews, were the same length as the Julian year. It consisted of twelve months containing thirty days each. (It cannot be proven that the Hebrews used lunar months before the Babylonian captivity.) Five days were added after the twelfth month each year. Every four years, six days were added after the twelfth month." [Ref-0222](#), p. 9.

calendar - Hebrew - intercalation - 8 year cycle : ☪ + "Formerly, a most clever system was adopted. After being exposed to the Babylonians and their astrology and astronomical calculations during the captivity, the following simple expedient whereby an

intercalary or thirteenth month (Veadar) was inserted in the third, sixth, and eighth years of each eight year cycle in order to keep the seasons from drifting as mentioned above. After three years of drifting by 11 1/4 days per year, a 30 day month was inserted bringing the drift back from 33 3/4 (3 x 11 1/4 = 33 3/4) to only 3 3/4 days (33 3/4 - 30 = 3 3/4). To this 3 3/4 year carryover was added the next cumulative 33 3/4 day drift over years four, five, and six so that at the end of year six the calendar has moved against the natural season by 37 1/2 days necessitating a second 30 day intercalation. This resulted in a 7 1/2 day carryover (37 1/2 - 30 = 7 1/2) to which was added the drift for years seven and eight or 22 1/2 days for a total of precisely 30 days (2 x 11 1/4 = 22 1/2 + 7 1/2 = 30). Thus after the third intercalation of a thirty day month, the days of drift were all practical purposes reduced to zero. . . . this adroit yet unadorned solution nearly perfectly accommodated the difficulty after every eight year cycle. As the maximum drift was but 37 1/2 days, the season would not have been unduly affected. Its use seems to have terminated at some unknown date after Julius Africanus (c.200-245 A.D.) yet prior to Hillel II (c.350 A.D.)." [Ref-0186](#), p. 111.

calendar - Hebrew - intercalation - 19 year cycle : ☪ "The Assyrians during the period here under discussion measured time by lunar months and solar years. A new month was begun with each new moon. Since the moon makes a complete revolution of the earth once each 29 days, 12 hours, 44 minutes, and 2.8 seconds, or approximately once every 29 1/2 days, the Assyrian months as a rule were alternately 29 or 30 days in length. Twelve of these months made up the year. But since this procedure gave a year that was approximately eleven days short of the solar year, it was necessary, if the year was to be kept in line with the sun and the annual seasons, for frequent adjustments to be made. Such adjustments were made whenever necessary by the addition of an intercalary month to the yearly calendar. Thus once in every two or three years--seven intercalations within a nineteen year period--the calendar contained thirteen months instead of the usual twelve, and by this means the Assyrian year was kept in line with the solar year. This was also the procedure followed in Babylon and among the Hebrews." [Ref-0839](#), p. 68. "The achievement of the ancient Babylonian astronomers in devising the nineteen-year cycle with its seven intercalated months was indeed remarkable. It has been noted that one solar year equals 365.24219879 days while one lunar month equals 29.530588 days. Nineteen solar years, therefore, equals 6,939.601777 days. In nineteen 12-month years there are 228 months; adding seven more months equals 6,939.688180 days. Thus, the difference between 235 lunar months and 19 solar years is only 0.086403 day or 2 hours, 4 minutes, 25.22 seconds. This is how close the ancient Babylonian system came to solving the problem of the relationship between the lunar year and the solar year." [Ref-0840](#), p. 27. "When the intercalation took place the added month was called the Second Adar, and the year with a Second Adar was a "leap" year in contrast with an ordinary year. The length of the added month was left to the judgment of the council, and it might be either twenty-nine

or thirty days in length. Leap years were frequent and fell, on average, rather more than once in three years. . . . Maimonides also gives a lucid account of the process of intercalation as conducted under the Sanhedrin. Noting that the solar year exceeds the lunar year by approximately eleven days, he says that whenever this excess accumulates to about thirty days, or a little more or less, one month is added and the particular year is made to consist of thirteen months. The extra month is never anything other than an added Adar, and hence an intercalated year has a First Adar and a Second Adar. This month may consist of either twenty-nine or thirty days." [Ref-0840](#), p. 38. "Having noted that the lunar year consists of but about 354 days or approximately 11 1/4 days less than the length of the solar year, the difficulty with merely using a lunar calendar becomes readily apparent. Being shorter than the solar year, the seasons would occur at earlier and earlier dates through the years. As the Jewish feasts unto the Lord were to be regulated according to the harvest of the various crops (Ex. 34:22 etc.), such a departure from the actual season would be totally impractical as the feast days would move "backwards" each year by nearly eleven days in relation to the solar seasons. . . . To offset this effect, the lunar calendar is "solarized" among today's Jews by intercalating (inserting or adding) a month of 29 days (known as either Veadar or Adar II) is added every third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth year of a nineteen year cycle just before the month of Nisan (Abib). The modern Hebrew colloquially refers to the thirteen month year as a "pregnant year" and is the Jewish variant of the Gregorian leap year. By the periodic addition of this thirteenth or leap month seven times in a nineteen year cycle, the correlation of the lunar month and the solar year assured." [Ref-0186](#), p. 111.

calendar - Hebrew - intercalation - none - luni-solar : ☪ "With regard to the Biblical Hebrew calendar, Sir Isaac Newton penned: "All nations, before the just length of the Solar year was known, reckoned months by the course of the moon; and years by the returns of winter and summer, spring and autumn: (Gen. 1:14; 8:22; Censorinus c.19 and 20; Cicero in Verrem. Geminus c.6) and in making Calendars for their Festivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the nearest round numbers: whence came the division of the ecliptic into 360 degrees. So in the time of Noah's flood, when the Moon could not be seen, Noah reckoned thirty days to a month: but if the Moon appeared a day or two before the end of the month, they began the next month with the first day of her appearing: . . . That the Israelites used the Luni-solar year is beyond question. Their months began with their new Moons. Their first month was called Abib, from the earing of Corn in that month.. Their Passover was kept upon the fourteenth day of the first month, the Moon being then in the full: and if the corn was not then ripe enough for offering the first Fruits, the Festival was put off, by adding an intercalary month to the end of the year; and the harvest was got in before the Pentecost, and the other Fruits gathered before the Feast of the seventh month." [Sir Isaac Newton, *The Chronology of*

Ancient Kingdoms Amended, (London: 1728), p. 71.]" [Ref-0186](#), p. 110. "All of this notwithstanding, the luni-solar Biblical year in which the feasts and months were regulated by the revolutions of the moon was adjusted to the solar year, not by astronomical or mathematical calculation, but by direct observation of the state of the crops and the physical appearance of the moon. Thus the months, beginning at the new moon, were lunar but the year, which controlled the condition of the crops, was solar. It was this later feature that kept the calendar from drifting. . . . the resulting system was complete, faultless, and self-adjusting. It required neither periodic correction nor intercalation." [Ref-0186](#), p. 112. "Abib was the time marked by the stage of growth of the grain at the beginning of its ripening process after the stalks had hardened. The first new moon after the full ripe ear would begin the next year. . . . A little known yet equally significant factor assisting the Jews in regulating their calendar was that of the presence of the almond tree which was indigenous to the land of Israel. The Hebrew word for almond is "shaked" which means the "watcher", or "awakener", "alterer" or "to watch". The tree was so named because it is the first to awaken from the dormant sleep or "death" of winter, putting forth its conspicuous white (or possibly roseate) blossoms in profusion around February. . . . From their first sighting, the Jews would be alerted to observe closely the status of the corn (barley, not Indian corn) in the field with relation to the following new moons. Again, as both these occurrences were dependent upon the sun's light and warmth as related to the tilt of the plane of the ecliptic, the year could not drift. Since plant growth and development are controlled by the sun, the Biblical month of "Abib" occurs at the same solar season each year. Accordingly, it should be seen that all the other months are lunar being determined by the first appearing of the new moon, but Abib is solar as its beginning is first determined and governed by the sun. . . . Moreover, although in more recent years the Jews have referred to the intercalary 13th month as Veadar, there is no such designation or even hint of such a concept in Scripture. It is almost certain that the early Hebrews never employed such a concept in their calendar. . . . Indeed, such was totally unnecessary. . . . After seeing the almonds blossom and waiting for the first new moon after this event in which the barley was also fully ripened, the new year would begin automatically. If by the middle or end of Adar the Barley was not at the "Abib" stage of maturity . . . the following new moon would not be declared. Thus the twelfth month, called Adar (Est. 3:7; 9:1), would simply become an extended long month rather than adding a thirteenth." [Ref-0186](#), p. 113.

calendar - Hebrew - months : ☪ + "At least in post-Talmudic times Nisan, Sivan, Ab, Tishri, Chisleb, and Shevat had thirty days, and Iyyar, Tammuz, Elul, Heshvan, Tebeth, and Adar had twenty-nine." [Ref-0840](#), p. 37.

calendar - Hebrew vs. Babylonian : ☪ + See [Ref-0840](#), p. 35.

calendar - Jewish : [2003021701.tif](#) ☆

calendar - Jewish - Anno Mundi : [2006102101.txt](#) ☆

calendar - Julian : [chronology - A.D. 1582 - Gregorian calendar](#) ☆ + "In A.U.C. 691 = 63 B.C. . . . Julius Caesar became pontifex maximus and still followed the previous haphazard practice until the end of 47 B.C. Within this sixteen-year period the calendar months had receded by about 60 days from their customary position within the tropical year. In order to make up the deficiency, and in preparation for a complete reform of the calendar, Caesar extended the length of the year A.U.C. 708 = 46 B.C. to 445 days. For the project he sought the advice from the Alexandrian astronomer Sosigenes and in accordance with his suggestions established (in 45 B.C.) what is known as the Julian calendar. This calendar is still in use, with one small modification, among all Western nations. All dependence upon cycles of the month was abandoned, and the true length of the year was accepted as 365? days. . . . the beginning of the year was transferred to January 1 from March 1 where it had been. What had been the "fifth" month and called Quintilis was now the seventh month and, by vote of the Senate, renamed Julius in honor of Julius Caesar, and the later and former "sixth" month, Sextilis, was moved to eighth place and renamed Augustus in honor of that emperor. . . . The year as just outlined is still one-fourth day short of the requisite 365?-day year, and adjustment was also made for this fact. In the first year of the new calendar (i.e., 45 B.C.) Februarius was given twenty-nine days and the year had 366 days; in the three following years Februarius had twenty-eight days and the year 365 days; and this same pattern was repeated continuously with an added day every fourth year. . . . The small modification later recognized as necessary in the Julian calendar, was instituted by Pope Gregory XIII in 1582. As modern astronomy tells, the true length of the tropical year is not exactly 365? days (= 365 days and 6 hours) but exactly 365 days, 5 hours, 48 minutes, and 46.0 seconds, which makes the Julian year 11 minutes and 14.0 seconds too long. This difference amounts to a little more than 9 days in 1,200 years, so in the Julian calendar the date of the vernal equinox (important for the establishment of the date of Easter in the Christian church), comes earlier and earlier as time goes on. By 1582 it had fallen back to the eleventh of March instead of occurring on the twenty-first, as it did at the time of the Council of Nicea in A.D. 325. Pope Gregory, therefore, took the advice of the distinguished astronomer of his time, Clavius, and ordered the calendar corrected by dropping ten days, so that the day following October 4, 1582, should be called the fifteenth instead of the fifth. After that, century years should be leap years only if they are exactly divisible by 400. Thus 1700, 1800, 1900, 2100, and so on are not leap years, but 1600 and 2000 are. This is the Gregorian calendar and the very precise form of the calendar accepted in most Western nations." [Ref-0840](#), pp. 66-68.

calendar - lunar vs. solar year : Gen. 7:11; Gen. 8:3-4; Gen. 8:13-15; Est. 1:4 ☆ "In modern astronomy the time from one new moon to the next, which is known as the synodic or ordinary month, is determined as 29.530588 days, or 29 days, 12 hours, 44 minutes 2.8 seconds. . . . A problem arises when the relation of the month to the year is brought into consideration. Twelve months of

29? days each make a year of 354 days and 12 months of 30 days each make a year of 360 days, but the year measured by the sun is in round numbers 365 days in length; thus a lunar year of 360 days is 5 days short and a lunar year of 354 days is 11 days short. These two ways of counting the days of the month are found in the existing story of the flood in Gen. 6:5-8:22. In Gen. 7:11 the flood began in the second month, on the 17th day of the month; in Gen. 8:3-4 the waters had abated at the end of 150 days and the ark came to rest upon the 17th day of the month; the intervening time was exactly 5 months of 150 days, i.e., the months were each 30 days in length. In Gen. 8:13-15 the flood waters were dried from off the earth in the first month, the first day of the month, and in the second month, on the 27th day of the month, the earth was dry and Noah went forth from the ark. Since the flood began in the second month, on the 17th day of the month (Gen. 7:11), this first day of the first month was the beginning of a new year and the 16th day of the ensuing second month was the last day of the first year of the flood and the 17th day of that second month was the first day of the second year of the flood, whereby the 27th day of this same second month was the 11th day of the second year of the flood, i.e., the flood lasted for one year and 11 days which makes exactly the 11-day difference between a lunar year of 354 days and the solar year of 365 days." [Ref-0840](#), pp. 15-16.

calendar - prophetic - 360 days : [calendar - 360 day year](#) ☆

Calendars - DOC 00058 : [00058.doc](#) ☆

calf - fattened : Pr. 15:17; Luke 15:30

calf - golden : Ex. 32:4; Deu. 9:16; Deu. 9:21; 1K. 12:28; 2K. 10:29; 2Chr. 13:8; Ne. 9:18; Hos. 8:5-6

calf - golden - location : 1K. 12:29

calf - golden - taken to battle? : 2Chr. 13:8

calf - golden - Tyndale - quote : [quote - papal bulls - Tyndale](#) ☆

call - upon God : [cry - to God](#)

called - believers : [chosen - believers](#) ☆

called - busy - quote : [quote - busy - called](#) ☆

called - not by God : Jer. 23:32; Jer. 29:8-9

called - subset : Mtt. 20:16; **Acts 13:48**

calling - Peter : [Peter - calling of](#)

Calling - Sermon - resources - 08999.doc : [08999.doc](#) ☆

calmed - storm : [storm - calmed](#)

Calvanism - vs. Arminianism - debate : [2002050701.htm](#) ☆

Calvary : ☆ From Latin *calva*, -ae, f. (*calvus*) - the bald scalp of the head. The place of the skull.

Calvary Chapel - doctrine : [2009102201.pdf](#) ☆

Calvary Chapel Music Ministry Guidelines - DOC #06999 : [#06999.doc](#) ☆

Calvin - faith - quote : [quote - faith - Calvin](#) ☆

Calvin - fame : ☆ + "He [Calvin] has been execrated and defamed, admired and extolled. His influence has sometimes been jubilantly reported to have expired; but it has survived the authors of the reports. He remains so famous that, as is wont to happen with the great, persons ignorant of his life and work pronounce judgment upon him with the utmost finality. But he will not be thus easily dismissed." [Ref-1096](#), p. 93. "It is not easy to

evaluate a great personality who has been spiritedly attacked and defended through four centuries. The fact that thousands of pens have been busy about him is itself evidence that he is not to be casually estimated. Some historians may prefer to ignore or belittle him, but with a certain insistence this frail, earnest Frenchman comes back to haunt their researches. At his own request, no stone marks his place of burial, but little of him was really buried there. His fame endures, and his influence will continue to defy time and oblivion." [Ref-1096](#), p. 227.

Calvin - replacement theology : [replacement theology - Calvin](#) ☆

Calvin's Commentaries, J. Calvin : [Ref-0696](#) ☆

Calvin's Verse Commentary, John Calvin : [Ref-0931](#) ☆

Calvin, A Treasury of Great Preaching : [Ref-0980](#) ☆

Calvin, Institutes of the Christian Religion : [Ref-0979](#) ☆

Calvin, J. Calvin's Commentaries : [Ref-0696](#) ☆

Calvin, J., & Beveridge, H. (1997). Institutes of the Christian religion. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0351](#) ☆

Calvin, John, Calvin's Verse Commentary : [Ref-0931](#) ☆

Calvinism - Arminianism - debate : [F00018 - sovereignty - free will - debate](#) ☆

Calvinism - book of Revelation : ☆ "The attitude of Calvinistic churches in general toward the book of Revelation was stated by the Westminster Confession composed in 1643. Article three rejected it as canonical Scripture." [Ref-0123](#), pp. 34-25.

Calvinism - evangelism - compatible : [evangelism - Calvinism - compatible](#) ☆

Calvinism - expository preaching : ☆ + "For Calvin, preaching was simply the exposition of Scripture." [Ref-0169](#), p. 245.

Calvinism - five points : ☆ "TULIP": (1) Total depravity; (2) Unconditional election; (3) Limited atonement; (4) Irresistible grace; (5) Perseverance of the saints. See [Synod of Dort](#).

Calvinism - George Whitefield : [Whitefield - George - Calvinism](#) ☆

Calvinism - hyper : ☆ + "If you were asked to give the difference, or to define the difference between a Calvinist and a hyper-Calvinist how would you do it? It is a question that is worth asking for this reason: I know large numbers of people who when they use the term 'hyper'-Calvinist generally mean Calvinist. In other words, they do not know what a hyper-Calvinist is; let me tell you what a hyper-Calvinist is. A hyper-Calvinist is one who says that the offer of salvation is only made to the redeemed, and that no preacher of the Gospel should preach Christ and offer salvation to all and sundry. That is a hyper-Calvinist. A hyper-Calvinist regards a man who offers salvation or who proclaims salvation to all as a dangerous person. For what it is worth, there is a society in London at the moment that has described me as a dangerous Arminian, because I preach Christ to all and offer salvation to all. Well that is the difference between a hyper-Calvinist and a Calvinist." Martyn Lloyd-Jones, [Ref-0935](#), p. 234.

Calvinism - infant baptism : ☩ + "Like Luther and Zwingli, [Calvin] held to only two sacraments: baptism and the Lord's Supper. Like Luther, he affirmed that infants have faith, and like Zwingli, he asserted that infant baptism under the New Covenant is analogous to circumcision in the Old. Therefore he rejected the Anabaptist insistence upon believer's baptism." [Ref-0169](#), p. 229.

Calvinism - James White's Open Letter to Dave Hunt - What Love is This : [2002051802.htm](#)☆

Calvinism - liberal indebtedness : ☩ + "There is no better fact worth impression on the modern liberal churches than this: that they have come to be what they are through a development out of the Calvinism they are only too ready to undervalue and to despise. -- Ephraim Emerton, Professor of History in Harvard University, 'Calvin's Four Hundredth Anniversary,' *Evening Post*, New Yor, 10 July 1909." [Ref-1096](#), p. 351.

Calvinism - missionary activity : ☩ + "An examination of the famous names among pioneering missionaries of the nineteenth century will show that a very large proportion of them, under whatever denominational flag they labored, were of Calvinist extraction and piety, though in most instances they did not wear the whole doctrinal armor of Westminster or Dort. This statement would apply, for example to William Carey (d. 1834), Robert Morrison (d. 1834), Henry Martyn (d. 1812), Alexander Duff (d. 1863), Adoniram Judson (d. 1850), David Livingstone (d. 1873), and Francois Collard (d. 1904)." [Ref-1096](#), pp. 384-385. Another example from an earlier period would be George Whitefield.

Calvinism - Sin - Sproul : ☩ + R.C. Sproul writes, "God wills all things that come to pass. God desired for man to fall into sin. . . . God created sin." [*Almighty Over All* (Baker, 1999), p 54.] [Ref-0017](#), October 2001.

Calvinism - vs. Arminianism - boxing match image : [2010102901.jpg](#)☆

Calvinism - vs. Arminianism - parayer and preaching - quote : [quote - Arminianism vs. Calvinism - prayer and preaching](#)☆

Calvinism in History, N. S. McFetridge : [Ref-0879](#)☆

Calvinism vs. Arminianism - salvation - quote : [quote - Arminianism vs. Calvinism - salvation](#)☆

Camano Chapel - Book of Colossians - class, : [F00037 - Colossians - Book of - class](#)☆

Camano Chapel - course - Doctrines Believers Should Know : [doctrines believers should know](#)☆

Camano Chapel - course - Israel Through The Eyes Of Scripture : [israel through the eyes of scripture](#)☆

camano chapel - doctrines believers should know - adult bible fellowship notes : [F00007 - doctrines believers should know - adult bible fellowship notes](#)☆

camano chapel - statement of faith : ☩ + "Camano Chapel Believes: **1.** The supernatural and plenary inspiration of the Scriptures - that they are inerrant and that their teaching and authority are absolute, supreme, and final. **2.** The trinity of the Godhead - God the Father, God the Son, and God the Holy Spirit. **3.** The personality of God

- the personality and deity of Jesus Christ, begotten of the Holy Spirit born of the virgin Mary, very God and very Man; the personality of the Holy Spirit. **4.** The resurrection of Jesus Christ - that His body was raised from the dead according to the Scriptures, and that He ascended into Heaven and sits on the right hand of God as the believers advocate. **5.** The sinfulness of man - that all human beings are born with a sinful nature, and totally depraved and need a Savior from sin; **6.** The atonement - that Jesus Christ became the sinners sacrifice before God and died as the propitiation (substitute) for the sins of the whole world; **7.** The necessity of the new birth - salvation is by grace through faith and not of works; saving faith will maintain good works in the life of the believer; **8.** The literal resurrection of the body, both of the just and the unjust; **9.** The everlasting blessedness of the saved, and the everlasting punishment of the lost; **10.** The evangelization of the world - the supreme mission of the church in this age is to preach the gospel to every creature; **11.** The Second Coming of Christ according to the Scriptures." <http://www.camanochapel.org>

camano chapel - teaching doctrinal requirements : [2002093001.doc](#)☆

camano chapel - Thessalonians - adult bible fellowship notes : [F00003 - Thessalonians - adult bible fellowship notes](#)☆

Cambridge Declaration - DOC 00030 : [00030.doc](#)☆

camel - hoof cloven? : Lev. 11:4 ☩ A camel's hoof is not *completely* divided due to an elastic pad at the rear end of foot

camp - Israel - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

camp - of Israel - breaking : Num. 2; Num. 10
camp - of Israel as cross : Num. 2; Num. 23:10; Rev. 21:13

camp - outside : Lev. 4:21; Ex. 33:7; Heb. 13:11-13

camp - put outside - unhealthy : [quarantine - unhealthy](#)

camp - sin in : [sin - one affects many](#)☆; [sin - one affects many](#)☆

camp of Israel : [tabernacle - camped about](#)

Camp of Israel - DOC 00031 : [00031.doc](#)☆

camp of Israel - Levites : [tabernacle - camped about - Levites](#)

Campbell, William, *The Qur'an and the Bible in the Light of History & Science* : [2002052507.htm](#)☆

Cana - first two miracles performed : John 2:11; John 4:54

Canaan - Abraham enters - date - Jones : [chronology - B.C. 1921 - Abraham enters Canaan - Jones](#)☆

Canaan - Abraham enters - date - Klassen : [chronology - B.C. 1892 - Abraham enters Canaan - Klassen](#)☆

Canaan - cursed : Gen. 9:22-27; Lev. 18:3; Ps. 78:51 ☩ Ham was the father of Canaan.

Canaan - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Canaanite - apostle : [apostle - Canaanite](#)

Canaanite - prophecy : ☩ "No Canaanite document has yet yielded significant mention of prophets or prophecy." [Ref-0150](#), p. 38.

Canaanite - Simon : [Simon - Zealot](#)☆

Canaanite - Sodom and Gomarrah : [Sodom - Canaanite city](#)

Canaanites - cast out by God : Deu. 9:3-4; 2K. 21:2; 2K. 16:3

Canaanites - destroy : Deu. 3:21; **Deu. 20:17;** Mtt. 15:22; Mark 7:26

Canaanites - failure to kill : **Num. 21:2-3;** Deu. 7:2; Deu. 7:16; Jos. 13:2-6; Jos. 13:13; Jos. 6:10; Jos. 15:63; Jos. 16:10; Jos. 17:3; Jos. 17:8; Jos. 17:12-13; Jos. 23:7; Jos. 23:12; Jdg. 1:19; Jdg. 1:21; Jdg. 1:27-35; Jdg. 2:1-4; Jdg. 2:21-22; Jdg. 3:1-6; Ps. 106:34 ☩ See [world - compromise with](#).

Canaanites - vow to destroy : Num. 21:2-3

Canaanites et. all - wicked : Deu. 9:4

Canada - religious freedom : [F00040 - freedom - religious - Canada](#)

CANDIDATE - Baptism - 00036.doc : [00036.doc](#)☆

Caner, Ergun Mehmet and Caner, Emir Fethi, Christian Jihad : [Ref-0692](#)☆

cannibalism : Lev. 26:29; **Deu. 28:53-57;** 2K. 6:29; Eze. 5:10; Lam. 4:10; Isa. 9:20; Jer. 19:9; Lam. 2:20; Zec. 11:9

cannibalism - children eaten : [children - eaten](#)

Canne, Browne, Blayney, Scott, and Others, Treasury of Scripture Knowledge. : [Ref-1221](#)☆

canon - apocrypha : [Apocrypha - canonical?](#)☆

canon - authority precedes : ☩ + "There is a difference between the canonicity of a book and the authority of a book. A book's canonicity depends on its authority. When Paul, for example, writes to the Corinthians, his letter is to be acknowledged as possessing divine authority (1 Cor. 14:37). This letter had the authority from the moment he wrote it, yet it could not be referred to as canonical until it was received in a list of accepted writings formed sometime later. At a later time it was accepted as canonical because of its inherent authority. A book first has divine authority based on its inspiration, and then attains canonicity due to its general acceptance as a divine product. No church council by its decrees can make the books of the Bible authoritative. The books of the Bible possess their own authority and, indeed, had this authority long before there were any councils of the church." [Ref-0236](#), p. 153. "One thing must be emphatically stated. The New Testament books did not become authoritative for the Church because they were formally included in a canonical list; on the contrary, the Church included them in her canon because she recognized their innate worth and generally apostolic authority, direct or indirect. The first ecclesiastical councils to classify the canonical books were both held in North Africa -- at Hippo Regius in 393 and at Carthage in 397 -- but what these councils did was not to impose something new upon the Christian communities but to codify what was already the general practice of those communities." [Ref-0239](#), p. 22.

canon - closed : Deu. 4:2; Deu. 12:32; Rev. 22:18

canon - definition : ☩ a "rule" or "measure". The grouping and official acceptance of the books of the Bible. Council of Laodicea in 397 A.D. accepted all NT books but Apocrypha. Council of Carthage in A.D. 397 accepted all NT books including the Apocrypha. Council of Trent in A.D. 1546 reaffirmed NT canon and made proclamations discouraging the

reformation. "While the 'canon' of scripture means the *list* of books accepted as holy scripture, the other sense of 'canon' -- *rule or standard* -- has rubbed off on this one, so that the 'canon' of scripture is understood to be the *list* of books which are acknowledged to be, in a unique sense, the *rule* of belief and practice." [Ref-0073](#), p. 18. "When Josephus speaks of twenty-two books [The total of 22 may have been arranged so as to correspond with the number of letters in the Hebrew alphabet.], he probably refers to exactly the same documents as the twenty-four of the traditional Jewish reckoning, Ruth being counted as an appendix to Judges and Lamentations to Jeremiah." [Ref-0073](#), p. 33. "If the teaching of the prophets and apostles is the foundation, this must have had authority before the church began to exist. Groundless, too, is their subtle objection that, although the church took its beginning here, the writings to be attributed to the prophets and apostles nevertheless remain in doubt until decided by the church. For if the Christian church was form the beginning founded upon the writings of the prophets and the preaching of the apostles, wherever this doctrine is found, the acceptance of it -- without which the church itself would never have existed -- must certainly have preceded the church. It is utterly vain, then, to pretend that the power of judging Scripture so lies with the church that its certainty depends upon churchly assent. Thus, while the church receives and gives it seal of approval to the Scriptures, it does not thereby ender authentic what is otherwise doubtful or controversial." -- Calvin, [Ref-0791](#), p. 105.

canon - Jewish - Josephus : ☉ "Josephus . . . speaks of twenty-two inspired books (the number corresponding to the twenty-two letters of the Hebrew alphabet). This number is arrived at by putting together as one book each of the following: Judges and Ruth; 1 and 2 Samuel; 1 and 2 Kings; 1 and 2 Chronicles; Ezra and Nehemiah; Jeremiah and Lamentations; and the twelve minor prophets." [Ref-0060](#), p. 170. "The number of books looked upon as having divine authorship is carefully limited to twenty-two. By joining Ruth to Judges and Lamentations to Jeremiah, and remembering that the Jews enumerated their books differently, the twenty-two books mentioned by Josephus are the same as the thirty-nine books in our Bible today. . . . The time covered in these books is expressly limited. Josephus believed that the canon extended from Moses to Artaxerxes (464-424 B.C.). This corresponds with the Jewish belief that prophetic inspiration ceased from Malachi, who apparently was a contemporary of Ezra and Nehemiah. This was the period of Artaxerxes. Others indeed wrote later, but their writings are not on a par with the earlier writings. In other words, according to Josephus, the canon is closed." [Ref-0236](#), p. 155. "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; (39) and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; (40) but as to the time from

the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. (41) It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; (42) and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. (43) For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them; . . ." [Ref-0411](#), *Apion* 1.8 (38-43). "The Hebrew Old Testament was the starting point for Intertestamental Judaism. The Pentateuch held a special place as unquestioned authority. By the end of the [intertestamental] period all thirty-nine books of the Hebrew canon were regarded as the Holy Word of God." [Ref-1200](#), p. 30.

canon - New Testament - earliest list : ☉ "The first official document which prescribes the twenty-seven books of our New Testament as alone canonical is Athanasius's Easter letter for the year 367, but the process was not everywhere complete until at least a century and a half later." [Ref-0075](#), p. 232, quoting J.N.D. Kelly, *Early Christian Doctrines*, pp. 59-60

canon - New Testament - Tyndale : ☉ + "Tyndale largely expands Luther; but he equally largely cuts him. In losing Luther's final pages, he ignores the celebrated last page of all, present in all Luther's Wittenberg editions until 1534, setting out 'which are the correct and most vital books of the New Testament'. These, according to Luther, are the Gospel of John and his first Epistle, Paul's Epistles, especially Romans, Galatians and Ephesians, and the first Epistle of Peter. Tyndale is not interested in a two-tier New Testament and may well have been glad once in Worms to abandon Peter Quentell's Lutheran table whereby the Gospels and everything else -- Hebrews, James, Jude and Revelation -- is to be set aside, un-numbered and literally printed apart. . . . He understands that you cannot shoose which bits of it to have. His life was dedicated to the English reformers' proposition that the words of the Bible, and especially the 'hard places' as they were called, could only be interpreted by the Bible itself, taken whole." [Ref-0230](#), p. 120.

canon - Old Testament - earliest : ☉ ". . . a completed canon of the Hebrew Scriptures is evident from the testimony of the 'Prologue of Ecclesiasticus' (c. 132 B.C.), Jesus, Philo, and Josephus well before A.D. 100. Furthermore, there is evidence that inspired books were added to the canon immediately as they were

written. Hence, the Old Testament canon was actually completed when the last book was written and added to it by the fourth century B.C." [Ref-0075](#), p. 237. "Post--A.D. 70 rabbinic discussion assume that the Old Testament canon was already well established; only the Song of Songs and Ecclesiastes were questioned." [Ref-1200](#), p. 137-138.

canon - Old Testament - reliability : ☉ "The work of collating MSS and noting variants reached its apex at the end of the 18th cent in the prodigious collations of B. Kennicott and J. B. de Rossi. With the help of assistants Kennicott noted variants from the consonantal text of more than 600 MSS and 52 printed Bibles, while de Rossi and his staff surveyed an even larger field, recording variants from 1475 MSS and editions. The chief result of this enormous investment of time, energy, and money was to verify the negative though important conclusion that most of the variants encountered in the MT MSS are inconsequential and do not affect the interpretation of the text. . . . The phenomenon of the MT is unique in the field of biblical textual criticism. No other stream of scribal transmission, in either the OT or NT, manifests such remarkable uniformity. Intense study of the MT MSS since the late 18th cent has shown that only a limited number of consonantal variants of substance can be found in the entire tradition. When this observation is seen to hold true not only for the principal MSS of the ben Asher tradition but also for the numerous text specimens of the Cairo Genizah antedating those MSS, the phenomenon is truly extraordinary and bears witness to a genuinely conservative and cautious scribal tradition. . . . As noted earlier, the DSS attest a Masoretic-type text, and this fact has contributed significantly to the new appreciation for the MT as an archaic text. The case is well illustrated by 1Qisab. This MS attests not more than a dozen significant variants from the MT, and only two or three of these may be considered preferable to the MT. At the same time many readings in the DSS are at variance with the MT. How are such variants judged? Close scrutiny shows that many of the attested variants are simply scribal errors without text-critical merit (for a sampling of such errors see WÄ%rthwein, pp. 106-108). A number remain, however, which are variants of substance, i.e., they offer a consonantal text which yields a meaning different from that of the MT." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) pp. 4:805-814, p. 4:810-812. ". . . it must be conceded that on the basis of both its unrivaled antiquity as well as its unprecedented unbroken continuous narrative, a natural predilection in favor of the Hebrew Text apart from philosophic views must be seen as intellectually justifiable. Despite all assessments to the contrary, the undeniable fact is that it is simply by far the best most complete record available to the extent that all other records of antiquity, mutilated and fragmented as they often are, fall far below it in analytical worth." [Ref-0186](#), p. 273.

canon - Revelation - Calvinism : [Calvinism - book of Revelation](#) ☆

canon - Roman Catholicism - late : ☉ + "The Roman See did not express its opinion on the

question of the canon until the Council of Florence (1439-1443) when efforts were made to re-unify the Western and eastern churches. But the first time in the history of the Church that Rome dogmatically and officially defined the content of the canon as an article of faith was 1546 at the Council of Trent. This was over fifteen hundred years after the death of Christ. Rome's criticisms of Protestantism are self-destructive because the Western Church existed for fifteen hundred years before Rome actually did what Rome claims is absolutely necessary to have a certain scriptural authority in the Church." [Ref-0791](#), p. 318.

Canon of Scripture, The : [Ref-0073](#)☆

canonical rules - textual criticism -

questioned : [textual criticism - canonical rules - questioned](#)☆

canonicity : ☆ "There were certain tests applied to [recognize canonical books]. (1) Apostolicity - Was the author an apostle or did he have a connection with an apostle? (2) Acceptance - Was the book accepted by the church at large? (3) Content - Did the book reflect consistency of doctrine with what had been accepted as orthodox teaching? The spurious 'gospel of Peter' was rejected as a result of this principle. (4) Inspiration - Did the book reflect the quality of inspiration? The Apocrypha and Pseudepigrapha were rejected as a result of not meeting this test." [Ref-0024](#), p. 172. "As J. I. Packer notes, 'The Church no more gave us the New Testament Canon than Sir Isaac Newton gave us the force of gravity. God gave us gravity, by His work of creation, and similarly He gave us the New Testament canon, by inspiring the individual books that make it up.'" [Ref-0075](#), p. 211 quoting J.I. Packer, *God Speaks to Man*, p. 81. "As Douglas Wilson rightly observes, 'before we come to the Word of God at Genesis 1:1, we come to the word of the Church at the Table of Contents.'" [Ref-0791](#), p. 314.

Canons of Dort - total depravity : [dead - spiritually - Canons of Dort](#)☆

canopy - vapor : Gen. 1:7; Ps. 104:3; Ps. 148:4; Pr. 30:4 (?) ☆ "But the question may be asked, 'Where is the "water above"?' as Genesis 1:7 ends with the phrase 'from the water above it [the expanse]'. God calls the expanse sky and this is verified when we read in verse 20 that birds fly through it, but it must also include the space above the atmosphere because Genesis 1:14, 15, and 17, says the expanse contains at least the sun, the moon and the planets. . . . In a previous paper I suggested that the 'waters above' are in a halo around the solar system, locked up in the form of frozen ices, dirty comets and other large chunks of frozen material." John Hartnett, *The 'waters above'*, [Ref-0784](#), 20(1) 2006, 93:93, p. 93. D. Russell Humphreys takes the waters above to be at the outer edge of the expanding universe: ". . . the 'waters that are above the heavens' that Psalm 148:4 mentions as still existing today above the highest stars . . ." D. Russell Humphreys, *New Time Dilation Helps Creation Cosmology*, [Ref-0784](#), 22(3) 2008, 84:92, p. 84. "Furthermore, it [the vapor canopy theory] seems to contradict Scripture, since Psalm 148:4 [indicates] these waters could not have been a canopy that collapsed during the Flood, since they were still present during the time of the Psalmist over a

thousand years later." [Ref-0784](#), Jonathan Sarfati, *Flood models and biblical realism*, 24(3), 46:53, p. 48 Questionable: Pr. 30:4 (?);

cap - Jewish : [skullcap](#)☆

Caphtor - Crete : ☆ Crete

capital punishment : Gen. 4:8-14 (no capital punishment); Gen. 9:6; Ex. 20:13; Ex. 21:12-14; Ex. 21:23; Lev. 24:17; Lev. 24:21; **Lev. 27:29**; Num. 35:30-31; 2S. 12:13 (no capital punishment); Ecc. 3:3; Isa. 11:4; Mtt. 15:3-6; John 4:18 (no capital punishment); John 8:11 (no capital punishment); Rom. 13:4; 1Cor. 6:9-10 (no capital punishment); Rev. 20:8-9 ☆ The variation in God's handling of capital punishment reflects changes in the "house rule" (dispensations) by which God has ruled men over the ages. In the case of John 8:11, the woman is also excused on the basis of following the law of Moses. (Notice in John 8:10 Jesus' emphasis on the lack of witnesses. Here is an excellent example where Jesus fulfills the law of Moses, but in the spirit of the law of Christ.) In cases such as 1Cor. 6:9-10, no such appeal can be made -- capital punishment was not enforced for the sins categorized here. Yet Rom. 13:4 implies that the state enforces capital punishment for some crimes, even after the cross. Without a clear understanding of dispensations, it is difficult to explain why we enforce capital punishment for murder, yet no longer stone adulterers or children who curse their parents. Capital punishment appears to be an attribute of the millennial kingdom (Isa. 11:4; Rev. 20:8-9).

capital punishment - burning : [burning - capital punishment](#)

capital punishment - dynamic equivalence : [translation - dynamic equivalence - capital punishment](#)☆

capital punishment - failure to enforce : Lev. 20:4-6

capital punishment - fear : Deu. 13:11; Deu. 17:13; Deu. 19:18-21; Deu. 21:21

capital punishment - inability : [messianic prophecy - time of arrival](#)☆

captive - thought : [thought - captive](#)

captives - released : [prisoners - released](#)

captivity - Assyrian : [Assyrian - captivity](#)☆

captivity - Babylonian - dispersion to nations (plural) : Jer. 29:16-18; Jer. 40:11; Jer. 43:5-7; Eze. 17:21

captivity - Babylonian - end : 2Chr. 36:26; Ps. 126; Jer. 24:6

captivity - Babylonian - for good : Jer. 24:5-6; Jer. 29:4-7

captivity - Babylonian - predicted : 2K. 23:27; Isa. 39:6-7; Jer. 13:3-9; Jer. 20:4-6; Jer. 21:4-10; Jer. 22:12; Jer. 22:22; Jer. 22:25-26; Jer. 27:6-22; Jer. 32:28-29; Jer. 36:29; Jer. 37:17; Jer. 38:3; Jer. 38:18; Eze. 12:3-13; Eze. 17:20; Eze. 21:19-21; Acts 7:43 ☆ "Judah lost her independence in 609 B.C. when Pharaoh Neco II of Egypt killed King Josiah and Judah became a vassal state of Egypt, only to be made a vassal state of Babylon four years later. In 539 B.C.--seventy years later--Babylon was overthrown, and the prophecy of Jeremiah was literally fulfilled." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2* [Ref-0200](#), Vol. 166 No. 663 July-September 2009, 319:335, p. 332.

captivity - Babylonian - reason : 1Chr. 9:1

captivity - Babylonian - timing : Eze. 40:1

captivity - Jeremiah - avoid : [Jeremiah - captivity - avoid](#)

captivity - led captive : Jdg. 5:12; Isa. 14:2; Amos 1:6; Eph. 4:8; 1Pe. 3:19 ☆ "rather than quoting the Hebrew, Paul apparently followed the Jewish interpretation of the day (the Targum), which paraphrased this verse as follows: 'You did ascend to the firmament, O Prophet Moses! You led captivity captive; you taught the words of the Law; you gave [not 'received,' as in the Hebrew] gifts to the sons of men.'" [Ref-0038](#), p. 1:843.

captivity - predicted : Jer. 13:19; Jer. 15:1; Jer. 15:14; Jer. 16:13; Jer. 17:4 ☆ See [captivity - Babylonian - predicted](#)

captivity - seventy years : [seventy years - captivity](#)

car - circumcized - joke : [joke - rabbi - circumcised car](#)☆

carbon - dating : ☆ + "Originally, carbon dating results were based on the assumption that the ratio of carbon-14 and carbon-12 in the atmosphere stays constant. But now, comparison of carbon dating against a newer uranium dating technique shows that there must have been 'extremely large' variations in atmospheric carbon 14 in the past." [Ref-0028](#), December 2001 - February 2002, 9, citing *Science*, 29 June 2001, pp. 2443-2444, 2453-2458 "14C's half-life is only 5,730 years, so there is no way there could be any detectable 14C in a sample if it were only one million years old. One gram of carbon contains about 5 x 10²² atoms of carbon, and only about one in a trillion of these atoms is 14C, or about 6 x 10¹⁰. After 36 half-lives, there should be no atom of 14C left, and that means about 200,000 years." [Ref-0232](#), p. 386.

carbon - dating - anomalies : ☆ +

"Baumgardner's most recent result was 14C in a diamond sample from Precambrian strata, evolutionarily dated at more than 600 Ma. The level of 14C in the diamond was about 100 times the instrument detection threshold and consistent with other Precambrian inorganic samples reported in the radiocarbon literature. This South African diamond was formed some 200 km deep in the mantle, and because of the great strength of the bonds in diamond, the hardest substance known, contamination is simply not a possibility. The diamond's carbon-dated "age" of less than 58,000 years is thus an upper limit for the age of the whole earth." [Ref-0232](#), p. 387

carbon - dating - assumptions : ☆ +

"Perhaps the value of the radiocarbon method for the dating of ancient remains is best estimated by reviewing the method's assumptions. In view of the above discussion we may say that: *if* the intensity of cosmic rays has remained at its present level for the past 20,000 years or more; and; and *if* the strength of the magnetic field has remained constant over the span of time being dated; and *if* the decay rate of carbon-14 can be shown to have been constant over the span of time being dated; and *if* equilibrium in the reservoir was reached, and has stayed constant for a period of at least 20,000 to 30,000 years; and *if* the sample was not contaminated while living by other carbonates; and *if* the sample was not contaminated by C¹⁴ atoms from other materials of different age after it died; and *if* the oceans have remained at relatively the same depth during the time of measurement; and *if* the oceans have remained at relatively

the same temperature over the period from which the measurement is being taken; *then* radiocarbon dates back one half-life (5730) years may be comparatively correct. These assumptions *must* be proven correct before the radiocarbon dating method can be fully trusted--a task which to us presently appears insuperable." Ref-0819, pp 219-220.

carbon 14 - dating methods - summary :
[2003122301.jpg](#)☆

Carchemish - battle of : [chronology - B.C. 0605 - Battle of Carchemish](#)☆; 2K. 23:29; Jer. 36:1; Jer. 46:2 ☪ "With the battle of Carchemish [605 BC], two mighty empires fell. Assyria passed away forever, Egypt never again was a first class power, and the great city Carchemish was utterly destroyed by Nebuchadnezzar." Ref-0045, p. 10.

care - by elders : [elders - care by](#)

Care for God's Fruit-Trees, And Other Messages, Ironside, H. A. : [Ref-1113](#)☆

cares - of world : [world - cares of](#)

caring - quote : [quote - caring](#)☆

carnal - mind is death : Rom. 8:6

carnivorous - animals - not always : [animals - peaceful](#)☆

carried - by God : [eagle's - wings](#)

carried - by Holy Spirit : [Holy Spirit - carried by](#)☆

carried - sin : [sin - imputed](#)

Carroll, J. M., The Trail of Blood :
[Ref-0930](#)☆

carrot - vs. stick : [motivation - for Christian living](#)☆

carry - burden compelled : [burden - compelled to carry](#)

carrying - load on Sabbath : [Sabbath - carrying load on](#)

Carson, D. A. Exegetical Fallacies, 2nd ed. :
[Ref-0698](#)☆

cart - ark of covenant not to be transported :
[ark of covenant - carried by men](#)

case - 5 vs. 8 - Greek grammar : [Greek grammar - case - 5 vs. 8](#)☆

case - and preposition - grammar : [Greek grammar - preposition - case](#)☆

case - dative - Greek grammar : [Greek grammar - dative case](#)☆

case - genitive - Greek grammar : [Greek grammar - genitive case](#)☆

case - grammar : [grammar - case](#)☆

case - upper and lower - origin : ☪ + "The type was stored in cases adjacent of the composing table. Since the time of the famous Venetian printer Manutius Aldus, type had been stored in two cases: capital letters in the upper case, and minuscule letters in the lower case." Ref-0686, p. 202.

case endings - accusative plural - Greek - flashcard : [F-Grk-Ref-0085-0011a](#)☆

case endings - accusative singular - Greek - flashcard : [F-Grk-Ref-0085-0009a](#)☆

case endings - nominative plural - Greek - flashcard : [F-Grk-Ref-0085-0010a](#)☆

case endings - nominative singular - Greek - flashcard : [F-Grk-Ref-0085-0008a](#)☆

cast - sea - into : [sea - cast into](#)

cast away - Israel not : [Israel - cast away - not](#)

cast out - Satan : [Satan - cast out](#)

castration : Mtt. 19:12

cat - unclean : [dog - unclean](#)

cataclysm - geographical : [geography - cataclysm](#)

Catalogue of Fossil Hominids - Evolution - 00044.doc : [00044.doc](#)☆

Catechism of the Catholic Church :
[Ref-0166](#)☆

categories - of people : [church - Jews - Gentiles](#)

Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 2, St. Mark, Thomas Aquinas : [Ref-1233](#)☆

Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 3 Part 1, 2 and 3, St. Matthew, Thomas Aquinas : [Ref-1232](#)☆

Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 3, St. Luke, Thomas Aquinas : [Ref-1234](#)☆

Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 4 Part 1 and 2, St. John, Thomas Aquinas : [Ref-1235](#)☆

catepults : 2Chr. 26:14

catholic church - definition : ☪ "Early Christians used the term *catholic*, a Greek word meaning *concerning the whole*, to describe this worldwide nature of the church. When early Christians referred to the *catholic faith*, they were speaking of the faith of the whole or universal church. The oldest document containing the term is a letter by Ignatius from the early second century. He wrote, 'Wherever Jesus Christ is, there is the catholic church.'" Ref-0165, pp. 272-273. "A second characteristic of Cyprian's ecclesiology is his use of the term 'catholic.' Whereas previously this term had been used with reference to the worldwide church and to those holding to orthodox doctrine, Cyprian now associated it with a more limited concept of the true church, according to which catholicity depends on the 'sacrament of unity, this bond of a concord inseparably cohering [with the Roman See]." Outside of this unity, which he calls the Catholic Church, the sacrifices offered by priestly rivals are considered invalid." Ref-0685, p. 123.

Catholicism - DOC 00067 : [00067.doc](#)☆

Catholics - Mary - Anglicans agree :
[2005051801.txt](#)☆

causation - piel vs. hipil : [Hebrew grammar - causation - piel vs. hipil](#)☆

causation - pual vs. hopal : [Hebrew grammar - causation - pual vs. hopal](#)☆

cause - first : [first - cause](#)

Causes of the Corruption of the Traditional Text, John William Burgon : [Ref-0911](#)☆

caution - excess : [worry - steals fruitfulness](#)

cautious - overly : [fear - too cautious](#)

Cavalli-Sforza - language development :
[language - development - Luigi L. Cavalli-Sforza](#)☆

cave - of Machpelah : [Machpelah - cave of](#)☆

caves - hide in : Jos. 10:16; Jdg. 6:2; 1S. 13:6; Isa. 2:10; Isa. 2:19; Isa. 2:21; Rev. 6:15

CE - abbreviation : [year - abbreviations](#)☆

cease - gifts : [cessationism](#)☆

ceases - prophecy : [prophecy - ceases](#)☆

cedar - Lebanon - image : ☪ + [Ref-0066](#), 15.4 (2002), pp. 114-116.

cedar - wood : Num. 19:6; Lev. 14:4

celibacy : Mtt. 19:11; 1Cor. 7:1-32; 1Cor. 9:5; 1Ti. 4:3; Rev. 14:4

celibacy - a gift : Mtt. 19:11; 1Cor. 7:7

celibacy - enforced by Roman church : ☪ "Celibacy of the clergy continued to be praised as an ideal, although it was not enforced legally and effectively until the time of Hildebrand (Pope Gregory VII, 1073-85)." Ref-0063, p. 224. "A monastic model of priesthood. . . emerged in the early Middle Ages, pushing the priesthood toward even more of a castelike existence within the Church. This movement reached its apex with the imposition of *celibacy* in the twelfth century as a universal requirement for priests of the Latin rite." Richard P. McBrien, *Catholicism*, (New York: Doubleday, 1981), 870, cited by Mal Couch, *The Power of the Catholic Priesthood*, Ref-0055, December 2001, p. 255. "If the Roman Church were consistent in her teachings, one should expect that she would not consider the non-sacramental state of celibacy of higher Christian perfection and more sanctifying than the sacramental state of Christian matrimony. One should expect the Roman Church to encourage her priests to receive the sacramental grace proper of Christian marriage. Instead she maintains that priests, because of the holiness of their vocation, should not be married. How can the holy character of a supernatural sacrament, such as the alleged sacrament of Christian matrimony, overshadow and be incompatible with another sacrament such as the sacrament of Holy Orders as claimed by Rome?" Ref-1202, 127-128.

celibate - apostles not : [wife - on missions](#)

celibate - Peter not : [Peter - wife](#)

cell - not simple - evolution : [evolution - cell - not simple](#)☆

ensorship - science : [science - censorship](#)☆

census - exact : Num. 3:46

census - of Israel : [numbered - Israel](#)☆

census - Roman - archaeology :
[archaeology - census - Roman](#)☆

Century Translation of the New Testament, Montgomery : [Ref-1044](#)☆

center - universe : [red-shift - quantization](#)☆

center - universe - earth near : [earth - near center of universe](#)☆

Center for Interdisciplinary Studies. Transactions : [Ref-0059](#)☆

centurion : ☪ + "The New Testament mentions several centurions, officers who commanded a hundred foot soldiers. In Roman military organization there were six centurions in a cohort and ten cohorts in a legion." Ref-1200, p. 91.

Cephas : John 1:42; 1Cor. 1:12; 1Cor. 3:22; 1Cor. 9:5; 1Cor. 15:5; Gal. 2:9 ☪ Aramaic for "rock"

cessation - apostles today? - CRI :
[2002020501.htm](#)☆

cessationism : Lam. 2:9; Dan. 9:24; Zec. 12:3; Zec. 13:2; 1Cor. 13:8 ☪ That the gifts *will* cease is clearly taught -- the disagreement is over *when*? "The cessation of the gifts of apostleship and prophecy is not based upon 1Cor. 13:8-11, since that is dealing with the cessation of the gifts only with the Rapture of the Church." Ref-0067, Summer 2000, *Questions and Answers*. "The 'perfect' is not the completion of Scripture, since there is still the operation of those two gifts [knowledge and prophecy] and will be in the future kingdom (cf. Joel 2:28; Acts 2:17; Rev. 11:3). The Scriptures do not allow us to see 'face to

face' or have perfect knowledge as God does (v. 12). The "perfect" is not the rapture of the church or the second coming of Christ, since the kingdom to follow these events will have an abundance of preachers and teachers (cf. Is. 29:18; 32:3,4; Joel 2:28; Rev. 11:3). The perfect must be the eternal state, when we in glory see God face to face (Rev. 22:4) and have full knowledge in the eternal new heavens and new earth. . . . Paul uses a different word for the end of the gift of languages, thus indicating it will 'cease' by itself, as it did at the end of the apostolic age." [Ref-0089](#), n. 1Cor. 13:8-10 "If the voice of the verb here is significant, then Paul is saying either that tongues will cut themselves off (direct middle) or, more likely, cease of their own accord, i.e., 'die out' without an intervening agent (indirect middle). . . . The implication *may* be that tongues were to have 'died out' on their own *before* the perfect comes. . . . The dominant opinion among NT scholars today, however, is that *παύονται* is not an indirect middle. The argument is that *παύω* in the future is deponent, and that the change in verbs is merely stylistic. If so, then this text makes no comment about tongues ceasing on their own, apart from the intervention of 'the perfect.' There are three arguments against the deponent view however. First if *παύονται* is deponent, then the second principle part (future form) should not occur in the *active* voice in Hellenistic Greek. But it does, and it does so frequently. Hence, the verb *cannot* be considered deponent. . . . But this is not to say that the middle voice in 1Cor. 13:8 *proves* that tongues already ceased! This verse does not specifically address *when* tongues would cease, although it is given a *terminus ad quem*: when the perfect comes." [Ref-0129](#), p. 422. "One of the first direct references to the early-church belief regarding the cessation of the prophetic gifts is in the *Muratorian Fragment*, which most modern scholars now date around A.D. 170. This work contains the oldest existing list of the canonically accepted NT books. . . . The work refers to both apostles and prophets, stating explicitly that the number of prophets "is complete," indicating an end to prophetic expression." F. David Farnell, "The Montanist Crisis: A Key to Refuting Third-Wave Concepts of NT Prophecy", [Ref-0164](#), 14/2 (Fall 2003) 235-262, pp. 258-259. "The context of 1 Corinthians 12-14 discusses the nature and regulations of spiritual gifts bestowed in the Church Age by God the Holy Spirit. These, by definition, were not bestowed prior to the advent of the Holy Spirit at Pentecost, Ad 33. Thus prophecy in the New Testament was somewhat different from prophecy in the Old Testament. Whatever the dynamics of prophecy were in the Old Testament, it was not a spiritual gift of the same order as in the New Testament." Robert Dean, Jr., "Three Arguments for the Cessation of Tongues", [Ref-0055](#), Vol. 9 No. 26, March 2005, 63:86, p. 79.

Chafer - dispensationalism - quote : [quote - dispensationalism - Chafer](#)☆

Chafer - inspiration - quote : [quote - inspiration - Chafer](#)☆

Chafer, Grace: An Exposition of God's Marvelous Gift : [Ref-0991](#)☆

Chafer, Lewis Sperry Systematic Theology : [Ref-0195](#)☆

Chafer, Lewis Sperry, Dispensationalism : [Ref-1249](#)☆

Chafer, Lewis Sperry, Grace: An Exposition of God's Marvelous Gift : [Ref-1191](#)☆

Chafer, Lewis Sperry, He That is Spiritual : [Ref-1193](#)☆; [Ref-1247](#)☆

Chafer, Lewis Sperry, Major Bible Themes : [Ref-1276](#)☆

Chafer, Lewis Sperry, Must We Dismiss the Millennium? : [Ref-1245](#)☆

Chafer, Lewis Sperry, Salvation : [Ref-1244](#)☆

Chafer, Lewis Sperry, Satan : [Ref-1243](#)☆

Chafer, Lewis Sperry, Systematic Theology : [Ref-0700](#)☆

Chafer, Lewis Sperry, The Crowns of the Lord Jesus Christ : [Ref-1277](#)☆

Chafer, Lewis Sperry, The Ephesian Letter: Doctrinally Considered : [Ref-1248](#)☆

Chafer, Lewis Sperry, The Kingdom in History and Prophecy : [Ref-1192](#)☆; [Ref-1246](#)☆

Chafer, Lewis Sperry, True Evangelism : [Ref-1242](#)☆

Chafer, Lewis Sperry, True Evangelism (Winning Souls by Prayer) : [Ref-1209](#)☆

Chaldean - meaning : Dan. 2:10 ☪ "Now Chaldea was an area almost geographically synonymous with Babylonia, but because of the high level of learning there, the term Chaldean came to mean also a very learned person." [Ref-0049](#), p. 20.

Chaldeans - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Chalke - penal atonement denied : [atonement - penal - denied](#)☆

Challenger - Science and the Bible - 00040.doc : [00040.doc](#)☆

Challenges to Inerrancy - Lewis and Demarest - notes : [2010121901.txt](#)☆

Challenges to Inerrancy: A Theological Response, Gordon Lewis and Bruce Demarest : [Ref-1237](#)☆

Chalmers - gap theory : [gap theory - Chalmers](#)☆

Chalmers - Thomas - gap theory : [gap theory - origin](#)☆

chance - abuse of : ☪ + "Chance is probably one of the most abused concepts in all of cosmology (and origins science generally). The most extreme abuse scenario goes something like this: (a) anything is possible, even if it might be very improbable; (b) the universe is so vast and has been around for so long that even the most improbable events become likely (or even certain); (c) therefore, the most improbable events are likely to have occurred somewhere at some time. This scenario is false and misleading because all events in the material world are subject to the laws of physics. Chance cannot violate the laws of physics. Miracles may violate the laws of physics, but chance cannot." [Ref-0814](#), p. 82.

chance - life seems like : [life - unpredictable](#)

chance - or God : 1S. 6:9

chance - universe formed by - quote : [quote - universe formed by chance](#)☆

change - Chesterfield - quote : [quote - change - Chesterfield](#)☆

change - God doesn't : Ps. 102:27; Mal. 3:6; Heb. 13:8; Jas. 1:17

change - origin of life - lame : [life - origin - chance - lame](#)☆

change - quote : [quote - change](#)☆

changing - scripture : [scripture - adding to](#)

Chapman, B. (1994). Greek New Testament Insert. (2nd ed., revised.). Quakertown, PA: Stylus Publishing. : [Ref-0352](#)☆

chapters - applied to entire Bible : ☪ "The first Bible to use both the modern chapter and verse divisions was the Latin Vulgate edition of Robert Stephaus (1555). He had previously used those divisions in his Greek New Testament (1551). The First English Bible to incorporate both the modern chapter and verse divisions was the Geneva Bible (1560). It was actually done in two parts: in 1577, the New Testament was done by Whittingham, as a stopgap measure, and, in 1560, the entire Bible was completed in the same tradition." [Ref-0075](#), pp. 341-342

chapters - applied to NT : ☪ "Stephen Langton, a professor at the University of Paris and afterward Archbishop of Canterbury, divided the Bible into the modern chapter divisions (c. 1227). That was prior to the introduction of movable type in printing. Since the Wycliffe Bible (1382) followed that pattern, those basic divisions have been the virtual base upon which the Bible has been printed to this very day, as the Wycliffe Bible has been basic to subsequent versions and translations." [Ref-0075](#), pp. 340-341

chapters - applied to OT : ☪ "These divisions were first placed in the margins in 1330. They were printed into the text of the *Complutensian Polyglot* (1517), and the text was divided in the edition of Arias Montanus (1571)." [Ref-0075](#), p. 339.

character - sin affects - quote : [quote - sin affects character](#)☆

chariot - ark of covenant : [ark of covenant - chariot](#)

chariot - God's : Eze. 1:13-21; Eze. 10:2-7; Dan. 7:9

chariot - throne : [chariot - God's](#)

chariots - of fire : [chariots - of Israel](#)☆

chariots - of God : 1Chr. 28:18; Ps. 68:17; Eze. 1:15-28 ☪ See [chariots - of Israel](#), [chariots - trusting in](#).

chariots - of Israel : 2K. 2:12; 2K. 6:17; 2K. 7:6; 2K. 13:14 ☪ See [chariots of God](#).

chariots - of Saul : 2S. 8:11

chariots - of Solomon : 1K. 4:26; 1Chr. 1:14-17

chariots - of sun : 2K. 23:11 ☪ See [chariots - of Israel](#).

chariots - trusting in : [trusting - in chariots](#)☆

Charismatic Gift of Tongues : [Ref-0004](#)☆

Charismatic Gift of Tongues - Ronald E. Baxter : [Ref-0226](#)☆

charity - translation - Tyndale : [Tyndale - translation terms](#)☆

Charlemagne - Chronology - #00006.doc : [#00006.doc](#)☆

Charles, R. H., ed. The Apocrypha and Pseudepigrapha of the Old Testament : [Ref-0037](#)☆

charming - snake : [snake - charming](#)

chart - dawn of humans : [F00035 - humans - dawn of - chart](#)☆

chart - origin of English Bible : [2003062001.tif](#)☆

chastened - by God : Deu. 8:5; Ps. 89:32; Ps. 118:18; Ps. 119:67; Ps. 119:71; Ps. 119:75; Pr. 3:11; 1Cor. 11:32; Heb. 12:5-11; Rev. 3:19

chastened - Israel : [Israel - chastened](#)

chastised - by God : [correction - by God](#)

Chavalas, Mark W., The IVP Bible Background Commentary - Old Testament : [Ref-1169](#)☆

Chebar - river - archaeology : [archaeology - Chebar](#)☆

cheek - struck : Job 16:10; Lam. 3:30; Isa. 50:6; **Mic. 5:1**; Mtt. 26:67; Mark 14:65; Luke 22:63

cheek - turn other : Lam. 3:30; Isa. 50:6; Mtt. 5:39; Luke 6:29 ☩ D. Martyn Lloyd-Jones observes that any valid interpretation of Mtt. 5:39-40 must reconcile the following additional passages: Mtt. 18:15-17, seeking justice with a brother; John 18:22-23, Jesus points out the unjust action of striking him without him having done evil; Acts 16:37, Paul asserts his Roman citizenship. "How do we reconcile these things? Our Lord her in the Sermon on the Mount seems to be saying that invariably you must turn the other cheek, or if ever you are sued for your coat you must throw in your cloak as well. But He Himself, when He is smitten on the face, does not turn the other cheek, but registers a protest. And the apostle Paul insisted upon the magistrate coming down to release him. If we accept the original principle, there is no difficulty at all in reconciling the two sets of statements. It can be done in this way. These instances are not examples and illustrations of either our Lord or the apostle insisting upon personal rights. What our Lord did was to rebuke the breaking of the law and His protest was made in order to uphold the law. He said to these men, in effect: 'You know by striking me like this you are breaking the law.' He did not say: 'Why do you insult me?' He did not lose His temper or take it as a personal affront. He did not become angry, or show concern about Himself. But He was concerned to remind these men of the dignity and honour of the law. And the apostle Paul did exactly the same thing." [Ref-0170](#), pp. 284-285. "Because an assault involves slapping someone on the left cheek, slapping them on the right cheek involves merely an insult." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 15n25.

Cheer for Life's Pilgrimage, F. B. Meyer : [Ref-0710](#)☆

Chemosh - Amorite god : Num. 21:27; Jdg. 11:23-24

Chemosh - Moabite god : 1K. 11:7; 1K. 11:33; 2K. 23:13; Jer. 48:13; Jer. 48:46

Chemosh - Moabite seal - archaeology : [archaeology - Chemosh - Moabite seal](#)☆

Cheney, Johnston M., Jesus Christ The Greatest Life : [Ref-0775](#)☆

cherub - riding upon : 2S. 22:11; Ps. 18:10; Rev. 19:11

cherub - two wings : 2Chr. 3:13

cherubim - coals : [coals - seraphim and cherubim](#)

cherubim - decorative : Ex. 36:8; Ex. 36:35; 1K. 7:29; 1K. 7:36

cherubim - dwells between : [shekinah - dwells between cherubim](#)

cherubim - face God : 2Chr. 3:13 (?) ☩ Questionable: 2Chr. 3:13 (?);

cherubim - faces - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

cherubim - guard : Gen. 3:24; Ex. 25:20-21; Ex. 26:1; Ex. 26:31; 1K. 6:23-28; 1K. 8:6-7 ☩ "These cherubim functioned, according to the language of Genesis 3:24, as sentinels 'stationed' to 'guard' the way to the Tree of Life. As already noted, the cherubim reappear [decoratively] in only one other place in the Bible -- within the Holy of Holies in the Tabernacle and Temple. . . This implies a close analogy between the two appearances, but there is one key difference: The cherubim in Eden face *outward* in order to ward off attempts at re-entry. But in the Holy of Holies, the cherubim stationed atop the Mercy Seat of the Ark face inward toward the place where God's presence was manifested between their wings. These cherubim, rather than turning man away from God's presence, make possible God's presence among men. . ." [Ref-0146](#), p. 202.

cherubim - live : Gen. 3:24; 2S. 22:11; Ps. 18:10; Eze. 9:3; Eze. 10:1-20; Eze. 11:22; Eze. 28:14; Eze. 28:16; Eze. 41:18 ☩ See [living creatures](#).

cherubim - tabernacle curtains : Ex. 26:1

cherubim - tabernacle veil : Ex. 27:31

cherubim - wings - touching : 1K. 6:27; 2Chr. 3:11-12; Eze. 1:9-11; Eze. 3:13

cherubim faces - Camp of Israel - 00031.doc : [00031.doc](#)☆

chiasm - example : Gen. 9:6 ☩ "A short and very good biblical example comes from Genesis 9:6, which laid out in chiasmic pattern looks like this: | A Whoever **sheds** | B the **blood** | C of **man** | C' by **man** shall | B' his **blood** | A' be **shed**." James Patrick Holding, *Debunking the Documentary Hypothesis*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 37:40, p. 38.

Chicago Statement - on inerrancy : [inerrancy - Chicago Statement](#)☆

Chicago Statement on Biblical Inerrancy : [2002083101.htm](#)☆

chief - priests : [Caiaphas - high priest vs. Annas](#)☆

child - baptism - Belgic Confession of Faith : [baptism - child - Belgic Confession of Faith](#)☆

child - baptism - Bonhoeffer : [baptism - child - Bonhoeffer](#)☆

child - baptism - Heidelberg Catechism : [baptism - child - Heidelberg Catechism](#)☆

child - baptism - Roman Catholicism : [baptism - child - Roman Catholicism](#)☆

child - believer since : Ps. 71:5

child - enter kingdom as : Mtt. 18:3; Mark 10:15; Luke 18:17; Acts 2:46

child - Israel labors to birth : [seed - of woman](#)☆

child - rebellious stoned : [stoning - rebellious child](#)

child - sacrifice : [sacrifice - child](#)☆

child - sacrifice prohibited : [sacrifice - child prohibited](#)

child - to be born : Isa. 9:14; Rev. 12:2

child sacrifice - Valley of Hinnom : [Gehenna - Valley of Hinnom - child sacrifice](#)

childbirth - metaphor : Isa. 13:8; Isa. 20:3; Isa. 26:17; Isa. 42:14; Isa. 66:7; Jer. 13:2; Jer. 22:23; Jer. 48:41; Jer. 49:22; Jer. 50:43; John 16:21; 1Th. 5:3

childbirth - pain - redeemer : Gen. 3:15-16; Mic. 5:2-3; Rev. 12:1-2

childbirth - pain - tribulation : Mtt. 24:8; 1Th. 5:3

childbirth - pain in : Gen. 3:16; 1Ti. 2:15

childhood miracles of Jesus - none : [miracles - Jesus as child - none](#)

childless : Luke 1:7

childless - as judgement : [barren - childless as judgment](#)

childless - God ministers to : Ps. 113:9

childless - not judgement : [barren - childless not judgment](#)

children - a blessing : Ps. 127:3; Ps. 128:6; Pr. 17:6

children - baptism required - Roman Catholicism : [Roman Catholicism - baptism - children require](#)☆

children - by maid : Gen. 16:2; Gen. 30:3; Gen. 30:9

children - dashed : [killed - children](#)

children - discipline : 2S. 7:14; Ps. 78:5; **Pr. 13:24**; Pr. 19:18; Pr. 20:30; Pr. 22:6; Pr. 22:15; Pr. 23:13; Pr. 29:15; Pr. 29:17; Heb. 12:6

children - do not despise : Mtt. 18:5; Mtt. 18:6; Mtt. 18:10; Mtt. 19:14; Mark 9:37; Luke 9:48; Luke 18:16

children - eaten : Deu. 28:53; 2K. 6:28; Jer. 19:9; Lam. 2:20; Lam. 4:10; Eze. 5:10

children - fathers toward : Num. 30:3-5; Num. 30:16; Jdg. 6:14; 1S. 3:13; Ps. 78:5; Pr. 1:8; Mal. 4:6; Luke 1:17; Col. 3:21 ☩ "The meaning here is that a reconciliation will be effected between the godly fathers of Israel and their ungodly descendants. Abraham is ashamed of the sinful generation to which God's messenger will speak; and they are ashamed of their great patriarchal ancestors. [So Hengstenberg and Keil.]" [Ref-0183](#), p. 181.

children - foolish : [son - foolish](#)

children - forget God : Jdg. 2:10; Jdg. 2:17

children - forsake God : [generational - decline](#)

children - forsaken by parents : Ps. 27:10; Isa. 49:15

children - Jesus had none : Isa. 53:8; Dan. 9:26 ☩ A possible alternate meaning of these passages: "Feinberg declares, 'It can only mean that He did not receive the Messianic kingdom at that time. When his own people rejected him (John 1:11), He did not receive what rightly belonged to Him.' Before the kingdom can come, the Jews must accept Jesus as Messiah so He can establish the kingdom in Jerusalem." Thomas Ice, "The 70 Weeks of Daniel", [Ref-0209](#), p. 335.

children - millennial kingdom : [millennial kingdom - children in](#)

children - millennial kingdom - Commodianus : [millennial kingdom - Commodianus](#)☆

children - miracles - learn : [miracles - children learn](#)

children - of Abraham by faith : [Abraham - father of faithful](#)☆

children - reject Christian upbringing - quote - Brewer : [quote - apostasy - youth - Brewer](#)☆

children - rule : Isa. 3:4; Isa. 3:12; Ecc. 10:16

children - sacrifice - Mummies of Peru : [F00038 - Mummies - of Peru](#)☆

children - saved : [age - of accountability](#)

children - sinners : [sin - from birth](#)

children - teaching : [teaching - children](#)

children - toward parents : **Ex. 20:12**; Ex. 21:15-17; **Deu. 5:16**; Pr. 6:20; Pr. 10:1; Pr.

13:1; Pr. 15:5; Pr. 15:20; Pr. 19:13; Pr. 19:26; Pr. 17:21; Pr. 17:25; Pr. 20:20; Pr. 23:22; Pr. 23:24-25; Pr. 28:7; Pr. 28:24; Pr. 29:3; Pr. 30:11; Pr. 30:17; Pr. 31:28; Eze. 22:7; Mal. 4:6; Luke 1:17 (?); Rom. 1:30; Col. 3:20 ❖ Questionable: Luke 1:17 (?);

children - toward parents - death penalty :

Ex. 21:15; Ex. 21:17; Lev. 19:3; Lev. 20:9; Deu. 27:16; Pr. 20:20

children - when old - by God : fertility - by God

chiliasm - Jerome : [millennial kingdom - Jerome](#)☆

chiliasm - Justin Martyr : [millennial kingdom - Justin Martyr](#)☆

Chilton - David : ❖ + "The IPA [International Preterist Association] and other HP's [hyper-preterists] make a great deal out of the fact that the well-known theonomist theologian David Chilton, "converted" to the HP position shortly before his death. However, Vern Crisler observes that before this conversion Chilton had suffered his first heart attack and his friends recognized that "the resulting neurological trauma probably affected his judgment more than he realized." Dennis M. Swanson, "International Preterist Association: Reformation or Retrogression?", [Ref-0164](#), 15/1 (Spring 2004) 39-58, p. 47.

Chilton, David - taught by Bahnsen : [preterism - Bahnsen's influence](#)☆

Chilton, David, Days of Vengeance : [Ref-0210](#)☆

chimpanzees - humans - DNA : [DNA - chimps vs. humans](#)☆

China - USA debt to : [debt - USA with China](#)☆

chosen - apostles : Mtt. 4:19; Mtt. 9:9; Mark 1:17; Mark 1:20; Mark 2:14; Luke 5:27; Luke 6:13; John 1:43; John 6:70; John 15:16; John 17:6; Acts 1:2; Rom. 1:1; Rom. 1:6-7; Gal. 1:15

chosen - believers : Ps. 65:4; Eze. 3:17; Mtt. 24:24; Mtt. 24:31; Mark 13:20; Luke 18:7; John 1:13; John 6:37; **John 6:44; John 6:65;** John 13:18; **John 15:16;** John 15:19; John 17:2-11; John 17:24; Acts 2:39; **Acts 13:48;** Rom. 1:7; **Rom. 8:28-31; Rom. 8:33; Rom. 9:15-16;** Rom. 9:23; Rom. 10:20; Rom. 11:5; Rom. 11:7; 1Cor. 1:2; 1Cor. 1:9; 1Cor. 1:21; 1Cor. 1:26; 1Cor. 1:30; Eph. 1:4; Eph. 4:1; Php. 3:12; 1Th. 1:4; 2Th. 2:13; 1Ti. 6:12; 2Ti. 1:9; 2Ti. 2:10; Tit. 1:1; Heb. 9:15; 1Pe. 1:2; 1Pe. 1:10; 1Pe. 2:9; 1Pe. 5:13; 2Pe. 1:3; Jude 1:1; Rev. 17:14 ❖ "The marvel of marvels is not that God, in His infinite love and justice, has not elected all of this guilty race to be saved, but that He has elected any."

[Ref-0096](#), p. 96. See [free will predestination - of God](#) "According to the divine prerogative, an individual is sovereignly chosen by God to receive His gracious provision of salvation through Christ by imparting a new nature that gives a person the ability to respond by faith to His Word as convicted and spiritually illuminated by the Holy Spirit." John Baze, *Doctrinal Statement*, Original Word Ministries, p. 7. "Man is a fallen creature, with his mind in a state of enmity towards God. He is totally unable to save himself and to reunite himself with God. Everyone would be lost if God had not elected some for salvation and that unconditionally. It is only through Christ's death that it is possible for these people to be saved, and they would not see or accept that salvation if God through His irresistible grace in the Holy Spirit had not opened their eyes

and persuaded them (not forced them) to accept the offer. And even after that, it is God who sustains them and keeps them from falling. Their salvation, therefore, is sure because it depends, not on them and their ability, but on God's grace. The church is a collection of the elect." Martyn Lloyd-Jones, [Ref-0935](#), p. 195. "Divine sovereignty as it concerns individuals shows that salvation is altogether of grace. The sovereign will of God has chosen certain people to salvation. This is not a truth, he [Lloyd-Jones] stressed, for unbelievers but for those who are already believers. He then put to them a series of verses 'to study later', namely, Acts 13:48 . . . Romans 11:5-6; 1 Corinthians 1:26-29; Ephesians 1:3-5; 2 Thessalonians 2:13; 2 Timothy 1:9; 1 Peter 1:2; Romans 8:28-29 and 9:1-24; and Matthew 11:25-26. The meaning of these verses, he argued, is confirmed by other negative statements: no man can save himself, he must be re-born (John 3:3); no man can come to Christ 'except the Father draw him' (John 4:4 and Matt 16:17); no carnal mind can be 'subject to the law of God' (Rom. 8:7); no natural man can 'receive the things of the Spirit of God' (1 Cor. 2:14), etc. Such negatives complement the affirmatives." [Ref-0935](#), p. 243. "In this connection there is an important distinction to be observed between the sovereign *purpose* of God and His *desires*. For specific and worthy reasons, God, as any other being, may purpose to do more or less than He desires. His desire is evidently toward the whole world (John 3:16), but His purpose is as clearly revealed to be toward the elect. In the important passage, "who would have all men to be saved" (1 Tim. 2:4, R.V.), this distinction is seen in that the passive rather than the active form of the verb *save* is used." [Ref-0195](#), p. 3:199.

chosen - Israel : Ex. 3:7; Ex. 3:15; Ex. 3:18; Ex. 6:6; Ex. 19:5-6; Ex. 34:10; Lev. 20:26; **Deu. 4:7-8; Deu. 4:34; Deu. 4:37;** Deu. 7:6-8; Deu. 10:15; Deu. 14:2; Deu. 26:18-19; Deu. 28:10; Deu. 32:8-9; 2S. 7:23-24; 1K. 8:53; 1Chr. 16:13; 1Chr. 17:21; Ps. 47:3-4; Ps. 105:6; Ps. 105:43; Ps. 106:5-7; Ps. 135:4; Ps. 147:19-20; Isa. 41:8-9; Isa. 43:1-4; Isa. 43:10; Isa. 43:15; Isa. 43:20-22; Isa. 44:1-2; Isa. 44:21; Isa. 45:4; Jer. 10:16; Zec. 8:23; Mtt. 24:22; Acts 13:17; Rom. 9:4; Rom. 11:5; Rom. 11:28 ❖ "According to Paul, unbelieving Israel retains her status as an elect people. Does this assertion mean that the majority of ethnic Israelites, although unbelieving, possess salvation? According to the Jewish scholar Raphael Jospe, chosenness and the obtaining of salvation are not identical concepts. Likewise, the apostle Paul, following the prophet Isaiah, distinguishes between being members of God's elect people and possessing salvation (Romans 9:27)." [Ref-0685](#), p. 15. ". . . not surprisingly Bonar has penned a hymn in this vein. | *Forgotten! No; that cannot be, | All other names may pass away; | But thine, My Israel, shall remain | In everlasting memory. | Forgotten! No; that cannot be, | The oath of Him who cannot lie | Is on thy city and thy land, | An oath to all eternity. | Forgotten of the Lord thy God! | No Israel, no, that cannot be, | He chose thee in the days of old | And still His favor rests on thee. [Lamp & Light Hymns (Hitchen, Hertfordshire, England: The Society for Distribution Hebrew Scriptures, 2000), 64]*" [Ref-1263](#), p. 11. "From a Christian

perspective, election presupposes divine, particular, saving purpose directed toward sinful individuals (Rom. 5:8). But I maintain that God's elective regard for Israel rests on the same essential gracious basis." [Ref-1263](#), p. 102 "I have plainly indicated that, notwithstanding Israel's ongoing rebellion and ungodliness even to date, God retains a deep covenantal interest in His people of the flesh in the same manner that He indicated this loyal love toward Israel as an adulterous people by means of the prophet Hosea (Hos 2:14-23; 14:1-9; cp. Mal 3:6). For this reason we love the modern State of Israel, we weep over it, we desire to proclaim to it "the glory of our great God and Savior, Jesus Christ" (Tit. 2:13), and yet we also anticipate that time when the Lord Jesus will be welcomed by the joyful exclamation of Israel, "Blessed is He who comes in the name of the Lord" (Matt 23:39)." [Ref-1263](#), p. 142

chosen - Judah : [Judah - chosen](#)☆

chosen - Levites : [Levites - separated to God](#)

chosen - not : Pr. 16:4; Mtt. 11:25-26; Luke 2:34; John 9:39; John 12:39-40; John 17:9; Acts 13:41; Rom. 1:28; Rom. 2:5; Rom. 9:13; Rom. 9:17-22; Rom. 11:7; 2Th. 2:11; 1Pe. 2:8; 2Pe. 2:12; Jude 1:4; Rev. 17:17 ❖ "The Westminster Confession, after stating the doctrine of election, adds: 'The rest of mankind, God was pleased, according to the inscrutable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.'" [Ref-0096](#), p. 105. "If the decree dealt simply with innocent men, it would be unjust to assign one portion to condemnation; but since it deals with men in a particular state, which is a state of guilt and sin, it is not unjust." [Ref-0096](#), p. 113. ". . . the withholding of His grace from the non-elect is but the negative cause of their perishing, just as the absence of a physician from the sick man is the occasion, not the efficient cause, of his death." [Ref-0096](#), p. 115. "He has made no provision for the redemption of the Devil and the fallen angels. If it was consistent with God's infinite goodness and justice to pass by the whole body of fallen angels and to leave them to suffer the consequences of their sin, then certainly it is consistent with His goodness and justice to pass by some of the fallen race of men and to leave them in the sin." [Ref-0096](#), p. 268. "If every person had been saved, it would not have been seen what sin deserved; if no person had been saved, it would not have been seen what grace could bestow." [Ref-0096](#), p. 272. "Whoever rejects the Lord Jesus must bear all the blame for remaining condemned and lost, but whoever is saved must give to God all the glory and honor for his salvation and his new life in Christ." [Ref-0233](#), p. 395.

chosen - Paul : [Paul - chosen](#)

chosen - Solomon : [Solomon - chosen](#)

chosen - subset : [called - subset](#)

"Chris Kempling speaks to the UN about religious freedom in Canada", *Sunday Magazine*, April 2005, p. 4.

[<http://www.SundayMagazine.org>] :

F00040 - freedom - religious - Canada

Christ - baptism into : [baptism - into Christ](#)

Christ - believers indwelt by : Mtt. 28:20; John 6:56; John 14:18; John 14:20; John 14:23; John 15:4-5; John 17:23; John 17:26; Rom. 8:10; 2Cor. 13:5; Gal. 1:16; Gal. 2:20; Eph. 3:17; **Col. 1:26-27**; 1Jn. 3:24 ☪ "The key passage is Colossians 1:26-27 where the indwelling of Christ is declared to be a mystery (cf. Rom. 16:25-26), that is, a New Testament truth not revealed in the Old Testament." [Ref-0104](#), p. 256.

Christ - birth - B.C. 4 - Anderson : [chronology - B.C. 0004 - Christ - birth - Anderson](#)☆

Christ - birth - B.C. 4 - historic views : [chronology - B.C. 0004 - Christ - birth - historic views](#)☆

Christ - birth - B.C. 5 - historic views : [chronology - B.C. 0005 - Christ - birth - historic views](#)☆

Christ - birth - B.C. 6 - historic views : [chronology - B.C. 0006 - Christ - birth - historic views](#)☆

Christ - birth - B.C. 7 - historic views : [chronology - B.C. 0007 - Christ - birth - historic views](#)☆

Christ - birth - date - Klassen : [chronology - B.C. 0005 - Christ - birth - Klassen](#)☆

Christ - day of : [day - of Christ](#)☆

Christ - denying : [denying - Christ](#)

Christ - follower vs. Christian - occult : [emerging church - Christ-follower vs. Christians](#)☆

Christ - imitate : [imitate - Christ](#)

Christ - in old testament : 1Cor. 10:4

Christ - others received as : [received - others as Christ](#)

Christ - Passover lamb : [Passover lamb - Christ](#)☆

Christ - preaching - Spurgeon - quote : [quote - preaching - Christ - Spurgeon](#)☆

Christ - put on : Rom. 13:14; Gal. 3:27

Christ - Spirit of : [Holy Spirit - Spirit of Jesus](#)

Christ - watching for : [watch - for Christ](#)

Christ = Messiah = anointed : [anointed = Messiah = Christ](#)

Christ Tempted and Sympathizing. - Kelly, William. : [Ref-0658](#)☆

Christian - as title : Acts 11:26; Acts 26:28; 1Pe. 4:16

Christian - schools - early : [schools - early - Christian](#)☆

Christian - Septuagint - use of : [Septuagint - Christian use of](#)☆

Christian - United States : [United States - Christian nation](#)☆

Christian Apologetics, Norman L. Geisler : [Ref-1086](#)☆

Christian Boaters Association - Diaspora - 00021.doc : [00021.doc](#)☆

Christian heritage - USA : [2004112001.htm](#)☆

Christian History : 100 Most important events in church history. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0271](#)☆

Christian History : Augustine. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0258](#)☆

Christian History : Bernard of Clairvaux. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0267](#)☆

Christian History : C. S. Lewis. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0251](#)☆

Christian History : Camp meetings and circuit riders. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0288](#)☆

Christian History : Caspar Schwenckfeld. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0264](#)☆

Christian History : Charles Finney. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0263](#)☆

Christian History : Charles Haddon Spurgeon. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0272](#)☆

Christian History : Christianity and the Civil War. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0276](#)☆

Christian History : Columbus and Christianity. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0278](#)☆

Christian History : Dietrich Bonhoeffer. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0275](#)☆

Christian History : Dwight L. Moody. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0268](#)☆

Christian History : Everyday faith in the Middle Ages. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0292](#)☆

Christian History : Francis of Assisi. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0285](#)☆

Christian History : George Whitefield. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0281](#)☆

Christian History : Heresy in the early church. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0294](#)☆

Christian History : How we got our Bible. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0286](#)☆

Christian History : Jan Comenius. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0253](#)☆

Christian History : John Bunyan. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0254](#)☆

Christian History : John Calvin. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0255](#)☆

Christian History : John Chrysostom. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Logos Library Systems. Carol Stream IL: Christianity Today. : [Ref-0287](#)☆

Christian History : John Knox and the Scottish Reformation. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0289](#)☆

Christian History : John Wesley. 1983; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0246](#)☆

Christian History : John Wycliffe. 1983; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Logos Library system. Carol Stream IL: Christianity Today. : [Ref-0247](#)☆

Christian History : Jonathan Edwards and the Great Awakening. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0252](#)☆

Christian History : Martin Luther, early years. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0277](#)☆

Christian History : Martin Luther, later years. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0282](#)☆

Christian History : Money 2. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0261](#)☆

Christian History : Money. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0257](#)☆

Christian History : Paul and his times. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0290](#)☆

Christian History : Persecution in the Early Church. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0270](#)☆

Christian History : Pietism. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0253](#)☆

Christian History : Russian Christianity. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0262](#)☆

Christian History : Spiritual awakenings in North America. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0266](#)☆

Christian History : The American Revolution. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0293](#)☆

Christian History : The Anabaptists. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0249](#)☆

Christian History : The Baptists. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0250](#)☆

Christian History : The Crusades. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0283](#)☆

Christian History : The golden age of hymns. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0274](#)☆

Christian History : The Waldensians. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0265](#)☆

Christian History : Thomas Cranmer and the English Reformation. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0291](#)☆

Christian History : Ulrich Zwingli. 1984; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0248](#)☆

Christian History : William and Catherine Booth. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0269](#)☆

Christian History : William Carey and the Great Missions Century. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0279](#)☆

Christian History : William Tyndale. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0259](#)☆

Christian History : Women in the early church. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0260](#)☆

Christian History : Women in the Medieval Church. 1991; Published in electronic form

by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0273](#)☆

Christian History : Worship in the early church. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0280](#)☆

Christian History : Zinzendorf and the Moravians. 1982; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0245](#)☆

Christian History [computer file] : The American Puritans. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. : [Ref-0284](#)☆

Christian influence - civilization : [civilization - Christian influence](#)☆

Christian Jihad, Ergun Mehmet Caner and Emir Fethi Caner : [Ref-0692](#)☆

Christian Reconstruction - law of Moses for today : ☪ + "Rushdoony observes that 'the death penalty is required by Scripture for a number of offenses.' Some of the offenses he lists include: striking or cursing a parent, kidnapping, adultery, incest, bestiality, sodomy, unchastity, rape of a betrothed virgin, witchcraft, offering human sacrifice, incorrigible delinquency or habitual criminality, blasphemy, sabbath desecration, propagation of false doctrines, sacrificing to false gods, and others." [Ref-0208](#), pp. 43-44.

Christian Reconstructionism - Judaizing influence : ☪ + "By failing to see the distinctions between Israel and the Church, [they] ultimately end up Judaizing the New Testament. They fail to miss the distinctly unique characteristics of the present Church age. Desiring to maintain an over-arching covenant of grace for all of redemptive history since the fall, Israel loses its promises, the Church becomes an extension of the theocratic kingdom, and the return of Christ is viewed in an anticlimactic manner. After all, when you have Christianized the entire world, the return of Christ is not really that significant." [Ref-0208](#), p. 12-13.

Christian Research Institute. Christian Research Journal. : [Ref-0113](#)☆

Christian Research Journal : [Ref-0113](#)☆

Christian terminology - misused : [terminology - Christian - misused](#)

Christian Theology : [Ref-0139](#)☆

Christian View of God and the World, The, Orr : [Ref-1055](#)☆

Christian youth - ignorance : [youth - Christian - ignorance](#)☆

Christian Zionism - DOC 00016 : [00016.doc](#)☆

Christianity - called the way : [Way - title of Christians](#)

Christianity - claimed by non-Christians : [Jesus - aligning with - evil](#)☆

Christianity - discredited : 2Pe. 2:2-3

Christianity - Judaism - rivalry : [Judaism - Christianity - rivalry](#)☆

Christianity - ragged : ☪ + "Biblical history reveals that God's ways are often more ragged around the edges than we might wish. In the Old Covenant, we see the Spirit working through broken institutions, illegitimate priesthoods, and lonely Elijahs.

The Sanhedrin of Christ's time presented delicious institutional unity and pomp, but the Spirit happened to be working through a locust-eating prophet and a band of fishermen. In this light, the various, widely publicized departures of many Evangelicals to Roman Catholicism and Eastern Orthodoxy have the distinct aroma of youthful haste and short-term zeal. The Sanhedrin was far better organized than the fishermen, and it had a grand liturgy, an authoritative line of oral tradition, and a succession of leaders. In a healthy church, those forms are good and holy. But to have turned to the Sanhedrin at *that* time would have been to embrace apostasy. Truth, beauty, and goodness were with the fishermen." [Ref-0791](#), pp. 11-12.

Christianity - sect of Judaism : Acts 28:22

Christianity - women - valued : [women - Christianity values](#)☆

Christianity and Liberalism, J. G. Machen : [Ref-0877](#)☆

Christianity and the Celts, Ted Olsen : [Ref-1259](#)☆

Christianity Today - inerrancy : [scripture - inerrant - Christianity Today](#)☆

Christians - flee Jerusalem : [Jerusalem - flight before 70 A.D.](#)☆

Christians - prison : [prison - believers](#)

Christians - Tacitus : [Tacitus - Christians](#)☆

Christlike - becoming : [becoming - like Christ](#)

Christmas - date assigned : ☪ "From sun-worship, for example, came the celebration of Christ's birth on the twenty-fifth of December, the birthday of the Sun. *Saturnalia*, the Roman winter festival of 17-21 of December, provided the merriment, gift-giving and candles typical of later Christmas holidays." [Ref-0063](#), p. 141. "The first mention of Christmas as a festival of the church on 25 December, refers to A.D. 336. It comes in the *Philocalian Catalogue* (354), a civil and religious calendar compiled at Rome. In the East, 6 January, known as Epiphany, was favoured as the anniversary of Christ's birth and baptism. The Western date was introduced into the East by John Chrysostom near the end of the fourth century. Subsequently the birth of Christ was celebrated by both East and West on 25 December. Meanwhile Epiphany had come from the East to the West, where it commemorated the revealing of Jesus to the Gentiles -- originally to the Wise Men." [Ref-0063](#), p. 155.

Christmas - history of - <http://www.khouse.org:2003122301.htm>☆

Christmas tree - origin of : [2003121201.htm](#)☆

Christology - definition : ☪ The study of Jesus Christ.

Christology - heretical views : ☪ "The Lord's humanity was complete, in contrast to Apollinarianism, which taught that the divine Logos took the place of a human spirit in the man Jesus. The Lord Jesus was completely a man -- body, soul, and spirit. Yes, Christ is God, but He is also man -- He is both. His humanity was real and permanent, as against various forms of Docetism. The Lord's divine and human natures remained unchanged and unmixed, each fulfilling its role according to its proper laws, in contrast with Eutychianism, which taught that the Incarnation produced a

third nature, a kind of deified humanity in which the properties of true human nature are lost. The Lord's human and divine natures were united in one person, in contrast with Nestorianism, which taught that Jesus had two personalities or was two persons." David J. Macleod, "The Incarnation of the Word: John 1:14", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 72-88), p. 76.

Christology - Trinity - relationship : [Trinity - Christology - relationship](#)☆

Christology Of The Old Testament, Hengstenberg, E.W. : [Ref-0163](#)☆

christs - false : [false - christs](#)☆

Chronicles - book - divided : [Samuel - book - divided](#)☆

Chronicles - books of - written : [X0011 - date - Chronicles](#)☆

chronicles - of kings of Israel : [kings - chronicles of kings of Israel](#)☆

chronologer - Isaac Newton : ☉ + "Newton defended the chronology of Ussher against those who tried to push back the date of Creation and wrote powerful refutations on atheism while defending the literal six day Bible Creation account. Moreover, he believed that the worldwide Flood of Noah's day accounted for most of the geologic phenomena observed in his day. Newton's [*sic.*] authored two volumes addressing Biblical chronology, *The Observations Upon the Prophecies of Daniel*, and the great work, *The Chronology of Ancient Kingdoms Amended*, published posthumously in 1728. In the latter, Newton decimated and overthrew the current dates of Greek, Latin and Egyptian chronology demonstrating the impossibility of using any of their chronologies as a stable foundation which could be used as a standard." [Ref-0186](#), p. 22.

Chronological and Background Charts of the New Testament : [Ref-0080](#)☆

Chronological Aspects of the Life of Christ : [Ref-0044](#)☆

chronology : ☉ The following entries set forth biblically significant events by date.

chronology - A.D. 0025 - baptism of Jesus - Klassen : ☉ [Ref-0844](#), p. 46.

chronology - A.D. 0025 - seventy sevens ends - Klassen : Dan. 9:25-27 ☉ [Ref-0844](#), p. 46.

chronology - A.D. 0026 - baptism of Christ - Austin : Dan. 9:25-27 ☉ [Ref-0784](#), 22(3) 2008, p. 51.

chronology - A.D. 0026 - seventy sevens ends - Austin : Dan. 9:25-27 ☉ [Ref-0784](#), 22(3) 2008, p. 51.

chronology - A.D. 0029 - crucifixion of Christ - Klassen : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ "Jesus died when He was thirty-three years of age in A.D. 29, in the 29th jubilee year, during the famous sequence of dates and days, April 14 to 17." [Ref-0844](#), p. 3.

chronology - A.D. 0030 - crucifixion of Christ - Bruce : Mtt. 27:50; Mark 15:37; Luke 3:1; Luke 23:46; John 19:30 ☉ "The crucifixion of Christ took place, it is generally agreed, about A.D. 30. According to Luke 3:1, the activity of John the Baptist which immediately preceded the commencement of our Lord's public ministry, is dated in 'the fifteenth year of Tiberius Caesar'. Now, Tiberius became emperor in August, A.D. 14, and according to the method of computation current in Syria,

which Luke would have followed, his fifteenth year commenced in September or October, A.D. 27. The fourth Gospel mentions three Passovers after this time; the third Passover from that date would be the passover of A.D. 30, at which it is probably on other grounds that the crucifixion took place. At this time, too, we know from other sources that Pilate was Roman governor of Judaea, Herod Antipas was tetrarch of Galilee, and Caiaphas was Jewish high priest." [Ref-0239](#), p. 6.

chronology - A.D. 0030 - crucifixion of Christ - Jones : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ "Therefore He was crucified and died near 3:00 P.M. Thursday the 14th of Nisan (Heb. = Abib. = an ear of ripe grain) -- Passover day -- in the year A.D. 30 by Jewish reckoning (April 4th Gregorian)." [Ref-0186](#), p. 233.

chronology - A.D. 0030 - crucifixion of Christ - Thomas : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ "As shown in the essay 'The Day and Year of Christ's Crucifixion' (pp. 311-14), Nisan 14, the day of Passover, fell on Friday only twice between A.D. 26 and A.D. 36. This leaves two possible years for Christ's crucifixion, A.D. 30 or A.D. 33. If conclusions reached earlier in this essay are valid, the former possibility must be chosen as the year in which Jesus was crucified." [Ref-0091](#), p. 318.

chronology - A.D. 0031 - crucifixion - Reagan : [2011022401.htm](#)☆

chronology - A.D. 0032 - crucifixion of Christ - Anderson : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ [Ref-0043](#). "Anderson's calculations include some problems. First, in the light of new evidence since Anderson's day, the 445 B.C. date is not acceptable for Artaxerxes' twentieth year. . . Second, the A.D. 32 date for the crucifixion is untenable. It would mean that Christ was crucified on either a Sunday or Monday. In fact, Anderson realizes the dilemma and he has to do mathematical gymnastics to arrive at a Friday crucifixion. This makes one immediately suspect. Actually there is no good evidence for an A.D. 32 crucifixion date." [Ref-0044](#), p. 137. "One point more, however, claims attention. Numerous writers, some of them eminent, have discussed this question as though nothing more were needed in fixing the date of the Passion than to find a year, within certain limits, in which the paschal moon was full upon a Friday. But this betrays strange forgetfulness of the intricacies of the problem. True it is that if the system by which to-day the Jewish year is settled had been in force eighteen centuries ago, the whole controversy might turn upon the week date of the Passover in a given year; but on account of our ignorance of the embolismal system then in use, no weight whatever can be attached to it." [Ref-0762](#), p. 99. "Indeed, the only thing reasonably certain upon the matter is that the Passover did *not* fall upon the days assigned to it by writers whose calculations respecting it are made with strict astronomical accuracy, for the *Mishna* affords the clearest proof that the beginning of the month was not determined by the *true* new moon, but by the first appearance of her disc; and though in a climate like that of Palestine this would seldom be delayed by causes which would operate in murkier latitudes, it doubtless sometimes happened "that neither sun nor stars for many

days appeared." These considerations justify the statement that in any year whatever the 15th Nisan may have fallen on a Friday." [Ref-0762](#), p. 101.

chronology - A.D. 0032 - crucifixion of Christ - Showers : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ "When this study, which believes that Christ began His ministry in the fall of 28 A.D., applies this three and one-half years to its chronological scheme, it ends with Spring of 32 A.D." Renald E. Showers, *New Testament Chronology and the Decree of Daniel 9*, Grace Journal Volume 11 Number 1, p. 36.

chronology - A.D. 0033 - crucifixion of Christ - Finegan : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ "According to the foregoing analysis the crucifixion of Jesus was most probably on Friday, Apr 3, A.D. 33, corresponding to Nisan 14, the date in "the first month of the year" (roughly March-April) of the slaying of the Passover lamb (Ex. 12:2,8)." [Ref-0840](#), p. 368.

chronology - A.D. 0033 - crucifixion of Christ - Hoehner : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☉ ". . . Christ's death occurred on Friday, Nisan 14 in A.D. 33 (Friday, April 3, A.D. 33, on the Julian calendar)." [Ref-0044](#), p. 134. "Checking NASA's eclipse database for Passover lunar eclipses (March, April and May eclipses) in the years 30 - 34 AD, worldwide, there are two lunar eclipses which might have been seen from Jerusalem: Sunday, April 25, 31 AD and Friday, April 3, 33 AD. Neither of these occurred on a Wednesday or a Thursday. <http://eclipse.gsfc.nasa.gov/LEcat5/LE0001-100.html>" Rick Larson, *Is there a candidate Passover lunar eclipse on a Wednesday or Thursday?*,

[\[http://www.bethlehemstar.net/faq.htm\]](http://www.bethlehemstar.net/faq.htm) accessed 20111116. Issues to consider regarding the *Star of Bethlehem* presentation by <http://www.bethlehemstar.net> : 1) Why would retrograde motion of Jupiter near Regulus be seen as significant by the Magi prior to Christ's birth? 2) How often does that occur on average?; 3) Revelation 12 was not yet written at the time of the Magi (although Numbers 24:17 was). Therefore, the imagery of the sun in Virgo with the moon under her feet would not have held special significance to the Magi. 4) A lunar eclipse on the day of crucifixion precludes a solar eclipse -- the most likely explanation for the darkness at the crucifixion -- as Larson himself points out. 4) Larson's interpretation of why Peter cites Joel on Pentecost (as if Joel had all been fulfilled and it was known to his listeners) is strained at best. The astronomical signs which Joel predicts cannot be easily construed as having been seen as significant by people at the time of Jesus' crucifixion. Moreover, the book of Revelation written in approximately A.D. 95 predicts yet future fulfillment of Joel's prophecy, including parallel passages such as Armageddon (Rev. 16 cf. Joel 3) and the Lord's army (Rev. 9 cf. Joel 3). A key question I would like to see answered: how often do Jupiter and Venus come into conjunction in the west -- which is supposed to constitute the key sign which sends the Magi toward Jerusalem?

chronology - A.D. 0044-0049 - book of James : [X0056 - date - James](#)☆

chronology - A.D. 0049-0050 - book of Galatians : [X0045 - date - Galatians](#)☆

chronology - A.D. 0050-0060 - book of Mark : [X0038 - date - Mark](#)☆

chronology - A.D. 0050-0060 - book of Matthew : [X0037 - date - Matthew](#)☆

chronology - A.D. 0051 - book of 1 Thessalonians : [X0049 - date - 1 Thessalonians](#)☆

chronology - A.D. 0051-0052 - book of 2 Thessalonians : [X0050 - date - 2 Thessalonians](#)☆

chronology - A.D. 0055 - book of 1 Corinthians : [X0043 - date - 1 Corinthians](#)☆

chronology - A.D. 0055-0056 - book of 2 Corinthians : [X0044 - date - 2 Corinthians](#)☆

chronology - A.D. 0056 - book of Romans : [X0042 - date - Romans](#)☆

chronology - A.D. 0060-0061 - book of Luke : [X0039 - date - Luke](#)☆

chronology - A.D. 0060-0062 - book of Colossians : [X0048 - date - Colossians](#)☆

chronology - A.D. 0060-0062 - book of Ephesians : [X0046 - date - Ephesians](#)☆

chronology - A.D. 0060-0062 - book of Philemon : [X0054 - date - Philemon](#)☆

chronology - A.D. 0060-0062 - book of Philippians : [X0047 - date - Philippians](#)☆

chronology - A.D. 0062 - book of Acts : [X0041 - date - Acts](#)☆

chronology - A.D. 0062-0064 - book of 1 Timothy : [X0051 - date - 1 Timothy](#)☆

chronology - A.D. 0062-0064 - book of Titus : [X0053 - date - Titus](#)☆

chronology - A.D. 0063 - James martyred : Jas. 1:1 ☪ "The date of the epistle must be prior to A.D. 63 because according to Josephus, James was martyred at that time." [Ref-0024](#), p. 99. "Ananus . . . assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law-breakers, he delivered them over to be stoned." Josephus, [Ref-0026](#), xx.9.1, cited by [Ref-0122](#), p. 266. "One casualty of this sudden loss of Pharisaic power was James, the brother of Jesus, who was head of the community of Christians in Jerusalem. He was condemned to death and executed. Pharisees protested vehemently against the trial of James and sent a delegation to [the procurator] Albinus, who at the time was on his way to Jerusalem. They reminded the new procurator that a Sanhedrin had no authority to deliver a sentence of execution without the authority of a procurator. The high priest was removed from office." [Ref-0150](#), p. 278. "Later in the *Antiquities* (xx.9.1), Josephus describes the high-handed acts of the high priest Ananus after the death of the procurator Festus (AD 61) in these words: 'But the younger Ananus who, as we said, received the high priesthood, was of a bold disposition and exceptionally daring; he followed the party of the Sadducees, who are severe in judgment above all the Jews, as we have already shown. As therefore Ananus was of such a disposition, he thought he had now a good opportunity, as Festus was now dead, and Albinus was still on the road, so he assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law-breakers, he delivered them over to be

stoned.' This passage . . . was also known to Origen and Eusebius. The story of the death of James the Just (as the Lord's brother was called) is told in greater detail by Hegesippus, a Jewish Christian writer of C. A.D. 170." [Ref-0239](#), pp. 110-111.

chronology - A.D. 0064-0065 - book of 1 Peter : [X0057 - date - 1 Peter](#)☆

chronology - A.D. 0066-0067 - book of 2 Timothy : [X0052 - date - 2 Timothy](#)☆

chronology - A.D. 0067-0068 - book of 2 Peter : [X0058 - date - 2 Peter](#)☆

chronology - A.D. 0067-0069 - book of Hebrews : [X0055 - date - Hebrews](#)☆

chronology - A.D. 0068-0070 - book of Jude : [X0062 - date - Jude](#)☆

chronology - A.D. 0070 - Herod's (Zerubbabel's) Temple destroyed : ☪ Built in B.C. 515, expanded in B.C. 20. [Ref-0144](#), p. 53.

chronology - A.D. 0080-0090 - book of John : [X0040 - date - John](#)☆

chronology - A.D. 0090-0095 - book of 1 John : [X0059 - date - 1 John](#)☆

chronology - A.D. 0090-0095 - book of 2 John : [X0060 - date - 2 John](#)☆

chronology - A.D. 0090-0095 - book of 3 John : [X0061 - date - 3 John](#)☆

chronology - A.D. 0094-0096 - book of Revelation : [X0063 - date - Revelation](#)☆

chronology - A.D. 0096 - Domitian killed : ☪ "Domitian was assassinated in 96 C.E. by a palace servant who stabbed him while he was reading a report about a conspiracy." [Ref-0150](#), p. 290.

chronology - A.D. 0321 - edict of Constantine : ☪ "When in 321 Constantine made the first day of the week a holiday, he called it 'the venerable day of the Sun' (Sunday)." [Ref-0063](#), p. 140. "All judges, city-people and craftsmen shall rest on the venerable day of the Sun. But countrymen may without hindrance attend to agriculture, since it often happens that this is the most suitable day for sowing grain or planting vines, so that the opportunity afforded by divine providence may not be lost, for the right season is short. 7 March 321." CONSTANTINE'S Edict (*Cod. Justinianus III xii 3*), [Ref-0063](#), p. 152. "In many circles it has been taught that Sunday worship universally began only in 321 with the Law of Constantine, or in 364 with the Council of Laodicea. However, the contributors to *From Sabbath to Lord's Day* have shown with excellent documentation that Sunday worship was a very universal practice of all churches outside Israel by the beginning of the second century. They also clearly point out that in those early days, while Sunday was viewed as a day of worship, it was not viewed as a Sabbath." [Ref-0105](#), p. 61.

chronology - A.D. 0382 - A.D. 405 - Vulgate : ☪ "After twenty-three years' labour, Jerome completed his revision of the Latin Scriptures (382-405)." [Ref-0063](#), p. 196.

chronology - A.D. 0410 - Rome (western branch) falls : ☪ [Ref-0045](#), pp. 34-35

chronology - A.D. 0570 - Mohammed born : ☪ "Mohammed, the prophet and founder of Islam, was born in Mecca about A.D. 570." [Ref-0146](#), p. 168. "Mohammed was born to the Quraysh tribe at Mecca about 571 C.E. His original name is unknown. His tribe called him al-Amin, the believing one. Mohammed, which

means highly praised, is the name he bears in the Koran." [Ref-0150](#), p. 325.

chronology - A.D. 0610 - Mohammed's revelation : ☪ "Beginning in A.D. 610 Mohammed claimed to have received angelic revelations that al-lah (Allah) was the supreme god and had a message of warning." [Ref-0146](#), p. 169. "Following his religious call in 610, Muhammed proclaimed the message of Islam" [Ref-0063](#), p. 235.

chronology - A.D. 0622 - Mohammed's flight to Medina : ☪ "The intensity of the persecution to Mohammed and his followers grew through the years and forced him to flee to Medina in A.D. 622. This event, known as the *Hijra* (?Migration), marked the beginning of the Islamic era." [Ref-0146](#), p. 169.

chronology - A.D. 0632 - Mohammed dies : ☪ "In March 632 C.E. Mohammed led the pilgrimage to Mecca. When he returned to Medina he took ill. On June 8, 632 C.E. he complained of a severe headache. Later that day he died." [Ref-0150](#), p. 329.

chronology - A.D. 0638 - Islam captures Jerusalem : ☪ "In A.D. 632, Islamic armies stormed out of the Arabian peninsula, capturing Jerusalem in A.D. 638 during the reign of 'Umar, the second caliph after Mohammed." [Ref-0144](#), p. 87.

chronology - A.D. 0691 - Dome of Rock built : ☪ "after almost 60 years of occupation, the Umayyad caliph 'Abd al-Malik built in A.D. 691-92 what is known today as the Dome of the Rock. . . Some people believe the Dome was built as a commemoration of an Islamic event or place of prayer for a caliph (such as 'Umar, after whom it has been popularly called the Mosque of Omar)." [Ref-0144](#), p. 88.

chronology - A.D. 0715 - Al Aqsa Mosque built : ☪ "In a further show of conquest over the Christians, Caliph Omar later built a wooden mosque on the compound over the foundations of an early Christian church. This mosque, known as the Al-Aqsa Mosque, was completed in A.D. 715 and has been rebuilt many times since. Today this mosque is regarded as the third holiest place in Islam (after Mecca and Medina)." [Ref-0146](#), p. 170.

chronology - A.D. 0931 - divided kingdom : ☪ "In the interests of simplicity the date 930 is being used for the division of the kingdom instead of the dual symbol 931/30. It should be noted, however, that the year 931 might have been equally appropriate or even more accurate than 930, depending on the season of the year when Jeroboam's rebellion took place." [Ref-0839](#), p. 79.

chronology - A.D. 1187 - Jerusalem falls to Saladin : ☪ "It was not until A.D. 1187 -- when the Crusaders were finally dislodged by Saladin -- that Jerusalem was said to be the third holiest place in Islam. . . In fact, in A.D. 1225 the Arab geographer Yakut wrote that the city of Jerusalem was holy to Jews and Christians, as it had been for 3,000 and 2,000 years respectively, but in contrast noted that only Mecca was holy to Muslims." [Ref-0146](#), p. 175.

chronology - A.D. 1215 - Fourth Lateran Council - transubstantiation : ☪ ". . . transubstantiation was adopted as orthodox at the Fourth Lateran Council in 1215" [Ref-0063](#), p. 265.

chronology - A.D. 1453 - Roman Empire (eastern branch) falls : ☪ [Ref-0045](#), p. 37. [Ref-0005](#), p. 159.

chronology - A.D. 1478 - Inquisition begins :

☪ "In November 1478, Pope Sixtus IV issued a bull to establish a national inquisition there - an institution that was to last until 1820." [Ref-0152](#), p. 62.

chronology - A.D. 1582 - Gregorian calendar

☪ "Lunar calendars were widely used in the earliest times. The interval between one new moon and the next is 29.53 days and there are 12 lunar cycles in a solar year. But the match is not exact -- the lunar year is 354 days long which is 11.5 days shorter than the solar year. To correct this confusion, the first Roman emperor, Julius Caesar, in 45 B.C., following the advice of the Greek astronomer Sosigenes, standardized the calendar across his empire to a solar year of 365 days, with an extra "leap day" every fourth year. This "Julian calendar" remained in use for the next 1,500 years. The problem popped up again during the Renaissance, and fueled a renewed interest in cosmology. The Julian year, it turned out, was 11 minutes and 14 seconds longer than the solar year. This may not seem to be much of a difference, but over a period of 1,500 years it accumulated to the point where the spring equinox was 10 days too early. So in 1582, Pope Gregory XIII issued a decree dropping 10 days from the calendar and he instituted a new system, called the *Gregorian calendar*, in which century years divisible by 400 should be leap years but other century years should be common years. Thus, 1600 and 2000 were leap years, but 1700, 1800, and 1900 were common years. This calendar is the one we use today." [Ref-0814](#), p. 35.

chronology - A.D. 1648 - Westminster

Confession : ☪ "The Westminster Assembly was called together by the English Parliament. Its work extended over a period of five and one half years, and was finished in 1648. It was a representative body, made up of one hundred and twenty-one ministers or theologians, eleven lords, twenty commoners, from all counties of England and the Universities of Oxford and Cambridge, with seven commissioners from Scotland. . . Dr. Warfield said of the Westminster Confession that it was 'The most complete, the most fully elaborated and carefully guarded, the most perfect, and the most vital expression that has ever been framed by the hand of man, of all that enters into what we call evangelical religion, and of all that must be safeguarded if evangelical religion is to persist in the world.'" [Ref-0096](#), pp. 342-343.

chronology - A.D. 1820 - Inquisition ends :

☪ "In November 1478, Pope Sixtus IV issued a bull to establish a national inquisition there - an institution that was to last until 1820." [Ref-0152](#), p. 62.

chronology - A.D. 1917 - Balfour Declaration

☪ "On November 2, 1917, after much political maneuvering, that declaration came, in the form of a letter signed by Lord Balfour and sent to Lord Rothschild, the unofficial leader of British Jewry. That declaration read [in part]: 'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine,

or the rights and political status enjoyed by Jews in any other country.'" [Ref-0153](#), p. 256.

chronology - A.D. 1947 - UN Vote on Jewish State :

☪ "on November 29, 1947, the UN General Assembly voted by 33 against 13, with 11 abstentions, for the establishment of a Jewish state in a partitioned Palestine, side by side with an Arab state and linked by an economic union that would ensure a large measure of integration and accessibility." [Ref-0153](#), p. 324.

chronology - A.D. 1948 - Israel declares independence :

Isa. 66:8 (?) ☪ "On May 14, 1948, the British mandate in Palestine came to an end, and the last British high commissioner departed. On that day, Israel was declared independent by its first Prime Minister, David Ben-Gurion, at the Museum of Modern Art in Tel-Aviv." [Ref-0152](#), p. 194. . . .the Jews were given a national homeland in Palestine by the Balfour Declaration in November 1917. In 1922 the League of nations gave Great Britain the mandate over Palestine. On May 14, 1948, Great Britain withdrew her mandate and immediately Israel was declared a sovereign state. . . ." n. *The Amplified Bible* It is questionable whether the context of Isaiah 66 supports the oft-heard modern application of this verse to the creation of the state of Israel. However, it does support a sequence where the nation is recreated before a period of tribulation. Questionable: Isa. 66:8 (?);

chronology - A.D. 1949 - Israel recognized by United Nations :

☪ + "The government of the United States recognized Israel as a nation immediately and Russia soon followed. Israel was accepted by the United Nations, May 11, 1949, by a vote of thirty-seven for and twelve opposed." [Ref-1163](#), p. 70.

chronology - A.D. 1967 - Six-Day War :

☪ "On June 5, 1967 a pre-emptive strike destroyed Nasser's air force on the ground. . ." [Ref-0152](#), p. 200.

chronology - A.D. 1973 - Yom Kippur War :

☪ "The Yom Kippur War of 1973, so called because the attack took place on the Day of Atonement (October 5). . ." [Ref-0152](#), p. 200.

chronology - A.H. - era : [era - A.H.](#) ☆**chronology - A.U.C. - era :** [era - A.U.C.](#) ☆**chronology - accession-year - divided kingdom :**

☪ "Judah used accession-year reckoning from Rehoboam to Jehoshaphat, non-accession year reckoning from Jehoram to Joash, and accession-year reckoning again from Amaziah to Zedekiah. Israel used nonaccession-year reckoning from Jeroboam to Jehoahaz, and accession-year reckoning from Jehoash to Hoshea." [Ref-0839](#), p. 14. "Judah began with accession-year system, both for its own kings and its synchronisms with Israel. At a time of alliance and intermarriage with Israel, the system of Israel was adopted by Judah and was used through four reigns, after which Judah returned to its original system of reckoning. Regnal years in Judah began with the month of Tishri. In Israel the nonaccession-year system was used for the length of reign in Israel and the synchronisms with Judah. When Judah shifted back to accession-year system, Israel also adopted that method. Regnal years in Israel began with the month of Nisan. In both Judah and Israel a number of coregencies occurred, and in Israel there were two instances of rival reigns." [Ref-0839](#), p. 21.

"Israel began with nonaccession-year system and later shifted to accession-year reckoning. Judah began with the accession-year method. Later both nations simultaneously shifted to accession-year reckoning and followed it to the end." [Ref-0839](#), p. 23. "The methods used by Israel and Judah in the reckoning of the reigns of their kings would thus be as follows: Israel at the time of the schism followed the nonaccession-year system and continued its use till the close of the ninth century B.C. when under Jehoash a shift was made to the accession-year system which continued to be used to the close of Israel's history. Judah at the time of the schism used the accession-year system and continued its use to the middle of the ninth century; from Jehoram to Joash reigns are reckoned according to the nonaccession-year system; and from Amaziah, at about the beginning of the eighth century, to the close of Judah's history the accession-year system was again in use. At the time of the schisms, Israel and Judah were thus using different systems of chronological reckoning. Israel the nonaccession-year system and Judah the accession-year method; and from the middle of the ninth century to the close of their respective histories both nations used the same method--the nonaccession-year system to the beginning of the eighth century and the accession-year system from then to the end." [Ref-0839](#), p. 60.

chronology - accession-year reckoning : ☪

"Two systems of reckoning were used for the Hebrew kings, accession-year reckoning (postdating), and non-accession year reckoning (antedating). Since in the latter system the year in which a ruler began is termed his first official year, that year is counted twice, for it is also the last year of the previous ruler. Thus in a country where this system is used one year must always be deducted from the official total of every reign in order to secure actual years. Totals according to accession-year reckoning, however, equal actual totals. Judah used accession-year reckoning from Rehoboam to Jehoshaphat, non-accession year reckoning from Jehoram to Joash, and accession-year reckoning again from Amaziah to Zedekiah. Israel used nonaccession-year reckoning from Jeroboam to Jehoahaz, and accession-year reckoning from Jehoash to Hoshea." [Ref-0839](#), p. 14.

chronology - apologetic value : ☪ ". . . if the

text, composed as it is by many human authors over a span of many centuries, yields itself to such analysis wherewith all the chronological data may be arranged without violation, contradiction or conflict into a harmonious systematic framework, faith should be all the more solidly founded. Such a framework would tend to substantiate and establish: (1) a Divine intellect undergirding both the Old and New Testaments; (2) the fact of the GOD of the Bible; (3) the divine inspiration of Scripture; and (4) faith in GOD through and in His Word. . . . The ability to so do would set the Holy writings of the Christian faith in bold relief, totally above and apart from those of other world religions. Neither Islam's *Koran*, the pantheistic *Vedas*, *Upanishads* and *Bhagavad-Gita* of the Hindoos, the *Eightfold Path* of Buddhism, nor the *Analects* of Confucius, etc. possesses any revelatory text that would allow similar formalistic

scrutiny. Thus these humanistic cults and their devotees must be viewed in stark contrast to the Christian faith and its disciples as they are not able to academically defend their text or its authority." [Ref-0186](#), p. v.

chronology - Assyrian eponym canon : 2K. 18:17 ☪ "This dissertation addresses the conflict between the presuppositions and methodologies utilized by the modern school of Biblical chronology whose procedure rests on the Assyrian Eponym Canon, the royal inscriptions of the Assyrians and Babylonians and the Ptolemaic Canon as being absolute and accurate as opposed to the traditional Biblically oriented school which regards the Holy Scripture as the factual source against which all other material must be weighed." [Ref-0186](#), p. iv. "The modern school of Biblical chronology has attempted to establish its chronology by examining the Biblical record for a synchronistic point of contact between Israel and the Assyrian, Babylonian or Egyptian records. Assuming the chronologies of these kingdoms to be established, at least at the points of contact, the foreign kingdom's date is assigned at the synchronous encounter to the Scriptural event. However, such procedure is founded on the fallacious presupposition and attending methodology that the Assyrian Eponym Canon, the royal inscriptions of the Assyrian and Babylonian records and eclipse identification with a subsequent date assignment are sources of absolute and accurate chronology." [Ref-0186](#), p. 6. "The fragment of a tablet giving a list of the Assyrian Limmus or eponyms for the years 858-847 B.C., further years which were originally on the tablet have been broken away. The Assyrians named their years after high officials in cycles, beginning with the king, each office holder being designated Limmu for the year in question. . . . The first line, separated from what follows by a horizontal ruling, is damaged at the beginning and end, but (with restoration in brackets) reads ?[Reign] of Shalmaneser son of Ashurnasirpal . . . ' referring to Shalmaneser III (858-824 B.C.) . . . Shalmaneser was Limmu for the first time in 857 B.C., and this is listed in the second line below the ruling, where he appears as 'Shalmaneser, king of Assyria'. The two following lines for the years 856 and 855 B.C., indicate that the Limmuship was next held by the men designated respectively . . . amēlu'urtānu . . . amēlu'ra' bšāqē . . . According to the Old Testament, the holders of these two offices in 701 B.C. appeared, together with the Rabsharis . . . before the walls of Jerusalem, in local command of the army of Sennacherib (2K. 18:17)." [Ref-0843](#), p. 66. "This might be true if somehow we knew that the Assyrian list were complete and without error. To the contrary, at least two clear contradictions are known to exist. These are (1) the addition on one of the main four lists (Ca3) of the name Balatu at the year B.C. 787 and (2) another name (Nabu-shar-usur) which is out of sequence when compared to the other three lists. Other eponym difficulties will be disclosed in a subsequent section within this chapter. All these problems are merely ignored or glossed over in almost all the pertinent literature. . . . The problem is then, that at such places of apparent disagreement the trend in modern scholarship for the past 150 years has been to accept these profane, secular materials -- especially that of the

Assyrian Eponym List -- as correct. This data is then imposed upon the Biblical record and where there are discrepancies, the biblical record is over-ruled and forced to fit the secular outline by the arbitrary invention of many non-Biblical co-regencies. . . . The net result of all this that some have reduced the actual length of the Kingdom of Judah's existence by 30 years, and as much as 44 (E. R. Thiele) and even as much as 53 years (W. F. Albright)." [Ref-0186](#), p. 117. "The undeniable reality is that the history of Assyria and Babylonia, although sometimes giving detailed dates, exists only in a mutilated condition with no continuous chronology. This fact cannot be overstated." [Ref-0186](#), p. 154. "Thus, it has been demonstrated that the Assyrian Eponym Canon is fraught with uncertainties and is not the solid unquestioned foundation upon which to base all other chronologies as is published and proclaimed by today's scholars in nearly all quarters." [Ref-0186](#), p. 156. "Pertaining to the subject, Dr. Thiele candidly admits: "Every Assyriologist knows that Assyrian inscriptions are not always reliable in all details. The account given in one place may vary from that found in another place. An achievement of one king may be claimed by his successor. The specific details of a victory reported in one year may grow in magnitude and splendor in the reports of succeeding years. The fact that Sargon claimed to have captured Samaria does not prove that he did so." [Thiele, *The Mysterious Numbers of the Hebrew Kings*, op. cit., p. 137.] Is it not most incongruous that in light of so explicit an admission, the eminent Doctor along with nearly all modern scholars not only follows the Assyrian data to the near exclusion of all others, but wholeheartedly endorses its chronological implications allowing possible no more error than that of a single year? Does not this contradict all logic and common sense?" [Ref-0186](#), p. 157. ". . . it is affirmed by most modern scholars that as the Assyrian Eponym List confirms the Assyrian part of the Canon of Ptolemy, the validity of the rest of the Canon should be accepted with complete confidence and trust. This may be true, but as Beecher and Anstey pointed out as far back as A.D. 1907 and 1913 respectively, wherever the Assyrian list of eponyms confirms the Assyrian part of the Canon of Ptolemy, it confirms also the Biblical record! Strangely, the world of scholarship seems unable to perceive this fact." [Ref-0186](#), p. 158.

chronology - Assyrian kings - chart : ☪ [Ref-0186](#), p. 207.

chronology - B.C. 0003 - Jesus - born : ☪ ". . . 3/2 B.C. . . . must be Africanus's date for the birth of Christ." [Ref-0840](#), p. 157. ". . . the date of Eusebius for the birth of Jesus is 3/2 B.C., the same as that given by Africanus." [Ref-0840](#), p. 164.

chronology - B.C. 0004 - Christ - birth - Anderson : ☪ "Fynes Clinton sums up his discussion of the matter thus: "The nativity was not more than about eighteen months before the death of Herod, nor less than five or six. The death of Herod was either in the spring of B.C. 4, or the spring of B.C. 3. The earliest possible date then for the nativity is the autumn of B.C. 6 (U.C. 748), eighteen months before the death of Herod in B.C. 4. The latest will be the autumn of B.C. 4 (U.C.

750), about six months before his death, assumed to be in spring B.C. 3." . . . Clinton wrote in ignorance of what Zumpt has since brought to light respecting the census of Quirinus. The introduction of this new element into the consideration of the question, enables us with absolute confidence, adopting Clinton's dictum, to assign the death of Herod to the month Adar of B.C. 3, and the nativity to the autumn of B.C. 4. That the least uncertainty should prevail respecting the time of an event of such transcendent interest to mankind is a fact of strange significance. But whatever doubt there may be as to the birth-date of the Son of God, it is due to no omission in the sacred page if equal doubt be felt as to the epoch of His ministry on earth. There is not in the whole of Scripture a more definite chronological statement than that contained in the opening verses of the third chapter of St. Luke. "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." [Ref-0762](#), pp. 93-94.

chronology - B.C. 0004 - Christ - birth - historic views : ☪ "Bengel, Wieseler, Lange, Lichtenstein, Anger, Greswell, Ellicott, Plumpre, Merivale, for [a.u.] 750." [Ref-0124](#), p. 1.2.16.6.

chronology - B.C. 0004 - Herod - death - Jones : ☪ "Accordingly, the death of Herod must have taken place between 12 March and 7 April in the year 4 B.C." [Ref-0186](#), p. 219.

chronology - B.C. 0004 - Jesus - born - Irenaeus : ☪ [Ref-0186](#), p. 220.

chronology - B.C. 0004 - Jesus - born - Tertullian : ☪ [Ref-0186](#), p. 220.

chronology - B.C. 0004 - Jesus - born vs. creation - Jones : ☪ "If the mathematical outline . . . is correct, Adam was created out of the dust of the earth on the sixth day, Friday the 26th of September, 4004 B.C. If, as most researchers reckon, Christ Jesus were born in 4 B.C. His birth took place precisely 4000 years after Adam (4000 AM)." [Ref-0186](#), p. 28.

chronology - B.C. 0005 - Christ - birth - historic views : ☪ "Petavius, Ussher, Tillemont, Browne, Angus, Robinson, Andrews, McClellan, for [a.u.] 749" [Ref-0124](#), p. 1.2.16.6.

chronology - B.C. 0005 - Christ - birth - Klassen : ☪ [Ref-0844](#), pp. 3,49.

chronology - B.C. 0006 - Christ - birth - historic views : ☪ "Kepler (reckoning from the conjunction of Jupiter, Saturn and Mars in that year), Lardner, Ideler, Ewald, for [a.u.] 748" [Ref-0124](#), p. 1.2.16.6.

chronology - B.C. 0007 - Christ - birth - historic views : ☪ "The French Benedictines, Sanclemente, M^Anter, Wurm, Ebrard, Jarvis, Alford, Jos. A. Alexander, Zumpt, Keim, decide for a.u. 747" [Ref-0124](#), p. 1.2.16.6.

chronology - B.C. 0020 - Zerubbabel's Temple reconstructed by Herod : ☪ Built in B.C. 515, destroyed in A.D. 70. [Ref-0144](#), p. 53. "Herod began construction of the Temple in 19 B.C., and although the work on the central part of the sacrificial area was completed in seven years and dedicated,

detail work continued on the Temple complex for the next 75 years." [Ref-0146](#), pp. 76-77.

chronology - B.C. 0030 - A.D. 0180 - Roman Emperors : [Caesars - Roman](#)☆

chronology - B.C. 0063 - A.D. 0410 - Roman Empire over middle east : ☪ [Ref-0045](#), pp. 34-35. [Ref-0049](#), p. 36. "Judea's independence. . . ended in year 63 B.C. with the triumphal entrance of Roman general Pompey into Jerusalem." [Ref-0014](#), p. 64. "not only did he enter the Holy Place, but he also tore away its veil of separation and marched into the Holy of Holies itself. A record of the event was preserved by the Roman historian Tacitus: 'By right of conquest he entered their Temple. It is a fact well known, that he found no image, no statue, no symbolical representation of the Deity: the whole presented a naked dome; the sanctuary was unadorned and simple.'" [Ref-0146](#), p. 76.

chronology - B.C. 0063 - Pompey invades middle east : ☪ [Ref-0045](#), pp. 34-35

chronology - B.C. 0113 - Samaritan Temple destroyed : ☪ "According to the first-century historian Flavius Josephus, the Samaritan Temple was destroyed by John Hyrcanus in 113 B.C."

chronology - B.C. 0164 - Hannukah : John 10:22 ☪ "164 B.C. Hasmonean revolt, led by Judas Maccabeus, liberated Jerusalem and reconsecrated the Temple. . . commemorated by Feast of Dedication or *Hanukkah*." [Ref-0010](#), p. 349. "'Dedication' translates the Aramaic word *hanukkah*." [Ref-0076](#), n. Ezra 6:16. "On the twenty-fifth day of the month of Kislev -- then October 16, for the Hebrew lunar calendar had not been intercalated since 167 B.C.E. -- in the year 164 B.C.E., the Jews celebrated the rededication of the temple sacrificial service." [Ref-0150](#), p. 248. "The centerpiece of the celebration is a nine-branch candelabrum. The first candle is called the "servant" candle and is used to light one additional candle each night to commemorate the eight days of the miracle." Gordon Franz, "Jesus Celebrates Hannukah!", [Ref-0066](#), 20.4 2007, 116:119, p. 117.

chronology - B.C. 0167 - Maccabees and Hasmoneans come to power : ☪ [Ref-0045](#), pp. 34-35

chronology - B.C. 0168 - Antiochus Epiphanes IV desecrates temple : Dan. 8:23-25; Dan. 11:21-35 ☪ "Antiochus further desecrated the Temple by sacrificing an unclean animal (a pig) on the Temple altar and by erecting a statue of Zeus Olympians in the Holy of Holies in 168 B.C. This action had been predicted by the prophet Daniel (Dan. 8:23-25; 11:21-35) and served as a partial fulfillment of the type of desecration the Temple would one day suffer under the Antichrist (Dan. 7:24-26; 9:24-27; 11:36-45)." [Ref-0146](#), p. 75. "Josephus *Antiquities* 12.5.4 (253) attests that, contrary to Jewish law, swine were offered in sacrifice; cf. 2 Macc. 6:5." [Ref-1200](#), p. 82n10.

chronology - B.C. 0175 - B.C. 164 Antiochus Epiphanes IV lives : ☪ [Ref-0045](#), p. 68.

chronology - B.C. 0321 - Death of Alexander the Great : ☪ "When Philip II, king of Macedonia, was assassinated in 336 B.C. his son Alexander III the Great succeeded him, conquered virtually the whole world and died suddenly in Babylon on Daisios/Aiaru 29 = June 10, 323 B.C." [Ref-0840](#), pp. 101-102.

chronology - B.C. 0331 - Death of Alexander the Great : Dan. 7:6 (four heads) ☪ "When Alexander died (331 BC) his Empire was divided between his four generals: 1. Casander took over the home territory of Greece and Macedonia. 2. Lysimachus inherited Thrace and a large chunk of Asia Minor. 3. Ptolemy reigned over Egypt. 4. Seleucus became king over Syria and much of the Middle East, including Palestine." [Ref-0045](#), p. 62. "Alexander's empire was not given to his posterity. Hercules, the son of Alexander at the time of his death, whose mother was Barsina, was murdered by Polysperchon. Young Alexander, born posthumously of Roxana, was murdered in 310 B.C." [Ref-0005](#), p. 257.

chronology - B.C. 0333 to B.C. 0063 - Greek Empire under Alexander, Ptolemies, Seleucids : ☪ [Ref-0045](#), pp. 34-35

chronology - B.C. 0433-0424 - book of Malachi : [X0036 - date - Malachi](#)☆

chronology - B.C. 0444 to 0033 A.D. - seventy sevens : Ne. 2:1-9; Dan. 9:25-27; Mark 1:14; Luke 12:56 (?); Luke 19:28-40 ☪ **Dr. Harold Hoehner's calculation:** Begins Nisan 1 of Artaxerxes' 20th year (March 5, 444 BC, Ne. 2:5-9). Sixty-nine 'sevens' = 173,880 (69 x 7 x 360) days ending on the *Triumphal Entry* on Nisan 10, A.D. 33 (March 30, A.D. 33, Luke 19:28-40). Messiah cut off *after* 69 weeks on Nisan 14 (April 3) A.D. 33. Calculation: 476 years x 365.24219879 days per solar year = 173,855 days. Days between March 5 and March 30 = 25. Total: 173,855 + 25 = 173,880 days. [Ref-0044](#), pp. 115-140. "Several factors commend this decree as the one prophesied by Daniel (Dan. 9:25) for the commencement of the seventy weeks. First, there is a direct reference to the restoration of the city (Ne. 2:3,5) and of the city gates and walls (Ne. 2:3,8). Second, Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls (Dan. 2:8). Third, the Book of Nehemiah and Ezra 4:7-23 indicate that certainly the restoration of the walls was done in the most distressing circumstances, as predicted by Daniel (Dan. 9:25). Fourth, no later decrees were given by the Persian kings pertaining to the rebuilding of Jerusalem." [Ref-0044](#), p. 126. "The actual rebuilding of the city was first carried out some decades later by the priest Ezra, the governor Nehemiah, and the prophet Malachi. Their activity set in with the decree of the Persian king Artaxerxes I Longimanus (Arthasastha), in the seventh year of his reign (465-424), regarding the political reorganization of Palestine, and therefore in the year 457 B.C. (Ezra 7:7,25). *The beginning of Ezra's activity is thus the beginning of the seventy year-weeks.* If we add to this year 457 the foretold sixty-nine year-weeks, that is 483 years, we come to the year 26/27 A.D., that is, to the exact year in which, according to Luke 3:1-2, shortly after John the Baptist, Christ began to proclaim the message of the heavenly kingdom." [Ref-0197](#), p. 160. "A very interesting account of the reason for the 243-year shortfall between the Jewish calendar and Ussher's date was written by Floyd Nolen Jones and given in Appendix G of *The Annals of the World* by Ussher, pages 931-934. The Jewish people (of which I am one) obtained their current date from the *Book of the Order of the World*, the *Seder Olam Rabbah*, compiled by Rabbi Yose

ben Halafta [died A.D. 160]. The main discrepancy was the 164 year period that was deliberately left out of the Persian Empire in order to make the Daniel 9:25 prophecy point to Simon bar Kokhba instead of Jesus of Nazareth. The prophecy of Daniel 9:25 so perfectly pointed to Christ that the only way to get around that prophecy was to change their national chronology. In Appendix G of *Annals*, Floyd Nolen Jones actually gives the year 2003 as being the Jewish year 5763. It's truly amazing what lengths people will go to in order to avoid the Saviour." Richard Biss, "Feedback", [Ref-0028](#), 26(4) September-November 2004, p. 4. "The 69 Weeks were not unto "Messiah the *Priest*" atoning on the Cross, nor unto "Messiah the *Prophet*" entering on His public ministry, nor unto Messiah hailed momentarily, as a "King," by the crowd, then crucified to-morrow, but unto Messiah the "*Prince*" of the House of David and Heir to the throne of His father. . . . The *Birth of the Prince*, and King only by right but not yet by enthronement over the "House of Jacob" was the *ad quem*. Such was the close of the 69 Weeks, or 483 years, in the year of the decree of Caesar Augustus to enroll the world, 30 years before the 15th regnal year of Tiberius, and according to *our* chronology A.U.C. 747, or 748, or 749; according to the Bible, A.D. 1." [Ref-0734](#), pp. 141-142. Questionable: Luke 12:56 (?);

chronology - B.C. 0446-0400 - book of Nehemiah : [X0013 - date - Nehemia](#)☆

chronology - B.C. 0450-0331 - book of Esther : [X0014 - date - Esther](#)☆

chronology - B.C. 0450-0430 - books of Chronicles : [X0011 - date - Chronicles](#)☆

chronology - B.C. 0457 - Decree of Artaxerxes to Ezra - Hoehner : Ezra 7:11-26 ☪ "The third decree was the decree of Ezra in 457 B.C. It encouraged the return of more exiles with Ezra, the further enhancement of the temple and its accompanying worship, and the appointment of civil leaders (Ezra 7:11-26). . . .this decree has not a word about the rebuilding of the city of Jerusalem but rather the temple in Jerusalem." [Ref-0044](#), p. 124.

chronology - B.C. 0457 - seventy sevens begins - Austin : Dan. 9:25-27 ☪ [Ref-0784](#), 22(3) 2008, p. 51.

chronology - B.C. 0457-0444 - book of Ezra : [X0012 - date - Ezra](#)☆

chronology - B.C. 0458 - seventy sevens begins - Klassen : Dan. 9:25-27 ☪ [Ref-0844](#), p. 46.

chronology - B.C. 0479 - Esther becomes queen - Klassen : ☪ [Ref-0844](#), p. 46.

chronology - B.C. 0507 - Jerusalem - destroyed by Babylon : ☪ [Ref-0784](#), 22(3) 2008, p. 51.

chronology - B.C. 0515 - Babylonian captivity ended - Klassen : ☪ [Ref-0844](#), p. 43.

chronology - B.C. 0515 - second temple completed - Finegan : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☪ Enlarged in A.D. 20, destroyed in A.D. 70, [Ref-0144](#), p. 53. "The beginning of the work was in the sixth month, on the twenty-fourth day of the month (Hag. 1:15). . . . The completion of the rebuilding of the temple was on the third day of the month of Adar in the sixth year of the reign of Darius (Ezra 6:15). The date was Mar 12, 515." [Ref-0840](#), p. 267.

chronology - B.C. 0515 - second temple completed - Gilbert : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☞ "The king's treasury even helped to finance the cost of the rebuilding of the ruined Temple, which was finally completed on the 3rd of Adar (February-March) 515 B.C.E." [Ref-0152](#), p. 33.

chronology - B.C. 0516 - second temple completed - Couch ? : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☞ [Ref-0045](#), p. 55.

chronology - B.C. 0516 - second temple completed - Klassen : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☞ [Ref-0844](#), p. 45.

chronology - B.C. 0516 - second temple completed - Levy : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☞ "Consequently, the Jewish people were inspired to resume the work on September 21, 520 B.C. (Hag. 1:15) and completed the task on March 15, 516 B.C. (Ezra 6:15)." David M. Levy, "Called to Repentance", [Ref-0057](#), March/April 2004, p. 24.

chronology - B.C. 0518/19 - Decree of Darius : Ezra 5:3-17; Ezra 6:1-12 ☞ "The next decree in the restoration of the temple in Jerusalem was due to Tattenai, governor of Judah, who questioned the Jews' right to rebuild the temple (Ezra 5:3-17). Darius had a search made of Cyrus' decree and then issued a decree himself about 519/18 B.C. to confirm Cyrus' original decree (Ezra 6:1-12). This decree will not serve as the beginning date for the seventy weeks because it has specific reference to the temple and not to the city, and because it really is not a new decree but only confirms a former one." [Ref-0044](#), p. 124.

chronology - B.C. 0519 - Ahasuerus - third year - Jones : Est. 1:3 ☞ [Ref-0186](#), p. 214.

chronology - B.C. 0520 - book of Haggai : [X0034 - date - Haggai](#) ☆

chronology - B.C. 0520 - Temple construction resumes : ☞ [Ref-0045](#), Tape 14:B. "The beginning of the work was in the sixth month, on the twenty-fourth day of the month (Hag. 1:15). . . . The completion of the rebuilding of the temple was on the third day of the month of Adar in the sixth year of the reign of Darius (Ezra 6:15). The date was Mar 12, 515." [Ref-0840](#), p. 267.

chronology - B.C. 0520-0470 - book of Zechariah : [X0035 - date - Zechariah](#) ☆

chronology - B.C. 0536 - Decree of Cyrus - Jones : 2Chr. 36:22-23; Ezra 1:1-4; Ezra 6:3-5 ☞ "The return and rebuilding of the Temple began in B.C. 536, the first year in which Cyrus, King of Persia, became the *sole* ruler over the people of Israel (Cyrus having placed his uncle, Darius the Mede, on the throne to run the affairs of government from Babylong, B.C. 538, while he continued at the head of his army conquering and adding to his kingdom until 536 B.C." [Ref-0186](#), p. 234.

chronology - B.C. 0538 - Jews return to Jerusalem under Zerubbabel : ☞ [Ref-0045](#), p. 55. The year is given as B.C. 536 by [Ref-0049](#), p. 19.

chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert : Ezra 6:15; Hag. 1:1-2; Hag. 1:15; Hag. 2:18 ☞ "Temple sacrifices were renewed on the first day of the month of Tishri 538 B.C.E. at a festival known as the Feast of Trumpets. . . . Seven months later, work began on building the Second Temple itself, using cedarwood ordered from Lebanon." [Ref-0152](#), p. 32.

chronology - B.C. 0539 - Babylon falls to Medo-Persia : Dan. 5:28-31 ☞ ". . . Babylon fell on that sixteenth day of Tishri (Oct. 11 or 12) 539 B.C., as indicated in the ([Nabonidus Chronical](#)." [Ref-0045](#), p. 50. "The Persian forces took Sippar on Tashritu 14 = Oct 10, 539 B.C.; they took Babylon on Tashritu 16 = Oct 12; and Cyrus entered the city on Arahshamnu 3 = Oct 29." [Ref-0840](#), p. 266. [Ref-0844](#), p. 44.

chronology - B.C. 0539 - Decree of Cyrus : 2Chr. 36:22-23; Ezra 1:1-4; Ezra 6:3-5 ☞ "The first decree is the one of Cyrus to rebuild the temple, probably given on October 29, 539 BC. 2Chr. 36:22-23; Ezra 1:1-4; Ezra 6:3-5. This decree concerned the return of the captives and the rebuilding of the temple but not a complete restoration of the city." [Ref-0044](#), p. 121. [Ref-0844](#), p. 44. "According to both Ussher and Jones, the 490 years of Daniel 9:15-27 commenced in the 20th year of Artaxerxes, about 80-82 years after the Children of Israel returned from captivity, not immediately after the 70 years of captivity has been completed. I am convinced that the latter position is correct and that Daniel's prayer for 'no procrastination' was answered immediately and was made effective in the 1st year of Cyrus. One of the arguments I set forth was the fact that the building of the city, the temple, the streets, etc. all commenced from this 1st year of Cyrus by the authorisation of *one all-inclusive decree*, and it was not necessary for there to be a further, separate decree 80-82 years later. Archaeologist David Down has the Cyrus Cylinder stating: "I am Cyrus, king of the world, legitimate king, king of Babylon, king of Sumer and Akkad . . . All the kings of the entire world brought their heavy tributes and kissed my feet in Babylon. . . . I (also) gathered all their (former) inhabitants and returned (to them) their habitations . . . I endeavored to repair their dwelling places [emphasis mine]." Compare this above statement from the Cyrus Cylinder with the letter sent by Cyrus to the governors of Syria: "I have given leave to as many of the Jews . . . to return to their own country, and to rebuild their city [emphasis is mine]." David Austin, "Synchronization of the divided kingdoms of Judah and Israel", [Ref-0784](#), 25(2) 2011, 67-73, pp. 67-68.

chronology - B.C. 0539 to B.C. 333 - Medo-Persian Empire under Cyrus II : ☞ [Ref-0045](#), pp. 34-35

chronology - B.C. 0549 - Cyrus II conquers the Medes : ☞ [Ref-0045](#), pp. 34-35

chronology - B.C. 0553 - Belshazzar's first year : Dan. 7:1 ☞ "Since Nabonidus made Belshazzar his co-regent in his 3rd year, this first year of Belshazzar was 553 BC, when Daniel was about 65 years old. Nebuchadnezzar had been dead 9 years." [Ref-0045](#), p. 60.

chronology - B.C. 0559 - Cyrus II (the Great) succeeds his father Cambyses I to the throne of Anshan : ☞ [Ref-0045](#), pp. 34-35

chronology - B.C. 0561-0538 - books of Kings : [X0010 - date - Kings](#) ☆

chronology - B.C. 0562 - Nebuchadnezzar dies : 2K. 25:27 (Evil-Merodach); Jer. 39:3 (-Nergalsharezer); Jer. 39:13 (-Nergalsharezer); Jer. 52:31; Dan. 5:1 (Belshazzar) ☞ After Nebuchadnezzar's death in 562, the following kings succeed him: 1. *Amel-Marduk* (562-560 BC) whom the

Scriptures mention as *Evil-Merodach* 2K. 25:27 Jer. 52:31 was killed by his brother in-law. . . . 2. *Neriglissar, the Nergalsharezer* of Jer. 39:3 and Jer. 39:13 who reigned from 560-556 BC. His son. . . . 3. *Labashi-Marduk* died the year he began to reign (556 BC), killed by members of the court including. . . . 4. *Nabonidus* who ruled from 556-539 BC. His son. . . . 5. *Belshazzar* was co-regent (*Nabonidus* was absent from the capital for 14 years during one period). [Ref-0045](#), p. 50. See footnote in [Ref-0005](#), p. 113.

chronology - B.C. 0586 - Solomon's Temple destroyed : Jer. 52:12 ☞ Built in B.C. 960, [Ref-0144](#), p. 53. "Jerusalem was captured on the tenth day of the fifth month of the eleventh year of Jehoiachin's captivity in 586 B.C. (cf. Jer. 52:12)." [Ref-0171](#), p. 147. "This then, is the highly probably date of the final fall of Jerusalem--July 18, 586 B.C." [Ref-0840](#), p. 259. "The date of the Fall of Jerusalem has been taken as 586 B.C. The years 588 and 587 also receive able support by careful men. Ussher and more recently E. W. Faulstich held to 588, whereas H. F. Clinton, Sir Robert Anderson, W. F. Albright, and D. J. Wiseman championed 587." [Ref-0186](#), p. xiii.

chronology - B.C. 0586 - third deportation : 2K. 25:8-9 ☞ 586 BC: "Zedekiah's revolt in the ninth year of his reign brought about the complete destruction of the city and the great Solomonic Temple. . . . Zedekiah was blinded and taken to Babylon in chains. Nebuchadnezzar placed a governor named Gedaliah over the rest of the Jews who remained in the land." [Ref-0045](#), p. 10. [Ref-0186](#), p. 40. [Ref-0844](#), p. 43. [Ref-0846](#), p. 125.

chronology - B.C. 0586-0583 - book of Lamentations : [X0022 - date - Lamentations](#) ☆

chronology - B.C. 0587 - Solomon's Temple destroyed : Eze. 29:1; Jer. 52:12 ☞ "Ezekiel 29:1 is dated (10m-12d-10y) by Thiele's system as January 7, 587. Jerusalem fell six months later (4m-9d-11y), and thus still in the year 587." C. Ermal Allen, "Jerusalem Fell in 587 Not 586 BC," [Ref-0066](#), 18:1 (2005), p. 27.

chronology - B.C. 0592 - temple - glory departs - Jones : Eze. 10:4; Eze. 10:18-19; Eze. 11:22-23 ☞ [Ref-0186](#), p. 133.

chronology - B.C. 0593-0570 - book of Ezekiel : [X0023 - date - Ezekiel](#) ☆

chronology - B.C. 0597 - second deportation : 2K. 24:10-17 ☞ 597 BC: "In Nebuchadnezzar's return siege in 597 BC, king Jehoiachin surrendered and was carried away to Babylon." [Ref-0045](#), p. 10. The year is given as B.C. 598 by [Ref-0049](#), p. 18. ". . . the Babylon Chronicle for the years 605-595 BC, describes the fall of Jerusalem to Nebuchadnezzar in 597 BC, the so-called "second deportation," the first being in 605 B.C. when Daniel and his companions were taken to Babylon (Dan. 1:1-5). The tablet was found in Babylon and purchased by the British Museum in the 19th century. The section pertaining to the fall of Jerusalem reads, 'Year 7 [597 BC] in Kislew the king of Babylonia [Nebuchadnezzar] called out his army and marched to Hattu [the west]. He set his camp against the city of Judah and on the second Adar [March 16] he took the city and captured the king [Jehoiachin]. He appointed a king of his choosing there [Zedekiah], took heavy

tribute and returned to Babylon' (Millard 1997:468). The Bible describes the same events in some detail. When Nebuchadnezzar besieged and captured Jerusalem in 597 BC, Jehoiachin was on the throne. He took Jehoiachin, the royal family and important men in the kingdom to Babylon. He then placed Jehoiachin's uncle, Mattaniah, on Judah's throne and changed his name to Zedekiah (2K. 24:11-17). Jehoiachin was a young man of 18 when he became king of Judah. He reigned but three months before being carried off to Babylon, where he lived out the rest of his days (2K. 24:8, 12, 15; 25:27-30). Four tablets found in Nebuchadnezzar's palace name Jehoiachin and his family as among those who were receiving rations from the king (Weidner 1939; Wiseman 1985:81-82)." Bryant G. Wood, "Nebo-Sarsekim Found in Babylonian Tablet", [Ref-0066](#), Volume 20 Number 3, Summer 2007, 66:69, p. 67. "Such a fixed date at the end of the century is provided by the Babylonian Chronicle, which gives the exact date when Nebuchadnezzar captured Jerusalem and took Jehoiachin prisoner to Babylonian. That was 2 Adar (15/17 March), 597 B.C." [Ref-0839](#), p. 173. [Ref-0186](#), p. 40. [Ref-0846](#), p. 124.

chronology - B.C. 0604 - Daniel - 1st deportation to Babylon - Klassen : Dan. 1:1 ☪ [Ref-0844](#), p. 43. But see possible error at [Ref-0844](#).

chronology - B.C. 0605 - Battle of Carchemish : Jer. 25:1; Jer. 36:1; Jer. 46:1-2 ☪ "Key to the chronology of events in this crucial period of Israel's history was the battle of Carchemish in May-June 605 B.C., a date well established by D.J. Wiseman. There Nebuchadnezzar met Pharaoh Necho and destroyed the Egyptian army; this occurred 'in the fourth year of Johoiakim' (Jer. 46:2)" [Ref-0005](#), p. 31. "British Museum Tablet No. 22047 reports that in the twentieth year of Nabopolassar (606/605 B.C.) [the Egyptians] successfully attached a Babylonian garrison in the city of Kimuho on the Euphrates. British Museum Tablet No. 21946 tells how, in the twenty-first year of Nabopolassar (605/604), the Babylonian king sent his son Nebuchadnezzar against the Egyptians. Nebuchadnezzar met the Egyptian army in Carchemish on the bank of the Euphrates, accomplished their defeat, and conquered the whole area of "the Hatti-country." In the record of Nebuchadnezzar's seventh year . . . "the Hatti-land" includes "the city of Judah," therefore the term is a general designation for Syria-Palestine." [Ref-0840](#), pp. 252-253. [Ref-0186](#), p. 198.

chronology - B.C. 0605 - first deportation : Jer. 25:1; Jer. 36:1; Jer. 46:2; Dan. 1:1-4 ☪ 605 BC: "Nebuchadnezzar went from Carchemish down into Jerusalem and took away the first group of Jewish deportees, including Daniel." [Ref-0045](#), p. 10. The year is given as B.C. 606 by [Ref-0049](#), p. 18.

chronology - B.C. 0605 - Nabopolassar (father of Nebuchadnezzar) dies : ☪ [Ref-0045](#), p. 22.

chronology - B.C. 0605 to B.C. 0534 - Daniel's service : ☪ [Ref-0045](#), p. 21.

chronology - B.C. 0605 to B.C. 0536 - Babylonian captivity : ☪ "The seventy year captivity is figured from 605 B.C. - 536 BC." [Ref-0045](#), tape 14:B.

chronology - B.C. 0605 to B.C. 0562 - Nebuchadnezzar's reign : ☪ [Ref-0045](#), p. 13.

chronology - B.C. 0605-0530 - book of Daniel : [X0024 - date - Daniel](#)☪

chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones : Jer. 25:1; Dan. 1:1; Dan. 1:5; Dan. 1:18-20; Dan. 2:1 ☪ ". . . it is concluded that the data demands both an invasion and a deportation by Nebuchadnezzar in the year *before* that King began to reign, that is, the year prior to Carchemish. The fact is that Daniel Chapter two is contextually after the final testing of Daniel, and chapter one states that the examination took place during the third year of Daniel's deportation (Dan. 1:5,18). Furthermore, when this is compared to Jeremiah 25:1, which states that Nebuchadnezzar's first year of reign was Jehoiakim's fourth, it demands the conclusion that the third year of Daniel's deportation was the second year of Nebuchadnezzar's reign . . . It follows then that Daniel 1:1 does not conflict with Jeremiah 25:1 as is often claimed. Observe that Daniel 1:1 does not say that the third year of the reign of Jehoiakim is the first year of Nebuchadnezzar's reign. As illustrated, such would be impossible from the data in chapter one when compared to Dan. 2:1 which is said to occur in Nebuchadnezzar's second year of dominion. Moreover, Daniel 1:1 is merely a statement of *identification*, i.e., the Nebuchadnezzar who came and besieged Jerusalem in Jehoiakim's third year is the same man who became sole Rex the following year (Jer. 25:1)." [Ref-0186](#), pp. 198-199. "The removal of Daniel . . . had to have occurred in 606 B.C., the year prior to Carchemish." [Ref-0186](#), p. 200.

chronology - B.C. 0606 - Nineveh - destruction - Mack : Nah. 1:1; Nah. 2:6; Nah. 2:10; Nah. 3:7; Nah. 3:15; Nah. 3:18-19; Zep. 2:13; Zec. 10:10-11 ☪ Mack, *Chronology of the Old Testament*, [Ref-0039](#).

chronology - B.C. 0609 - Pharaoh Necho II opposes Babylonians : 2K. 23:29; 2Chr. 35:21 ☪ "British Museum Tablet No. 21901 records that in his sixteenth year (610/609 B.C.) Nabopolassar drove Ashur-uballit out of Haran; in the next year (609/608) . . . Ashur-uballit and "a large army of Egypt" tried to reconquer Haran. The "army of Egypt" is surely the expeditionary force of Pharaoh Necho II (609-595), mentioned also in 2K. 23:29 and 2Chr. 35:21, which King Josiah tried vainly to oppose at Megiddo." [Ref-0840](#), p. 252. "the problem arises over the . . . word "against" as rendered by the king james translators. the new king james version gives . . . "went to the aid of" . . . however, the old 1560 a.d. geneva bible along with all the old english translations prior to a.d. 1611 such as wycliffe's, coverdale's, matthew's, the great bible, the bishop bible, etc., as well as the american standard, and amplified are among those whose reading is "against" in agreement with the authorized king james bible. the highly touted new american standard compromises stating simply "pharaoh neco king of egypt went up to the king of assyria to the river euphrates" and thus one way or the other perverts the scripture. . . . this alteration in wording is not at all the result of a different translation of the hebrew word "?al". actually

the hebrew text has been *rejected* by most scholars as corrupt. the change . . . is based totally upon a conjectured restoration of a portion of the historical records of babylon. thus, an alteration has been made in the biblical text based upon the assumption that some *other* nation's historical writings are correct, true and have no "scribal blunders" or mis-stated facts rather than the god-inspired hebrew scriptures. . . . the portion of the babylonian chronicles (chronicle 3:58-68) has been interpreted by albert kirk grayson such that 61f reads: 'fear of the enemy overcame ashur-uballit (ii) and the army of eg[gypt which] had come up [to help him] and they aban[doned] the city . . . ' . . . indeed, does 3:66-67 really state that the egyptian army united with ashur-uballit's assyrian forces against the babylonian army? when taken alone, the truthful reply must be declared as "no, they do not so state". wiseman underscores this fact in his work by adding a question mark with in the bracket, viz. "eg[gypt(?)]" . . . thus, taking account josephus' statement along with the aforementioned babylonian chronicle record, the ii kings 23:29 passage is seen to refer to neco's going up to join the beleaguered remnant of the assyrian army which had been driven out to only a small corner of the kingdom and thereby engage nabopolassar, the new possessor of the title "king of assyria", and his allies near carchemish on the euphrates and haran. keil and delitzsch acknowledge this as a viable solution . . . finally, it has been shown that there is no legitimate reason to reject either the hebrew or the babylonian accounts of this incident. the alternation of the hebrew text from "against" to "to the aid of" the king of assyria by the nkjv, niv, rsv, neb, etc. is totally unwarranted and unnecessary. the hebrew record must not be altered; and even more especially, it must not be so capriciously changed over the latest often mutilated or misunderstood archaeological discoveries, etc." [ref-0186](#), p. 192-197. "As in most languages, Hebrew prepositions have a variety of possible meanings. At a time when the OT was the primary source for ancient Near Eastern history, the KJV of 2 Kings 23:29 translated the Hebrew preposition al as "against," although it can also mean "alongside of" or "on behalf of." Thus it appears that Pharaoh Neco went to fight "against" the king of Assyria but that Josiah interfered and was killed. The question arose, why would Josiah try to prevent someone from fighting his enemy, the king of Assyria? From the Babylonian Chronicles we learn that the Egyptian army had come to help the Assyrian king. Thus Neco had come not "against" him but alongside of or on behalf of him. Modern translations reflect this new understanding of Josiah's interference." H. L. Willmington, *The Babylonian Chronicles*, [Ref-0850](#), p. 893.

chronology - B.C. 0612 - Nineveh defeated : Nah. 3:1-3; Zep. 2:13-15 ☪ ". . . in 612 B.C. Nineveh fell after an attack by a coalition of Scythians, Medes and Babylonians. . . ." [Ref-0045](#), p. 10. "British Museum tablet No. 21901 records the destruction of Nineveh, the great Assyrian capital, by Nabopolassar and his allies (cf. Zep. 2:13-15; Nah. 3:1-3). This was in the fourteenth year of Nabopolassar, in the month Abu, but the day is missing in a gap in the text. The date was therefore sometime

- in July/Aug 612 B.C." [Ref-0840](#), p. 252.
[Ref-0846](#), p. 124.
- chronology - B.C. 0615 - book of Habakkuk :**
[X0032 - date - Habakkuk](#)☆
- chronology - B.C. 0626 to B.C. 0539 - Neobabylonian Empire under Nabopolassar, Nebuchadnezzar, Belshazzar :**
- chronology - B.C. 0627-0561 - book of Jeremiah :** [X0021 - date - Jeremiah](#)☆
- chronology - B.C. 0633 - Ashurbanipal dies :**
☞ "The Assyrian king Ashurbanipal died in 633 BC." [Ref-0045](#), p. 10.
- chronology - B.C. 0635-0625 - book of Zephaniah :** [X0033 - date - Zephaniah](#)☆
- chronology - B.C. 0695-0642 - book of Nahum :** [X0031 - date - Nahum](#)☆
- chronology - B.C. 0701 - siege by Sennacherib :** 2K. 18:13; Isa. 36:1 ☞ "In the annals of Sennacherib (704-681 B.C.) the record of his "third campaign" (701 B.C.) describes a siege of Jerusalem, doubtless conducted during the summer of that year, which must be the same as the siege which 2K. 18:13 and Isa. 36:1 put in the fourteenth year of King Hezekiah . . ." [Ref-0840](#), p. 251.
- chronology - B.C. 0721 - northern kingdom falls - Jones :** 2K. 18:10 ☞ [Ref-0186](#), p. 133. "The Assyrian Academy follows Thiele in assigning B.C. 723 as the year of the fall of Samaria, however the data contained in the Hebrew Text more readily lends itself to the placing of this event in the year B.C. 721. Most of the past chronologists concluded the latter. This is not to say that the Biblical data "demands" the year 721, but it is the most natural resolution." [Ref-0186](#), p. 189.
- chronology - B.C. 0722 - northern kingdom falls :** ☞ [Ref-0045](#), p. 10.
- chronology - B.C. 0723 - northern kingdom falls :** 2K. 18:10 ☞ [Ref-0839](#), p. 103. "The almost universally accepted date was 722 as based on Sargon's claim. My chart called for 723 as the year when Samaria fell, but that was a year before Sargon had commenced his reign. That problem was easily and happily solved when I learned that the renowned Assyriologist Prof. A. T. Olmstead of the University of Chicago had, after a careful study of the evidence, shown that Samaria fell in 723, not 722, and that Sargon was not telling the truth when he claimed to have taken Samaria. Shortly thereafter Prof. Hayim Tadmor of the Hebrew University of Jerusalem presented additional evidence that Samaria fell in 723, not 722." [Ref-0839](#), pp. 122-123. "The siege of Samaria was begun by Shalmaneser V in the seventh year of Hoshea and was continued for three years, to the ninth year of Hoshea, at which time the city fell and Israel was carried captive to Assyria (2 Kings 17:4-6; 18:9-11). Since Hoshea began his reign in 732/31, the seventh to the ninth years of his reign would be from 725/24 to 723/22, and this would mark the period of Samaria's final stage, with the city falling and the northern kingdom coming to its end in 723/22." [Ref-0839](#), p. 163. Thiele holds to this date, see [Ref-0066](#), 21:2 Spring 2008, p. 62.
- chronology - B.C. 0732 - temple treasures to Assyria :** 2K. 16:8; 2Chr. 28:21 ☞ "[Ahaz] was so desperate that he 'took the silver and gold found in the Temple of the Lord and the treasures of the royal palace' (2K. 16:8; 2Chr. 28:21) and sent it to the Assyrian king. Tiglath-pileser responded by attacking both
- Aram and Israel. resin was put to death and Peqah was replaced (2K. 16:9; 15:29-30). According to Assyrian records, this took place in 732 B.C." [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 24.
- chronology - B.C. 0735-0710 - book of Micah :** [X0030 - date - Micah](#)☆
- chronology - B.C. 0739-0686 - book of Isaiah :** [X0020 - date - Isaiah](#)☆
- chronology - B.C. 0740 - northern kingdom falls - Jones :** ☞ "Nearly all modern scholars date this event along with the fall of Damascus as having transpired in the year B.C. 732, but this date is based upon the Assyrian Eponym List rather than on the Hebrew history as recorded in the Old Testament." [Ref-0186](#), p. 81n1.
- chronology - B.C. 0745 to 0727 - Tiglath-pileser rules Assyria :** ☞ [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 22.
- chronology - B.C. 0755-0710 - book of Hosea :** [X0025 - date - Hosea](#)☆
- chronology - B.C. 0760 - book of Amos :** [X0027 - date - Amos](#)☆
- chronology - B.C. 0760 - book of Jonah :** [X0029 - date - Jonah](#)☆
- chronology - B.C. 0835-0796 - book of Joel :** [X0026 - date - Joel](#)☆
- chronology - B.C. 0848-0841 or after B.C. 586 - book of Obadiah :** [X0028 - date - Obadiah](#)☆
- chronology - B.C. 0931 - book of Ecclesiastes :** [X0018 - date - Ecclesiastes](#)☆
- chronology - B.C. 0931 - start of divided monarchies :** ☞ "A further development, not considered by any of these writers, has provided an independent verification of Thiele's date of 931 B.C. for the start of the divided monarchies, thus authenticating the correctness of Thiele's basic approach and the reliability of the Scripture's chronological data. That development is the agreement of the years for Solomon and his Temple activities, based on his death before Tishri of 931, with Israel's calendar of Jubilee and Sabbatical cycles. See Roger C. Young, "When Did Solomon Die?" *JETS* 46 (2003):599-603, or a more complete exposition in Young, "The Talmud's Two Jubilees and Their Relevance to the Date of the Exodus," *WTJ* 68 (2006):71-83." Rodger C. Young, *Inductive and Deductive Methods as Applies to OT Chronology*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 99:116, p. 105n20.
- chronology - B.C. 0931-0722 - books of Samuel :** [X0009 - date - Samuel](#)☆
- chronology - B.C. 0960 - Solomon's Temple built :** ☞ Destroyed in B.C. 586, [Ref-0144](#), p. 53.
- chronology - B.C. 0971 - Solomon's Reign Begins :** ☞ [Ref-0840](#), p. 249.
- chronology - B.C. 0971-0686 - book of Proverbs :** [X0017 - date - Proverbs](#)☆
- chronology - B.C. 0971-0931 - book of Song of Solomon :** [X0019 - date - Song of Solomon](#)☆
- chronology - B.C. 0975 - kingdom divided - Jones :** ☞ [Ref-0186](#), p. 53.
- chronology - B.C. 0986 - Solomon born - Klassen :** 2S. 12:24 ☞ [Ref-0844](#), p. 36.
- chronology - B.C. 1011-971 - book of Ruth :** [X0008 - date - Ruth](#)☆
- chronology - B.C. 1012 - Solomon's Temple dedicated - Jones :** ☞ [Ref-0186](#), pp. xiii,52.
- chronology - B.C. 1015 - David - reign - end - Jones :** ☞ [Ref-0186](#), p. 204.
- chronology - B.C. 1043 - book of Judges :** [X0007 - date - Judges](#)☆
- chronology - B.C. 1055 - David - reign - start - Jones :** ☞ [Ref-0186](#), p. 204.
- chronology - B.C. 1055 - David born - Klassen :** 1K. 2:10 ☞ [Ref-0844](#), p. 28.
- chronology - B.C. 1095 - Saul's reign begins - Jones :** ☞ [Ref-0186](#), p. 53.
- chronology - B.C. 1225 - Exodus - Rowley :** 1K. 6:1 ☞ "Regarding the question as to whether the Exodus was a 15th (early date) or 13th century (late date) B.C. episode, the Biblical evidence unmistakably places the event in the 15th. Moreover, those who defend the late date such as Albright and Rowley placing the Exodus at B.C. 1290 and 1225 respectively, do so by rejecting the 480 years of 1K. 6:1, deeming it completely unreliable." [Ref-0186](#), p. 49.
- chronology - B.C. 1250 - Exodus - late :** ☞ "It terms of archaeological periods, if the exodus was in 1250 B.C. and Israel was in Canaan in 1210, this was at the very end of the Late Bronze Age (around 1200) and almost at the beginning of Iron Age 1 (1200-1000). According to a number of reports or archaeological exploration and excavation, the findings are in harmony with such a time. . . In terms of historical relationships [but not biblical data!], the dates of 1250 B.C. for the exodus and 1210 B.C. for the entry of Israel into Canaan are therefore well supported." [Ref-0840](#), pp. 244-245. "Advocates of a 1250 date for the exodus under Pharaoh Rameses II find themselves at great difficulty thanks to the Merneptah Stele, a monument composed by the pharaoh of that name who immediately succeeded Rameses. In it he boasts of having launched a campaign against Canaan and having defeated its inhabitants including especially Israel. Indeed, this is the earliest time Israel is mentioned outside the Bible. The problem is that since Moses led Israel from Egypt following the death of the king from whom he fled (i.e. Rameses), the exodus would have had to occur under Merneptah. However, Merneptah claims to have attacked Israel in Canaan in his fifth year leaving only five years between the escape from Egypt until Israel was safely ensconced in Canaan. The forty years of wilderness wandering obviously have had to be concluded. The Merneptah Stele thus appears to seal the fate of a late exodus." Eugene H. Merrill, *Old Testament Archaeology: Its Promises and Pitfalls*, [Ref-0785](#) Volume 13 Number 39, August 2009, 5:20, pp. 14-15.
- chronology - B.C. 1290 - Exodus - Albright :** 1K. 6:1 ☞ "Regarding the question as to whether the Exodus was a 15th (early date) or 13th century (late date) B.C. episode, the Biblical evidence unmistakably places the event in the 15th. Moreover, those who defend the late date such as Albright and Rowley placing the Exodus at B.C. 1290 and 1225 respectively, do so by rejecting the 480 years of 1K. 6:1, deeming it completely unreliable." [Ref-0186](#), p. 49.
- chronology - B.C. 1405 - book of Deuteronomy :** [X0005 - date - Deuteronomy](#)☆
- chronology - B.C. 1405 - book of Numbers :** [X0004 - date - Numbers](#)☆

chronology - B.C. 1405-1385 - book of Joshua : [X0006 - date - Joshua](#)☆

chronology - B.C. 1406 - Jordon - crossed by Israel - Young : Jos. 3:17; Eze. 40:1; Nah. 1:4
 ☛ Roger C. Young, *Evidence for Inerrancy from a Second Unexpected Source: the Jubilee and Sabbatical Cycles*, [Ref-0066](#) 21:4 (2008), 109:122, p. 118.

chronology - B.C. 1410-450 - book of Psalms : [X0016 - date - Psalms](#)☆

chronology - B.C. 1422 - Jordon - crossed by Israel - Klassen : Jos. 3:17; Eze. 40:1; Nah. 1:4 ☛ [Ref-0844](#), p. 28.

chronology - B.C. 1424 - Joshua - death - Jones : Jos. 24:29; Jdg. 2:8 ☛ [Ref-0186](#), p. 94.

chronology - B.C. 1443 - book of Leviticus : [X0003 - date - Leviticus](#)☆

chronology - B.C. 1445 - book of Exodus : [X0002 - date - Exodus](#)☆

chronology - B.C. 1445 - Exodus - early : Ex. 12:40; Jdg. 11:26; 1K. 6:1; Gal. 3:16-17 ☛ "The date of the exodus as calculated by conservatives is the reign of Amenhotep II, c. 1445-46 B.C." [Ref-0105](#), p. 260. "The date of the Exodus can be accurately calculated since the Bible mentions in 1K. 6:1 that the fourth year of Solomon's reign was 'the four hundred and eightieth year after the children of Israel had come out of the land of Egypt.' Surprisingly, there is scholarly agreement about the dates of Solomon's reign, placing his fourth year in the 960s BC. Subtracting 480 years takes us back to a date for the Exodus in the 1440s BC. Another Biblical reference used to date the Exodus is found in Judges, where Jephthah tells the Ammonites that Israel had been in the land for 300 years (Jdg. 11:26). Again, there is acceptance among the experts that Jephthah's victory over the Ammonites took place around 1100 BC. This would place the arrival of the Israelites in Canaan near 1400 BC, precisely 40 years after the Exodus." Mario Seiglie, "The Exodus Controversy", [Ref-0066](#), 16.2 (2003), p. 38. [Exodus - date of - earlier](#) "Still some may ask whether there is any extra-Biblical evidence of the Exodus and subsequent invasion of Canaan under the direction of Joshua at the time of the Entry? There is! The Amarna Tablets (c.1400 B.C.) discovered in A.D. 1886 refer to an incursion by the "Habiru" during this very period which J.W. Jack declares is entomologically equatable with the Hebrews [J.W. Jack. *The Date of the Exodus*, (Edinburgh: 1925), pp. 119-141.] . . . Although not as compelling as the preceding, there is also an illusion [sic] to Israel in the Egyptian Monuments which is deserving of consideration. The black granite Merneptah Stele (Israel Stele) located in the Cairo Museum relates a triumphal account of Pharaoh Merneptah, 13th son and successor of Rameses II, who reigned about 1224-1214 B.C. Speaking of his conquest of Canaan in the spring of his fifth year, Merneptah says: 'Plundered is the Canaan with every evil. Carried off is Ascalon; Seized upon is Gezer; Yanoam is made as that which does not exist; *Israel is laid waste*, his seed is not; . . .' The current author is persuaded that a proper understanding of this inscription substantiates a 15th century Exodus. The fact that Merneptah refers to Israel by name as a nation bears witness that they have been in the land for an extended period of time prior to

this invasion, certainly longer than the days of Merneptah's father, Rameses II." [Ref-0186](#), pp. 53-54. "The . . . Merneptah Stele . . . dates to ca. 1215 B.C. during the reign of the Egyptian pharaoh Merneptah. The Merneptah Stele is generally believed to contain the earliest reference to Israel found in any ancient text. It almost certainly is not the oldest reference to the Israelites in Egyptian texts, which is the subject of a future paper now being written by the Egyptologist Charles Aling." Clyde E. Billington, *The Curious History of the "Editor" in Biblical Criticism*, [Ref-0060](#), 22.4 (2009), 109:120, p. 115.

chronology - B.C. 1445-1405 - book of Genesis : [X0001 - date - Genesis](#)☆

chronology - B.C. 1446 - Exodus - Young : 1K. 6:1; Eze. 40:1 ☛ Roger C. Young, *Evidence for Inerrancy from a Second Unexpected Source: the Jubilee and Sabbatical Cycles*, [Ref-0066](#) 21:4 (2008), 109:122, p. 119.

chronology - B.C. 1450 - Exodus : Ex. 12:40; 1K. 6:1; Gal. 3:16-17 ☛ "The dating of the Exodus is very controversial. There are to main periods which have been suggested as fitting best the evidence for this event -- one at the end of the Late Bronze Age I, and the other at the end of the Late Bronze Age II. A 13th-century date has been favored by most of the scholarly world, with either a low date of ca. 1220 B.C. (cf. Petrie 1911:53) or a high date of 1280 BC. (cf. Albright 1957:256). However, a 15th-century-BC date is preferred by other scholars. These scholars, too, hold either to a high date of ca. 1470 B.C. (cf. Bimson 1981: 135) or a low date of ca. 1445 B.C. (cf. Jack 1925: 199). I have opted for the 15th-century "low date," as modified to ca. 1450 B.C. by W. H. Shea (1982: 230-38). The dates found throughout my article are based on this date for the Exodus." Paul J. Ray, Jr. "The Duration of the Israel Sojourn in Egypt", [Ref-0066](#), 17.2 (2004):33-44, p. 34.

chronology - B.C. 1451 - Jordon - crossed by Israel - Jones : Jos. 3:17; Eze. 40:1; Nah. 1:4 ☛ [Ref-0186](#), p. 174

chronology - B.C. 1451 - Moses - death - Jones : Deu. 34:7 ☛ [Ref-0186](#), p. 174

chronology - B.C. 1462 - Exodus - Klassen : Ex. 12:40-41 ☛ [Ref-0844](#), p. 19.

chronology - B.C. 1466 - Exodus : Ex. 12:40; 1K. 6:1; Gal. 3:16-17 ☛ "From the information revealed in 1 Kings 6:1, the date of the Exodus can be calculated. . . Most historians agree that Solomon ascended the throne about 970 BC. His 4th year would be 966 BC, and 480 years before that would be about 1446 BC." [Ref-0003](#), Vol. 15(1) 2001, p. 53. [Exodus - date of - later](#) ". . . the unbiblical date of 1446 B.C. for the Exodus. . . is the result of the work of Edwin Thiele who's revised chronology, which is based on his understanding of Assyrian chronology, does violence to the biblical data. His work *The Mysterious Numbers of the Hebrew Kings*, is the basis for much misinformation about biblical chronology for the past 50 years. . . . In [[Ref-0222](#)], I go to great pains to show the folly of trusting the works of Thiele. See appendices C, D and E. Likewise, Dr Jones devotes almost a third of his book on chronology to showing the errors of Thiele. I challenge anyone to use the biblical data and arrive at a date of 1446 B.C. for the Exodus. It is impossible to do without seriously

compromising the Scriptures as Thiele did. Even Dr Les McFall, who has taken over from Thiele, could not find an error in the appendix C charts in Ussher, which in themselves thoroughly refute Thiele's chronology." Larry Pierce, "Biblical chronology--our times are in his hands", [Ref-0784](#), 21(3) 2007, p. 61. ". . . the statement in 1Kg. 6:1 that Solomon built the temple in his fourth year and in the 480th year after the people of Israel came out of Egypt leads to the date of 1446 B.C. for the exodus. . . the year 1446 B.C. falls in the Eighteenth Egyptian Dynasty and in the reign of Thutmose III (1479-1425)" [Ref-0840](#), p. 225, however the author subsequently favors a later date in the thirteenth century B.C.

chronology - B.C. 1491 - Exodus - Jones : ☛ [Ref-0186](#), p. xiii.

chronology - B.C. 1533 - Exodus - Austin : ☛ [Ref-0784](#), 22(3) 2008, p. 51.

chronology - B.C. 1534 - Joshua - born - Jones : Jos. 24:29; Jdg. 2:8 ☛ [Ref-0186](#), p. 94.

chronology - B.C. 1542 - Moses - born - Klassen : Ex. 6:20; Ex. 7:7; Deu. 34:7 ☛ [Ref-0844](#), p. 19.

chronology - B.C. 1545 - Aaron - born - Klassen : Ex. 6:20; Ex. 7:7; Num. 33:39 ☛ [Ref-0844](#), p. 19.

chronology - B.C. 1571 - Moses - born - Jones : Ex. 6:20; Ex. 7:7; Deu. 34:7 ☛ [Ref-0186](#), p. 56.

chronology - B.C. 1660 - Jacob - dies - Klassen : Gen. 47:28; Gen. 49:33 ☛ [Ref-0844](#), p. 14.

chronology - B.C. 1677 - Jacob to Egypt - Klassen : Gen. 46:28-29; Gen. 49:33 ☛ [Ref-0844](#), p. 14.

chronology - B.C. 1706 - Jacob to Egypt - Jones : Gen. 30:24 ☛ [Ref-0186](#), p. 68.

chronology - B.C. 1716 - Joseph born - Klassen : Gen. 30:24 ☛ [Ref-0844](#), p. 19.

chronology - B.C. 1745 - Joseph born - Jones : Gen. 30:24 ☛ [Ref-0186](#), p. 55.

chronology - B.C. 1745 - Joseph dies - Jones : Gen. 50:26 ☛ [Ref-0186](#), p. 55.

chronology - B.C. 1807 - Esau born - Klassen : Gen. 25:26 ☛ [Ref-0844](#), p. 14.

chronology - B.C. 1807 - Jacob born - Klassen : Gen. 25:26 ☛ [Ref-0844](#), p. 14.

chronology - B.C. 1836 - Esau born - Jones : Gen. 25:26 ☛ [Ref-0186](#), p. 47.

chronology - B.C. 1836 - Jacob born - Jones : Gen. 25:26 ☛ [Ref-0186](#), p. 47.

chronology - B.C. 1850 - Abrahamic Covenant : Ex. 12:40; 1K. 6:1; Gal. 3:16-17 ☛ "God's covenant with Abraham was 430 years earlier [than the Exodus, see [chronology - B.C. 1466 - Exodus](#)] (Exodus 12:40, Galatians 3:16,17) about 1850 BC." [Ref-0003](#), Vol. 15(1) 2001, p. 56.

chronology - B.C. 1856 - Isaac married Rebekah - Jones : Gen. 24:67; Gen. 25:20 ☛ [Ref-0186](#), p. 47.

chronology - B.C. 1867 - Isaac born - Klassen : Gen. 21:5 ☛ [Ref-0844](#), p. 13.

chronology - B.C. 1891 - Isaac weaned - Jones : Gen. 21:8; Lev. 27:5-6 ☛ "5 Yrs = Isaac's age when he became *established* as the Seed lineage and *heir* at the *weaning*. Ishmael, who is 14 years older than Isaac is now 19. He mocked and persecuted Isaac and is cast out (Gen. 21:8-10; Gal. 4:29; Gen. 17:24-25; 21:5). . . . It is at the weaning that Isaac became the sole *heir* with which the

term "Seed" may be connected. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer; he had been officially replaced by little Isaac. It is well known that weaning in the middle east takes place much later than in the western world. There it normally transpires between one and three years of age (e.g., II Maccabees 7:27). Weaning refers to more than just withdrawal from breast feeding in the Bible. It marks the end of infancy and the onset of childhood. . . . (see Lev. 27:5-6 where 5 years of age may be conjectured as pertaining to weaning)." [Ref-0186](#), p. 59. "[A Jewish wife] nursed the children (for as long as eighteen months to three years)." [Ref-1200](#), pp. 248-249.

chronology - B.C. 1892 - Abraham enters Canaan - Klassen : Gen. 12:14; Ex. 12:40-41 [Ref-0844](#), pp. 12,19.

chronology - B.C. 1896 - Isaac born - Jones : Gen. 21:5 [Ref-0186](#), p. 47.

chronology - B.C. 1896 - Isaac born - Ussher : Gen. 21:5 [Ref-0186](#), p. 78.

chronology - B.C. 1910 - Ishmael born - Jones : Gen. 16:16 [Ref-0186](#), p. 47.

chronology - B.C. 1921 - Abraham enters Canaan - Jones : Gen. 12:14 [Ref-0186](#), pp. xiii, 54.

chronology - B.C. 1967 - Abraham born - Klassen : Gen. 11:26 [Ref-0844](#), p. 11.

chronology - B.C. 2302 - Noah's flood : Gen. 6:7 [Ref-0186](#) "From the ages of his predecessors [Abraham's predecessors, see [chronology - B.C. 1850 - Abrahamic Covenant](#)] back to Noah, given in Genesis 12 and 13, it can be calculated that the great universal flood occurred 427 years earlier, about 2302 BC." [Ref-0003](#), Vol. 15(1) 2001, p. 56.

chronology - B.C. 2347-1913 - book of Job : [X0015 - date - Job](#)☆

chronology - B.C. 2348 - Noah's flood - Ussher : Gen. 6:7 [Ref-0186](#) Oswalt is skeptical of Ussher's date for the flood: "Though it is perhaps not impossible that the high cultures of Mesopotamia and Egypt could have appeared within 1000 years of Creation (ca 3500 and 3200 b.c., respectively), it is well-nigh impossible for the Flood to have occurred in 2348, as Ussher claimed. This would have been during the Akkadian empire in Mesopotamia and the Old Kingdom in Egypt. No such cataclysm as the Flood is even mentioned. This suggests that however the genealogies and their accompanying numbers are to be handled, they are not to be taken as a literal, lineal chain without breaks." J. N. Oswalt, *Chronology of the Old Testament*, [Ref-0008](#), 1:673-685

chronology - B.C. 3761 - creation - Jewish : [Ref-0186](#) "Tradition also teaches that God finished creating the world on *Rosh Hashanah*, 5,762 years ago. Hence *Tishri 1* (Sept. 18, 2001) initiates the Jewish year 5762." [Ref-0057](#), September/October 2001, p. 24. "The year A.D. 2003 is, in Orthodox Jewish reckoning, the year A.M. 5764. The "A.M." stands for *anno mundi* and means "year of the world." Jews count the years since creation. According to their calendar, creation took place in year 3761 B.C." [Ref-0814](#), p. 28.

chronology - B.C. 3836 - creation - A. Helwigius : [Ref-0186](#), p. 26.

chronology - B.C. 3927 - creation - M. Beroaldus : [Ref-0186](#), p. 26.

chronology - B.C. 3949 - creation - J. Scaliger : [Ref-0186](#), p. 26.

chronology - B.C. 3958 - creation - A. Salmeron : [Ref-0186](#), p. 26.

chronology - B.C. 3963 - creation - J. Haynlinus : [Ref-0186](#), p. 26.

chronology - B.C. 3964 - creation - P. Melanchthon : [Ref-0186](#), p. 26.

chronology - B.C. 3966 - creation - C. Logomontanus : [Ref-0186](#), p. 26.

chronology - B.C. 3968 - creation - J. Claverius : [Ref-0186](#), p. 26.

chronology - B.C. 3970 - creation - E. Reusnerus : [Ref-0186](#), p. 26.

chronology - B.C. 3971 - creation - Krentzeim : [Ref-0186](#), p. 26.

chronology - B.C. 3971 - creation - W. Dolen : [Ref-0186](#), p. 26.

chronology - B.C. 3974 - creation - Becke : [Ref-0186](#), p. 26.

chronology - B.C. 3975 - creation - F. Klassen : [Ref-0186](#), p. 26.

chronology - B.C. 3983 - creation - D. Petavius : [Ref-0186](#), p. 26.

chronology - B.C. 4001 - creation - E. Faulstich : [Ref-0186](#), p. 26.

chronology - B.C. 4004 - creation - F. Jones : [Ref-0186](#), pp. xiii,26.

chronology - B.C. 4004 - creation - J. Ussher : [Ref-0186](#), p. 26.

chronology - B.C. 4005 - creation - J. Cappellus : [Ref-0186](#), p. 26.

chronology - B.C. 4021 - creation - E. Reinhold : [Ref-0186](#), p. 26.

chronology - B.C. 4041 - creation - W. Lange : [Ref-0186](#), p. 26.

chronology - B.C. 4042 - creation - Anstey : [Ref-0186](#), p. 26.

chronology - B.C. 4051 - creation - H. Spondanus : [Ref-0186](#), p. 26.

chronology - B.C. 4053 - creation - J. Saliarius : [Ref-0186](#), p. 26.

chronology - B.C. 4062 - creation - J. Ricciolus : [Ref-0186](#), p. 26.

chronology - B.C. 4079 - creation - M. Maestlinus : [Ref-0186](#), p. 26.

chronology - B.C. 4103 - creation - T. Lydiat : [Ref-0186](#), p. 26.

chronology - B.C. 4141 - creation - L. Condomanus : [Ref-0186](#), p. 26.

chronology - B.C. 4192 - creation - M. Scotus : [Ref-0186](#), p. 26.

chronology - B.C. 5411 - creation - W. Hales : [Ref-0186](#), p. 26.

chronology - B.C. 5426 - creation - J. Jackson : [Ref-0186](#), p. 26.

Chronology - B.C. 6984 - creation : [F00016 - creation - date](#)☆

chronology - bible - factors : 1K. 1:34; 1K. 16:21-22; 2K. 15:5; 1Chr. 23:1 [Ref-0186](#) "1. There is evidence from Jewish writings that the New Year might be reckoned from the spring month of Nisan, and other evidence that it might be measured from the fall month of Tishri. An unbiased approach would consider both these options. 2. The field of Egyptology yields evidence that sovereigns, during their lifetime, occasionally invested their son with the royal office, thus forming a coregency. The years of the son's reign might be counted from the year he became coregent instead of from the first year of his sole reign. There is some *prima facie* evidence in the Scriptures for coregencies (1K. 1:34; 2K. 15:5; 1Chr. 23:1).

An inductive approach should consider the possibility of coregencies, and the possibility that the years of a king could be measured either from the beginning of a coregency or from the beginning of a sole reign. 3. The field of Egyptology demonstrates the existence of rival reigns -- reigns from which the years of the pharaohs cannot be added together because two pharaohs were ruling simultaneously from different capitals. Such a phenomenon is reported in the Bible for the reigns of Tibni and Omri (1K. 16:21-22). 4. Two ways existed for reckoning the first year of a king's reign -- whether that year was reckoned as year one of his reign, or whether it was reckoned as his "accession" or "zero" year. The two possibilities are called the non-accession and accession methods, respectively. Since there is evidence for both usages in the ancient Near East, a proper methodology that starts from observations should not rule out either possibility for the kings of Judah and Israel. 5. The final source of evidence for the inductive method would be the texts of Kings, Chronicles, Jeremiah, and Ezekiel that give chronological data for the kingdom period. These texts (in the MT) should be accepted as raw data (observations) unless they can be shown to be self-contradictory or contradictory to established external dates." Rodger C. Young, *Inductive and Deductive Methods as Applied to OT Chronology*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 99:116, pp. 102-103.

chronology - bible - variation : [Ref-0186](#) "Experts in this field have included James Ussher, Martin Anstey, Sir Robert Anderson, Clarence Larkin, Henry Halley, Charles Fred Lincoln, Merrill Unger, Edwin Thiele, John Whitcomb, Donald A. Waite, and others. No two men have agreed on every date. For example, consider the date of the birth of Abraham: Whitcomb, 2165 B.C.; Unger, 2161 B.C.; Lincoln, 2128 B.C.; Larkin, 2111 B.C.; Ussher, 1996 B.C.; Klassen, 1967 B.C. However even with the variance of a few years in different dating patterns, basic chronological order of scripture is generally accepted." [Ref-0135](#), introduction. "Edwin R. Thiele's system was considered to be too elaborate, by W. F. Albright. Nevertheless, Thiele's system has since been increasingly accepted as the basic work on the subject, his vindication of the Masoretic text (MT) has been widely influential, and his tabulation of dates is often set forth as it is, or with minor adjustments." [Ref-0840](#), p. 246.

chronology - coregencies - dual dating : [Ref-0186](#) "Concerning the regnal data for coregencies and rival reigns, it is vital to know that in five of the nine such reigns the datum for the length of reign is the number of years from the beginning of the period of overlap to the end of the sole reign, but the synchronism of accession marks the end of the overlap and the commencement of the sole reign. This I term *dual dating*. Failure to understand this practice more than anything else has been responsible for the confusion and bewilderment that has arisen concerning the data in Kings." [Ref-0839](#), p. 55.

chronology - Daniel : Dan. 1:1; Dan. 1:21; Dan. 2:1; Dan. 5:1; Dan. 5:31; Dan. 7:1; Dan. 8:1; Dan. 9:1; Dan. 10:1

chronology - David's life - chart : [David - chronology chart of his life](#)☆

chronology - definition : ☪ “1. The science that deals with the determination of dates and the sequence of events. 2. The arrangement of events in time.” [Ref-0048](#)

chronology - divided kingdom - yardsticks :

☪ “Let me say without hesitation that the areas of greatest strength and certainty are precisely those areas where in the past the greatest difficulties and uncertainties were found. These are in the period of the divided monarchy for which there are four separate chronological yardsticks, all seemingly at constant odds with each other and with the years of contemporary history. It was long felt that these seemingly contradictory lines of measurement must be in error--one giving the years of the kings of Judah, another the years of the rulers of Israel, a third the synchronistic years of Israel with Judah, and the fourth the synchronisms of Judah with Israel. . . . When the nature of biblical chronological yardsticks is once understood, the four instruments of measurement for the period of the divided monarchy are of the highest value in providing a sound chronology for the rulers involved. Like a jigsaw puzzle, these numbers fit together only at certain precise points and only in line with certain basic principles of chronological procedure.” [Ref-0839](#), pp. 20-21 “This problem is made readily apparent when we sum the length of the reigns of the Kings of Israel beginning at the reign of Jeroboam (the son of Nebat), through its collapse in the ninth year of Hoshea . . . These reigns total 241 years, 7 months and 7 days. If we then total the length of the reigns of the Kings of Judah for the same period of reign, that is from Solomon’s son Rehoboam through the 6th year of Hezekiah (which was the 9th year of Hoshea, 2K. 18:10), we obtain 261 years as the length of the span -- a difference of nearly 20 years. . . . From the earliest works, there have been offered two, and only two, possible solutions to the paradox. Either: 1. The chronologist accepts Israel’s 241 plus years as the correct length of the period and adjusts off the nearly 20 years of Judah by *assuming periods of co-regencies*, whether the Scriptures actually say this to be the case or not. . . . 2. Or the chronologist accepts the 261 years as the length of this span of time by using Judah as the standard. He then “hangs” Israel from this standard, the 241 years being “stretched” by the insertion or addition of a period of years for one or more interregna. . . . As is true in the instances concerning the six to eight co-regencies proposed by various proponents who have accepted Israel as the criterion from which to work, no actual mention of the term “interregnum” appears in the Holy Writ.” [Ref-0186](#), p. 115.

Chronology - DOC #00006 : [#00006.doc](#)☆

chronology - eclipse - errors : ☪ “As to eclipse calculations, we mention that though eclipses occur at very precise, predictable intervals -- the famous eclipse of Thales recorded by Herodotus has been awarded *five different dates* ranging from B.C. 607 to 585 by different astronomers. The reader should thereby [be] warned of the danger and mistake of regarding such astronomically determined dates with the infallibility of a mathematical calculation. These differences may be due to errors of observation by the historian, calculation error by the astronomer, and errors of identification on the part of the

chronologist who may wrongly conclude that the dated eclipse calculated by the astronomer is the same one described by the historian. For example, it could have been cloudy, etc., so that the phenomenon which was calculated to be seen, was not seen.” [Ref-0186](#), p. 118.

chronology - errors : 2K. 8:16; 2K. 14:21; 2K. 15:23-38; 2K. 17:1; 2K. 18:1; 2K. 18:9-10; 2Chr. 15:19; 2Chr. 16:1 ☪ “And what are we to say if, here and there, an indication of some misunderstanding may come to light? This work was done by people, not God. These people spoke for God, but they were no divine. God alone is infallible. Has any person ever lived who could make no mistake. That the original records were exact in detail we have no reason to doubt. And that they were copied again and again with an almost uncanny degree of accuracy is altogether clear. But it is likewise clear that in connection with later editorial work on the involved chronological data, misunderstandings could and did take place. Such we have noted in 2 Chronicles 15:19 and 16:1; in 2 Kings 8:16 and 14:21; in the order of sequence in which the reigns were placed in 2 Kings 15:23-38; and in the synchronisms of 2 Kings 17:1 and 18:1, 9-10. In view of the problems that the complexities of Hebrew chronological data have raised for scholars of our modern age, it is a matter of amazement that the misunderstandings found in the Masoretic Text are so very few.” [Ref-0839](#), pp. 208-209.

chronology - exclusive dating : ☪ 2S. 5:4-5; 1K. 2:10; 1K. 17:1; 1K. 18:1; 2K. 24:8; 2Chr. 36:9-10; Ne. 5:14; Luke 4:25; Jas. 5:17 ☪ “. . . the undeniable fact [is] that Scripture does not always number inclusively as the following examples depict . . . 2S. 5:4-5, cp. 1K. 2:10 . . . 1K. 17:1; 18:1, cp. Luke 4:25; Jam. 5:17 . . . 2K. 24:8; 2Chr. 36:9-10, cp. Eze 40:1 . . . Neh. 5:14” [Ref-0186](#), p. 125. See [chronology - inclusive dating](#).

chronology - Ezekiel : Eze. 1:1; Eze. 1:2; Eze. 8:1; Eze. 20:1; Eze. 24:1; Eze. 26:1; Eze. 29:1; Eze. 32:17; Eze. 40:1 ☪ “Chronology of Ezekiel’s Life and Times: Eze. 1:1 in the 30th year, Eze. 1:2 in the 5th year (592 BC), Eze. 8:1 in the 6th year (591), Eze. 20:1 in the 7th year (590 BC), Eze. 24:1 in the 9th year (588 BC), Eze. 29:1 in the 10th year (587 BC), Eze. 26:1 in the 11th year (586 BC), Eze. 32:17 in the 12th year (585 BC), Eze. 40:1 in the 25th year (572 BC).” Carl T. Martin, “The Unfolding Accuracy of the Bible Demonstrated in Two Prophecies About the Nations in the Book of Ezekiel”, [Ref-0785](#), Volume 11 Number 34 December 2007, 55:64, p. 56-57.

chronology - Ezekiel - dates from captivity : Eze. 1:1-2; Eze. 8:1; Eze. 20:1; Eze. 24:1; Eze. 26:1; Eze. 29:1; Eze. 29:17; Eze. 30:20; Eze. 31:1; Eze. 32:1; Eze. 32:17; Eze. 33:21; Eze. 40:1 ☪ “Like Josephus, Ezekiel also has a singular method of dating which, at first glance, seems enigmatical and contradictory to other Scripture; however it also is uncomplicated, clear and consistent once the confusion is resolved. All of Ezekiel’s dates are referenced to the year of Jehoiachin’s deportation (the second, the first having been in 606 when Daniel etc. were carried away, Dan. 1:1-6) which took place in B.C. 597. This historical happening is designated Scripturally as “the captivity” (Eze. 1:2; cp. 33:21). That is, Ezekiel’s date are all referenced to the year

of “the captivity” (Zedekiah’s accession year), not from Zedekiah’s official regnal years. (Cp. Eze. 1:1-2; 40:1 and 33:21 with 32:1 and note the “12th” year which cannot be Zedekiah’s as, according to 2K. 24:18, he reigned only 11 years.). The year labeled “the captivity” is one year preceding Zedekiah’s regnal years. Consequently all of Ezekiel’s dates are one year less, hence numerically larger, than one would normally anticipate from reading the passage.” [Ref-0186](#), p. 133.

chronology - factors : ☪ “In working out the chronology of a nation, a primary requisite is that the chronological procedure of that nation be understood. The following items must be definitely established: (1) the year from which a king began to count the years of his reign--whether from the time of his actual accession, from the following year, or from some other time; (2) the time of the calendar year when a king began to count his reign; (3) the method according to which a scribe of one nation reckoned the years of a king of a neighboring state, whether according to the system used in his nation or according to that of the neighbor; (4) whether or not the nation made use of coregencies, whether or not several rival rulers might have been reigning at the same time, and whether interregna occurred; (5) whether during the period under review a uniform system was followed, or whether variations took place; and, finally, (6) some absolute date during the period in question from which the years can be figured backward and forward so that the full chronological pattern might be secured.” [Ref-0839](#), p. 43. “The vital question concerning the chronological scheme set forth in these pages is whether or not it is the true arrangement of reigns of the Hebrew kings. . . . At the least this research shows that such a restoration is possible. However, we must accept the premise of an original reckoning of reigns in Israel according to the nonaccession-year system with a later shift to the accession-year method; of the early use in Judah of accession-year reckoning, a shift to the nonaccession-year system, and then a return to the original accession-year method; of the need to begin the regnal year in Israel with Nisan and with Tishri in Judah; of the existence of a number of coregencies, and of the fact that at some late date--long after the original records of the kings had been set in order and when the true arrangement of the reigns had been forgotten--certain synchronisms in 2 Kings 17 and 18 were introduced by some late hand twelve years out of harmony with the original pattern of reigns. When all this is understood, we see that it is possible to set forth an arrangement of reigns for the Hebrew kings in which there are both internal harmony and agreement with contemporary history.” [Ref-0839](#), p. 205.

chronology - inclusive dating : Gen. 17:12; Gen. 42:17-18; Lev. 12:3; Lev. 23:15-16; 2K. 18:9-10; Mtt. 12:40; Mark 8:31; Acts 10:3-30 ☪ “See 2K. 18:9-10 where the period from the seventh to the ninth years of Hoshea is given as three years; Lev. 12:3 and Gen. 17:12, where a child was eight days old on its eighth day; Gen. 42:17-18 where Joseph’s brothers were placed in ward for three days that terminated on the third day; and Lev. 23:15-16, where the fifty days of Pentecost began to be counted with the day after a certain Sabbath and terminated with the day

after a Sabbath seven weeks later. Cf. also Mtt. 12:40 and Mark 8:31, where the period from Christ's crucifixion on Friday afternoon to His resurrection on Sunday morning is counted as three days; and Acts 10:3-30, where the period from a certain day on which Cornelius had a vision, the next day when he sent messengers to Peter at Joppa, the following day when they arrived at the home of Peter, and the day after that, when Peter arrived at the home of Cornelius, is reckoned as four days." [Ref-0839](#), p. 52n12. See [chronology - exclusive dating](#).

chronology - Israel history : [2003030408.tif](#)☆

chronology - Josephus : ☪ "In Josephus' *Antiquities* a number of variations also are found from the data of the kings in the Hebrew text. These are as follows . . . It will be noticed that none of Josephus' variations is the same as any in the Septuagint. . . . None of the variations of Josephus is an improvement over any datum in the Masoretic Text. The inaccuracy of his pattern is proved by its divergence from the years of contemporary chronology all the way along the line." [Ref-0839](#), pp. 210-211.

chronology - kings - accession year : ☪ "Customarily, the kings of Judah used accession dating while those of Israel most often chose the non-accession method. Judah adopted the non-accession method when Jehoshaphat's son, Jehoram, married Athaliah, whose parents were Ahab, the wicked King of Israel, and Jezebel, the depraved Sidonian princess. When Athaliah's influence was broken, Judah returned to the accession method." [Ref-0186](#), p. 135.

chronology - kings - interregnum : 2K. 8:16; 2Chr. 36:21-23; 2Chr. 36:36 ☪ "The apparent discordances can be reconciled by the careful application of the two basic principles described heretofore along with the Talmud's assertion that even a single day before or after 1 Nisan is reckoned as one year. This latter statement becomes most important in fixing regnal years. If these three be prudently heeded it will be found that there was not a single interregnum during the entire span of the Kingdom of Judah's existence, only one co-regency -- that being Jehoram with his father Jehoshaphat as the Text clearly relates (2K. 8:16) -- and three short pro-rex periods (Jehoram before becoming co-rex, Ahaziah, and Jotham)." [Ref-0186](#), p. 137. ". . . it must be acknowledged that some would also claim a co-regency (hence an overlap) for Uzziah and his son Jotham (2Chr. 26:21). However, a most careful examination of the wording in these Scriptures discloses otherwise, i.e.: Jotham "*Began to reign*" verses "*was over the kings house, governing the people*". The marked contrast between the two statements reveals that Jotham held only a pro-rex post at this time as 2Chr. 36:23 confirms . . . This verse unmistakably states that Jotham did not begin to "reign" until his father died, hence he did not bear the title of "King" when Uzziah became a leper." [Ref-0186](#), p. 140.

chronology - kings - regnal years - Nisan : 2K. 25:8; 2Chr. 29:3; 2Chr. 29:17; 2Chr. 30:1-5; 2Chr. 30:13; 2Chr. 30:15; Jer. 36:22; Jer. 52:5-7 ☪ "Scripture clearly portrays the undeniable fact that the Judaic Monarchy used the Nisan-to-Nisan year for dating the reigns of their kings." [Ref-0186](#), p. 123. "By

way of contrast, the books of Jeremiah, Haggai, Zechariah, Kings, and Chronicles -- having been composed from *within* the land of Israel -- all use Nisan years for regnal dating Hebrew monarchs as well as for the kings of Babylon and Persia. Thus when Daniel was living in Babylon or Persia and was Prime Minister, his writing reflected their fall (Tishri) dating method whereas Jeremiah, who was living in Jerusalem, used the Spring (Nisan) method. Therefore, a king's first regnal year using one method could be his second year by the other method. However, no error or contradiction would actually exist." [Ref-0186](#), p. 129. ". . . with the exception of the final Monarch of the Kingdom of Israel, Hoshea. In harmonizing all of the data concerning his reign, the best synchronization with Judah favors Hoshea's having used the Tishri system. This he may have done either due to Assyrian influence or the desperate circumstances overhanging his kingdom as a result of the precarious Assyrian presence in the area. . . ." [Ref-0186](#), p. 134.

chronology - kings - regnal years - Tishri :

Ne. 1:1; Ne. 2:1 ☪ "Moreover, the encountered inconsistencies in the Hebrew Text follow a clear pattern which, when taken into consideration, will allow the chronology to successfully synchronize all the data. This pattern may be seen in that the Biblical authors who were writing from *outside* the land of Israel, such as Daniel, Ezra, and Nehemiah referenced the regnal years differently from those writing from inside the land during the same period. An example of this is evidenced by Nehemiah's speaking of his being at the Persian palace at Shushan (Susa) in the month of Chisleu (the Hebrew 9th month, about December) in the twentieth year of Artaxerxes. He goes on to record that the month of Nisan (spring) that followed was still in the same twentieth year of that selfsame Persian Monarch; thus he is referencing by Tishri reckoning for the month of Nisan following the Chisleu of the twentieth year which would have been the twenty-first year if Nisan-to-Nisan counting had been invoked (Ne. 1:1, cp. 2:1). Of course, it is also possible that Nehemiah so wrote because the Persians actually did use that Tishri-to-Tishri procedure. This is confirmed by a double-dated papyri written during the same century as Nehemiah by the Jews of Elephantine. On the papyri the reigns of the Persian kings were dated by the Tishri-to-Tishri method." [Ref-0186](#), pp. 128-129.

chronology - Koran : [Koran - chronology](#)☆

chronology - limitations : ☪ "It will be noted that the goal is that of a "Standard" chronology, not an "Absolute" chronology. As Scripture normally records only entire years for a given event and not the days and months, summing the years may yield an inaccurate total because the partial years were not included. After twelve years of examining numerous arguments, date placement, regnal data, ancient inscriptions, royal annals, eclipse calculations etc., this researcher has concluded that any such assignment is not realistic of any chronology of prolonged duration. . . . It must be remembered that chronology is a branch of historical science; hence, it is constantly subject to revision." [Ref-0186](#), p. 21. "The fact

that [the application of the 390 years of Eze. 4:5-9] from a contextual standpoint was not understood as defining exactly the same boundaries by all of these dedicated Biblically conservative men serves to underscore that which has been formerly mentioned, namely, the limitations involved in such an undertaking as computing a chronology of the Old Testament." [Ref-0186](#), p. 140.

chronology - Ptolemy - canon : ☪ See chart

in [Ref-0186](#), p. 242. "The main point of contention is that from the B.C. 491 lunar eclipse in the thirty-first year of the reign of Darius, no other recorded eclipse data was available for Ptolemy to verify his king list over most of the later Persian period." [Ref-0186](#), p. 243. According to Martin Anstey: "Consequently, the received or Ptolemaic Chronology, now universally accepted, must be abridged by these 82 years. The error of Ptolemy has probably been made through his having assigned too many years, and perhaps too many Kings, to the latter part of the period of the Persian Empire, in the scheme which he made out from various conflicting data. We have to choose between the Heathen Astrologer and the Hebrew Prophet." [Ref-0848](#), pp. 39-40. "We have seen that according to Ptolemy's canon there were ten kings of the Persian period. Josephus gives six: 1) Cyrus; 2) Cambyses . . . 3) Darius Hystaspes . . . 4) Xerxes . . . 5) Cyrus . . . 6) Darius . . ." [Ref-0848](#), p. 41.

chronology - Reece : ☪ "In the harmony of the Gospels, the discourses of our Lord (20 in number) are identified in proper sequence with a D, the miracles of our Lord (35 in number) with an M, and the parables of our Lord (31 in number) with a P. . . . Dates are those of the Klassen Chronology [Klassen, Frank \$., *The Chronology of the Bible*] unless otherwise noted. Mr. Reese's additional dating is followed by an asterisk within the scripture passages themselves. Where there is a variance between Mr. Reese and Klassen in dating, both dates are used and identified by their initials, R and K. When a C follows any date, it means an approximate date." [Ref-0135](#), introduction.

chronology - Septuagint - problems : [Septuagint - chronology - problems](#)☆

chronology - time line of modern Israel : [2003112201.tif](#)☆

chronology - Ussher - chart : [2008060102.pdf](#)☆

chronology - Ussher - divided kingdom : [2008060101.pdf](#)☆

Chronology of the Old Testament, Jones, Floyd Nolen : [Ref-0186](#)☆

Chronology of the Old Testament: A Return to Basics, Floyd Jones, PDF version : [2003021302.pdf](#)☆

chronos : ☪ Greek - general time

Chrysostom - anti-Semitism : [anti-Semitism - Chrysostom](#)☆

church - a nation? : [nation - church?](#)☆

church - activities - distraction : ☪ + "To bridge the gap with those outside, Sandfields for some years had maintained various activities, including football, musical evenings, a dramatic society, and a 'Brotherhood' on Saturday nights, although with small success, as we have seen. At Dr. Lloyd-Jones' induction, the former pastor, T. J. Lewis, after referring to the fact that he had been unable to

reverse the non-church going habit, advised the newcomer that 'he used to go into the streets round about their church and found he could always minister to about six times as many people as he had in his church'. There were others in Sandfields who seemed to think that the best hope lay in the area of children's work: 'Our work amongst the children is capable of great expansion,' E. T. Rees reported to the Forward Movement headquarters in 1926: 'If we had the teachers, a Sunday School of 500 juniors would be obtained within a month.' In the event, Dr. Lloyd-Jones had nothing to say about any new programme. To the surprise of the church secretary he seemed to be exclusively interested in the purely 'traditional' part of church life, which consisted of the regular Sunday Services . . . , a prayer meeting on Mondays and a mid-week meeting on Wednesdays. Everything else could go, and thus those activities particularly designed to attract the outsiders soon came to an end. The demise of the dramatic society posed a practical problem, namely what to do with the wooden stage which occupied a part of the church hall? 'You can heat the church with it,' the new minister told the Committee." [Ref-0933](#), pp. 134-135.

church - assembling for : [assembling - together](#)

church - attendance - decline : ☪ + "The Forward Mission church building at Sandfields, opened in the year that the First World War broke out, with seating for 400, only had some 70 seats occupied on Sunday mornings, with rather more at night. In Calvinistic Methodism as a whole, with 1,497 churches, an increase of only 353 people was reported in 1926, with Sunday School attendance falling in the same period by 1,169. Throughout much of Britain conditions were similar. In 1925 the Wesleyan Methodists and the Congregationalists both reported losses in Sunday School attendance of well over 100,000 since 1905, the Wesleyans losing 14,000 in 1924-25 alone. It was no wonder, then, that such subjects as 'The Lost Confidence of Nonconformity' often occupied the correspondence columns of *The British Weekly*. Reactions to this situation were manifold. A number in Nonconformity sought to arrest the drift by a change in church services. There were those, for instance, who, critical of the plainness of congregational worship, looked for some kind of liturgy, with choir, anthem, and organ given a major role. Others, believing that people would not come to church 'to be preached at', wished to turn the sermon into an address 'relevant' to the time, or into an essay replete with many allusions to authors, poets and novelists." [Ref-0933](#), pp. 132-133. "People complain about the dwindling congregations and how the churches are going down. Why are people ceasing to attend places of worship? Why is it, that last Sunday night I noticed that, while the places of worship in Cardiff were only sparsely attended, the trains coming from Porthcawl and other sea-side places were packed out. Why did these people spend their day at the seaside and in other places rather than in the House of God worshipping? Well, the answer is perfectly plain. They obviously prefer to be at the sea-side and feel that they get more benefit there than they do in their chapels or churches. . . . What I feel like saying to these

trippers is this: If you honestly believe . . . that you derived greater benefit by spending your day in the country than you do by attending a place of worship, well then, go to the country. Don't come here if you honestly feel that you could do better elsewhere. Unless you feel that something is being offered and given to you here which no other institution can offer or equal, well then, in the name of Heaven, go out into the country or to the sea-side. The church of Christ is a church of believers, an association of people banded together by a common belief and a common love. You don't believe? Well, above all, do not pretend that you do, go to the country and the sea side. All I ask of you is, be consistent. When someone dies in your family, do not come to ask the church in which you do not believe to come to bury him. Go to the sea-side for consolation. . . ." [Ref-0933](#), p. 138. "Instead, however, we provide so called "sporting parsons", men of whom the world can say that they are "good sports" -- whatever that may mean. And what it does so often mean is that they are men who believe that you can get men to come to chapel and church by playing football and other games with them. "I'll fraternise with these men," says the minister. "I'll get them to like me and to see that I'm not so different from them after all, and then they'll come to listen to my sermons." And he tries it, but thank God, he almost invariably fails, as he richly deserves. The man who only comes to church or chapel because he likes the minister as a man is of no value at all, and the minister who attempts to get men there by means of that subterfuge is for the time being guilty of lowering the standard of the truth which he claims to believe. For this gospel is the gospel of salvation propounded by the Son of God himself. We must not hawk it about the world, or offer special inducements and attractions, as if we were shopkeepers announcing an exception bargain sale. . . ." [Ref-0933](#), p. 142. "The modern church was bypassing her primary need. She was adopting 'methods of big business and advertising' instead of praying for a visitation of God. As the Belfast press reported his words: 'The Church has never tried so hard to deal with the situation as she has tried in this century. We have never had so many organizations, we have never worked so hard, but we are not touching the situation.'" Martyn Lloyd-Jones, [Ref-0935](#), p. 371.

church - attendance - women : [women - church attendance](#) ✧

church - beginning : Mtt. 16:18; Mtt. 18:17; John 7:39; John 14:16; Acts 1:5; **Acts 11:15**; Acts 15:14; 1Cor. 12:13; Eph. 2:15; Eph. 3:5-6; Col. 1:26-27 ☪ "A concordance examination of the word *body* indicates that the idea of a body into which redeemed people are placed is nowhere found in the Old Testament. The first occurrences of the word *body* in connection with the Body of Christ is in 1 Corinthians 12:12-25 and the next is in Romans 12:5. The remainder occur in Ephesians and Colossians. This further supports the truth that the mystery of the equality of Jews and Gentiles in the one Body of Christ was unknown and unrevealed in the Old Testament." [Ref-0056](#), p. 134. ". . . and why did the Apostle Peter call the Day of Pentecost (Acts 2) 'the beginning' (Acts 11:15)?" [Ref-0072](#), p. 22. "The verb which is translated *will build* [Mtt. 16:18] is future tense

and indicative mood in the text, and 'the future indicative expresses anticipation of an event in future time.'" [Ref-0072](#), p. 180. "Any Church beginning in the OT could not be built upon apostles, for they did not exist." Jim Bryant, "The Church Is Not Israel," [Ref-0055](#), Vol. 6 No. 19 (December 2002) : p. 346. See also [Ref-0220](#), pp. 232-239. "Wayne Grudem, an historic (or covenant) premillennialist, contradicts himself . . . He gives this simple definition: "The church is the community of all believers for all time." In other words, the Church began with Adam. But later on when he writes about the Spirit giving spiritual gifts at Pentecost, he says that "happened in the early church." How could the activities of Acts 2 be described as taking place in the early years of the Church if the early years of the Church were actually in Genesis?" Charles Ray, "Systematic Theology and Premillennialism", [Ref-0055](#), Vol. 8 No. 24, August, 2004, 165:191, p. 170. "Berkhof agrees with the Belgic Confession: "This Church has been from the beginning of the world . . ." However, he also believes that the "establishment of the covenant with Abraham marked the beginning of an institutional Church." Charles Ray, "Systematic Theology and Premillennialism", [Ref-0055](#), Vol. 8 No. 24, August, 2004, 165:191, pp. 169-170. "In his commentary on Genesis, Calvin wrote, "We may readily concluded that Seth was an upright and faithful servant of God. And after he begat a son, like himself, and had a rightly constituted family, the face of the Church began distinctly to appear, . . ." Brian H. Wagner, "Peter's Usage of *Arche* in Acts 11:15: A Theological Shibboleth for the Dispensational Uniqueness of the Church", [Ref-0785](#), Volume 11 Number 34 December 2007, 65:78, p. 66. "Even the great Baptist preacher, Charles Spurgeon, adopted [the view that the church began in the OT], not realizing how inconsistent it was to Baptist ecclesiology. In a sermon delivered on 27 December 1863 at the Metropolitan Tabernacle in London, he said, "Where shall I say the Church began? Why very speedily after there was a seed of the serpent, there was also a seed of the woman. Surely the line of demarcation began hard by the gates of Eden; there we see Abel worshipping God in faith, and Cain who was of the wicked on and slew his brother." Brian H. Wagner, "Peter's Usage of *Arche* in Acts 11:15: A Theological Shibboleth for the Dispensational Uniqueness of the Church", [Ref-0785](#), Volume 11 Number 34 December 2007, 65:78, p. 67.

church - beginning - ultradispensationalism : ☪ + "Not all Ultradispensationalists start the church at the same point. Some begin it with Paul's conversion and revelatory experience in Arabia in Acts 9. Others connect the church's beginning with the marked Jewish rejection of Paul's ministry in Acts 13:46 . . . or in Acts 28:2 . . . An Acts 28 Dispensationalism was made popular by nineteenth century scholar and theologian E. W. Bullinger, and is professed by most of the adherents of Ultradispensationalism, who reject both baptism and the Lord's Supper as being for the church today." Brian H. Wagner, "Peter's Usage of *Arche* in Acts 11:15: A Theological Shibboleth for the Dispensational Uniqueness of the Church", [Ref-0785](#), Volume 11 Number 34 December 2007, 65:78, p. 68.

church - body of Christ : 1Cor. 12:27; **Eph. 1:22-23**; Eph. 3:6; **Col. 1:18**

church - communal living : Acts 2:44-45 ☺ + "John Humphrey Noyes (1811-1886) was a graduate of Dartmouth, where he was converted during a revival in 1831. He then attended Andover Theological Seminary and Yale Divinity School, where his opinions brought him into disfavor. He advocated the concept of sinless perfection, and in 1839 he proclaimed that Jesus had returned to earth in A.D. 70. He asserted that the way to sinlessness now lay through union with Christ. Noyes also came to feel that socialism was the means for perfected Christians to bring the kingdom of heaven to earth. With these views, he organized a group of "Bible Communists" who in 1840 settles near Putney, Vermont. In 1846 Noyes's communalism advanced a step when he declared that holding all things in common should extend to wives. This view of "complex marriage" caused a sensation and led to legal charges. In 1846 Noyes moved his group to Oneida in western New York state, where the community was reestablished." [Ref-0958](#), p. 197.

church - daily : Acts 2:46

church - demon possessed in : [demon - possessed - in church](#)

church - discipline : Ps. 119:63; Mtt. 18:15-18; Acts 20:30; Rom. 16:17-18; 1Cor. 5:5-11; Gal. 6:1-4; Eph. 5:11; 1Ti. 6:3-5; 2Th. 3:6; 2Th. 3:11; 2Th. 3:14-15 ☺ "Church Discipline. The very words strike terror in the heart of most pastors. Their hands sweat, their mouths go dry, . . . What are we to do? To obey God may very well threaten our ministry, our security, our hopes and dreams, not to mention wreaking havoc and strife among the people we love and have devoted our lives to serve. But to disobey God due to our fears and apprehensions is to dishonor Him and abandon the field of spiritual warfare at precisely the wrong moment. . . . Many a pastor has found himself marginalized, or even removed from his ministry, for daring to obey the Word in relation to a family member of a well-connected church leader." Gary Gilley, [Ref-1217](#), pp. 211,218. ". . . people often wonder whether it is scriptural to critique the public and published works (books, sermons, etc.), of another believer without first approaching that believer on the basis of Matthew 18:15-20 and Galatians 6:1-4. Some find it quite offensive for believers to be examining publicly the writings and statements of another believer. They consider this a personal attack. What is often missed is that there is a vast difference between private/personal sin and public sine including false teaching which is offered to the church at large. In the case of the former, the Lord wants us to go privately to the individual first (as the passages above command) to attempt to resolve the differences and/or confront sin and restore that individual. In the case of public sin and/or false teaching, that sin must be addressed publicly. I believe the principle is that the sin is to be addressed within the sphere of knowledge. Paul, for example, rebuked Peter publicly in Galatians 2 because his sin was known to all. Jesus, similarly, did not take Peter aside when the Lord called him "Satan" and told him to get behind Him. The reason is clear; Peter's sin was not a private one, but heard by the other disciples.

[Contrast this with Jesus' interaction with Peter at the end of John (John 21:15-19).]" Gary Gilley, [Ref-1217](#), p 220. "As a side note, I am sometimes asked if I have spoken to those whose works and views I critique. The answer is that, I have often made attempts to do so but rarely have ever received a response. It should be remembered that many of these authors and leaders have attained mega-star status and are virtually unapproachable by normal people. They receive hundreds, maybe thousands of e-mails, letters and messages daily. They are often removed beyond the bounds of private interaction." Gary Gilley, [Ref-1217](#), pp. 221-222.

church - early use of Septuagint : [Septuagint - Christian use of](#) ☺

church - ecclesiology : [ecclesiology](#) ☺

church - elders - David Merck : [2003033101.htm](#) ☺

church - emerging - doctrine downplayed : [doctrine - postmodernism downplays](#) ☺

church - emerging - mystery esteemed : [emerging church - mystery esteemed](#) ☺

church - first mention : Mtt. 16:18

church - founded on : Mtt. 16:18; 1Cor. 3:11; 1Cor. 12:28; **Eph. 2:20**; Eph. 3:5; Rev. 21:14

church - gospel given to : Mark 12:9; Rom. 11:11

church - head is Christ : [head - Christ of church](#)

church - in heaven during tribulation : Rev. 5:9

church - in house : [house - church](#); Rom. 16:5; 1Cor. 16:19

church - insincere attendance : [fellowship - insincere](#)

church - instructs angels : [principalities - church instructs](#)

Church - intercession : [intercession - Church](#)

church - Jesus in midst : Mtt. 18:20; Rev. 2:1

church - Jews - Gentiles : 1Cor. 1:23; 1Cor. 10:32

church - judgment begins : 2Chr. 7:14; Jer. 25:29; **Eze. 9:6**; Acts 5:5; Acts 5:10; 1Pe. 4:17

church - maturity : [exegesis - 1Cor. 13:10](#) ☺

church - meaning of term ecclesia : [ecclesia - usage of term](#) ☺

church - meeting - purpose : [spiritual - growth](#) ☺

church - membership : 1Ti. 5:9 (?) ☺
Questionable: 1Ti. 5:9 (?);

church - membership - quote - Lloyd-Jones : [quote - membership - church - Lloyd-Jones](#) ☺

church - mystery - relationship of Jews and Gentiles : Eph. 3:3-6; Col. 1:26-27

church - new covenant : [covenant - new - church](#) ☺; [covenant - new - with Israel](#) ☺

church - new covenant - relation to : [2002032201.htm](#) ☺

church - not Israel : [Israel - church not](#) ☺

church - OT view - First Scottish Confession : ☺ + "The First Scottish Confession, written in 1560, states: 'We maist constantly believe, that God preserved, instructed, multiplied, decored, and from death called to life, his Kirk in all ages fra Adam till the cumming of Christ Jesus in the flesh.'" Marten H. Woudstra, "Israel and the Church: A Case for Continuity," [Ref-0199](#), p. 223?.

church - OT view - Origen : ☺ + "Immediately after presenting corporeal Israelites as mere types of spiritual Israelites in Book IV of *On First Principles*, Origen describes the Church

as a transcendent reality, from which even Adam desc ended. He thus asserts that physical Israel never occupied the place in God's plan that a literal reading of the Old Testament would suggest. The real members of God's people had always been spiritual Israelites, that is, the Church, understood to be something quite distinct from corporeal Israelites." [Ref-0685](#), p. 115.

church - out of place - Barnhouse : [quote - out of place - Barnhouse](#) ☺

Church - political restrictions : [2012031701.txt](#) ☺

church - postmodern era : [F00010 - postmodern era - church in](#) ☺

church - practice : **Acts 2:42**

church - purpose : ☺ "The church is a *worshiping* community, a *witnessing* community, and a *working* community. In other words, the church is to *exalt* the Lord, it is to *evangelize* the world, and it is to *edify* its members." [Ref-0052](#), p. 68.

church - purpose of local : [2002020502.htm](#) ☺

church - relationships : ☺ + "From the teaching of the New Testament it is easily perceived that the church operates in three relationships: *upward* to God in worship and glorification; *inward* to herself in edification, purification, education and discipline; *outward* to world evangelization and service ministries." George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody, 1972), p. 209, cited by Russell L. Penny, "The Mission of the Church", [Ref-0229](#), p. 66.

church - replaces Israel - used in support of : [replacement theology - used in support of](#) ☺

church - replaces temple? : [temple - disciples frequent](#) ☺

church - seeker friendly - Spurgeon : [F00009 - church - seeker friendly - Spurgeon](#) ☺

church - state - separation : [2004102001.htm](#) ☺; [separation - church and state](#) ☺

☺ + "First it is important to point out that the words "separation of church and state" are not found anywhere in the US Constitution, the Bill of Rights, or even the Declaration of Independence. That phrase comes from a letter written by Thomas Jefferson to the Danbury Baptist Association. The "wall of separation between church and state" that Jefferson referred to in his letter was clearly meant to protect religious freedom and prevent government from attempting to take away our God-given unalienable rights. So how did the phrase "separation of church and state" become a part of our vocabulary? On June 25, 1962 in *Engel vs. Vitale* the US Supreme Court used the "separation of church and state" argument as its basis for banning prayer in public schools. Their decision marked the turning point in the interpretation of the First Amendment. The Establishment Clause of the First Amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In 1962 the US Supreme Court ignored 170 years of history, legal precedent, and the clear intent of First Amendment, by interpreting that amendment to prohibit religious activities in public settings. The 1962 ruling was the first case in Supreme Court history that did not cite any previous precedents or legal cases in making its decision. Within a year of the court's ruling

Bible reading, religious classes, and religious instruction in public schools were also declared unconstitutional. "The Doctrine of Judicial Oligarchy," *K-House eNews*, April 26, 2005. "To this day in Canada, questions linking education and religion remain matters of public debate. More Canadians than Americans have acknowledged that education is never value-neutral and more have been willing to grant provincial funding for schools desired by children's parents, even if the schools are religious." [Ref-0958](#), pp. 259-260. "Reliance on Jefferson's letter to the Danbury Baptist Association is equally flawed, being both misplaced, and grossly misinterpreted. As Justice Rehnquist aptly pointed out in the dissenting opinion in *Wallace vs. Jaffree*, Jefferson and his letter are "a less than ideal source . . . as to the meaning of the Religion Clauses" first, because Jefferson was in France during the writing and passage of the Amendment and, thus, entirely uninvolved in [the] process and, second, because the letter itself was written 14 years after the Establishment Clause was enacted. . . . Thomas Jefferson himself, as President, negotiated and received Senate approval for a treaty with the Kaskaskia Indians which provided for the support of a Catholic priest, and the building of a church, both maintained through Federal funds." Rachael J. Denhollander, "Restoring the Foundations", [Ref-0784](#), 25(1) 2011, 104:110, p. 106. "James Madison, the Founding Father who drafted, proposed, and debated the First Amendment unequivocally stated that the meaning of the Establishment Clause was that "Congress should not establish a religion and enforce the *legal observation* of it by law, nor compel men to worship God in any manner contrary to their conscience." He further explained that the Amendment was in response to concerns expressed during state conventions to ratify the Constitution that Congress might rely on the Necessary and Proper Clause to establish a national religion." Rachael J. Denhollander, "Restoring the Foundations", [Ref-0784](#), 25(1) 2011, 104:110, p. 108.

church - tongue - quote : [quote - church - tongue](#) ☆
church - translation - Tyndale : [Tyndale - translation terms](#) ☆
church - unbelievers - catering to : [church - activities - distraction](#) ☆
church - unbelievers attending : ☉ + "Our chapels and churches are crowded with people nearly all of whom take the Lord's Supper without a moment's hesitation, and yet, without judging harshly or unjustly, do you imagine for a moment that all those people believe that Christ died for them? Well then, you ask, why are the church members, why do they pretend to believe? The answer is, that they are afraid to be honest with themselves, afraid of what their parents and friends would say of them if they got up and said that they couldn't honestly say that Christ meant anything to them. I do not know what your experience is, my friends, but as for myself, I shall feel much more ashamed to all eternity for the occasions on which I say that I believed in Christ when in fact I did not, than for the occasions when I said honestly that I could not truthfully say that I did believe. If the church of Christ on earth could but get rid of the

parasites who only believe that they ought to believe in Christ, she would, I am certain, count once more in the world as she did in her early days, and as she has always done during times of spiritual awakening. I ask you therefore tonight, and shall go on asking you and myself, the same question. Do you know what you know about the gospel? Do you question yourself about your belief and make sure of yourself?" [Ref-0933](#), pp. 136-137. "The discussion of that April Friday evening in 1944, and Mary-Carson's contribution to it, merited more space . . . The question proposed was 'How can we again fill the galleries?' and the course of the discussion which ensued soon revealed that there were a number who had more sympathy with what Westminster had been in former days and who doubted whether the plain services now established, with forty-five minute (or longer) sermons and not even an organ voluntary, would ever bring back the numbers which once crowded the building. In later years Mary-Carson saw more fully the significance of the differences expressed that evening and recalled, "The question was admitted for discussion, and members of the group began making suggestions along the lines of more music, livelier music, special musical numbers, shorter sermons, sermons not so deep, more variety in the services, etc. I was listening to all this with mounting consternation, and when, in response to the idea that the church members could help fill the galleries by inviting others to the services, someone said that such invited visitors would not return a second time if they did not enjoy the service, I was finally constrained to raise my hand and request the floor. I do not recall my exact words, but I presented myself as one who had come among them as a stranger, had come a second time, like everything I saw and heard, and was obviously continuing to come. I said that for my part, no changes whatsoever were needed to keep me coming. Dr. L-J smilingly thanked me for 'the first kind words I've heard this evening!' He then rose and asked the group what they would say if he told them he knew a way to ensure that every seat in the Chapel would be filled on the following Lord's Day. He assured them that he did, in fact, know how this could be accomplished. 'Tell us, tell us!', they said, and 'Let's do it!'. 'It's very simple', he said. 'Simply put a notice in the Saturday edition of *The Times* that I shall appear in the pulpit the next day wearing a bathing costume!'. This was followed, of course, by a period of shocked silence. He then went on to expound the biblical basis for proper worship, using as counterpoint the error, then just beginning to be prevalent, of introduction various forms of entertainment into the worship service as a means of enticing people to attend.'" [Ref-0935](#), pp. 111-112.

church - universal : Gal. 1:13
church - vs. state - McClain - quote : [quote - theocracy - McClain](#) ☆
church age - dispensation : [dispensation - church age](#) ☆
church fathers - age of earth : [age - earth - church fathers](#) ☆
church fathers - anti-Semitism : [anti-Semitism - church fathers](#) ☆
church fathers - creation days : [creation - days - church fathers](#) ☆

church fathers - posttribulational : [posttribulationism - church fathers](#) ☆
church fathers - recommended book - Moreschini : [book - recommended - church fathers - Moreschini](#) ☆
church history - emotionalism vs. rationalism - quote : [quote - emotionalism vs. rationalism - church history](#) ☆
Church History 1 (CH-201) : [Ref-0058](#) ☆
Church History, Andrew Miller : [Ref-0905](#) ☆
church membership - quote : [quote - church membership](#) ☆
church vs. Israel - distinction - progressive dispensationalism : [dispensationalism - progressive - church vs. Israel distinction](#) ☆
churches - seven as historical eras? : Rev. 2:1; Rev. 3:1 ☉ "Whether there may be found, in this number *seven*, some typical foreshadowing of seven successive eras of church history is a matter which I have come to regard with some reserve and caution for reasons which will be stated below." [Ref-0183](#), p. 447.
churches - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#) ☆
churches - world counsel - Israel - divest : [2005022501.txt](#) ☆
circle - of heaven : Job 22:14
circumcised - first baby : Gen. 21:4
circumcised - Gentiles : Gen. 34:24; Ex. 12:44; Ex. 12:48
circumcised - Ishmael : [Ishmael - circumcised](#) ☆
circumcision - after crossing Jordan : Jos. 5:2
circumcision - baptism - Calvinism : [Calvinism - infant baptism](#) ☆
circumcision - baptism as - Belgic Confession of Faith : [baptism - child - Belgic Confession of Faith](#) ☆
circumcision - baptism as - Heidelberg Catechism : [baptism - child - Heidelberg Catechism](#) ☆
circumcision - covenant : [covenants - blood](#) ☆
circumcision - eighth day : Gen. 17:12; Lev. 12:3; Luke 1:59; Luke 2:21 ☉ "The father makes *aliyah* [ascends to read the Torah in the synagogue] after the *brit milah*, or covenant of circumcision, which takes place eight days after the child's birth. That, too, is when the father publicly speaks his boy's name aloud for the first time." [Ref-0057](#), May/June 2001, p. 23.
circumcision - false brethren teaching : Acts 15:1; Gal. 2:4
circumcision - heart : Deu. 10:16; Deu. 30:6; Ps. 119:70; Jer. 4:4; Jer. 9:26; Eze. 36:26 (?); Eze. 44:7; Acts 7:51; Rom. 2:25-29; Eph. 2:11; Php. 3:3; Col. 2:11 ☉ Questionable: Eze. 36:26 (?);
circumcision - named at : [named - at circumcision](#) ☆
circumcision - none in wilderness : Jos. 5:5
circumcision - not required for believers : Acts 15:2-5; Acts 15:24; Acts 21:24-25; Rom. 2:25-29; Rom. 3:30; Rom. 4:11; 1Cor. 7:18-19; Gal. 2:3; Gal. 5:6; Gal. 6:15; Php. 3:2 ☉ + Still practiced by Jewish believers due to Abrahamic Covenant? See Acts 21:24. Gentile believers have freedom *from* observing the Law of Moses whereas Jewish believers have freedom to observe the Laws of Moses. "From this it follows that now, in later times, uncircumcised Gentiles do not

need first to be circumcised to acquire justification, but on the contrary, the circumcised must have the faith of the still uncircumcised Abram." Ref-0197, p. 97. "The basic principles of the spiritual life as defined by the New Testament applies to both Jewish and Gentile believers and not one against the other. Jewish believers of course have different forms of services, congregational meetings, and are also obligated to perform circumcision based upon the Abrahamic Covenant (but not the Mosaic Covenant)." Arnold Fruchtenbaum, *Questions and Answers*, August 15, 2006
<http://www.ariel.org/>.

circumcision - of Abraham : Gen. 17:9; John 7:22

circumcision - of Isaac : [Isaac - circumcision of](#)

circumcision - penalty for failure : Gen. 17:14; Ex. 4:24 ☪ "This (angel) withstood Moses at the inn, when he was bringing the child uncircumcised into Egypt. For it was not allowed Moses, who was the eider (or legate) and mediator of the law, and who proclaimed the covenant of the fathers, to introduce a child uncircumcised, lest he should be deemed a false prophet and deceiver by the people." Hippolytus, *On Daniel*, [Ref-0541](#), p. 183.

circumcision - physical significance : Gen. 17:9-14 ☪ + "According to Gen. 17:9-14, circumcision was ordained by God as signification of the covenant He had made with Abraham and his subsequent *seed*. For this reason, the *seed organ* was cut. . . . As a modern conservative Jew put it, "For Jews circumcision today, as in the past four thousand years, is not a detail of hygiene. It is the old seal of the pledge between Abraham and his Creator, a sign in the flesh, a mark at the source of life." [Ref-1263](#), p. 306

circumcision - practiced in NT : Acts 16:3; Acts 21:21; 1Cor. 7:18 ☪ "For national Judaism, circumcision remains a valid signification of the distinctive racial identity that was originally ordained to represent circumcision of the faithful, spiritually circumcised heart (Deut 30:6; Rom. 2:25-29). There is no biblical indication that this outward right has been divinely disqualified for Jewish Christians." [Ref-1263](#), p. 279

circumcision - profitable : Rom. 2:25

circumcision - salvation apart from : Rom. 4:9

circumcision - sign of Abrahamic covenant : [covenant - Abrahamic - circumcision](#)

circumcision - Timothy : Acts 16:3; 1Cor. 9:20 ☪ Although circumcision is not obligatory for Gentiles (Acts 15), Timothy having a Jewish mother (Acts 16:1) was circumcised in accordance with the Abrahamic covenant so as not to inhibit his ministry among the Jews. Notice in the very next verse (Acts 16:4) they are issuing the apostolic decree of the Jerusalem council which stated that circumcision of *Gentiles* for purposes of keeping the law for salvation was unnecessary. Here we see that Timothy was circumcised because of his Jewish background and in order to avoid inhibiting the spread of the gospel among Jewish non-believers. Unlike the Mosaic Covenant, the Abrahamic Covenant is permanent and so circumcision of Jewish males is not abrogated.

circumcision - Titus as test case : [Titus - circumcision test case](#)

circumcised - car - joke : [joke - rabbi - circumcised car](#)★

cited - 2S. 7:14 : 2S. 7:14; Heb. 1:5

cited - 2S. 22:3 : 2S. 22:3; Heb. 2:13

cited - Dan. 9:27 : Dan. 9:27; Mtt. 24:15

cited - Dan. 11:31 : Dan. 11:31; Mtt. 24:15

cited - Dan. 12:11 : Dan. 12:11; Mtt. 24:15

cited - Deu. 5:16 : Deu. 5:16; Mtt. 15:4

cited - Deu. 5:16-20 : Deu. 5:16-20; Mtt. 19:19

cited - Deu. 5:17 : Deu. 5:17; Mtt. 5:21

cited - Deu. 5:18 : Deu. 5:18; Mtt. 5:27

cited - Deu. 6:5 : Deu. 6:5; Mtt. 22:37

cited - Deu. 6:13 : Deu. 6:13; Mtt. 4:10

cited - Deu. 6:16 : Deu. 6:16; Mtt. 4:7

cited - Deu. 8:3 : Deu. 8:3; Mtt. 4:4

cited - Deu. 10:12 : Deu. 10:12; Mtt. 22:37

cited - Deu. 10:20 : Deu. 10:20; Mtt. 4:10

cited - Deu. 17:6 : Deu. 17:6; Mtt. 18:16

cited - Deu. 19:21 : Deu. 19:21; Mtt. 5:38

cited - Deu. 23:3-6 : Deu. 23:3-6; Mtt. 5:43

cited - Deu. 23:23 : Deu. 23:23; Mtt. 5:33

cited - Deu. 24:1 : Deu. 24:1; Mtt. 5:31

cited - Deu. 30:6 : Deu. 30:6; Mtt. 22:37

cited - Deu. 31:6 : Deu. 31:6; Heb. 13:5

cited - Deu. 32:35 : Deu. 32:35; Heb. 10:30

cited - Deu. 32:36 : Deu. 32:36; Heb. 10:30

cited - Ex. 3:6 : Ex. 3:6; Mtt. 22:32

cited - Ex. 3:15 : Ex. 3:15; Mtt. 22:32

cited - Ex. 19:12-13 : Ex. 19:12-13; Heb. 12:20

cited - Ex. 20:11 : Ex. 20:11; Heb. 4:4

cited - Ex. 20:12-16 : Ex. 20:12-16; Mtt. 19:19

cited - Ex. 20:13 : Ex. 20:13; Mtt. 5:21

cited - Ex. 20:13-16 : Ex. 20:13-16; Mtt. 19:18

cited - Ex. 20:14 : Ex. 20:14; Mtt. 5:27

cited - Ex. 21:17 : Ex. 21:17; Mtt. 15:4

cited - Ex. 21:24 : Ex. 21:24; Mtt. 5:38

cited - Ex. 24:3-8 : Ex. 24:3-8; Heb. 9:20

cited - Ex. 25:40 : Ex. 25:40; Heb. 8:5

cited - Gen. 1:27 : Gen. 1:27; Mtt. 19:4

cited - Gen. 2:2 : Gen. 2:2; Heb. 4:4

cited - Gen. 5:2 : Gen. 5:2; Mtt. 19:4

cited - Gen. 5:24 : Gen. 5:24; Heb. 11:5

cited - Gen. 17:7 : Gen. 17:7; Mtt. 22:32

cited - Gen. 21:12 : Gen. 21:12; Heb. 11:18

cited - Gen. 22:16 : Gen. 22:16; Heb. 6:14

cited - Gen. 26:24 : Gen. 26:24; Mtt. 22:32

cited - Gen. 28:21 : Gen. 28:21; Mtt. 22:32

cited - Hab. 2:3-4 : Hab. 2:3-4; Heb. 10:37-38

cited - Hag. 2:6 : Hag. 2:6; Heb. 12:26

cited - Hos. 6:6 : Hos. 6:6; Mtt. 12:7

cited - Hos. 11:1 : Hos. 11:1; Mtt. 2:15

cited - Isa. 6:9-10 : Isa. 6:9-10; Mtt. 13:14-15

cited - Isa. 7:14 : Isa. 7:14; Mtt. 1:23

cited - Isa. 8:17-18 : Isa. 8:17-18; Heb. 2:13

cited - Isa. 9:1-2 : Isa. 9:1-2; Mtt. 4:15-16

cited - Isa. 29:13 : Isa. 29:13; Mtt. 15:8-9

cited - Isa. 34:4 : Isa. 34:4; Heb. 1:11

cited - Isa. 40:3 : Isa. 40:3; Mtt. 3:3

cited - Isa. 42:1-4 : Isa. 42:1-4; Mtt. 12:18

cited - Isa. 49:3 : Isa. 49:3; Mtt. 12:18

cited - Isa. 50:9 : Isa. 50:9; Heb. 1:11-12

cited - Isa. 53:4 : Isa. 53:4; Mtt. 8:17

cited - Isa. 53:12 : Isa. 53:12; Mark 15:28;

Luke 22:37

cited - Isa. 54:13 : Isa. 54:13; Heb. 8:11

cited - Isa. 56:7 : Isa. 56:7; Mtt. 21:13

cited - Isa. 61:1-3 : Isa. 61:1-3; Heb. 1:9

cited - Jer. 7:11 : Jer. 7:11; Mtt. 21:13

cited - Jer. 31:15 : Jer. 31:15; Mtt. 2:18

cited - Jer. 31:31-34 : Jer. 31:31-34; Heb. 8:8-10

cited - Jer. 31:33 : Jer. 31:33; Heb. 8:10; Heb. 10:16

cited - Jer. 31:34 : Jer. 31:34; Heb. 8:11-12; Heb. 10:17

cited - Jer. 32:6-9 : Jer. 32:6-9; Mtt. 27:10

cited - Job 7:17 : Job 7:17; Heb. 2:6

cited - Lev. 19:12 : Lev. 19:12; Mtt. 5:33

cited - Lev. 19:18 : Lev. 19:18; Mtt. 5:43; Mtt. 19:19; Mtt. 22:39

cited - Lev. 24:20 : Lev. 24:20; Mtt. 5:38

cited - Mal. 3:1 : Mal. 3:1; Mtt. 11:10

cited - Mic. 5:2 : Mic. 5:2; Mtt. 2:6

cited - Mic. 7:6 : Mic. 7:6; Mtt. 10:35

cited - Pr. 3:11-12 : Pr. 3:11-12; Heb. 12:5-6

cited - Ps. 2:7 : Ps. 2:7; Heb. 1:5; Heb. 5:5

cited - Ps. 8:2 : Ps. 8:2; Mtt. 21:16

cited - Ps. 8:4 : Ps. 8:4; Heb. 2:7

cited - Ps. 8:6 : Ps. 8:6; Heb. 2:8

cited - Ps. 22:1 : Ps. 22:1; Mtt. 27:46

cited - Ps. 22:18 : Ps. 22:18; Mtt. 27:35

cited - Ps. 22:22 : Ps. 22:22; Heb. 2:12

cited - Ps. 27:1 : Ps. 27:1; Heb. 13:6

cited - Ps. 40:6 : Ps. 40:6; Heb. 10:8

cited - Ps. 40:6-8 : Ps. 40:6-8; Heb. 10:5-7

cited - Ps. 40:7 : Ps. 40:7; Heb. 10:9

cited - Ps. 45:6-7 : Ps. 45:6-7; Heb. 1:8

cited - Ps. 78:2 : Ps. 78:2; Mtt. 13:35

cited - Ps. 89:27 : Ps. 89:27; Heb. 1:6

cited - Ps. 95:7-8 : Ps. 95:7-8; Heb. 3:15; Heb. 4:7

cited - Ps. 95:7-11 : Ps. 95:7-11; Heb. 3:7-11

cited - Ps. 95:11 : Ps. 95:11; Heb. 4:3; Ps. 95:11; Heb. 4:5

cited - Ps. 102:25-27 : Ps. 102:25-27; Heb. 1:10

cited - Ps. 104:4 : Ps. 104:4; Heb. 1:7

cited - Ps. 110:1 : Ps. 110:1; Mtt. 22:44; Heb. 1:13

cited - Ps. 110:4 : Ps. 110:4; Heb. 5:6; Heb. 7:17; Heb. 7:21

cited - Ps. 118:6 : Ps. 118:6; Heb. 13:6

cited - Ps. 118:22-23 : Ps. 118:22-23; Mtt. 21:42

cited - Ps. 118:26 : Ps. 118:26; Mtt. 23:39

cited - Zec. 8:8 : Zec. 8:8; Heb. 8:10

cited - Zec. 11:12-13 : Zec. 11:12-13; Mtt. 27:10

cited - Zec. 11:13 : Zec. 11:13; Mtt. 27:9

cited - Zec. 13:7 : Zec. 13:7; Mtt. 26:31; Mark 14:27

cities - fortified - archeological evidence : [2003011601.htm](#)★

cities - Levites : [Levites - cities](#)

cities - of refuge : [manslaughter - refuge for accidental](#)

citing - internet sources : [2002110501.htm](#)★

citizen - Roman - Paul : [Paul - Roman citizen](#)★

citizenship - heaven : [aliens - believers as](#)

city - fornicates with world : Isa. 23:17; Rev. 17:2

city - Jerusalem holy : [Jerusalem - holy city](#)

city - of God - Jerusalem : Ps. 46:4; Ps. 48:1; Ps. 48:8; Isa. 45:13; Isa. 60:14; Ps. 87:3; Ps. 101:8; Mtt. 5:35

city - of God - Millennial : Isa. 60:14

city - refuge - Golan : [Golan - city of refuge](#)

city - refuge - Hebron : [Hebron - city of refuge](#)

city - refuge - Kedesh : [Kedesh - city of refuge](#)
city - refuge - Ramoth Gilead : [Ramoth Gilead - city of refuge](#)
city - refuge - Shechem : [Shechem - city of refuge](#)
city of David - Bethlehem : [Bethlehem - city of David](#)
city of David - Jerusalem : [Jerusalem - city of David](#)
city renamed - Istanbul : ☪ Byzantium (657 B.C.-12?? A.D.), Constantinople (12??-1930), Istanbul (1930-)
city renamed - Saint Petersburg : ☪ Saint Petersburg (-1914), Petrograd (1914-1924), Leningrad (1924-1991), Saint Petersburg (1991-)
civilization - Christian influence : ☪ "It has been often said that Christian nations are the civilized nations, and as often that the most thoroughly Christian are the most highly civilized. Is this a mere coincidence? Study well the history of Christianity in its relation to the nation and it will be found that it is something more than a mere coincidence, that there is between the two the relation of cause and effect, and that the more thoroughly the principles of Christianity reach into and influence the life of the nation the more certainly will that nation advance in civilization." [Ref-1275](#), [par. 557].
civilization - quote - Kelly : [quote - civilization - Kelly](#)☆
Clark, Gordon H. Logical Criticisms of Textual Criticism : [Ref-0154](#)☆
Claudius Caesar : [Caesar - Claudius](#)
clause - adjectival - grammar : [grammar - modifier](#)☆
clause - dependent - grammar : [grammar - dependent clause](#)☆
clause - Hebrew grammar - noun vs. verbal : [Hebrew grammar - clause - noun vs. verbal](#)☆
clay - made of : [dust - made of](#)
clay - Messiah destroys : Isa. 41:25; Dan. 2:35; Dan. 2:43-44
clay - vs. potter : [potter - vs. clay](#)☆
clean - all men : [unclean - no man is](#)
clean - all things : [unclean - no food is](#)
clean - animals : Gen. 7:2; Lev. 11:2-47; Deu. 14; Lev. 20:25
clean - dove : [dove - clean bird](#)
clean - insects : [Locusts - clean](#)
clean - unclean prohibited from : [unclean - clean prohibited from](#)
clean and unclean animals - concept known before law : Gen. 7:2; Gen. 8:20
clean animals - seven on ark : Gen. 7:2
clean animals - summary : ☪ Seafood with fins and scales. Animals which chew the cud with cloven hooves. No birds of prey. No insects except certain locusts (Lev. 11).
cleansed - by God : [John 13:8](#); 1Cor. 6:11
cleansed - by the word : Ps. 119:9; John 15:3; Eph. 5:26
cleansed - Gehenna? : [Gehenna - cleansed?](#)☆
cleansed - Gentiles by God : Acts 10:15; Acts 10:28
cleansed - pagan : [pagan - cleansed of](#)
cleansed - sin - Israel : [Israel - sin - cleansed](#)
cleansing - leper - procedure : [leper - cleansing - procedure](#)
clergy - ignorance - Roman Catholicism : [Roman Catholicism - clergy - ignorance](#)☆

cloning - people : ☪ "Researchers found the gene that tells the embryo to produce the head. They deleted it. They did this in a thousand mice embryos, four of which were born. . . . Why should you be panicked? Because humans are next. 'It would almost certainly be possible to produce human bodies without a forebrain,' Princeton biologist Lee Silver told the London *Sunday Times*. 'These human bodies without any semblance of consciousness would not be considered persons, and thus it would be perfectly legal to keep them alive as a future source of organs.'" *Citizen*, "Of Headless Mice. . . and Men," (vol. 12, no. 3 *Focus on the Family*, March 1998), p. 9. Article by Charles Krauthammer, from *Time*, January 19, 1998, cited by [Ref-0122](#), p. 322. ". . . few people realize that the success of Dolly [the first successfully cloned sheep] followed 277 failed attempts. What happens to the unsuccessful attempts at human cloning?" [Ref-0122](#), p. 390.
cloning - reproductive : [2005020902.htm](#)☆
closed - canon : [canon - closed](#)
clothed - righteousness : [righteousness - clothed](#)
clothed with light : [light - clothed with](#)
clothes - preserved : Deu. 8:4; Deu. 29:5; Ne. 9:21
clothes - torn - high priest forbidden : [high priest - forbidden to tear clothes](#)
clothing - cross sexual : [dressing - cross sexual](#)
cloud - and fire : Ex. 13:21; Ex. 14:24; Ex. 40:38; Lev. 16:13; Num. 9:15; Num. 14:14; Deu. 1:33; Deu. 4:11; Deu. 5:22; Ne. 9:12; Ne. 9:19; Ps. 18:12; Ps. 78:14; Ps. 105:39; Ps. 148:8; Isa. 4:5; Eze. 1:4; Rev. 10:1
cloud - as covering : Ex. 13:21; Ps. 105:39
cloud - following : Ex. 40:36-37
clouds - darkness : Gen. 1:2; Ex. 14:20; Deu. 4:11; Deu. 19:9; 1K. 8:12; Job 38:9; Ps. 18:11; Ps. 97:2
clouds - with God : Ex. 13:21-22; Ex. 16:10; Ex. 19:9; Ex. 19:16; Ex. 24:15-16; Ex. 34:5; Ex. 40:34; Lev. 16:2; Deu. 5:22; Deu. 33:26; 1K. 8:10-12; 2Chr. 6:1; Job 22:14; Job 26:9; Ps. 18:11; Ps. 68:34; Ps. 97:2; Ps. 99:7; Ps. 104:3; Isa. 19:1; Lam. 3:44; Dan. 7:13; Mtt. 17:5; Mtt. 24:30; Mtt. 26:64; Mark 9:2; Mark 13:26; Mark 14:62; Luke 9:34; Acts 1:9; 1Th. 4:17; Rev. 1:7
CLST Courses - Tony - DOC 09007 : [09007.doc](#)☆
CMBR - cosmic microwave background radiation : [cosmic microwave background radiation](#)☆
co-regency - kings - chronology : [chronology - kings - interregnum](#)☆
coals - fire on head : [fire - coals on head](#)
coals - seraphim and cherubim : Isa. 6:6; Eze. 1:13
coarse jesting - saints not to : Eph. 5:4
Coastal Messenger - Diaspora - 00021.doc : [00021.doc](#)☆
Codex Alexandrinus - background : [manuscript - Alexandrian Codex](#)☆
Codex Alexandrinus - vs. Codex Sinaiticus : [manuscript - Sinaitic Codex vs. Alexandrian Codex](#)☆
Codex Ephraemi - background : [manuscript - Ephraem Codex](#)☆

Codex Sinaiticus - background : [manuscript - Sinaitic Codex](#)☆
Codex Sinaiticus - date : [manuscript - earliest complete New Testament](#)☆
Codex Sinaiticus - vs. Codex Alexandrinus : [manuscript - Sinaitic Codex vs. Alexandrian Codex](#)☆
Codex Vaticanus - background : [manuscript - Vatican Codex](#)☆
Codex Vaticanus - date : [manuscript - earliest complete New Testament](#)☆
Coelacanth - Evolution - 00044.doc : [00044.doc](#)☆
cognate - languages : [languages - cognate](#)☆
cohabitation - not equivalent to marriage : [marriage - cohabitation not equivalent](#)
cohort : [centurion](#)☆
cohortative - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - cohortative](#)☆
coin - in fish's mouth : [fish - coin in mouth](#)☆
coincidence - anonymous - quote : [quote - coincidence - anonymous](#)☆
coincidence - not kosher - rabbis - quote : [quote - coincidence - not kosher - rabbis](#)☆
coins - money : [money - coins](#)☆
Col. 1 : [Oct09](#)☆
Col. 1:1 : [Book of Colossians](#)☆; [Book of Colossians](#)☆; [Colossians - written to](#)☆; [prison - epistles](#)☆; [Ref-1132](#)☆; [Timothy - disciple](#); [X0048 - date - Colossians](#)☆
Col. 1:12 : [inheritance - believers from God](#)
Col. 1:13 : [darkness - power of](#)☆; [kingdom - of God - stages](#)☆; [kingdom - present](#)☆; [kingdoms - only two](#); [unbelievers - God's view of](#)☆
Col. 1:13-14 : [demonic influence - responding to](#)
Col. 1:14 : [Luke - physician](#)
Col. 1:14 (redeeming) : [blood - characteristics of Christ's](#)
Col. 1:15 : [firstborn - a position](#); [image - God's formless](#); [incarnation - as revelation](#)
Col. 1:15-17 : [held together - by God](#)
Col. 1:16 : [created - Trinity initiated](#); [deity - Jesus creator](#); [evolution - theistic - against](#)☆; [principalities - demonic](#); [Satan - created by Christ](#)☆
Col. 1:16 (- Angels - 00052.doc) : [00052.doc](#)☆
Col. 1:16 (- Origin of Life - 00043.doc) : [00043.doc](#)☆
Col. 1:16 (- Space - 00042.doc) : [00042.doc](#)☆
Col. 1:17 : [atomic - particles?](#); [deity - Jesus eternal](#)☆
Col. 1:18 : [begotten - first of dead](#); [body of Christ - head](#); [church - body of Christ](#); [firstborn - a position](#); [resurrection - first](#)☆
Col. 1:19 : [deity - Jesus fullness of God](#)
Col. 1:20 : [atonement - of Christ unlimited](#)☆; [blood - characteristics of Christ's](#); [reconciliation - by Christ](#)
Col. 1:22-23 : [eternal security - AGAINST - Scriptures used](#)☆
Col. 1:23 : [apostasy - failure to abide](#)☆; [gospel - preached all nations](#)☆
Col. 1:24 : [body of Christ - formation](#); [body of Christ - head](#)
Col. 1:25 : [dispensation](#)☆
Col. 1:26 : [hidden - gospel was](#); [mystery - secret](#)☆

Col. 1:26-27 : Christ - believers indwelt by☆; church - beginning☆; church - mystery - relationship of Jews and Gentiles

Col. 2 : Oct10☆

Col. 2:2 : deity - Jesus equal with God☆; mystery - secret☆; Trinity☆

Col. 2:3 : counsel - scripture superior to human wisdom

Col. 2:8 : philosophy - vain; traditions - of men

Col. 2:9 : incarnation - as revelation; man - God as likeness☆

Col. 2:9-19 : deity - Jesus fullness of God

Col. 2:10 : faith - sufficiency; principalities - demonic

Col. 2:11 : circumcision - heart☆

Col. 2:11 (circumcision without hands) : hands - made without

Col. 2:12 : baptism - into Christ; baptism - symbolism of; resurrection - of Jesus; resurrection - spiritual

Col. 2:13 : dead - spiritually☆

Col. 2:14 : covenant - Mosaic [5002.3.0]☆; finished - work of Christ☆; law - Christ is end of☆

Col. 2:14 (blotting) : blood - characteristics of Christ's

Col. 2:15 (triumphing) : blood - characteristics of Christ's

Col. 2:16 : law - summary☆; liberty - observance of days; Sabbath - no longer required☆; unclean - no food is

Col. 2:16 (- Feasts - 00023.doc) : 00023.doc☆

Col. 2:17 : typology - shadow of things

Col. 2:18 : angel - worship; rewards - as incentive; worship - anything but God prohibited

Col. 2:18 (- Angels - 00052.doc) : 00052.doc☆

Col. 2:19 : body of Christ - formation; body of Christ - nurturing; head - Christ of church

Col. 2:22-23 : traditions - of men

Col. 2:23 : asceticism; legalism - AGAINST; religion - self imposed

Col. 3 : Oct11☆

Col. 3:1 : resurrection - spiritual; right hand - Jesus of Throne

Col. 3:4 : rapture - vs. second coming; rapture☆; saints - with Jesus at second coming☆

Col. 3:5-6 ((sexual immorality)) : marriage - living together instead☆

Col. 3:9 : man - old☆

Col. 3:10 : image - conformed to Christ's; image - man in God's☆; image - of new man is according to God; man - new☆

Col. 3:11 : distinctions - none in Christ; Jew - vs. Greek; separation - wall of☆

Col. 3:13 : forgive - others

Col. 3:14 : love - preeminence

Col. 3:14 (?) : love - covers sin☆

Col. 3:15 : peace - of God

Col. 3:15 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆

Col. 3:16 : songs; songs - spiritual; women - teaching☆

Col. 3:18 : wife - toward husband☆

Col. 3:19 : husband - toward wife

Col. 3:20 : children - toward parents☆

Col. 3:21 : children - fathers toward☆

Col. 3:23 : unto - the Lord

Col. 3:24 : inheritance - believers from God; rewards - as incentive

Col. 4 : Oct12☆

Col. 4:1 : slaves - masters toward

Col. 4:3 : mystery - secret☆

Col. 4:5 : spiritual gifts - vs. responsibilities☆; unbelievers - dealing with; wisdom - believers to use

Col. 4:10 : John Mark; John Mark - cousin of Barnabas; Paul - disagreement with Barnabas☆; Paul - disagreement with John Mark☆

Col. 4:11 : kingdom - of God☆

Col. 4:11 (cf. Col. 4:14) : Luke - Gentile or Jew?☆

Col. 4:14 : Luke - mentioned☆

Col. 4:15 : house - church

Col. 4:16 : Colossians - written to☆

Col. 4:17 : ministry - fulfill

Col. 4:18 : Paul - infirmity☆; Paul - signed epistles

Colacci, Mario, The Doctrinal Conflict Between Roman Catholic and Protestant Christianity : Ref-1202☆

Colet - John - literal interpretation : 2004021201.htm☆

Colossians - Book of - class : F00037 - Colossians - Book of - class☆

Colossians - book of - written : X0048 - date - Colossians☆

Colossians - Tony Garland : Book of Colossians☆

Colossians - written to : Col. 1:1; Col. 4:16 ☉ “the status of this ‘letter from Laodicea’ is not quite clear to the reader today. . . Was it a letter originating from Laodicea, or was it a letter sent by Paul to the Laodicean church, which the Colossians were to procure ‘from Laodicea’? The latter is more probable. If the reference is to a letter composed by Paul, have we any other information about it? From time to time it has been identified with what we know as the epistle to the Ephesians (the oldest form of which seems to contain no indication of the addressees’ whereabouts or identity).” Ref-0073, pp. 237-238

colt - messianic prophecy : messianic prophecy - on a donkey☆

Columbus - Christopher - evangelization : ☉ + “Columbus’s very first entry in the diary that recorded his journey to America in 1492 expressed the hope that he could make contact with the native peoples in order to find out “the manner in which may be undertaken their conversion to our Holy Faith.” On his second journey in 1493 Columbus took with him Catholic friars whom he hoped could convert the Indians that he had seen on the first voyage. To the Spanish monarchs, Columbus insisted that profits from his voyages be used to restore Christian control over Jerusalem. And he had a very high sense of divine calling. In a lengthy manuscript penned after his third voyage, *A Book of Prophecies*, Columbus recorded the many passages from Scripture that he felt related to his mission to the East Indies: “neither reason nor mathematics,” he wrote in his manuscript, “nor world maps were profitable to me; rather the prophecy of Isaiah was completely fulfilled” (i.e., Isa. 46:11 -- “the man that executeth my counsel from a far country”).” Ref-0958, pp. 11-12.

Columbus - Christopher - Jewish? : ☉ + “There is circumstantial evidence, but no absolute proof, that Christopher Columbus was himself a marrano. . . he was born in Genoa of Spanish parents and that ‘Colombo’ and its variants ‘Palombo’ and ‘Golomb’ are Jewish names. In addition, Columbus placed a strange cipher at the top of all his letters, and enjoined his sone always to do the same. This cipher bears a strong resemblance to the Hebrew initials for ‘In God’s name,’ with which religious Jews would always preface a document. . . It is also known that Columbus mixed with Jews and marranos; that his expeditions were funded by marranos; and that he took several ‘New Christians’ on his voyages. . .” Ref-0152, p. 79.

Columbus - Chronology - #00006.doc : #00006.doc☆

Combs, James O. Mysteries of the Book of Daniel. Springfield: Tribune Publishers. 1994 : Ref-0049☆

Combs, James O. Rainbows From Revelation. Springfield: Tribune Publishers. 1994 : Ref-0040☆

Come Quickly, Lord Jesus : Ref-0079☆

come up : Rev. 4:1; Rev. 11:12

Come Ye Children, Spurgeon : Ref-1065☆

Come, Let Us Reason: An Introduction to Logical Thinking, Norman L. Geisler : Ref-1087☆

comes - presence of God to earth : earth - presence of God comes☆

comfort - disturb - quote : quote - comfort - disturb☆

comfort - for comforting - quote : quote - comfort - for comforting☆

comfort - those in trouble : Job 6:14; Job 16:1; Job 26:2; 2Cor. 1:3-4

Comfort, P. W. (1991). The complete guide to Bible versions. Wheaton, Ill.: Living Books. : Ref-0353☆

Comfort, P. W., & Barrett, D. P. The Text of the Earliest New Testament Greek Manuscripts : Ref-0694☆

comforter - Holy Spirit : Holy Spirit - paraclete

comforter - Holy Spirit promised : Holy Spirit - promised☆

coming - Jesus - phases - Seiss - quote : quote - coming - Jesus - phases - Seiss☆

coming - Jesus comes two times : Heb. 9:28

coming - of Christ can mean judgment : Rev. 3:3

coming - second near : second coming - near☆

Coming Last Days Temple, The : Ref-0146☆

Coming of Christ vs. Coming of Holy Spirit - DOC 00037 : 00037.doc☆

Coming Prince, The : Ref-0043☆

commander - of God’s army : Jos. 5:14; Rev. 19:14

commandments - 613 : Tsitsith☆

commandments - 613 - printed : F00031 - 613 commandments - printed☆

commandments - delight in : law - delight in

commandments - greatest - first : two commandments - first

commandments - greatest - second : two commandments - second

commandments - keep : law - keep

commandments - of Jesus : Deu. 6:5; Lev. 19:18; Mtt. 22:40; John 13:34; John 14:12; John 14:21

commandments - statutes - judgments : 1K. 8:58; 1K. 8:61; 1K. 9:4
commandments - ten - NT references : Eph. 6:1-3
commandments - ten - spoken : Ex. 19:9; Ex. 19:17; Deu. 4:12-13; Deu. 5:22-26; Deu. 9:10; Deu. 9:16; Deu. 10:4
commandments - ten given : Ex. 20:3-17; Lev. 19:1-18; Deu. 5:7 ☪ For a parallel between Lev. 19:1-18 and Ex. 20:3-17, see [Ref-0137](#), pp. 98-99.
commandments - ten in NT : Mtt. 5:21 (sixth); Mtt. 5:28 (seventh and tenth); Mtt. 5:34 (third); Mtt. 12:34-37 (ninth); Mtt. 15:4-6 (fifth); Mtt. 15:19 (eighth); Mtt. 19:9 (seventh); Mtt. 19:18 (seventh); Mtt. 19:19 (fifth); Mtt. 22:37 (first); Mark 2:27 (fourth); Mark 7:10 (fifth); Luke 13:14-16 (fourth); John 4:24 (second) ☪ "In Matthew 19:18, the Lord omitted Commandment X in order to convince His questioner, who said 'ALL these have I kept.' Upon which the Lord's command in [Mtt. 19:21] convicted him of its breach, as shown by the man's sorrow in [Mtt. 19:22]." [Ref-0121](#), Appendix 39
commandments - ten passing away : 2Cor. 3:7
commandments - two : Luke 10:27
commentaries - Ephesians : [Ephesians - commentaries](#)★
commentaries - Erasmus - quote : [quote - commentaries - Erasmus](#)★
commentaries - Genesis : [Genesis - commentaries](#)★
commentaries - John : [John - commentaries](#)★
commentaries - Matthew : [Matthew - commentaries](#)★
commentaries - recommended : ☪ + [Ref-0110](#), pp. 200-208.
commentaries - Romans : [Romans - commentaries](#)★
commentaries - Zwingli - quote : [quote - commentaries - Zwingli](#)★
commentary - document numbers - Abbreviations - #00019.doc : [#00019.doc](#)★
commentary - on OT : Acts 7; Acts 13
commentary - Revelation - Chilton : [2002030902.pdf](#)★
Commentary on 1 Corinthians, A, Hodge : [Ref-1018](#)★
Commentary on 2 Corinthians, A, Hodge : [Ref-1019](#)★
Commentary on Ephesians, A, Hodge : [Ref-1020](#)★
Commentary on Epistle to the Romans, Hodge : [Ref-1021](#)★
Commentary on Matthew and Mark, McGarvey : [Ref-1035](#)★
Commentary on Revelation - E. W. Bullinger : [Ref-0214](#)★
Commentary on Revelation, Bullinger : [Ref-0976](#)★
Commentary on Revelation, E. W. Bullinger : [Ref-0907](#)★
Commentary on Romans - Martin Luther : [Ref-0234](#)★
Commentary On The Epistle To The Ephesians, Charles Hodge : [Ref-0158](#)★
Commentary on the Epistles to the Seven Churches in Asia - Richard Trench : [Ref-0212](#)★
Commentary on the Old Testament, Keil, Carl Friedrich, and Franz Delitzsch : [Ref-0175](#)★
Commentary on the Psalms: Vol. 1, E. W. Hengstenberg : [Ref-1213](#)★
Commentary on the Psalms: Vol. 2, E. W. Hengstenberg : [Ref-1214](#)★
Commentary on the Psalms: Vol. 3, E. W. Hengstenberg : [Ref-1215](#)★
Commentary on the Westminster Confession of Faith, A. A. Hodge : [Ref-0871](#)★
commercialism - covetousness : [covetousness - consumerism](#)
commercialism - gospel - AGAINST : [gospel - free](#)
commercializing - gospel : [gospel - selling](#)
commission - great : [great - commission](#)★
commissions - two distinct : Mtt. 10:5-6; Mtt. 28:18-20; Mark 16:15 ☪ "*Christ gave two distinct commissions to His disciples.* When He gave them the first gospel, He commissioned them to go to 'the lost sheep of the house of Israel' but not to the Gentiles and Samaritans (Mtt. 10:5-6). Later, in conjunction with the second gospel, He commissioned them to preach to all creatures (Mark 16:15) and to make disciples of all nations (Mtt. 28:18-20)." [Ref-0072](#), p. 4.
commitment - quote : [quote - commitment](#)★
Commodianus - millennial kingdom : [millennial kingdom - Commodianus](#)★
common - Greek : [Greek grammar - koine](#)★
common - vs. holy : [holy - vs. unholy](#)
common grace : [grace - common](#)★
communal living - early church : [church - communal living](#)★
communion : Gen. 14:18; Gen. 40:10; Gen. 40:17; Pr. 9:5; Dan. 10:3 (?); Luke 7:33; Mtt. 26:26; Mark 14:22; Luke 22:14; John 6:53; Acts 2:42-46; Acts 20:7; 1Cor. 10:16; 1Cor. 11:23; Heb. 13:10 (?); Jude 1:12 ☪
communion - believers only : ☪ + "Before the 1740s were over, [Jonathan] Edwards lost favor with his own congregation when he altered the long-standing Northampton practice of allowing all members of the community to participate in the Lord's Supper even if they had not yet joined the church by a profession of faith. Edwards's new proposal, that only the "professedly regenerate" be allowed to take communion, upset many of the town's leading citizens, who had come to look upon church membership as an important glue preserving the traditional order of the community. After bitter debate, Edwards was dismissed from his pulpit." [Ref-0958](#), p. 104.
communion - Bonhoeffer : [Bonhoeffer - sacraments](#)★
communion - cups : Mtt. 26:30; Luke 22:14-18 ☪ According to Arnold Fruchtenbaum there are four cups used during the Passover: (1) a cup of thanksgiving (Luke 22:17); (2) a cup from which 10 drops are spilled in commemoration of the plagues; (3) a cup commemorating the redemption of the firstborn (Luke 22:20); (4) a cup of praise (Ps. 113-118; Mtt. 26:30).
communion - Luther's Catechism : [Luther - Catechism](#)★
communion - Matzo : Ps. 22:16; Isa. 53:5; Zec. 12:10; Mtt. 27:59; Mark 15:46; Luke 23:53; Rev. 1:7 ☪ Matzo has several characteristics which bear similarities to the body of Christ: it is unleavened (sinless), striped (Isa. 53:5), pierced (Ps. 22:16; Zec. 12:10; Rev. 1:7), the middle of 3 pieces is wrapped in a cloth like a burial cloth (Mtt. 27:59; Mark 15:46; Luke 23:53).
communion - scriptures to use for : [X0112 - communion](#)★
communion - sickness by : [sickness - by communion](#)
companion - as help : Ecc. 4:10-12
Companion Bible, The : [Ref-0121](#)★
company - bad corrupts good : [evil - corrupts good](#)
company - evil corrupts good : Ex. 23:33; Ps. 50:18; Pr. 1:10; Pr. 9:6; Pr. 12:11; Pr. 13:20; Pr. 20:19; Pr. 22:24-25; Pr. 23:20-21; Pr. 28:19; 1Cor. 5:6; 1Cor. 5:11; **1Cor. 15:33**; 2Ti. 2:16-17; 2Pe. 2:2; 2Pe. 3:17
compassion - full of : Ps. 112:4 ☪ "In times when epidemics rage, when death seems to haunt every city home, who are the devoted ones to risk their lives in caring for the sick and paying the last offices to the dead? Surely as the vision of this rises in your mind you see the presence and form of those whose faith is in the Man of Galilee." [Ref-1275](#), [par. 534].
compelled - carry burden : [burden - compelled to carry](#)
compensatory lengthening - Hebrew grammar : [Hebrew grammar - compensatory lengthening](#)★
complain - prayer : [prayer - complain](#)
complaining : Ex. 16:2; Ex. 16:7-12; Ex. 17:3; Ex. 17:7; Num. 11:1; Num. 20:1-5; Num. 21:5-7; Deu. 1:27; Deu. 9:7-8; 1Chr. 16:22; Ps. 106:25; 1Cor. 10:5; Php. 2:14; Jude 1:16-19
complete - what you start : [finish - what you begin](#)
Complete Book of Everyday Christianity, The, Banks and Stevens : [Ref-0972](#)★
Complete Book of Everyday Christianity, The, Stevens and Banks : [Ref-0973](#)★
Complete Dead Sea Scrolls, The : [Ref-0071](#)★
Complete Works of E. M. Bounds, The, Bounds : [Ref-0975](#)★
Complete Works of Flavius Josephus, Josephus Flavius and William Whiston : [Ref-1198](#)★
Complete Works of Josephus, Josephus : [Ref-1027](#)★
completed - work of Christ : [finished - work of Christ](#)★
composite - shewa - Hebrew grammar : [Hebrew grammar - shewa - composite](#)★
compromise - AGAINST : Jos. 14:14
compromise - Roman Catholicism : [Roman Catholicism - compromise with](#)★
compromise - with world : [world - compromise with](#)★
compulsion - Koran : [Koran - violence - against unbelievers](#)★
compulsion - religion - Koran : [Koran - compulsion in religion](#)★
computer - analogy - evolution : [evolution - computer analogy](#)★
Conant, J. E., How to Get Decisions in Personal Work : [Ref-0712](#)★
Conaway, J. P. Gems, Jewels and Precious Stones of the Bible : [Ref-0680](#)★
concealed - by God : [hidden - by God](#)
conceived - sin : [sin - conceived](#)

conception - by God : 1S. 1:19-20; 1S. 2:21
conception - immaculate - Roman Catholicism : [Roman Catholicism - Mary - sinless](#)☆
condemnation - believers free of : John 3:18; John 5:24
Condensed Biblical Cyclopeda, Ashley S. Johnson : [Ref-0830](#)☆
conditional - promises and covenants : [promises - conditional](#)☆
conditional - prophecy : [prophecy - conditional](#)☆
condoning - evil : [evil - condoning](#)
Cone, Christopher, Practical Aspects of Pastoral Authority : [Ref-1217](#)☆
confess - Christ before men : Mtt. 10:32; Luke 12:8; Rev. 3:5
confess - David - sin : [David - sin](#)
confess - father's sin : [sin - confessing ancestor's](#)☆
confess - sin : [sin - confess](#)
confess - sin to one another : [sin - confess to one another](#)
confess - translation - Tyndale : [Tyndale - translation terms](#)☆
confessing - Christ : [denying - Christ](#)
confession : Lev. 5:5; Num. 5:7; Eze. 10:11; Dan. 9:5
confession - false : Jer. 12:2
confession - Westminster Confession of Faith : [2005090501.htm](#)☆
Confessions of St. Augustine, Augustine : [Ref-0970](#)☆
confidence - hold : Heb. 3:6; Heb. 3:14
confidence - hold fast : [perseverance - encouraged](#)
confirmed - promises by Jesus : [promises - confirmed by Jesus](#)
conflict - cause : [argument - cause](#)
Conflict - Coping with - DOC #00008 : [#00008.doc](#)☆
conflict - to reign : [reign - by conflict](#)
conform - pressure to : 1K. 22:13
conformed - to Christ's image : [image - conformed to Christ's](#)
confounded - wisdom : [wisdom - foolish](#)☆
confused - enemies by God : Ex. 23:27; 1S. 7:10
confusion - from God : Isa. 66:4; Jer. 13:13-14; 2Th. 2:11
confusion - God not author : 1Cor. 14:32-33; 1Cor. 14:40
congregation - laying hands on : [hands - laying on - congregation](#)
congregationalism - AGAINST : [elders - lead](#)☆
Congress - USA - prayer - first continental : [prayer - USA - first continental congress](#)☆
Coniah - curse on : [curse - on Messianic line](#)☆
conjugation - qal imperfect - strong verb - Hebrew grammar : [Hebrew grammar - qal - imperfect - strong verb](#)☆
conjugation - qal perfect - strong verb - Hebrew grammar : [Hebrew grammar - qal - perfect - strong verb](#)☆
conjugation - qal perfect - weak verbs - Hebrew grammar : [Hebrew grammar - qal - perfect - weak verbs](#)☆
conjugation - suffix - Hebrew grammar : [Hebrew grammar - conjugation - suffix](#)☆; [Hebrew grammar - suffix conjugation](#)☆
conjugation - vs. declension : [grammar - declension vs. conjugation](#)☆
conjugations - Hebrew grammar : [Hebrew grammar - conjugations](#)☆
conjunction - waw - Hebrew grammar : [Hebrew grammar - conjunction - waw](#)☆
Connolly, Ken. The Indestructible Book : [Ref-0020](#)☆
conscience - and Holy Spirit : [Holy Spirit - conscience and](#)
conscience - definition : ☉ "The conscience is that faculty of the soul, engaged in moral judgment, that deals with issues of right and wrong, good and bad. The English word is derived from the Latin *conscientiae*, meaning a knowledge (*scientia*) held jointly with (*con*) another, namely, God." [Ref-0108](#), p. 30.
conscience - freedom of - denied : [idolatry - death penalty](#)
conscience - law : [law - conscience](#)
conscience - natural revelation : [law - found on heart](#)☆
conscience - seared : Rom. 1:28; Eph. 4:18-19; 1Ti. 4:2
conscience - sinning against : Rom. 14:20-23
consciousness - and death : [death - and consciousness](#)
Conservation of Energy - Science and the Bible - 00040.doc : [00040.doc](#)☆
Conservative Theological Journal, The : [Ref-0055](#)☆
Conservative Theological Society - doctrinal statement : [2002040101.htm](#)☆
consonants - Greek grammar : [Greek grammar - consonants](#)☆
consonants - vs. vowels - grammar : [grammar - consonants vs. vowels](#)☆
conspiracy - do not fear : Isa. 8:12
Constantine - anti-Semitism : [anti-Semitism - Constantine](#)☆
Constantine - Christianity not official religion - quote : [quote - Constantine - Christianity not official religion](#)☆
Constantine - edict of : [chronology - A.D. 0321 - edict of Constantine](#)☆
Constantinople - Chronology - #00006.doc : [#00006.doc](#)☆
Constantinople - renamed : [city renamed - Istanbul](#)☆
constellations - gospel in : [gospel - in stars](#)☆
constellations - zodiac : [zodiac - constellations](#)☆
construct chain - Hebrew grammar : [Hebrew grammar - construct chain](#)☆
constructing - idols : [idols - construction](#)
consubstantiation - Luther : [Luther - consubstantiation](#)☆
consume - before morning : [eat - before morning](#)
consumed - sin : [sin - consumed](#)
consumerism - covetousness : [covetousness - consumerism](#)
consuming - fire : [fire - consuming](#)
Contacts - DOC 09004 : [09004.doc](#)☆
contentious - woman : Pr. 19:13; Pr. 21:9; Pr. 21:19; Pr. 25:24; Pr. 27:15-16
context - quote : [quote - context](#)☆
continual - fear : [fear - day and night](#)
continual - worship : [worship - continual](#)
Continuity And Discontinuity, Feinberg, John S., ed. : [Ref-0199](#)☆
continuous - prayer : [prayer - without ceasing](#)☆
contra textum - Masoretic Text : [Masoretic Text - contra textum](#)☆
contract verbs - Greek grammar : [Greek grammar - contract verbs](#)☆
contraction - nu - Greek grammar : [Greek grammar - contraction - nu](#)☆
contradictions - apparent - Baxter - quote : [quote - contradictions - apparent - Baxter](#)☆
contradictions - Koran : [2002052301.htm](#)☆
contrasts - believer : [believer - contrasts](#)
control - self : [self - control](#)
controlled - nations by God : [nations - God controls](#)
conversation - preaching replacing : [preaching - out of vogue](#)☆
conversion - false : [false - conversion](#)
conversion - forced in Koran : [Koran - forced conversion](#)☆
conversion - Israel : [Israel - salvation of](#)☆
conversion - John Wesley : [Wesley - John - conversion](#)☆
conversion - to Judaism : [proselyte - to Judaism](#)☆
conversion - torturer - North Korean : [2003031801.tif](#)☆
conversion - vs. regeneration : [regeneration - vs. conversion](#)☆
conviction - before salvation : [sin - knowledge of](#)☆
conviction - examples : Acts 24:15
Conybeare, W. J. and J. S. Howson, The Life and Epistles of St. Paul : [Ref-0739](#)☆
Cook, H. N. [o. c. (1995, c1842). The Scripture alphabet of animals. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0354](#)☆
Cooper - Book of Life : [2003121602.htm](#)☆
Cooper - God's will - quote : [quote - will - God's - Cooper](#)☆
Cooper, David L., The 70 Weeks of Daniel : [Ref-0848](#)☆
cooperating - with God : Jdg. 13:12; 1Chr. 17:23; Mtt. 8:2; Luke 1:38
cooperation of man with God : [quote - cooperating with God](#)☆
copied - scripture : [scripture - copied](#)
copyright permission - Song Index - #06000.doc : [#06000.doc](#)☆
Coral Ridge Ministries - Science and the Bible - 00040.doc : [00040.doc](#)☆
coregencies - dual dating - chronology : [chronology - coregencies - dual dating](#)☆
coregency - Hezekiah - Ahaz : [Hezekiah - Ahaz - coregency](#)☆
Corinth - Paul visits : [Paul - visits Corinth](#)
Corinthian - epistle : 1Cor. 5:9 ☉ "There are two possibilities for identifying the book to which Paul refers with an existing book of the Bible. First, he may be referring to part of the present 2 Corinthians (e.g., chapters 10-13), which was put together with another part of his Corinthian correspondence at a later time. Second Corinthians chapters 1-9 is definitely different in tone from the rest of the present book (chapters 10-13), which could indicate that it was originally written on a different occasion. Second, there is also the possibility that Paul is referring to the present 1 Corinthians in 1 Corinthians 5:9, that is, to the very book he was then writing. It is true that he uses the aorist tense here, which could be

translated 'I wrote,' thus identifying some previous letter. But the aorist tense could refer to the book at hand. Such a device is called an 'epistolary aorist,' because it refers to the very epistle in which it is being used. . . Hence, Paul could be saying something like this: 'I am now decisively writing to you.'" [Ref-0075](#), pp. 215-216

Corinthians - carnal : 1Cor. 1:1; 2Cor. 1:1 ☪
 "The Church in Corinth was one of the most carnal churches of the first century world of which we have record. In this Church, there existed Christians following men instead of Christ (1 Corinthians 1:10-17), worldly wisdom (1:18-2:16), divisions (chapter 3), sexual immorality (chapters 6), incest (chapter 5), lawsuits among believers (chapter 6), drunkenness at the Lord's table (chapter 11), misuse of spiritual gifts (chapters 12-14) and false doctrine that included a denial of the resurrection (chapter 15)." Andy Woods, "The Significance of Systematic Theology", [Ref-0055](#), Vol. 8 No. 25, December 2004, p. 311.

cornerstone : [messianic prophecy - stumbling block](#)

coronation - in temple : [temple - coronation in](#)

corrected - Israel : [Israel - chastened](#)

correction - accept : [teaching - receive](#)

correction - by God : Job 5:17; Ps. 69:26; Ps. 119:75; Pr. 3:11; Jer. 2:30

correction - doctrinal : Rom. 16:17; Gal. 1:8; 1Ti. 1:3-7; 1Ti. 4:7; 1Ti. 5:20; 2Ti. 3:16; Tit. 1:9; Tit. 1:13; 2Jn. 1:10; 3Jn. 1:10

correction - from fear : [fear - corrective](#)

correction - limit to : [heresy - reject](#)

correction - refused : [teaching - refused](#)

correction - rejected by nonbelievers : Gen. 19:9

Corrie Ten Boom - peace - quote : [quote - peace - Corrie Ten Boom](#)☆

corruption - creation : [creation - corrupted](#)☆

corruption - Holy One avoids : [messianic prophecy - resurrection](#)

cosmic microwave background radiation :
 ☪ + "The cosmic microwave background radiation (CMBR) is widely touted as the definitive proof of the big-bang model, but this is not necessarily so. In 1926, Sir Arthur Eddington argued that because everything is constantly bathed in distant starlight, interstellar space would have a black body temperature of about 3 degrees kelvin (3 K). George Gamow predicted that the afterglow of the big bang would be 5 K, which he revised upward to 50 K in 1961. The CMBR was measured in 1964 by Penzias and Wilson to be 2.7 K. So, is Penzias and Wilson's result a confirmation of the Eddington prediction or the Gamow prediction? We suggest it confirms the Eddington prediction, but big bangers have shouted louder, adjusted their model, and taken it as their own." [Ref-0814](#), p. 127.

cosmology - big bang - problems :
[2002051601.htm](#)☆

cosmology - not science - quote : [quote - cosmology - not science](#)☆

cost - Bible - Gutenberg : [Bible - cost of Gutenberg](#)☆

cost - of redemption : [redemption - costly](#)

cost - to follow : [discipleship - cost](#)☆

Cotton, John, The Keys of the Kingdom of Heaven : [Ref-0870](#)☆

Couch - book review - SLAVES, WOMEN & HOMOSEXUALS: Exploring the Hermeneutics of Cultural Analysis :
[2003120801.doc](#)☆

Couch, Lacy. Introduction to Biblical Counseling (CO-101), Tyndale Theological Seminary. Introduction to Biblical Counseling (CO-101) : [Ref-0106](#)☆

Couch, Mal, An Introduction to Classical Evangelical Hermeneutics : [Ref-0218](#)☆

Couch, Mal, ed. Dictionary of Premillennial Theology : [Ref-0114](#)☆

Couch, Mal, Premillennial Dictionary of Theology : [Ref-0216](#)☆

Couch, Mal. A Bible Handbook to Revelation : [Ref-0123](#)☆

Couch, Mal. A Bible Handbook to the Acts of the Apostles : [Ref-0105](#)☆

Couch, Mal. Church History 1 (CH-201), Tyndale Theological Seminary. Church History 1 (CH-201) : [Ref-0058](#)☆

Couch, Mal. Introductory Thoughts On Revelation : [Ref-0013](#)☆

Couch, Mal. O., ed. The Conservative Theological Journal : [Ref-0055](#)☆

Couch, Mal. Revelation Commentary : [Ref-0022](#)☆

Couch, Mal. The Biblical Doctrine of The Holy Spirit : [Ref-0018](#)☆

Couch, Mal., History of the War on Dispensationalism : [2002081101.htm](#)☆

council - Jamnia : [Jamnia - council of](#)☆

council - Jerusalem : [Jerusalem - council](#)

council of Trent - canons : [Roman Catholicism - council of Trent - canons](#)☆

Council of Trent - Catholicism - 00067.doc : [00067.doc](#)☆

counsel - angel - ungodly : [angel - reject ungodly counsel of](#)☆

counsel - bad : 1K. 12:10; 1Chr. 19:3; 2Chr. 10:10; 2Chr. 22:4

counsel - by Scripture : Ex. 18:16 ☪ "He [Lloyd-Jones] views this confusion of spiritual with psychological as serious because the psychological and the biblical approach towards helping an individual are fundamentally different. Psychology teaches a person how to look within and how to analyse one's mind and motives. It assumes that the primary need is to possess a knowledge of oneself. According to Scripture this is entirely ineffective in dealing with spiritual problems because the starting point has to be knowledge about God. The only practical way to provide help for the individual is, therefore, by means of teaching or doctrine, and because that teaching is the same for all he regarded the whole idea that every person needs a spiritual advisor as entirely fallacious." [Ref-0935](#), pp. 403-404.

counsel - God seeks none : [sovereign - God](#)

counsel - God's not sought : [decisions - made without God](#)

counsel - motivation : [motivation - for Christian living](#)☆

counsel - recommended : Pr. 11:14; Pr. 13:10; Pr. 12:15; Pr. 13:10; Pr. 15:22; Pr. 19:20; Pr. 20:5; Pr. 20:18; Pr. 24:6; Pr. 27:9

counsel - scripture sufficient : 2Ti. 3:16-17; 2Pe. 1:3

counsel - scripture superior to human wisdom : Job 12:17-25; Ps. 1:1; 1Cor. 3:19; Eph. 5:18-19; Col. 2:3; Heb. 4:12

counsel - ungodly - avoid : Ps. 1:1

counsel - woman by lone man - danger : ☪ + "A pastor should also be cautious not to rescue the wrong "damsel in distress." The gesture can be quite flattering to his deserving wife, but an emotional "rescue" from a pastor in a counseling (or other) setting of a vulnerable and/or carnal woman can lead to inappropriate attachments, attraction, and eventual moral failure. Whenever a woman, without her husband present, requires or even requests help or support from a pastor, the pastor's wife or another counselor should be present and actively involved. It is never the role of a pastor to meet the emotional needs of a woman aside from those of his own wife. Women, especially those who do not have a fulfilling marriage, can become emotionally attached to a pastor or other church leaders." Charlene Pelfrey, [Ref-1217](#), p. 263.

counsel - youthful - lacks wisdom : 1K. 12:6-11

courses - priestly - 24 : [priests - courses - 24](#)☆

court - 24 elders : [elders - 24 as court](#)

court - taking brothers to : [sue - brothers](#)

court of Gentiles - fence : [temple - soreg](#)☆

cousin - family tree : [2010032201.svg](#)☆

covenant - Aaronic : Num. 18:19

covenant - Abraham and Abimelech : Gen. 21:27

covenant - Abrahamic - circumcision : Gen. 17:10

covenant - Abrahamic - date : [chronology - B.C. 1850 - Abrahamic Covenant](#)☆

covenant - Abrahamic - distinct from Mosaic : **Deu. 5:2-3**; Rom. 4:13-16; Gal. 3:17-19 ☪
 "The Mosaic covenant reaches its summit in the Crucifixion (Gal. 2:19-20; 3:13), the Abrahamic covenant in the Resurrection (Heb. 11:19; Rom. 4:17,19,23-25). But they both belong together. For the sinner is to be redeemed, and to this end renewal and new birth are needful. But the new birth has man's conversion as a presupposition, and conversion is twofold; a turning from and a turning to, a NO to oneself, and a YES to God, or, as the New Testament puts it, Repentance and Faith." [Ref-0197](#), p. 122. In Deuteronomy 5:2, Moses distinguishes the covenant at Sinai ("made with us") from the Abrahamic covenant ("made with our fathers").

covenant - Abrahamic - Gentiles participate : Gal. 3:24

covenant - Abrahamic [5002.1] : **Gen. 12:1-3**; **Gen. 13:14-17**; **Gen. 15:1-21**; **Gen. 17:1-21**; **Gen. 22:15-18**; Gen. 26:3-5; Gen. 28:13; Gen. 50:24; Ex. 2:24; Ex. 6:3-8; Ex. 32:13; Lev. 26:42-44; Deu. 1:8; Deu. 9:27; Num. 32:11; Deu. 4:31; Deu. 9:5; Deu. 29:13; Deu. 34:4; Jdg. 2:1; 2K. 13:23; 1Chr. 16:15-22; 2Chr. 20:7; Ne. 9:8; Ps. 105:8-15; Mic. 7:20; Mtt. 22:32; Luke 1:55-56; Luke 1:72-73; Acts 3:25; Acts 26:6-7; Rom. 4:2-3; **Rom. 4:9-22**; **Rom. 9:4**; **Rom. 9:7-13**; **Rom. 3:6-9**; **Rom. 3:14-19**; **Rom. 3:29**; Gal. 4:28; Eph. 2:12; Heb. 6:13-18

covenant - Abrahamic unconditional [5002.1.1] : **Gen. 17:7**; **Gen. 17:13**; **Gen. 17:19**; Lev. 26:42-45; 1Chr. 16:16-17; Ps. 105:9-10; Gal. 3:15; Gal. 3:20 ☪ Paul contrasts the unconditional Abrahamic covenant with man-made covenants in Gal. 3:15 placing it in a different category. In Gal. 3:20 Paul appears to be emphasizing the contrast between a man-made covenant (which mediates between two parties) and the

Abrahamic covenant which Abraham did not participate in. Unlike the giving of the Mosaic Law where Moses mediated between God and the Israelites, with the Abrahamic covenant God was *both* the promise-giver and the mediator.

covenant - Adamic? : Hos. 6:7 ☉ + An Adamic covenant might be in view in Hos. 6:7 if "men" should be rendered by the transliteration "Adam." Or the passage may merely be comparing the disobedience of Adam with Israel's disobedience to her covenant. "How can one criticize the covenants of redemption, works, and grace as being unbiblical and artificial when one refers likewise to, for example, an Adamic covenant and an Edenic covenant, when nothing is ever so called in Scripture?" Christopher Cone, *Hermeneutical Ramifications of Applying the New Covenant to the Church: An Appeal to Consistency*, [Ref-0785](#), 5:24, p. 9. "Though Hosea 6:7 may be best understood to reference Adam directly (it could reference men in general, as in the KJV), the passage references the severity of offense by way of analogy and does not provide explicit evidence that God made a covenant with Adam. If one were to affirm that such a covenant was made, there would be difficulty in demonstrating that location and content with specificity." Christopher Cone, *Hermeneutical Ramifications of Applying the New Covenant to the Church: An Appeal to Consistency*, [Ref-0785](#), 5:24, p. 9n17.

covenant - animals cut in two : Gen. 15:10; Jer. 34:18; Mtt. 24:51

covenant - antichrist makes : [antichrist - covenant made](#) ☆

covenant - ark of - location : [2003041602.htm](#) ☆

covenant - blood : [blood - covenant](#)

covenant - book of : [book - of covenant](#)

covenant - broken : Deu. 31:16; Deu. 31:20; Jdg. 2:20; Jos. 23:16; 1K. 16:10 (?); Ps. 55:20; Ps. 78:10; Ps. 78:37; Isa. 28:18; Isa. 33:8; Jer. 31:32; Dan. 9:27; Dan. 11:22 (?); Zec. 11:10-11 ☉ Questionable: 1K. 16:10 (?); Dan. 11:22 (?);

covenant - Davidic - occupation conditional [5002.2.2] : 1K. 2:4; 2Chr. 7:17; Ps. 132:12; Jer. 22:30; Jer. 36:30

covenant - Davidic - salt : 2Chr. 13:5

covenant - Davidic - unconditional [5002.2.1] : 2S. 7:13; 2S. 7:16; 2S. 7:19; 2S. 23:5; 2K. 8:19; 1Chr. 17:12; 1Chr. 22:10; 2Chr. 21:7; **Ps. 89:19-20; Ps. 89:26-37**; Isa. 55:3; Eze. 37:25

covenant - Davidic [5002.2.0] : **2S. 7:8-17**; 2S. 7:19; **2S. 23:5**; **1K. 11:36**; 1K. 8:25; 1K. 15:4; **2K. 8:19**; 2K. 19:34; 2K. 20:6; **1Chr. 17:9-16**; **1Chr. 17:27**; **1Chr. 22:10**; **2Chr. 6:15-17**; 2Chr. 7:18; 2Chr. 13:5; **2Chr. 21:7**; Ps. 2:6-8 (?); Ps. 78:70-72; **Ps. 89:3-4**; **Ps. 89:19-51**; **Ps. 132:10-12**; **Isa. 9:7**; **Isa. 11:1**; **Isa. 37:35**; **Isa. 55:3**; **Jer. 22:30**; **Jer. 23:5-6**; **Jer. 30:9**; **Jer. 33:14-17**; **Jer. 33:19-26**; **Jer. 36:30**; **Eze. 37:24-25**; **Hos. 3:4-5**; **Amos 9:11-12**; **Luke 1:32-33**; **Luke 1:69-70**; **Acts 2:29-32**; Acts 13:22-23; Acts 13:32-37; Acts 15:16-17; Rom. 9:4 ☉ Questionable: Ps. 2:6-8 (?);

covenant - Davidic house built by God : 1Chr. 17:10

covenant - grace - origin : [covenant theology - origin](#) ☆

covenant - Hezekiah : 2Chr. 29:3; 2Chr. 29:10

covenant - Isaac with Philistines : Gen. 26:28

covenant - Jacob and Laban : Gen. 31:44

covenant - Jehoida : 2K. 11:17

covenant - Jonathan and David : 1S. 18:3; 1S. 20:8; 1S. 20:16; 1S. 23:18; 2S. 21:7

covenant - Joshua : Jos. 24:25

covenant - Josiah : 2Chr. 34:29

covenant - keeper - God : Ne. 1:5

covenant - land - borders [5002.4.1] : Gen. 13:15; **Gen. 15:18-21**; Gen. 17:8; Ex. 23:31; **Num. 34:2-12**; Deu. 1:7; Deu. 11:24; Deu. 34:1-4; Jos. 1:4; Jos. 13:1; Jos. 13:7-8; 2S. 8:3; 1Chr. 5:9; 1Chr. 18:3; 2Chr. 9:26; Ps. 105:11; Eze. 37:25; **Eze. 47:13-28** ☉ "A biblical and Talmudic scholar, [Rabbi Israel] Ariel is a researcher whose published writings include an *Atlas of the Land of Israel: Its Boundaries According to the Sources*, the first of a projected four-volume work which argues that the original boundaries of the land promised to Abraham extend west to east from a point near the Suez Canal to the Persian Gulf, and north to south from northern Syria along the Euphrates River to a boundary line running from Eliat on the Red Sea to the border with Persia. Within these boundaries today fall the countries of Egypt, Jordan, Lebanon, Syria, and portions of Iraq and Saudi Arabia. According to Ariel, when the Temple is rebuilt and all those outside the land of Israel return, these lands will provide the necessary room for the increased population." [Ref-0144](#), pp. 105-106. Reuben, Gad, and the half-tribe of Mannaseh received land east of the Jordan (Num. 32:33; Deu. 3:12-17; Jos. 13:7-8; 22:4) east of the borders given in Numbers 34:2. Many verses (Deu. 30:5; Eze. 36:28; 37:25) indicate the promised land is a literal region on earth (?where your fathers dwell) and not a hazy spiritual notion of redemption.

covenant - land - dispossessed : Deu. 4:38; Deu. 6:10-11; Deu. 7:22-24; Deu. 9:1-6; Deu. 12:29-31; Ps. 125:3; Eze. 36:20-23

covenant - land - dispossessed - profanes God's name : Num. 14:15-16; Isa. 52:5; Eze. 36:20-23; Rom. 2:24

covenant - land - heavenly? : ☉ "Also consider Calvin's explanation of the Lord's promise in Jer. 32:37-41 of an "everlasting covenant" with those whom He would "gather . . . from all the lands where I have banished them" and "plant them faithfully in this land"; . . . *God plants us now in the holy land, when he grafts us into the body of Christ*. [J. Calvin, *The Book of the Prophet Jeremiah* (Edinburgh: Calvin Translation Society, 1854), 220-21]" [Ref-1263](#), p. 7. ". . . Chapman, Wright, Sizer, and Robertson wrongly identify the land with the shadowy nature of the Mosaic covenant, they also ignore the fact that Jeremiah 31, where the new covenant supersedes the old, is further described in Jeremiah 32. Here it is an "everlasting covenant" (v. 40) including God's promise that He "will plant them [Israel] faithfully in this land with all my mind and heart" (v. 41) "because I will restore their fortunes" (v. 44). Plainly, the land is part of the inheritance of the new covenant (see Ezek 36:24-28; 37:1-14)." [Ref-1263](#), pp. 97-98

covenant - land - inheritance [5002.4.2] : Gen. 15:7-8; Ex. 32:13; Num. 33:53-54; Num. 34:2; Deu. 4:38; Deu. 15:4; Deu. 31:7; Jos. 11:23; Jos. 13:6-7; Jos. 23:4; 1Chr. 16:18; Ps. 105:11; Ps. 135:12; Ps. 136:21-22; Isa. 49:8; Isa. 60:21; Jer. 12:14; Jer. 31:17

covenant - land - land owned by God

[5002.4.5] : **Lev. 25:23**; 2Chr. 7:20; **Ps. 83:12**; Isa. 45:13; Jer. 2:7; Jer. 16:18; Eze. 36:5; Eze. 38:16; Eze. 48:14; Hos. 9:3; Joel 1:6; Joel 3:2 ☉ "Since God was the ultimate owner of the land of Israel, since He had given tenant possession of the land to the people of Israel forever (Gen. 13:15; 2Chr. 10:7), and since the Israelites were only the tenant administrators of God's land, they were forbidden to sell the land forever [Lev. 25:23]. . . If . . . an Israelite became so poverty-stricken that he was forced to sell the portion of land that was his tenant possession, he did not sell the ownership of the land. Instead, he sold the tenant possession or administration of the portion of the land for a temporary period of time (Lev. 25:16-16, 25-27). . . . God required that a sold tenant possession be returned to the original tenant or his heir in the year of jubilee (Lev. 25:10, 13, 28; 27:24)." [Ref-0220](#), pp. 78-79.

covenant - land - new covenant relationship : Jer. 31:27-40; Eze. 11:14-21; Eze. 36:22-38; Eze. 37:1-23 ☉ ". . . unlike the structure of the Mosaic economy, the land is perpetuated as a vital element of the new covenant (Jer. 31:27-40; Ezek 11:14-21; 36:22-37:23). In other words, it is important to understand that the Abrahamic covenant finds its fulfillment in the new covenant, notwithstanding the intervening, temporal Mosaic covenant. The Abrahamic covenant promised the land, and the intervening Mosaic covenant involved temporal association with the land, yet the new covenant declares consummate fulfillment of that promise to Abraham with its specific references to the land, and not some extrapolated abstract universalism. In particular, the new covenant describes Israel's return to the land from dispersion as "the land that I gave to your forefathers" (Jer. 31:38-40; Ezek 11:17; 36:24,28)." [Ref-1263](#), p. 226

covenant - land - occupation conditional [5002.4.4] : Deu. 8:1; Deu. 11:8-9; Deu. 16:20; Deu. 19:8-10; **Deu. 28:63**; Deu. 29:24-28; **Deu. 30:1-5**; **Deu. 30:17-20**; 1K. 8:33-34; 1K. 8:46-49; **1K. 9:7-8**; 1K. 14:15; 2K. 21:8; 1Chr. 28:8; 2Chr. 7:17-19; 2Chr. 33:8; Ne. 1:8; Isa. 57:13; Jer. 7:3-7; Jer. 45:4; Eze. 33:24-29 ☉ "The Abrahamic Covenant gives the *ownership* of the Land, unconditionally, to the descendants of Abraham, Isaac and Jacob. This ownership is irrevocable and forever, as long as this earth stands. Israel does not have to do anything to obtain *ownership* of the Land. They already have it. However, *ownership* of the Land is different from *possession* of the Land. The Mosaic Covenant spells out how Israel can *earn* the right to *possess* the Land which they already *own* by divine grant." Thomas S. McCall, "Who Owns the Land?", [Ref-0055](#), Vol. 8 No. 24 August 2004, 156:164, p. 162.

covenant - land - occupation opposed : Eze. 35:12; Eze. 36:1-5; Rom. 11:25-32 ☉ + "The major Middle Eastern wars against Israel of 1948-1949, 1956, 1967, and 1973 were all primarily instigated by the nations of Egypt, Jordan, Iraq, Syria, Saudi Arabia, and Lebanon, and not the Palestinian Arabs. It is the Arab world of the Middle East, holding 99.8 percent of that sector which, with such virulent hatred, would wholly exclude Israel from the minuscule territory that it occupies, which is presently under .2 percent of that

region." [Ref-1263](#), p. 143 "Martyn Lloyd-Jones was even more shrill in tone when, in preaching on vv. 25-32 (Rom. 11:25-32) during 1964 and 1965, he declared, "Where do you find any reference whatsoever to the land of Palestine or of Israel in this section? Where is there any mention of the restoration of the Jews to the land? Where is any mention of Jerusalem as such and the reigning there of the Lord for a thousand years?" [Ref-1263](#), p. 224 "Preaching during 1964-5, prior to the 1967 Six Day War, he was repetitive in this vein, even denying any relationship in this passage to the Second Coming. But one wonders if there was an adjustment in perspective by 1980, shortly before his passing in 1981. He said when interviewed by Carl Henry for *Christianity Today*, "To me 1967, the year that the Jews occupied all of Jerusalem, was very crucial. Luke 21:43 is one of the most significant prophetic verses: 'Jerusalem,' it reads, 'shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.' It seems to me that that took place in 1967--something crucially important that had not occurred in 2,000 years. Luke 21:43 is one fixed point. But I am equally impressed by Romans 11 which speaks of a great spiritual return among the Jews before the end time. While this seems to be developing, even something even more spectacular may be indicated." [Ref-1263](#), p. 224n4 "Arguing from the absence of the term "land" in Roman 9-11 is a dubious argument from silence. One might just as well argue against the validity of repentance from the absence of the term in the Gospel of John, or against the importance of love from the term's absence in the Acts of the Apostles. To suggest that though boldly confessing, "I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin" (Rom. 11:1), the apostle still disavows any attachment to the land is ludicrous." [Ref-1263](#), p. 225

covenant - land - unfulfilled [5002.4.3] : Gen. 13:15; Gen. 17:8; Ex. 32:13; Num. 33:55-56; Jos. 11:23; **Jos. 13:1-7**; Jos. 18:2; **Jos. 21:41-45**; Jos. 23:5; Jdg. 1:3; **Jdg. 2:21-23**; Jdg. 18:1; 1S. 27:8; 1K. 4:21; 1K. 4:24; 1K. 8:56; 1K. 9:20-21; 1Chr. 16:17; 1Chr. 17:9; Ne. 9:21-25; Ps. 80:11; Ps. 105:10; Isa. 60:21; **Jer. 3:16-18**; **Jer. 7:7**; Eze. 34:27-28; Eze. 36:8-15; **Eze. 37:21-25**; Eze. 47:14; **Amos 9:15**; **Heb. 4:8** ☪ "If. . . promises regarding the land were fulfilled in Joshua's time or in Solomon's, why do the Scriptures which were written later still appeal to the hope of future possession of the land? Practically every one of the Major and Minor prophets mention in some form the hope of future possession of the land. All of them were written after Solomon's day. . . The original promises of the land involved (1) possession of the land, (2) permanent possession, (3) and occupying the land. Even in Solomon's day at the height of his kingdom the land was not all possessed. At best it was placed under tribute as. . . [1K. 4:21] indicates. Certainly all must agree that possession was not permanent. Further at no time was all the land actually occupied by Israel." [Ref-0081](#), pp. 178-179. An example which ignores this obvious problem and asserts fulfillment is: "Joshua 21:43-45 explicitly declares that *all* the land that God promised Israel was given to them. . . God fulfilled the promises He made to Abraham." [Ref-0189](#), p. 27. Some have interpreted

'permanent occupation' of the land to be fulfilled by the bones of the Patriarch which are buried there -- which hardly does justice to the character of God. Also -- if the promiser were fulfilled during Solomon's reign as some suppose, then why do post-Solomonic prophets expound it to be yet future? "several of these restoration passages speak of a restoration in which the ten tribes of the north are reunited with the two tribes of the south (la. 11:12; Jer. 3:18; 23:5-8; 31:27; Eze. 37:15-23; Hos. 1:11; Zec. 10:6), and this did not happen under the three previous returns from exile (Kaiser 1992: 105-07; idem 1998: 2016; Jelinek 1998: 242)." [Ref-0697](#), p. 107. See especially [Ref-0697](#), pp. 107-109. Hebrews 4:8 implies that promises associated with the land were not fulfilled in the days of Joshua. "Additionally, Kaiser brings a formidable challenge: 'While the sheer multiplicity of texts from almost every one of the prophets is staggering, a few evangelicals insist that this pledge to restore Israel to her land was fulfilled when Zerubbabel, Ezra, and Nehemiah led their respective returns from the Babylonian Exile. But if the postexilic returns to the land fulfilled this promised restoration predicted by the prophets, why then did Zechariah continue to announce a still future return (Zec. 10:8-12) in words that were peppered with the phrases and formulas of such prophecies as Isaiah 11:11 and Jeremiah 50:19?" Dennis M. Swanson, "Expansion of Jerusalem in Jer 31:38-40: Never, Already, or Not Yet", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 17:34, p. 30. "Genesis 15:21 mentions the Canaanites and the Jebusites among the peoples whose lands the Israelites would possess. According to the OT, the Israelites did not fully possess the lands of the Canaanites and Jebusites during the lifetime of Joshua. Joshua himself interpreted the Genesis 15 promise as requiring the driving out of all these inhabitants (Josh 3:10). Judges 1:21 reveals that such did not happen prior to Joshua's death. Indeed, the Israelites continued to live in the midst of all the peoples God listed in Genesis 15 (see Judg 3:5). It wasn't until the time of David that the Jebusites were finally evicted from their stronghold at Zion (2 Sam 5:7-9). Though the Levites and Ezra in Heh. 9:8 seem to state that God had fulfilled the promise made to Abraham in Gen. 15:18-21, the context and the remainder of Scripture must be brought to bear on that statement." William D. Barrick, "New Covenant Theology and the Old Testament Covenants", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 165:180, p. 172. "There are four different attitudes toward these prophetic announcements concerning the return of Israel to Palestine. One is that these prophecies were all fulfilled in the return of the Jews under Ezra and subsequent decades. This, however, is contradicted by three facts: The Jews that returned under Ezra, and later leaders, did not come from the four quarters of the earth an from all the nations of the earth, but only from Babylon and Persia. Isaiah 11:11 speaks clearly of a return that is designated as a second one, and there has been no second one up to this century. Finally, the passages we have been discussing which predict a return insist that when this takes place, Israel will be planted in the land forever. She was not so planted with the return under Ezra. Another theory

proposed is that God is through with Israel and that in her rejection of Christ she forfeited all expectations of being specially dealt with by the Lord at any future time. The answer to this is that Israel's apostasy and disobedience are foreseen by the very prophets who also speak of a time to come when Israel will turn from disobedience and accept her Messiah. A third theory is that these prophecies are fulfilled in the history of the church. This principle of interpretation is called spiritualizing and leads to a chaotic, confused suggestion as to what these phrases mean when they speak of the land and Jerusalem and agricultural richness, and especially the reign of David their king over Jerusalem. The church is not a body of people originally belonging to God and now being brought back to him, but is made up of lost sinners. They never knew God and are brought out of their spiritual death to newness of life. This newness of life can never be identified with a migration to Palestine." [Ref-1163](#), pp. 38-39. "*I believe that the sons of Abraham are to re-inherit Palestine, and that the forfeited fertility will yet return to that land; that the wilderness and the solitary places shall be glad for them, and the desert will rejoice and blossom as the rose.* [H. Bonar, "The Jew," *The Quarterly Journal of Prophecy* (July, 1870): 211]" [Ref-1263](#), p. 10. "That the land of Israel has distinct eschatological importance is indicated by [Jonathan] Edwards' consideration of its strategic location: . . . "And it is the more evident, that the Jews will return to their own land again, because they never have yet possessed one quarter of that land, which was so often promised them, from the Red Sea to the river Euphrates (Exod. 23:31; Gen. 15:18; Deut. 11:24; Josh. 1:4). Indeed, it was partly fulfilled in Solomon's time, when he governed all within those bounds for a short time; but so short, that it is not to be thought that this is all the fulfillment of the promise that is to be. And besides, that was not a fulfillment of the promise, because they did not possess it, though they made the nations of it tributary." [Ref-1263](#), p. 336

covenant - land [5002.4.0] : Gen. 12:1; **Gen. 12:6-7**; Gen. 13:14; Gen. 15:7; Gen. 15:18; Gen. 24:7; Gen. 26:4; Gen. 28:4; Gen. 28:13; Gen. 35:12; Gen. 48:4; Ex. 3:8; Ex. 3:17; **Ex. 6:4**; **Ex. 6:8**; Ex. 12:25; Ex. 13:5; Ex. 13:11; Ex. 32:13; Ex. 33:1; Deu. 1:8; Deu. 4:38; Deu. 9:5; Deu. 10:11; Deu. 11:22; Deu. 15:4; **Deu. 29:1**; **Deu. 29:9**; **Deu. 29:12**; Deu. 30:1-5; Deu. 30:16-20; Deu. 31:7; Deu. 31:20-23; Deu. 32:52; Deu. 34:4; Jos. 21:43; Jos. 23:5; 1Chr. 16:18; 1Chr. 17:9; Ps. 105:11; Isa. 60:21; Jer. 11:5; Jer. 16:15; Jer. 32:41; Eze. 37:14; Eze. 37:25; Amos 9:15; Acts 7:5

covenant - Levitical : Mal. 2:4-8

covenant - marriage : [marriage - covenant](#) ☆

covenant - Messiah as : Isa. 42:6; Isa. 49:8; Mal. 3:1

covenant - Mosaic - blessings upon obedience : Lev. 26:3-13; Lev. 26:44-45; Deu. 28:1-14; 2K. 23:2-3; 2K. 23:25

covenant - Mosaic - broken [5002.3.1] : Deu. 29:25; Deu. 31:16; Deu. 31:20; **Isa. 24:5**; **Isa. 33:8**; **Jer. 11:10**; Jer. 22:9; **Jer. 31:32**; **Eze. 16:59**; **Eze. 44:7**; Hos. 6:7; Hos. 8:1; Zec. 11:10-11 (?); Heb. 8:9 ☪ Questionable: Zec. 11:10-11 (?);

covenant - Mosaic - conditional [5002.3.2] : Ex. 15:26; Ex. 19:5; **Lev. 26:15**; Deu. 7:13; Jer. 31:32

covenant - Mosaic - curses upon disobedience : Lev. 26:14-43; Deu. 28:15-68; 2K. 22:16-17; Jer. 11:8

covenant - Mosaic - renewed : Deu. 29:1; Deu. 29:9; Deu. 29:12; Deu. 29:14; Deu. 31:16; Deu. 31:20; 2K. 23:1-3; Ne. 9:38; Ne. 10:29

covenant - Mosaic - spans generations : Deu. 5:3

covenant - Mosaic - to Israel [5002.3.3] : Deu. 4:8; Ps. 147:20; Jer. 31:32; Mal. 4:4; Rom. 9:4

covenant - Mosaic - vengeance of : Lev. 26:25

covenant - Mosaic [5002.3.0] : Ex. 19:5-6; **Ex. 20:1-26**; Ex. 24:1-11; Ex. 34:10-35; Lev. 26:1-46; Deu. 4:13; Deu. 4:23; Deu. 5:1-33; Deu. 9:9-11; Deu. 29:1; Deu. 29:25; Deu. 31:16; Deu. 31:20; Deu. 31:26; Jos. 23:6; 1K. 8:9; 1K. 8:21; 2K. 17:35-38; 2K. 23:21; 2Chr. 5:10; 2Chr. 6:11; 2Chr. 33:8; Isa. 24:5; Isa. 33:8; Isa. 56:4-6; Jer. 11:2-10; Jer. 14:21; Jer. 22:9; Jer. 31:32; Jer. 34:13; Eze. 16:8; Eze. 16:59-61; Eze. 44:7; Hos. 6:7; Hos. 8:1; Hag. 2:5; Mal. 2:10; Mal. 4:4; John 1:17; Acts 13:39; Rom. 3:19; Rom. 6:14; Rom. 7:7; Rom. 9:4; Rom. 10:4; 2Cor. 3:7-15; Gal. 3:2-29; Gal. 4:1-31; Gal. 5:18; Col. 2:14; 1Ti. 1:7-10; Heb. 8:7-13; Heb. 9:15; Heb. 9:20; Heb. 10:9 ☪ The covenant was ratified by blood in Ex. 24:1-11.

covenant - new - church : Mtt. 26:28; Mark 14:24; Luke 22:20; 1Cor. 11:25; 2Cor. 3:6; Heb. 8:8; Heb. 9:15; Heb. 10:29; Heb. 12:24 ☪ "Personally speaking, I don't see why dispensationalists have pulled their hair out over the New Covenant. To me at least, the language of Luke 22:2, made as it was with those who were to become "foundations" of the church (see Eph.2:20), and repeated imperturbably by Paul in I Corinthians 11:25; when taken with the argument in Hebrews, decisively shows that Jesus, "the Mediator of the New Covenant", made the New Covenant with the Church! If one is expecting to find that truth in Jeremiah or Ezekiel then one is not a dispensationalist. Those prophets did not envisage "the Body of Christ" so they did not write about the relationship of the New Covenant to the Church. Does this necessitate two separate new covenants? No indeed! It means only that the same new covenant was given to the Church as shall be given to Israel. The New Covenant promises to Israel are not the New Covenant promises to the Church. . . . That the Church does bear a relationship to the Abrahamic Covenant is certain. Paul, in fact, shows this by quoting Genesis 12:3 ("in you [Abram] all the families of the earth will be blessed") in Galatians 3:8, using it as a basis for his doctrine of our justification! But if the Church is related to the Abrahamic Covenant (at least via Gen. 12:3), how does the Church gain access to this promise? There is no mechanism within the Abrahamic Covenant that can deliver its provisions to the rightful recipients, whether Israel or the Church. And that is where the New Covenant comes in! . . . We ought not to speak of the New Covenant as revealed in the OT as possessing discrete blessings which are absent from the Abrahamic Covenant. There simply is no way into those blessings without the New Covenant. And it is the same for the Church. The same New Covenant is

needed for the Church to enter into its blessings (e.g. Gal. 3:6-9)." Paul Henebury, *More Thoughts About Biblical Covenants*, Vox Veritatus, November 2010, Issue 11. See [covenant - new - with Israel](#).

covenant - new - church relation to : [2002032201.htm](#)☆

covenant - new - Compton : [2007101201.pdf](#)☆

covenant - new - distinct from Mosaic law [5002.5.2] : Jer. 31:32; Heb. 7:22; Heb. 8:5-13; Heb. 10:9 ☪ "The church father, Justin Martyr, in his *Dialogue with Trypho the Jew*, argues that Christians "do not trust through Moses or through the law. . . . Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one, and an eternal and final law--namely, Christa--has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, nor ordinance." . . . Other fathers who also proclaim the newness of the New Covenant include Irenaeus, Tertullian, and Augustine. In the Reformation, Martin Luther insisted that the New Covenant was not the Old Covenant redone and that the entire Mosaic Covenant had passed away, not just the ceremonial law." Larry D. Pettegrew, "The New Covenant and New Covenant Theology", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 181:199, p. 193.

covenant - new - everlasting [5002.5.3] : Isa. 55:3; Isa. 59:21; Isa. 61:8; Jer. 32:40; Jer. 50:5; Eze. 16:60; Eze. 37:27 ☪ "Of the five covenants called eternal/everlasting in the OT, the New Covenant is mentioned in more separate texts than any of the other four (Isa. 55:3; 59:21; 61:8; Jer. 32:40; 50:5; Eze. 16:60; 37:26). Therefore, the New Covenant should be the interpretative option-of-choice in Heb. 13:20, especially if further evidence strengthens the likelihood of that probability." Richard L. Mayhue, "Editorial", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 143:148, p. 146.

covenant - new - land relationship : [covenant - land - new covenant relationship](#)☆

covenant - new - ministers of : 2Cor. 3:6

covenant - new - provisions : Jer. 31:33; Jer. 33:8; Eze. 11:19-20; Eze. 36:27 ☪ "The provisions of the New Covenant include a new heart (Eze. 11:19-20); permanent forgiveness of sins (Jer. 33:8); the permanent indwelling of the Holy Spirit in all believers (Eze. 36:27); the law inside of a believer (Jer. 31:33); a consummation of Israel's relationship with God (Jer. 31:33); physical blessings on Israel consisting of gathering of the scattered Israelites to the land, rebuilding of the cities, productivity of the land, increase in herds and flocks, rest, peace, and expressions of joy." Larry D. Pettegrew, "The New Covenant and New Covenant Theology", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 181:199, p. 185.

covenant - new - sin forgiven : Jer. 31:31-34; Eze. 16:60-63; Eze. 36:24-27; Eze. 36:33; Mtt. 26:28; Mark 14:24; Luke 22:20; Rom. 11:25; Heb. 9:15; Heb. 12:24; 2Pe. 1:9

covenant - new - two - old view : ☪ "It is interesting to read Ryrie's belabored effort in *The Basis of the Premillennial Faith* to defend this view. It is doubtful that anyone could have done a better job. However, it is really a defenseless position, and both Ryrie and

Walvoord eventually surrendered it. This writer knows of no dispensational scholar who holds it today." Craig A. Blaising, "Developing Dispensationalism, Part 2: Development of Dispensationalism by Contemporary Dispensationalists," [Ref-0200](#), Volume 145, Vol. 145 (1988): 254.

covenant - new - unconditional [5002.5.1] : Isa. 24:5; Isa. 61:8; Jer. 32:40; Jer. 50:5; Heb. 13:20

covenant - new - Williams : [2007101202.pdf](#)☆

covenant - new - with Israel : Gen. 12:3; Jer. 31:31; 2Cor. 3:6 ☪ "To say that "Church saints have a covenantal relationship with God" by way of the new covenant demands either that one identify a passage in which God directly made a new covenant (and consequently an old one) with the church or that one relinquishes the superiority of consistency in applying literal grammatical-historical hermeneutics . . ." Christopher Cone, *Hermeneutical Ramifications of Applying the New Covenant to the Church: An Appeal to Consistency*, [Ref-0785](#), 5:24, p. 9. "While it is wholly appropriate to say that the church partakes of spiritual blessings, why the need to connect the spiritual blessings to the new covenant? The Abrahamic covenant promises blessing for those who are not Abraham's physical descendants (Gen. 12:3). Likewise, the ministry of the Holy Spirit to Gentiles is promised outside the context of the new covenant (Gen. 12:3; Isa. 11:10; cf. Gen. 15:6 and John 3:5; Isa. 42:7; 49:6, etc.). It should also be noted that the regeneration stated in Jeremiah 31 is not only related to forgiveness of sins, but also to the planting of Israel in the land (v. 33), the writing of God's law on the heart (v. 33), and the needlessness of any further teaching about God (v. 34). None of these things are ever said to accompany the regeneration of church age believers. Additionally, the sins to be forgiven in the new covenant are "their" sins (note in v. 34, the third person plural pronominal suffix; *la'avonam*. Following standard rules of grammar one must look for the antecedent to which the third person plural refers. It is *they* who also broke the old covenant: the house of Israel and the house of Judah." Christopher Cone, *Hermeneutical Ramifications of Applying the New Covenant to the Church: An Appeal to Consistency*, [Ref-0785](#), 5:24, pp. 11-12. "The church bearing a relationship to the Mediator has strong exegetical support, but the church participating in any aspects of God's new covenant with the house of Israel and the house of Judah can only be defended by abandonment of the literal grammatical-historical hermeneutic in favor of the complementary hermeneutic and the "already not yet" device so eagerly embraced by progressive dispensationalism." Christopher Cone, *Hermeneutical Ramifications of Applying the New Covenant to the Church: An Appeal to Consistency*, [Ref-0785](#), 5:24, p. 16. Φίε' ιεως οφ της χηρυχη'ς ρελατιονσηιτ το της νεο χόεναντ μαν βε δερινεδ. 1) Ρεπλαχεμεντ Τηεολογη: ι Ρεπλαχεμεντ - Τηε χηρυχη ισ εντιρελν φυλφιλλιγη της νεο χόεναντ. Νατιοναλ Ισραελ ηας βεεν υπερσεδεδ βη της χηρυχη, της τρεε, ορ σπριριτωαλ, Ισραελ. Τηε χηρυχη'σ μινιστεροσ, βη φυλφιλλιγη της Γρεατ Χομμισσιον, φονχητιον ασ μινιστεροσ οφ της νεο χόεναντ. 2) Δισπενσατιοναλ' ιεω' 1: ι Παρτιαλ Φυλφιλλμεντ - Τηε χηρυχη, βη φυλφιλλιγη της

Γρεατ Χομμισσιον, ισ αχχομπλισηιν α παρτιαλ φυλφιλλμεντ οφ τηε νεω χόεαντ, βυτ χομπλετε φυλφιλλμεντ αωαιτοσ τηε σπριτυαλ ρενεωαλ οφ νατιοναλ Ισραελ ιν τηε μιλλεννιυμ. 3) Δισπενσατιοναλ' ιεω' 2: ι Παρτιχιπατιον - Τηε χηυρχη, βυφ φυλφιλλινγ τηε Γρεατ Χομμισσιον, δοεσ νοτ παρτιαλλυφ φυλφιλλ τηε νεω χόεαντ, βυτ δοεσ παρτιχιπατε ιν σομε οφ τηε βλεσσινγσ οφ τηε νεω χόεαντ. 4) Δισπενσατιοναλ' ιεω' 3: ι Τοω Νεω Χόεαντσ - Τηε χηυρχη ηασ ιτσ οων "νεω χόεαντ" ωιτη Γοδ τηατ ισ διστινχτ ανδ σεπαρατε φορομ Ισραελ' σ νεω χόεαντ οφ ερεμιαη 31. 5) Δισπενσατιοναλ' ιεω' 4: ι Νο Ρελατιονσιπ - Τηε χηυρχη ισ νοτ διρεχτλγ ρελατεδ το τηε νεω χόεαντ ιν ανη ωαυ. Τηε χηυρχη ισ ρελατεδ το τηε Μεδιατορ οφ τηε νεω χόεαντ ανδ το τηε βλοοδ οφ τηατ χόεαντ, βυτ ισ νοτ α παρτιχιπατ ιν τηε χόεαντ ιτσελφ. George Gunn, *Second Corinthians 3:6 and the Church's Relationship to the New Covenant*, Ref-0785, 25:46, pp. 26-27. "With reference to the new covenant, 2 Corinthians 3:6 may be viewed in two possible ways. The expression "new covenant" expresses either the *content* of Paul's message, or it expresses the *manner in which* Paul conducted his ministry. Having examined various exegetical/hermeneutical issues, the studied opinion may be that Paul was not describing the content of his message, but rather the manner in which he conducted his ministry. Ultimately, the chief exegetical/hermeneutical issue questions whether the expression διακόνοϋσ καινη'ς διαθήκησ represents an objective genitive or a genitive of description. A consideration of the referent of ημᾶς, the context of the statement, the use/non-use of the article, the theological viewpoint of the author and recipients and the way in which Paul referred to the Old Testament lead, it seems, to the conclusion that Paul's point was that his ministry is a "new-covenant-like ministry," not that he was administering the new covenant. Reference was to the style of his ministry, rather than to the doctrinal content of the new covenant. Thus, this verse does not support any kind of realized eschatology, or church participation in the new covenant." George Gunn, *Second Corinthians 3:6 and the Church's Relationship to the New Covenant*, Ref-0785, 25:46, p. 45. See [covenant - new - church](#).

covenant - new [5002.5.0] : Deu. 30:6; Isa. 42:6; Isa. 49:8; Isa. 59:20-21; Isa. 61:8-9; Jer. 31:31-40; Jer. 32:40; Jer. 50:5; Eze. 16:60-62; Eze. 20:37 (?); Eze. 34:25-31; Eze. 36:24-27; Eze. 36:33; Eze. 37:14; Eze. 37:26; Zec. 9:11; Mal. 3:1; Mtt. 26:28; Mark 14:24; Luke 22:14-20; John 3:5; John 3:10; John 7:37-39 (?); Rom. 11:26; 1Cor. 11:25; 2Cor. 3:6; Heb. 7:22; Heb. 8:6-13; Heb. 9:15; Heb. 10:9; Heb. 10:16; Heb. 10:29; Heb. 12:24; Heb. 13:20 ☩ "The covenant referred to here [Rom. 11:26-27] must of necessity be the new covenant, for that is the only covenant expressly dealing with the removal of sins. And it is said to be actual after the coming of the Deliverer." Ref-0050, pp. 120-121 It appears Deu. 30:6 hints at the new covenant in the circumcision of the heart initiated by God and the resulting obedient walk. Questionable: Eze. 20:37 (?); John 7:37-39 (?);

covenant - Noahic : Gen. 6:18; Gen. 8:20; Gen. 9:9; Gen. 9:11; Ps. 104:9; Isa. 54:9

covenant - peace with nations : Job 5:23; Eze. 34:25; Hos. 2:18-20

covenant - peace with nations : Zec. 11:10 ☩ "The covenant made by God with all nations refers, according to the context of this passage, to a treaty made with them by God in favour of His flock the nation of Israel, and is analogous to the treaty made by God with the beasts, according to Hos. 2:20, that they should not injure His people, and the treaty made with the stones and the beasts of the field (Job 5:23, cf. Eze. 34:25). This covenant consisted in the fact that God imposed upon the nations of the earth the obligation not to hurt Israel or destroy it, and was one consequence of the favour of Jehovah towards His people. Through the abrogation of this covenant Israel is delivered up to the nations, that they may be able to deal with Israel again in the manner depicted in v. 5." Keil, Carl Friedrich, and Franz Delitzsch. *Commentary on the Old Testament*, Zec. 11:8-11. Peabody, MA: Hendrickson, 2002. "The covenant which is broken is not the Abrahamic covenant or any of Israel's unconditional covenants, but rather an indirect covenant with the nations of the earth that exists because of God's direct, unconditional covenants with Israel. The breaking of the staff, even Beauty indicates that in keeping Israel secure from every potential foe the grace of God will be suspended; and the nations will be permitted to come into the land to devastate and conquer Israel. During the time that Israel was in fellowship with Him, God restrained all the people so that none could do violence to Israel. The breaking of Beauty suspends that restraint, and now all the people may do whatever they will to Israel." KJV Bible Commentary, Zec. 11:10. Nashville: Thomas Nelson, 1997, c1994.

covenant - Philistines : [covenant - Abraham and Abimelech](#)

covenant - priestly : Num. 25:10-13; Ps. 106:30-31; Jer. 33:18-21; Jer. 35:18; Eze. 37:26-28; Eze. 40:46; Zec. 14:21; Mal. 3:3-4 ☩ "During the intertestamental period the expectation of a Davidic kingly Messiah was rivaled by the hope, in certain circles, for a Messiah of the tribe of Levi. First Maccabees reflects this longing for a Levitic kingly Messiah. This idea probably grew among supporters of the Hasmonean dynasty. There was also the expectation that the Levitic Messiah would be a priest. The promise of an eternal priesthood for Phinehas because of his zeal for God (Num. 25:10-13 is couched in language similar to the promise to David on which the expectation of a Davidic Messiah is at least partly based (2S. 7; see also Sirach 45:23-26)." Ref-1200, p. 311.

covenant - prince of : Dan. 11:22 ☩ "The reference to the 'prince of the covenant' prophesies the murder of the high priest Onias, which was ordered by Antiochus in 172 B.C. . . ." Ref-0005, p. 265.

covenant - prohibited with enemies : Ex. 23:32; Ex. 34:12-15; Deu. 7:2; Jos. 9:6; Jos. 9:15; Eze. 23:32

covenant - redemption - origin : [covenant theology - origin](#)★

covenant - remembered : Gen. 9:15-16; Ex. 2:24; Ex. 6:5; Lev. 26:42; 1Chr. 16:15; Ne. 13:29; Ps. 103:18; Ps. 105:8; Ps. 106:45; Jer. 3:16; Jer. 14:21; Eze. 16:60; Luke 1:72 ☩ Contrast with Jer. 3:16 where the ark of the covenant will be remembered no more.

covenant - responsibility to keep : Eze. 17:15

covenant - salt : [covenant - salt](#); Lev. 2:13; Num. 18:19; 2Chr. 13:5; Eze. 43:24; Mark 14:20

covenant - signs of : Gen. 9:12 (7 rainbow); Gen. 9:1 (7 rainbow); Gen. 17:11 (circumcision); Ex. 31:13 (Sabbath)

covenant - unconditional : Gen. 15:17; Lev. 26:42-44; Deu. 4:31; Jdg. 2:1; 1Chr. 16:15; 1Chr. 17:22; 2Chr. 21:7; Ps. 89:34; Ps. 105:8; Ps. 105:10; Ps. 111:5; Ps. 111:9; Isa. 24:5 (?); Isa. 45:17; Isa. 54:9; Isa. 60:21; Jer. 30:11; Jer. 31:3; Jer. 31:35; Jer. 33:19; Jer. 46:28; Eze. 37:25; Amos 9:8-15; Zec. 10:6; Acts 26:7; Rom. 3:1-3; Rom. 9:4; Rom. 11; Heb. 6:17-18 ☩ "If the Abrahamic Covenant were conditional, then the coming of the Redeemer and the provision of salvation were dependent upon the obedience of Abraham, Isaac, Jacob, and the people of Israel. Such an arrangement would have jeopardized the coming of Christ and the whole program of redemption." Ref-0072, p. 67. Note that after the Jews had rejected Messiah, Paul writes (Acts 26:7) that the twelve tribes are [still] due the promises made by God to "our fathers." In Amos 9:8-11, the text carefully distinguishes between *Israel* and the *Gentiles who are called by my name*. If *Israel* figuratively applies to the church, then who are the godly *Gentiles*? Questionable: Isa. 24:5 (?);

covenant - with animals : [animals - peaceful](#)★

covenant - with death : Isa. 28:15; Isa. 28:18

covenant - with Gibeonites : [Gibeonites - covenant with](#)★

covenant - works - origin : [covenant theology - origin](#)★

Covenant Amillennialism - DOC 00010 : [00010.doc](#)★

Covenant Postmillennialism - DOC 00009 : [00009.doc](#)★

Covenant Premillennialism - DOC 00012 : [00012.doc](#)★

covenant theology - concepts : ☩ + "Helm defines the essence of Covenant Theology around four interrelated concepts: the eternal covenant of redemption between the Father and the Son, the federal headship of Adam, the unity of the covenant of grace, and justification by faith." Willem VanGemenen, "Systems of Continuity," Ref-0199, p. 44. "Covenant theology holds to two or three theological covenants. They believe there is a Covenant of Works (between God and Adam), a Covenant of Grace (between God and the elect, some say all of fallen humanity), and possibly a Covenant of Redemption (among the Members of the Godhead). None of these are found in the Bible. Concerning the Covenant of Works, Hodge states directly that it "does not rest upon any express declaration of the Scriptures." Charles Ray, "Systematic Theology and Premillennialism", Ref-0055, Vol. 8 No. 24, August, 2004, 165:191, p. 168. "The Father covenanted to grant the Son to be the Head and Redeemer of the elect, and the Son covenanted to provide redemption for the elect by becoming incarnated in human flesh and dying a substitutionary death for them. According to Covenant Theology, a covenant of works was establishing between the triune God and Adam between creation and the fall of mankind. God required Adam's implicit and perfect obedience. Adam was placed on temporary probation to determine if he would voluntarily subject his will to God's will. God

promised eternal life (not natural life) to Adam and his descendants in return for Adam's perfect obedience. But because God appointed Adam to be representative head of the human race, he and his descendants would be penalized with death, "including physical, spiritual, and eternal death," if he disobeyed God. Covenant Theology also maintains that God established a covenant of grace because Adam broke the covenant of works. Louis Berkhof defined the covenant of grace as "that gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly, promising a life of faith and obedience." Thus God is the first party of the covenant of grace. Covenant theologians claim the second party is either (1) the sinner, (2) the elect, (3) the elect sinner in Christ, or (4) believers and their seed. Some Covenant theologians believe the covenant of grace was established immediately after Adam's fall, while others claim it was not established until God's covenant with Abraham. Once established, it continues throughout time as the unifying principle of history." Renald E. Showers, "Covenant Theology: What's in it for Israel?", [Ref-0057](#), January/February 2005, 11:13, pp. 11-12. "Covenant theologians find two (sometimes three) Covenants which, they believe, govern all of God's dealings with men. The first of these (in logical order) is the "Covenant of Redemption" - the agreement reached in eternity between the first two persons of the Trinity to provide salvation for sinners. This covenant is the optional third in the system. The second is the so-called "Covenant of Works" which teaches that God entered into covenanted relations with Adam in the Garden of Eden. The third (and the most important to the system) is the "Covenant of Grace". This is basically the covenant which God made with fallen man after Adam's sin." Paul Martin Henebury "The Eschatology of Covenant Theology", [Ref-0785](#) Volume 10 No. 30, September 2006, 5:16, p. 5. "The basic tenet of covenant theology is that God has operated under several covenants. Theologians disagree on whether there are two covenants or three, with the three-covenant position being dominant. The three covenants are said to be Redemption, Works, and Grace. The first covenant was made in eternity between God the Father and God the Son, with the Father appointing the Son to be the Head and Redeemer of the elect, while the Son agreed to "make amends for the sin of Adam and of those whom the Father had given him." The second covenant, the Covenant of Works, was between God and Adam. God made Adam the representative of all humanity, so that Adam's actions were on behalf of all his descendants. In this covenant God required "perfect obedience" as a condition for granting eternal life to Adam and his descendants. Adam failed to uphold his end of the covenant, resulting in the physical and spiritual death of humanity. Because of this God then established the Covenant of Grace. Covenant theologians debate with whom God made this final covenant; some say sinners as a whole, others say elect sinners, while still others say it included believers and their successive descendants." H. Wayne House, *The Future of National Israel*, [Ref-0200](#) Volume 166

Number 664, October-December 2009, 463:481, p. 465.

covenant theology - dispensations - view of :

☪ + "Covenant theology organizes the history of the world in terms of covenants. It maintains that all God's relations to human beings are to be understood in terms of two covenants, the covenant of works made with Adam before the Fall, and the covenant of grace, made through Christ with all who are to believe. The covenant of grace was administered differently in the different dispensations (Westminster Confession 7.4) but is substantially the same in all. Covenant theology has always allowed for a diversity of administration of the one covenant of grace. This diversity accounted in large part for the diversity of epochs in biblical history. But the emphasis was undeniably on the unity of *one* covenant of grace." [Ref-0191](#), p. 40.

Covenant Theology - DOC 00011 :
[00011.doc](#)☪

covenant theology - Henebury - The Eschatology of Covenant Theology :
[2009081101.htm](#)☪

covenant theology - hermeneutic : ☪ + "... the idea of the covenant in Reformed thought makes it essential for a grammatical-historical hermeneutic to be supplanted on those occasions when the unity of that overarching covenant is threatened by a plain reading of passage in question." Paul Martin Henebury "The Eschatology of Covenant Theology", [Ref-0785](#) Volume 10 No. 30, September 2006, 5:16, p. 6.

covenant theology - origin : ☪ "Although Calvin and Luther did not develop the idea of an eternal covenant with God to any great extent, their successors in the Reformed churches introduced what is known as covenant theology which holds that in eternity past God made a covenant of grace between Himself and the elect and a covenant of redemption between the Father, Son and Holy Spirit in regard to the work of salvation." [Ref-0104](#), p. 34. "After Calvin's death in 1564, Holland gradually became the center of Calvinistic theological activity. . . . Theological tension was high in Holland following the Synod of Dort (1619) . . . particularly against the teaching of double predestination (the decrees of election and reprobation). It was at this time that Cocceius advanced his theory concerning the *Covenant of Grace* and the *Covenant of Works*, in which he soft-pedaled the doctrine of predestination. . . . This teaching, of course, was rejected by the Reformed Church. . . . [Then] Witsius introduced his idea of a third covenant (later known as the *Covenant of Redemption*) which concerned God's saving purpose before the foundation of the earth. The Reformed theologians were quick to see the possibility of reconciling the doctrine of the eternal decrees with this new idea set forth by Witsius [in 1695]. Therefore, the Reformed Church did an about face and embraced the theory of the covenant." Clarence E. Mason, Jr. "Eschatology" (Class notes, Philadelphia College of Bible, Philadelphia, 1970), p. 55 cited in [Ref-0207](#), p. 242. "Kaspar Olevianus (1536-1587) and Zacharius Ursinus (1534-1583) are generally credited with first systematically organizing covenant theology in the Heidelberg catechism. The Westminster Confession includes further development of

the doctrine." H. Wayne House, *The Future of National Israel*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 463:481, p. 464-465.

covenant theology - Sabbath confused :
[Sabbath - covenant theology confuses](#)☪

covenant theology - unbiblical covenants :
[covenants - biblical](#)☪

covenant theology - variations :
[replacement theology - variations](#)☪

covenant theology - Westminster Confessoin of Faith : ☪ + "The

Westminster Confession of Faith sets forth more comprehensively and systematically Covenant Theology. It distinguishes between the covenant of works and the covenant of grace. The covenant of works is the covenant made with Adam, in which the Lord promised life to him and to his descendants 'upon condition of perfect and personal obedience.' The covenant of grace extends from man's fall to the new creation and is divided into two administrations: the OT and the NT. The distinctions between the two administrations pertain to the clarity of revelation and to the extent of salvation, and not to the different manner of salvation." Willem VanGemenen, "Systems of Continuity," [Ref-0199](#), p. 44.

covenants - biblical : ☪ + "... I do not consider it legitimate to speak of a covenant of creation, an Edenic Covenant, and Adamic Covenant, a covenant of works, or a covenant of redemption, as has been done by many in the past. Covenanting involved a unique oath-taking arrangement, and the term may not be imposed where Scripture does not itself do so or provide the precise elements that warrant it." Fred H. Klooster, "The Biblical Method of Salvation: Continuity," [Ref-0199](#), p. 150.

covenants - blood : Gen. 17:12; Deu. 22:13; Acts 7:8

covenants - conditional : [promises - conditional](#)☪

Covenants - DOC 00050 : [00050.doc](#)☪

covenants - eternal : Gen. 17:3; Gen. 17:13; Gen. 17:19; 2S. 23:5; **1Chr. 16:17**; Ps. 105:10; Isa. 24:5; Isa. 55:3; Jer. 32:40; Jer. 50:5; Eze. 16:60; Eze. 37:25; Heb. 13:20 ☪ + "... the OT clearly and specifically calls five different covenants "eternal" or "everlasting": A. Noahic Covenant - Gen. 9:16. B. Abrahamic Covenant - Gen. 17:7,13,19; 1Chr. 16:15,17; Pss. 105:8,10; 111:5,9; Isa. 24:5. C. Priestly Covenant - Lev. 24:8; Num. 18:19. D. Davidic Covenant - 2S. 23:5; Ps. 89:3-4, 28:29, 36. E. New Covenant - Isa. 55:3; 59:21; 61:8; Jer. 32:40; 50:5; Eze. 16:60 37:26." Richard L. Mayhue, "Editorial," [Ref-0164](#), Volume 18 Number 2 Fall 2007, 143:148, p. 146.

covenants - Gentiles were strangers to : Eph. 2:11-12

covenants - keep : Eze. 17:13-18

covenants - minor : Eze. 17:13-19; Jer. 34:8 ☪ + Covenants other than the major covenants.

covenants - of promise : Rom. 9:4; Eph. 2:12

covenants - plural : Deu. 5:2-3; Rom. 9:4; Eph. 2:11-12

covenants - to Israel : Rom. 9:4; Eph. 2:11-12

☪ "The Scriptures teem with promises and prophecies in favour of that nation, not a title of which have yet been realized. . . . The minds of most men are in bondage to the commonplace facts of their experience. The

prophecies of a restored Israel seem to many as incredible as predictions of the present triumphs of electricity and steam would have appeared to our ancestors a century ago.” [Ref-0762](#), p. 149-150.

covenants - types : ☪ “There are three kinds of covenants in the Bible: 1) the Royal Grant Treaty, 2) the Suzerain -- Vassal Treaty, and 3) the Parity Treaty. They may be described as follows: **The Royal Grand Treaty** (*unconditional*) -- a promissory covenant that arose out of a king’s desire to reward a loyal servant. Examples: The Abrahamic Covenant, The Davidic Covenant, The Palestinian Covenant. **The Suzerain -- Vassal Treaty** (*conditional*) -- bound an inferior vassal to a superior suzerain and was binding only on the one who swore. Examples: The Adamic Covenant, The Noahic Covenant, Chedorlaomer (Genesis 14), The Mosaic Covenant (book of Deuteronomy), Jabesh-Gilead serving Nahash (1 Samuel 11:1). **The Parity Treaty** -- bound two equal parties in a relationship and provided conditions as stipulated by the participants. Examples: Abraham and Abimelech (Genesis 21:25-32), Jacob and Laban (Genesis 31:44-50), David and Jonathan (1 Samuel 18:1-4; cf. 2 Samuel 9:1-13).” Thomas Ice, “Why Futurism?”, [Ref-0209](#), pp. 401-402.

cover - head : [head - covering](#)

covered - heads : [heads - covered](#)

coveting - AGAINST : Ex. 16:18; **Ex. 20:17**; **Deu. 5:21**; Jer. 22:17; Hab. 2:9

coveting - neighbor's wife : [wife - coveting neighbor's](#)

covetousness - consumerism : Jas. 4:2

covetousness - heart trained in : 2Pe. 2:14

covetousness - is idolatry : [idolatry - covetousness is](#)

Cowman, Mrs. Charles E. Streams In The Desert : [Ref-0119](#)☆

craftsmen - none available : 2K. 24:14; Jer. 24:1; Jer. 29:2

Craigie, P. C. (1998). Vol. 19: Word Biblical Commentary : Psalms 1-50 (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. : [Ref-0355](#)☆

Craigie, Peter C., Ugarit and the Old Testament : [Ref-0952](#)☆

Crain, C. (2004; 2004). Readings On The Epistle To The Romans. Galaxie Software. : [Ref-0356](#)☆

Crain, C. (2004; 2004). Readings On The First Epistle Of John. Galaxie Software. : [Ref-0357](#)☆

Cranfield - replacement theology : [replacement theology - Cranfield](#)☆

crisis - Greek punctuation : [Greek grammar - crisis](#)☆

Crawford, Timothy G., The Masorah of Biblia Hebraica Stuttgartensia : [Ref-0842](#)☆; [Ref-1205](#)☆

created - deformed by God : Ex. 4:11; 2S. 5:8; John 9:3; Acts 14:8

created - each person : Ex. 4:11; Ps. 94:9; Ps. 95:6; Pr. 20:12; Isa. 43:7

created - for destruction : Pr. 16:4; Job 21:30; Mtt. 26:24; Rom. 9:22; 1Pe. 2:8; 2Pe. 2:9; Jude 1:4

created - Jesus NOT : John 1:3

created - kinds : [kind - created](#)☆

created - man by God : Gen. 1:27; Gen. 5:2; Job 34:19; Ps. 100:3; Isa. 27:11; Isa. 60:21; Mtt. 19:4; Mark 10:5

created - synthetic life? synthetic - life created? : [2010070301.htm](#)☆

created - Trinity initiated : Gen. 1:1; Gen. 1:2; Isa. 42:5; Col. 1:16

creation - age of earth - church fathers : [age - earth - church fathers](#)☆

creation - age of earth - historic views : [age - earth - historic views](#)☆

creation - Archaeopteryx normal bird : [2004080401.htm](#)☆

creation - bara vs. asa : Gen. 1:1; Ex. 20:11; Ne. 9:6 ☪ “The verb *bara* (?to create) expresses better than any other verb the idea of an absolute creation, or creation *ex nihilo*. The *qal* stem of this verb is employed exclusively in the Old Testament for God’s activity. . . Two other verbs figure prominently in the creation narratives. One is *asa*, meaning essentially ‘to do or make.’ This verb appears to be interchangeable with *bara*, a conclusion which many writers reject but for which the evidence is overwhelming. For example, Genesis 1:1 states that God *created* (*bara*) the heavens and the earth, while Exodus 20:11 and Nehemiah 9:6 note that He *made* (*asa*) the heavens and the earth. An even clearer example is found in [Gen. 1:21] and [Gen. 1:25]. . .” [Ref-0180](#), p. 40. “The word translated by the English word “made” [in Ex. 20:11] is *ʾāsā*. Since it is the word “created” (*bārā*) which is used in Genesis 1:1 to describe the creation of the universe, it has been contended by gap theorists that the action spoken of in Genesis 1:1 and the action of Exodus 20:11 are to distinct and widely separated events, the original one represented by *bārā*’ and related in Genesis 1:1, and a “re-making” or recreation represented by *ʾāsā* and related in Exodus 20:11” [Ref-0819](#), p. 53. “Koehler and Baumgartner are more specific in equating *ʾāsā* with *bārā*’ (to create). Some instances which they list are Genesis 1:7, Job 41:25; Isaiah 57:16, and Jeremiah 31:16.” [Ref-0819](#), p. 56. “The meanings of *ʾāsā* in the lexicon of Brown, Driver, and Briggs have been enumerated. under the second main set of meanings, number 1b, they list: “make . . . often of God’s making (creating).” The following passages are given as samples of this usage: Gen. 1:7,16,25; 3:1; Ne. 9:6. Another lexicon [KB, Lexicon, p. 740] suggests that other instances in which *ʾāsā* is equal to the idea of creating are: Isa. 57:16; Jer. 31:16.” [Ref-0819](#), p. 63. “Further references listed in the lexicon of Brown, Driver, and Briggs under this particular meaning of *ʾāsā* are: Job 9:9; Proverbs 8:26 (cf. Psalm 95:5); Psalm 100:3 (cf. Gen. 1:27).” [Ref-0819](#), p. 63-64. “Another argument in favor of the interchangeable usage of *ʾāsā* and *bārā*’ is their employment in the same verses or passages with reference to the same action: . . . Gen. 1:11,12 . . . Gen. 1:21,25 . . . Gen. 1:26,27 . . . Gen. 2:2,3,4 . . . It is characteristic of Hebrew, particularly of poetry, to employ two or more verbs in the same passage to refer to the same action. A thought is stated in one phrase, and then repeated in other words in the next phrase. This is known as “synonymous parallelism.” Since parallelism can be observed both in prose and poetry, examples of both are given

below. . . . Gen. 2:4 . . . Ex. 34:10 . . . Isa. 41:20 . . . Isa. 43:7 . . . Isa. 45:7” [Ref-0819](#), pp. 65-72.

creation - by God : Gen. 1:1; Ps. 115:15; Pr. 3:19-20; Pr. 8:26-32; Isa. 36:16; Isa. 36:26; Isa. 40:21-28; Isa. 43:1; Isa. 43:7; Isa. 44:24; Isa. 45:12; Isa. 45:18; Isa. 46:4; Isa. 48:13; Isa. 51:13; Jer. 10:12; Jer. 10:16; Jer. 33:2; Ps. 102:25; Acts 14:15; Acts 17:24 ☪ See [creator - Jesus](#), [created - each person](#), [deity - Jesus creator](#).

creation - by Word : [Word of God - creation by creation - completed](#) : [evolution - theistic - against](#)☆

creation - corrupted : Gen. 3:17; Rom. 8:20 ☪ “The material object of the temptation was taken from the vegetable kingdom, the instrument of the tempter from the animal kingdom. Therefore on account of man both of these realms, vegetable and animal, remain under the curse (Gen. 3:17). . .” [Ref-0197](#), p. 57.

creation - date : [F00016 - creation - date](#)☆

creation - date - Jewish : [age - earth - Jewish](#)☆

creation - date of - Jewish : [2006102101.txt](#)☆

creation - date of - Ussher : [2006101601.tif](#)☆

creation - days - church fathers : ☪ See [Ref-0232](#), pp. 121-122 for tables which summarize the views of church fathers regarding the duration of the days of creation and the age of the earth.

creation - delivered from bondage : Gen. 3:17; Isa. 11:6-8; **Rom. 8:21**; Rev. 21:4; Rev. 22:3

creation - denied by creature : [creature - denies Creator](#)

creation - EPA - quote : [quote - creation - EPA](#)☆

creation - ex-nihilo : Ex. 20:11; Ps. 33:6; 2Pe. 3:5 ☪ Alternate view: some observe that the work pattern is not compared to ex-nihilo creation -- something which man cannot do. They interpret Ex. 20:11 as indicating that six days were spent *fashioning existing material* already created ex-nihilo in Gen. 1:1. “The biblical account of cration differs in three crucial respects from the views of all ancient philosophies. First, the world had a beginning and is therefore not eternal. Second, the universe is utterly dependent on God, but He is not dependent on it. Third, God made the universe out of nothing, not out of preexistent material.” David J. MacLeod, *The Creation of the Universe by the Word: John 1:3-5*, [Ref-0200](#), Vol. 160 No. 638, April-June 2003, p. 188.

creation - good - declared : [good - creation declared](#)☆

creation - Holding Fast To Creation by David W. Hall : [2002071601.pdf](#)☆

creation - mature : [age - earth - appearance](#)

creation - myth - Bonhoeffer : [Bonhoeffer - creation - myth](#)☆

creation - new in Christ : 2Cor. 5:17; Gal. 6:15; Eph. 2:10; Eph. 4:24

creation - of earth : Gen. 1:1; Ps. 104:5; Pr. 8:23

creation - six days : Gen. 2:1; **Ex. 20:11**; Ex. 31:17 ☪ + “We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth

history may properly be used to overturn the teaching of Scripture on creation and the flood." *The Chicago Statement on Biblical Inerrancy*, Ref-0164, Vol. 15 No. 2, Fall 2004, 141:149, p. 145.

creation - two or six days - Koran : [Koran - difficulty - creation days](#)☆

creation - vs. birth of Christ : [chronology - B.C. 0004 - Jesus - born vs. creation - Jones](#)☆

creation - vs. evolution - quote : [quote - evolution vs. creation](#)☆

creation - wisdom in : [wisdom - in creation](#)

creation - witnesses to God : [natural - revelation](#)☆

Creation ex nihilo Technical Journal - Science and the Bible - 00040.doc : [00040.doc](#)☆

Creation Ex-nihilo Technical Journal : [Ref-0003](#)☆

Creation Magazine : [Ref-0028](#)☆

Creation Matters : [Ref-0065](#)☆

creation ministries - noncommittal on prophecy : [2007050901.htm](#)☆

Creation Ministries International - stance on eschatology : [2007050901.htm](#)☆

Creation Ministries International Creation Magazine : [Ref-0028](#)☆

Creation of Angels - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

Creation of Satan - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

Creation Research Society Quarterly : [Ref-0156](#)☆

Creation Research Society. Creation Matters : [Ref-0065](#)☆

Creation Research Society. Creation Research Society Quarterly : [Ref-0156](#)☆

Creation Science Ministries - Resources - 09000.doc : [09000.doc](#)☆

Creation Science Ministries - Science and the Bible - 00040.doc : [00040.doc](#)☆

creationist - Wilder-Smith : [Wilder-Smith - Arthur E.](#)☆

Creationist Viewpoints - DOC 00032 : [00032.doc](#)☆

Creator - creature denies : [creature - denies Creator](#)

creator - Holy Spirit : [Holy Spirit - creator](#)

creator - Jesus : [deity - Jesus creator](#)

creature - denies Creator : [Isa. 29:16](#)

creature - new in Christ : [creation - new in Christ](#)

creature - worshiped over Creator : [worshiped - creature over Creator](#)

creatures - living : [living creatures](#)☆

creed Ā- Apostle's - Apostle's Creed - #00003.doc : [#00003.doc](#)☆

Creeds of Christendom, Philip Schaff : [Ref-0902](#)☆

Crete - Caphtor : [Caphtor - Crete](#)☆

cries - heard : [prayer - heard](#)

cries - Jesus' heard : [Ps. 22:1; Ps. 22:24; Isa. 5:7; Mtt. 26:39; Mtt. 27:46; Mark 15:34; John 16:32; Heb. 5:7](#)

crime - heinous - 2010102601 : [2010102601.htm](#)☆

crime - witness responsible to make known : [witness - responsibility to make crime known](#)

crime statistics - abortion : [F00001 - abortion - crime statistics](#)☆

crimson - thread tied to sanctuary : [scapegoat - reached wilderness](#)☆

crimson - worm : [tola - worm](#)☆

crimson thread - not turning white : [temple - divine disfavor before destruction](#)☆

crippled - created by God : [created - deformed by God](#)

crisis - kingdom : [kingdom - crisis](#)☆

Criswell, W. A. Holy Bible - Baptist Study Edition - NKJV : [Ref-0147](#)☆

critical text - questionable heuristics : [2Th. 3:6](#) ☺ + Choices of the committee for the critical Greek text which seem suspect: **1.** [2Th. 3:6 παρελαβουσαν vs. παρελαβε](#) [Ref-0138](#), p. 569.

Critical Text - Textus Receptus verses not contained : [manuscript - Textus Receptus verses not in Critical Text](#)☆

Critical Text - vs. Majority Text : [manuscript - Majority Text vs. Critical Text](#)☆

criticism - gospels : [two - document theory](#)☆; [two - gospel theory](#)☆

criticism - higher - problems : [textual criticism - higher criticism - problems](#)☆

criticism - lower versus higher : [textual criticism - lower criticism](#)☆

criticism - of grieving : [grieving - criticism of](#)

criticism - textual : [textual criticism - abuse](#)☆

criticism - textual - questionable heuristics : [critical text - questionable heuristics](#)☆

criticism - textual - restoration of text : [textual criticism - restoration of text](#)☆

criticism - textual - rules : [textual criticism - canonical rules](#)☆

criticizing - zeal - danger of : [zeal - criticizing - danger of](#)

crocodile - seagoing dinosaur : [2005111202.txt](#)☆

crooked - made straight : [path - crooked made straight](#)

cross - camp of Israel : [camp - of Israel as cross](#)

cross - configuration : [Mtt. 27:37; Luke 23:38](#) ☺ "The two forms most likely used for the execution of Jesus are the T-shaped Saint Anthony's cross and the Latin cross, the vertical piece of which rose above both the horizontal crossbar and the head of the victim.³ [3] Both the statement in [Mtt. 27:37](#) ([Luke 23:38](#)) that the inscription was placed "over his head" and most ancient traditions suggest that Jesus was crucified on a Latin cross." [Ref-1200](#), pp. 364-365.

cross - importance of : [gospel - simple](#)

cross - in OT : [Gen. 22:3; Gen. 22:6-9; Lev. 14:6; Lev. 14:51; Lev. 14:52](#)

cross - offense : [crucifixion - offense](#)☆

cross - removed from : [Deu. 21:23; John 19:31](#)

cross - rescue from : [rescue - from cross](#)

cross - sexual dressing : [dressing - cross sexual](#)

cross - take up : [discipleship - cost](#)☆

cross - thief on : [thief - on cross](#)☆

Cross-0001 : [Ref-0851](#)☆

Cross-0002 : [Ref-0852](#)☆

Cross-0003 : [Ref-0853](#)☆

Cross-0004 : [Ref-0854](#)☆

Cross-0005 : [Ref-0855](#)☆

Cross-0006 : [Ref-0856](#)☆

Cross-0007 : [Ref-0857](#)☆

Cross-0008 : [Ref-0858](#)☆

Cross-0009 : [Ref-0859](#)☆

Cross-0010 : [Ref-0860](#)☆

Cross-0011 : [Ref-0861](#)☆

Cross-0012 : [Ref-0862](#)☆

Cross-0013 : [Ref-0863](#)☆

Cross-0014 : [Ref-0864](#)☆

Cross-0015 : [Ref-0865](#)☆

Cross-0016 : [Ref-0866](#)☆

Cross-0017 : [Ref-0867](#)☆

Cross-0018 : [Ref-0868](#)☆

Cross-0019 : [Ref-0869](#)☆

Cross-0020 : [Ref-0870](#)☆

Cross-0021 : [Ref-0871](#)☆

Cross-0022 : [Ref-0872](#)☆

Cross-0023 : [Ref-0873](#)☆

Cross-0024 : [Ref-0874](#)☆

Cross-0025 : [Ref-0875](#)☆

Cross-0026 : [Ref-0876](#)☆

Cross-0027 : [Ref-0877](#)☆

Cross-0028 : [Ref-0878](#)☆

Cross-0029 : [Ref-0879](#)☆

Cross-0030 : [Ref-0880](#)☆

Cross-0031 : [Ref-0881](#)☆

Cross-0032 : [Ref-0882](#)☆

Cross-0033 : [Ref-0883](#)☆

Cross-0034 : [Ref-0884](#)☆

Cross-0035 : [Ref-0885](#)☆

Cross-0036 : [Ref-0886](#)☆

Cross-0037 : [Ref-0887](#)☆

Cross-0038 : [Ref-0888](#)☆

Cross-0039 : [Ref-0968](#)☆

Cross-0040 : [Ref-0969](#)☆

Cross-0041 : [Ref-0970](#)☆

Cross-0042 : [Ref-0971](#)☆

Cross-0043 : [Ref-0972](#)☆

Cross-0044 : [Ref-0973](#)☆

Cross-0045 : [Ref-0974](#)☆

Cross-0046 : [Ref-0975](#)☆

Cross-0047 : [Ref-0976](#)☆

Cross-0048 : [Ref-0977](#)☆

Cross-0049 : [Ref-0978](#)☆

Cross-0050 : [Ref-0979](#)☆

Cross-0051 : [Ref-0980](#)☆

Cross-0052 : [Ref-0981](#)☆

Cross-0053 : [Ref-0982](#)☆

Cross-0054 : [Ref-0983](#)☆

Cross-0055 : [Ref-0984](#)☆

Cross-0056 : [Ref-0985](#)☆

Cross-0057 : [Ref-0986](#)☆

Cross-0058 : [Ref-0987](#)☆

Cross-0059 : [Ref-0988](#)☆

Cross-0060 : [Ref-0989](#)☆

Cross-0061 : [Ref-0990](#)☆

Cross-0062 : [Ref-0991](#)☆

Cross-0063 : [Ref-0992](#)☆

Cross-0064 : [Ref-0993](#)☆

Cross-0065 : [Ref-0994](#)☆

Cross-0066 : [Ref-0995](#)☆

Cross-0067 : [Ref-0996](#)☆

Cross-0068 : [Ref-0997](#)☆

Cross-0069 : [Ref-0998](#)☆

Cross-0070 : [Ref-0999](#)☆

Cross-0071 : [Ref-1000](#)☆

Cross-0072 : [Ref-1001](#)☆

Cross-0073 : [Ref-1002](#)☆

Cross-0074 : [Ref-1003](#)☆

Cross-0075 : [Ref-1004](#)☆

Cross-0076 : [Ref-1005](#)☆

Cross-0077 : [Ref-1006](#)☆

Cross-0078 : [Ref-1007](#)☆

Cross-0079 : [Ref-1008](#)☆

Cross-0080 : [Ref-1009](#)☆

Cross-0081 : [Ref-1010](#)☆

Cross-0082 : [Ref-1011](#)☆
Cross-0083 : [Ref-1012](#)☆
Cross-0084 : [Ref-1013](#)☆
Cross-0085 : [Ref-1014](#)☆
Cross-0086 : [Ref-1015](#)☆
Cross-0087 : [Ref-1016](#)☆
Cross-0088 : [Ref-1017](#)☆
Cross-0089 : [Ref-1018](#)☆
Cross-0090 : [Ref-1019](#)☆
Cross-0091 : [Ref-1020](#)☆
Cross-0092 : [Ref-1021](#)☆
Cross-0093 : [Ref-1022](#)☆
Cross-0094 : [Ref-1023](#)☆
Cross-0095 : [Ref-1024](#)☆
Cross-0096 : [Ref-1025](#)☆
Cross-0097 : [Ref-1026](#)☆
Cross-0098 : [Ref-1027](#)☆
Cross-0099 : [Ref-1028](#)☆
Cross-0100 : [Ref-1029](#)☆
Cross-0101 : [Ref-1030](#)☆
Cross-0102 : [Ref-1031](#)☆
Cross-0103 : [Ref-1032](#)☆
Cross-0104 : [Ref-1033](#)☆
Cross-0105 : [Ref-1034](#)☆
Cross-0106 : [Ref-1035](#)☆
Cross-0107 : [Ref-1036](#)☆
Cross-0108 : [Ref-1037](#)☆
Cross-0109 : [Ref-1038](#)☆
Cross-0110 : [Ref-1039](#)☆
Cross-0111 : [Ref-1040](#)☆
Cross-0112 : [Ref-1041](#)☆
Cross-0113 : [Ref-1042](#)☆
Cross-0114 : [Ref-1043](#)☆
Cross-0115 : [Ref-1044](#)☆
Cross-0116 : [Ref-1045](#)☆
Cross-0117 : [Ref-1046](#)☆
Cross-0118 : [Ref-1047](#)☆
Cross-0119 : [Ref-1048](#)☆
Cross-0120 : [Ref-1049](#)☆
Cross-0121 : [Ref-1050](#)☆
Cross-0122 : [Ref-1051](#)☆
Cross-0123 : [Ref-1052](#)☆
Cross-0124 : [Ref-1053](#)☆
Cross-0125 : [Ref-1054](#)☆
Cross-0126 : [Ref-1055](#)☆
Cross-0127 : [Ref-1056](#)☆
Cross-0128 : [Ref-1057](#)☆
Cross-0129 : [Ref-1058](#)☆
Cross-0130 : [Ref-1059](#)☆
Cross-0131 : [Ref-1060](#)☆
Cross-0132 : [Ref-1061](#)☆
Cross-0133 : [Ref-1062](#)☆
Cross-0134 : [Ref-1063](#)☆
Cross-0135 : [Ref-1064](#)☆
Cross-0136 : [Ref-1065](#)☆
Cross-0137 : [Ref-1066](#)☆
Cross-0138 : [Ref-1067](#)☆
Cross-0139 : [Ref-1068](#)☆
Cross-0140 : [Ref-1069](#)☆
Cross-0141 : [Ref-1070](#)☆
Cross-0142 : [Ref-1071](#)☆
Cross-0143 : [Ref-1072](#)☆
Cross-0144 : [Ref-1073](#)☆
Cross-0145 : [Ref-1074](#)☆
Cross-0146 : [Ref-1075](#)☆
Cross-0147 : [Ref-1076](#)☆
Cross-0148 : [Ref-1077](#)☆
Cross-0149 : [Ref-1078](#)☆
Cross-0150 : [Ref-1079](#)☆

Cross-0151 : [Ref-1080](#)☆
Cross-0152 : [Ref-1081](#)☆
Cross-0153 : [Ref-1082](#)☆
Cross-0154 : [Ref-1083](#)☆
Cross-0155 : [Ref-1097](#)☆
Cross-0156 : [Ref-1098](#)☆
Cross-0157 : [Ref-1099](#)☆
Cross-0158 : [Ref-1100](#)☆
Cross-0159 : [Ref-1177](#)☆
Cross-0160 : [Ref-1178](#)☆
Cross-0161 : [Ref-1179](#)☆; [Ref-1180](#)☆
Cross-0162 : [Ref-1181](#)☆
Cross-0163 : [Ref-1182](#)☆
Cross-0164 : [Ref-1183](#)☆
Cross-0165 : [Ref-1184](#)☆
Cross-0166 : [Ref-1185](#)☆
Cross-0167 : [Ref-1186](#)☆
Cross-0168 : [Ref-1187](#)☆
Cross-0169 : [Ref-1188](#)☆
Cross-0170 : [Ref-1189](#)☆
Cross-0171 : [Ref-1190](#)☆
Cross-0172 : [Ref-1191](#)☆
Cross-0173 : [Ref-1192](#)☆
Cross-0174 : [Ref-1193](#)☆
Cross-0175 : [Ref-1194](#)☆
Cross-0176 : [Ref-1195](#)☆
Cross-0177 : [Ref-1196](#)☆
Cross-0178 : [Ref-1197](#)☆
Cross-0179 : [Ref-1198](#)☆
Cross-0180 : [Ref-1270](#)☆
Cross-9999 : [Ref-9999](#)☆; [Ref-9999](#)☆;
[Ref-9999](#)☆
Crosslinks Topical Index, Anthony Garland :
[Ref-0833](#)☆
crowd - do not follow : Ex. 23:2
crowd - dynamics : Ex. 23:2; Acts 19:32
crowd - anointing as : Lev. 21:12
crown - believers : 1Cor. 9:25; 1Th. 2:19; 2Ti. 4:8; Jas. 1:12; 1Pe. 5:4; Rev. 2:10; Rev. 3:11
crown - diadema : Rev. 12:3; Rev. 13:1; Rev. 19:12 ☉ [diadema](#) (Strong's [g1238](#)) - a royal crown.
crown - stephanos vs diadema and Christ :
Mtt. 27:29 (stephanos); Mark 15:17 (stephanos); John 19:2 (,5 stephanos); Heb. 2:7 (,9 stephanoo); Rev. 14:14 (stephanos); Rev. 12:3 (diadema); Rev. 13:1 (diadema) ☉
In the gospels, *stephanos* -- a victor's crown (as opposed to a *diadema*) -- is applied to Christ by his mockers. Since they are mocking him, this may be inconclusive as evidence that *stephanos* can apply to Christ. However, in Rev. 14:14 it is worn by "One like the Son of Man" which most take as a clear reference to Christ. Therefore, the use of *stephanos* rather than *diadema* in Rev. 6:2 cannot be used to conclusively argue that the rider on the white horse is not Christ. Other sound reasons exist besides the distinction between *stephanos* vs. *diadema*. Also note that *diadema* is applied to the red dragon Ref. 12:3 and the beast from the sea Rev. 13:1
Crowned With Glory : [Ref-0086](#)☆
Crowned With Glory, Thomas Holland :
[Ref-0834](#)☆
crowns - plural - X0073 : [X0073 - crowns](#)☆
crucified - Jesus with thieves : [transgressors - numbered with](#)
crucified - messianic prophecy : [messianic prophecy - crucified](#)
crucifixion - blood curse : [curse - blood curse at crucifixion](#)☆

crucifixion - by ignorance : Luke 23:34; Acts 3:17; 1Cor. 2:8
crucifixion - darkness : Mark 15:33 ☉ "Dr. Fausset says of the darkness: 'This could not have been an eclipse of the sun, for the Passover was celebrated at the time of full moon, when the moon is opposite the sun.'" [Ref-0117](#), p. 587. ". . . Julius Africanus, a Christian writer on chronology about A.D. 221, who knew the writings of Thallus, says when discussing the darkness which fell upon the land during the crucifixion of Christ: 'Thallus, in the third book of histories, explains away this darkness as an eclipse of the sun -- unreasonably, as it seems to me' (unreasonably, of course, because a solar eclipse could not take place at the time of the full moon, and it was at the season of the Paschal full moon that Christ died)." [Ref-0122](#), p. 268. "Now Julius Africanus, a Christian writer on chronology about A.D. 221, who knew the writings of Thallus, says when discussing the darkness which fell upon the land during the crucifixion of Christ: 'Thallus, in the third book of his histories, explains away the darkness as an eclipse of the sun -- unreasonably, as it seems to me' (unreasonably, of course, because a solar eclipse could not take place at the time of the full moon, and it was at the season of the Paschal full moon that Christ died)." [Ref-0239](#), p. 116.
crucifixion - date - Anderson : [chronology - A.D. 0032 - crucifixion of Christ - Anderson](#)☆
crucifixion - date - Bruce : [chronology - A.D. 0030 - crucifixion of Christ - Bruce](#)☆
crucifixion - date - Finegan : [chronology - A.D. 0033 - crucifixion of Christ - Finegan](#)☆
crucifixion - date - Hoehner : [chronology - A.D. 0033 - crucifixion of Christ - Hoehner](#)☆
crucifixion - date - Jones : [chronology - A.D. 0030 - crucifixion of Christ - Jones](#)☆
crucifixion - date - Klassen : [chronology - A.D. 0029 - crucifixion of Christ - Klassen](#)☆
crucifixion - date - Showers : [chronology - A.D. 0032 - crucifixion of Christ - Showers](#)☆
crucifixion - date - Thomas : [chronology - A.D. 0030 - crucifixion of Christ - Thomas](#)☆
crucifixion - day of preparation : Mtt. 27:62; Mark 15:42; Luke 23:54; John 19:31; John 19:42
crucifixion - demonstrates God's love : John 3:16; Rom. 5:8
crucifixion - denied - Koran : [Koran - crucifixion denied](#)☆
crucifixion - eclipse at : [eclipse - at crucifixion](#)☆
crucifixion - event 01 : Mtt. 27:33-34; Mark 15:22-23; Luke 23:33; John 19:17 ☉ "Upon arrival at Calvary Christ was offered wine mingled with gall which would dull His senses." [Ref-0104](#), pp. 129-130.
crucifixion - event 02 : Mtt. 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18-24 ☉ "After refusal of the drink, Christ was crucified along with two thieves." [Ref-0104](#), pp. 129-130.
crucifixion - event 03 : Luke 23:34 ☉ "The first cry on the cross: 'Father, forgive them; for they know not what they do.'" [Ref-0104](#), pp. 129-130.
crucifixion - event 04 : Mtt. 27:35; Mark 15:24; Luke 23:34; John 19:23-24 ☉ "The soldiers divided the garments and cast lots for His

coat, thus fulfilling Scripture." [Ref-0104](#), pp. 129-130.

crucifixion - event 05 : Mtt. 27:39-44; Mark 15:29-32; Luke 23:35-38 ☪ "The chief priests and scribes, as well as the people mocked Jesus." [Ref-0104](#), pp. 129-130.

crucifixion - event 06 : Luke 23:39-45 ☪ "One of the thieves believed on Him." [Ref-0104](#), pp. 129-130.

crucifixion - event 07 : Luke 23:43 ☪ "The second cry on the cross: 'To day shalt thou be with me in paradise.'" [Ref-0104](#), pp. 129-130.

crucifixion - event 08 : John 19:26-27 ☪ "The third cry: 'Woman, behold thy son,' and to John: 'Behold thy mother'" [Ref-0104](#), pp. 129-130.

crucifixion - event 09 : Mtt. 27:45; Mark 15:33; Luke 23:44 ☪ "The three hours of darkness." [Ref-0104](#), pp. 129-130.

crucifixion - event 10 : Mtt. 27:46-47; Mark 15:34-36 ☪ "The fourth cry: 'My God, my God, why hast thou forsaken me?'" [Ref-0104](#), pp. 129-130.

crucifixion - event 11 : John 19:28 ☪ "The fifth cry: 'I thirst.'" [Ref-0104](#), pp. 129-130.

crucifixion - event 12 : John 19:30 ☪ "The sixth cry: 'It is finished.'" [Ref-0104](#), pp. 129-130.

crucifixion - event 13 : Luke 23:46 ☪ "The seventh cry: 'Father, into thy hands I commend my spirit.'" [Ref-0104](#), pp. 129-130.

crucifixion - event 14 : Mtt. 27:50; Mark 15:37; Luke 23:46; John 19:30 ☪ "Jesus yielded up His spirit." [Ref-0104](#), pp. 129-130.

crucifixion - guilt of : Mark 10:33; John 19:31; Acts 2:36; Acts 3:13-15; Acts 3:17; **Acts 4:10**; **Acts 4:27-28**; Acts 5:30; Acts 7:52; Acts 10:24; Acts 13:27; Rom. 4:25 ☪ "According to the *whole* New Testament, these are the ones responsible for Jesus' death (emphasis added): * **The Jews**: ?*you* [Jewish audience (Acts 2:5)], with the help of wicked men, put him to death by nailing him to the cross' (Acts 2:23). * **The Gentiles**: 'He will be handed over to the *Gentiles*. They will mock him, insult him, spit on him, flog him and kill him' (Luke 18:32). * **Our sins**: 'Christ died for *our sins* according to the Scriptures' (1Cor. 15:3). | The whole world's sins: 'He is the atoning sacrifice for our sins, and not only for ours but also *for the sins of the whole world*' (1 John 2:2). | Jesus Himself!: ?/I lay down my life, that I might take it again. no man takes it from me, but I lay it down of myself' (John 10:17-18). | God the Father: 'For God so loved the world, that he gave his only begotten Son' (John 3:16). So no-one has any grounds for persecuting Jews (or anyone else) over their role in Jesus' death." "Feedback", [Ref-0028](#), 27(1) December 2004-February 2005, p. 5.

crucifixion - hands stretched out : [hands - stretched out - crucifixion](#)☪

crucifixion - historical witnesses : ☪ "non-Christian writers from the first and second centuries recorded the death of Christ" See [Ref-0161](#), pp. 230-231, 281. "The earliest reference to Christ outside the New Testament is in Thallus, a Palestinian historian writing about A.D. 52, who spoke of the *darkness which accompanied the crucifixion of Christ*." [Ref-0161](#), p. 281.

crucifixion - history : Lam. 5:12 (?) ☪ + "The ancient historian Herodotus establishes the widespread existence of crucifixion by the time of the Persians, although the exact form

of crucifixion is not always clear in his writings." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 60. "Its roots are lost in history. Known to have been used in one form or another by many different groups, it is most closely associated with the Persians, Carthaginians, Phoenicians, Greeks, and especially the Romans.² [2] Among the other groups practicing crucifixion were the Indians, Scythians, Celts, Germani, Britanni, and Taurians." [Ref-1200](#), p. 364. Questionable: Lam. 5:12 (?);

crucifixion - ignorance : Acts 3:17

crucifixion - illegal : Acts 2:23

crucifixion - image : ☪ + [Ref-0066](#), 15.4 (2002), pp. 119-120.

crucifixion - Islam - Shamoun : [2002052508.htm](#)☪

crucifixion - John present : John 19:35

crucifixion - math - quote : [quote - crucifixion - math](#)☪

crucifixion - not stoning : [stoning - crucifixion instead](#)☪

crucifixion - offense : Isa. 53:4; **1Cor. 1:23**; 1Cor. 2:2; Gal. 5:11 ☪ "[P]agan ridicule can be seen in a graffito scratched on a stone in a guardroom on Palatine Hill near the Circus Maximus in Rome. The graffito shows the figure of a man with the head of an ass hanging on a cross. Just below the cross, another man is shown raising his hand in a gesture of adoration. The inscription reads, 'Alexamenos worships his god.' This comparison of Christ to an ass, so repulsive to believers today, vividly illustrates pagan contempt toward the crucified Christ whom Paul proclaimed" Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 64. "Humanly speaking, these cultural attitudes towards crucifixion presented a formidable obstacle to the spread of the gospel in the first century. Jews and Gentiles alike viewed the crucified with extreme contempt and scorn. A crucified man was a societal reject, but a crucified god was a contradiction in terms. Nevertheless, the centerpiece of Paul's message was "Christ crucified." A starker contrast with prevailing societal thought could scarcely be drawn. . . . In other words, the spiritual offense of the cross actually worked to make some Jews go astray. Remarkably, the crucifixion -- so essential to eternal life -- actually hindered Jews from coming to saving faith. They simply could not overcome their preconceived notions about the significance of crucifixion. As one writer puts it, "He who is placed there for faith Himself becomes an obstacle to faith." The very content of Paul's message caused Jews to turn away. . . . The gospel called them to surrender to the very one they considered "smitten of God and afflicted" (Isa. 53:4)." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 66. "[T]hough the Jews had to abandon their notions of a curse being upon the crucified, the Gentiles had to abandon their associations of weakness and contempt before they could believe in Christ. It was simply preposterous to suggest that this crucifixion was the focal point of the redemption of mankind. Hengel writers, "To believe that the one pre-existent Son of the one true God, the mediator at creation and the redeemer of the world, had appeared in very recent times in out-of-the-way Galilee as

a member of the obscure people of the Jews, and even worse, had died the death of a common criminal on the cross, could only be regarded as a sign of madness. The real gods of Greece and Rome could be distinguished from moral men by the very fact that they were *immortal* -- they had absolutely nothing in common with the . . . one who . . . was bound in the most ignominious fashion and executed in a shameful way." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 67. "When evaluation 1 Cor. 1:23, the expositor is struck by the lack of modern analogies to crucifixion, at least in American Society. The haze of time has obscured the repulsive connotations of crucifixion. Modern executions provide no comparison, because they occur behind penitentiary walls, away from public scrutiny. Consequently, a crucified Savior does not sting today's ears as it did in the first century. . . . On a broader scale, this verse shows the church of Jesus Christ that it must return to cultural confrontation with its gospel preaching instead of pursuing cultural accommodation. "Christ crucified" was not a "seeker-friendly" message in the first century. It was an absurd obscenity to Gentiles and a scandalous oxymoron to Jews. The gospel guaranteed offense. The modern church would do well to reflect on that example. Its efforts to remove the offense of the cross flatly contradict the apostolic pattern. Paul did not meet the expectations or desires of his audience. Rather, he honored God by preaching the message entrusted to him. In so doing, he gave the culture what it *needed* -- the transforming power of Jesus Christ leading to salvation -- and God was pleased through such seeming foolishness to save those who believed." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 68. See [scandalon](#).

crucifixion - offering by Jesus : [offered - Jesus Himself](#)

crucifixion - responsibility : ☪ Responsibility for the crucifixion of Jesus is shared by: Satan (Gen. 3:15; Luke 22:3; John 13:27), the Jews (Acts 2:23; 3:13-15), the Gentiles (Mtt. 20:19; Luke 18:32), the sins of believers (1Cor. 15:3), the sins of the whole world (1Jn. 2:2), Jesus (John 10:17-18), God the Father (Isa. 53:10; John 3:16).

crucifixion - Robert Lightner - quote : [quote - crucifixion - Lightner](#)☪

crucifixion - Roman citizen prohibited : Acts 16:37-38; Acts 22:25-27 ☪ + "The distinction between citizen and non-citizen [regarding crucifixion] is consistent with the traditions handed down regarding the martyrdom of the apostles Paul and Peter. Paul, the citizen, was beheaded. Peter, the non-citizen, was crucified head down (William Byron Forbush, ed., *Fox's Book of Martyrs* [Philadelphia: Universal Book and Bible House, 1926] 4)." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 62.

crucifixion - sayings : ☪ [Ref-0117](#), pp. 578, p. 580.

crucifixion - thirst during : Ps. 22:15; Ps. 69:21; Mtt. 27:48; Mark 15:36; Luke 23:36; John 19:28

crucifixion - variations : ☪ + "Those historical accounts help explain why modern writers have identified at least four different kinds of crosses, shaped as follows: the letter

T; the letter X; the plus sign +; and the final form which was shaped like a lowercase t." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 63.

crucifixion - vs. Passover : Gen. 8:4; Ex. 12:2; Ex. 12:6; Ex. 12:14-17; Ex. 12:41; Lev. 23:5; Lev. 23:6; Num. 28:16; Num. 28:17; Mtt. 26:17-20; Mark 14:12-17; Mark 15:1; Luke 22:7-16; John 13:1-2; John 18:28; John 19:14
❖ **Question:** Mark 14:12 says, 'And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the Passover?' Later that night he was betrayed. So how could Jesus be the Messiah the Lamb, if He was not crucified until a day after the Passover lamb was slain? Mark 15:1 says, 'in the morning,' so it had to be the next day, a day after the Passover, that Jesus was slain. **Answer:** I have answered that question in previous newsletters (the most recent being in June 2000) and in my books, but will do so here briefly once more. The Jewish day begins at sunset, thus it begins with night, followed by morning, and the following afternoon is called the evening. The day 'when they killed the Passover,' 14 Nisan, began after sunset Wednesday. That night the last supper was eaten. The Passover lamb was not slain until the following afternoon in the evening of 14 Nisan (Ex. 12:6), before sunset marked the beginning of 15. Then the lamb would be roasted and that night (v 8), after sunset and thus 15 Nisan, it would be eaten. The fifteenth was the first day of the seven-day feast of the Passover and unleavened bread and was a 'high sabbath.' Thus John states that when Jesus was on the cross 'it was the preparation of the Passover [i.e., the lambs were being slain],' and explains further, 'The Jews therefore, because it was the preparation [of the Passover], that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.' In A.D. 32 when Jesus was crucified, the high Sabbath went from Thursday evening to Friday evening, followed by the weekly sabbath from Friday evening to Saturday evening, so the women could not get to the grav [truncated in error!]" "There is considerable ground for believing that certain religious groups (including our Lord and His disciples) followed a different calendar from that by which the chief priests regulated the temple services. While the chief priests and those who followed their reckoning at the Passover on Friday evening, when Jesus was already dead (John 18:28; 19:14), He and His disciples appear to have eaten it twenty-four hours earlier." [Ref-0239](#), pp. 54-55. Arnold Fruchtenbaum mentions two passover sacrifices; one on the evening of Passover by the people and the other the next day at 9 AM by the high priest and 24 other priests within the temple compound. "The testimony of the first three Gospels is united, that the Last Supper was eaten at the Jewish Passover. The attempt to prove that it was an anticipatory celebration, without the paschal sacrifice, though made with the best of motives, is utterly futile. "Now on the first day of unleavened bread" (St. Matthew declares), "the disciples came to Jesus, saying, Where wilt thou that we make ready for Thee to eat the Passover?" It was the proposal not of the

Lord, but of the disciples, who, with the knowledge of the day and of the rites pertaining to it, turned to the Master for instructions. With yet greater definiteness St. Mark narrates that this took place on the first day of unleavened bread, when they killed the Passover. And the language of St. Luke is, if possible, more unequivocal still: "Then came the day of unleavened bread, when the Passover must be killed" But it is confidently asserted that the testimony of St. John is just as clear and unambiguous that the crucifixion took place upon the very day and, it is sometimes urged, at the very hour of the paschal sacrifice. Many an eminent writer may be cited to support this view, and the controversy waged in its defence is endless. But no plea for deference to great names can be tolerated for a moment when the point at issue is the integrity of Holy Writ; and despite the erudition that has been exhausted to prove that the Gospels are here at hopeless variance, none who have learned to prize them as a Divine revelation will be surprised to find that the main difficulty depends entirely on prevailing ignorance respecting Jewish ordinances and the law of Moses. These writers one and all confound the Paschal Supper with the festival which followed it, and to which it lent its name. The supper was a memorial of the redemption of the firstborn of Israel on the night before the Exodus; the feast was the anniversary of their actual deliverance from the house of bondage. The supper was not a part of the feast; it was morally the basis on which the feast was founded, just as the Feast of Tabernacles was based on the great sin-offering of the day of expiation which preceded it. But in the same way that the Feast of Weeks came to be commonly designated Pentecost, the feast of Unleavened Bread was popularly called the Passover. That title was common to the supper and the feast, and included both; but the intelligent Jew would never confound the two; and if he spoke emphatically of the feast of the Passover, he would thereby mark the festival to the exclusion of the supper. No words can possibly express more clearly this distinction than those afforded by the Pentateuch in the final promulgation of the Law: "In the fourteenth day of the first month is the Passover of the Lord; and in the fifteenth day of this month is the feast." [Numb. 28:16, 17. Compare Exod. 12:14-17, and Lev. 23:5, 6, and mark that in the enumeration of the feasts in the twenty-third chapter of Exodus, the Passover (i.e., the Paschal Supper) is omitted altogether.] . . . the Lord's injunction to the traitor was understood to mean, "Buy what we have need of against the feast." [John 13:29] The feast day was a Sabbath, when trading was unlawful, and it would seem that the needed supply for the festival was still procurable far on in the preceding night; for another of the errors with which this controversy abounds is the assumption that the Jewish day was invariably reckoned . . . beginning in the evening. [Such, for instance, was the day of atonement (Lev. 23:32) and also the weekly Sabbath. But though the Passover was eaten between six o'clock and midnight, this period was designated in the law, not the beginning of the 15th Nisan, but the evening or night of the 14th (compare Exod. 12:6-8, and Lev. 23:5). The 15th, or feast day, was reckoned, doubtless, from six

o'clock the following morning, for, according to the Mishna (Treatise Berachoth), the day began at six o'clock a. m. These writers would have us believe that the disciples supposed that they were there and then eating the Passover, and yet that they imagined Judas was despatched to buy what was needed for the Passover!]" [Ref-0762](#), p. 107-110. There is considerably more on this in [Ref-0762](#) in relation to other objections to Anderson's explanation. "The argument in proof that the death of Christ was on the very day the paschal lamb was killed, has gained a fictitious interest and value from the seeming fitness of the synchronism this involves. But a closer investigation of the subject, combined with a broader view of the Mosaic types, will dissipate the force of this conclusion." [Ref-0762](#), p. 115. "The midnight agony in Gethsemane was thus the great antitype of that midnight scene in Egypt when the destroying angel Flashed through the land. And as His death was the fulfilment of His people's deliverance, so it took place upon the anniversary of "that selfsame day that the Lord did bring the children of Israel out of the land of Egypt by their armies." [Exod. 12:51. The Passover of the yearly celebration was but a memorial of the Passover in Egypt, which was the true type. It was killed, moreover, not at the hour of the Lord's death, but after that hour, between the ninth and the eleventh hour (Josephus, Wars, 6, 9, 3). "The elucidation of the doctrine of types, now entirely neglected, is an important problem for future theologians." This dictum of Hengstenberg's [Christology (Arnold's Ed.), ? 765] may still be recorded as a deserved reproach upon theology, and much that has been written in this controversy might be quoted to prove its truth. The day of the crucifixion was the anniversary not only of the Exodus, but also of the promise to Abraham (comp. Exod. 12:41). The day of the resurrection was the anniversary of the crossing of the Red Sea, and again of the resting of the Ark on Ararat (Gen. 8:4). Nisan, which had been the seventh month, became the first month at the Exodus. (See Exod. 12:2; cf. Ordo. Sac., ? 299.) On the 17th Nisan the renewed earth emerged from the waters of the flood; the redeemed people emerged from the waters of the sea; and the Lord Jesus rose from the dead." [Ref-0762](#), p. 118. ". . . In conclusion, one sees that any theory which makes the Last Supper not the Passover meal, does not give a satisfactory identification of the meal. Again, considering all the evidence, it seems to be best to accept the Last Supper as having been a Passover meal." [Ref-0044](#), pp. 76-80.

crucifixion - Wednesday? : [2011022401.htm](#)☆

crucifixion - will of God : Isa. 53:6; **Isa. 53:10**; Zec. 13:7; Mtt. 26:31; Mark 14:27; **Acts 2:23**; 1Pe. 1:20

cruelty - secret : [secret - cruelty](#)

Crusades - Chronology - #00006.doc : [#00006.doc](#)☆

crushed - by stone : [stone - cut without hands](#)

cry - to God : Ps. 50:15; Ps. 55:22

cry out - demons : [demons - cry out](#)

crying - no more : Isa. 25:8; Isa. 30:19; Isa. 35:10; Isa. 65:19; Rev. 7:17; Rev. 21:4

cryogenics - reviving the dead : [2002070901.htm](#)☆

crystal - sea : [sea - of glass](#)

cubit - length : 2Chr. 3:3; Eze. 40:5; Eze. 43:13

☛ A unit of measure matching the distance from the tip of a man's fingers to his elbow. From between 18 and 21 (the Royal cubit) inches. From Latin "cubitus," the lower arm. Hebrew is "ammah" (mother of the arm). "The length of a cubit, the linear measure most commonly mentioned in the Bible, cannot be precisely determined; originally it had to do with the length of the forearm. That there was a change in the standard length of a cubit is noted in 2 Chronicles 3:3 (Ezekiel 40:5; 43:13). A general approximation sets the Old Testament "cubit" at about 17.5 inches (44.5 centimeters). The "new cubit," that of the Roman Empire, including New Testament Palestine, was about 20.5 inches (52.5 centimeters)." [Ref-1200](#), p. 259.

cup - size changed : 2Chr. 3:3

cup - rabbit chews : [rabbit - chews](#) [cup](#) ☆

cup - definition : ☛ "We define a cult as a religion which claims to be Christian while emptying Christianity of that which is essential to it." [Ref-0193](#), p. 150.

cup - murder : [F00024 - cult - murder](#) ☆

cup - Jehovah's Witnesses - AGAINST - Holy Spirit a person : [Holy Spirit - person](#) ☆

cup - Jehovah's Witnesses - AGAINST - Jesus creator : [deity - Jesus creator](#)

cup - Jehovah's Witnesses - AGAINST - Jesus does divine works : [deity - Jesus does divine works](#) ☆

cup - Jehovah's Witnesses - AGAINST - Jesus equal with God : [deity - Jesus equal with God](#) ☆

cup - Jehovah's Witnesses - AGAINST - Jesus eternal : [deity - Jesus eternal](#) ☆

cup - Jehovah's Witnesses - AGAINST - Jesus forgives sin : [sin - authority to forgive](#) ☆

cup - Jehovah's Witnesses - AGAINST - Jesus fullness of God : [deity - Jesus fullness of God](#)

cup - Jehovah's Witnesses - AGAINST - Jesus titles as God : [deity - Jesus' titles as God](#)

cup - Jehovah's Witnesses - AGAINST - Jesus worshiped : [deity - Jesus worshiped](#) ☆

cup - Jehovah's Witnesses - AGAINST - physical return of Christ : [visible - return of Christ](#)

Culver, Robert Duncan, Systematic Theology: Biblical and Historical : [Ref-1251](#) ☆

Cunningham, Mary, Faith in the Byzantine World : [Ref-1256](#) ☆

cup - drinking as negative : Mtt. 20:21; Rev. 16:19

cup - God's wrath : Ps. 60:3; Ps. 75:8; Job 21:20; Isa. 51:17; Isa. 51:22; Isa. 63:2; Isa. 63:6; Jer. 25:15-17; Jer. 25:28; Eze. 23:31-34; Ob. 1:16; Zec. 12:2; Mtt. 26:39; Mtt. 26:42; Mark 14:36; Luke 22:42; John 18:11; Rev. 14:10; Rev. 15:7; Rev. 16:19; Rev. 17:2; Rev. 18:3

cup of drunkenness - Jerusalem : [Jerusalem - nations against](#) ☆

curiosity - Greg Parris - quote : [quote - curiosity - Greg Parris](#) ☆

curse - and death - Death before The Fall? - 00006.doc : [00006.doc](#) ☆

curse - bless those that : [bless - those who oppose](#)

curse - bless those who : Luke 6:28

curse - blood curse at crucifixion : Mtt.

27:24-25 ☛ + "Israel must, indeed, be dumb if one asks them today: Tell me, pray: How can it be that the Eternal sent the fathers out of their land into captivity in Babylon for only seventy years, on account of all the abominations and idolatry by which they for centuries defiled the Holy Land: -- and now Israel has been dispersed among all peoples for over eighteen hundred years, and Jerusalem, the city of the great King, is trodden down by the nations until this day? What, then, is the great and terrible blood-guiltiness which perpetually prevents you from dwelling in peace in the land of your fathers? -- But Israel is not willing to know! And yet it is precisely its sin against its Messiah that is indeed the root of Israel's misery." [Ref-0197](#), pp. 118-119. "His blood be on us and on our children," was their terrible, impious cry before the judgment-seat of Pilate, and for eighteen centuries their judgment has been meted out to them, to reach its appalling climax on the advent of the "time of trouble such as never was since there was a nation." [Ref-0762](#), p. 48.

curse - Christ became : Deu. 21:23; Gal. 3:13

curse - denied - Muir - quote : [quote - death harmless - Muir](#) ☆

curse - disobedience to God : Deu. 18; Deu.

28:15-68; Deu. 29:27; Jos. 23:15-16; Jos. 24:20; Jdg. 2:15; 2Chr. 34:24; Isa. 43:28; Lam. 2:17; **Dan. 9:11; Dan. 9:13**; Mal. 3:9

curse - do not : Job 31:29; Rom. 12:14

curse - enemy do not : Job 31:29

curse - generational : 2S. 3:29; Mtt. 27:25

curse - human used by God : Jdg. 9:7-21; Jdg. 9:57

curse - lifted : Gen. 8:21 (?); Rev. 22:3 ☛

Questionable: Gen. 8:21 (?);

curse - Mt. Ebal : [Mt. Ebal - curse](#)

curse - Mt. Gerizim : [Mt. Gerizim - curse](#)

curse - of death : [death - curse of](#)

curse - of law - redeemed from : Gal. 3:13

curse - of no effect : Num. 23:8; 1S. 17:43; 2S.

16:12; Ps. 109:28; Pr. 26:2 ☛ See [curse - turned to blessing](#).

curse - on messianic line : [curse - on Messianic line](#) ☆; Num. 27:8; Jer. 22:24-30;

Jer. 36:30; Mtt. 1:6; Mtt. 1:11; Luke 3:31 ☛

The blood curse (Jer. 22:30; 36:30) was on Jeconiah (Mtt. 1:11) in the line of Solomon leading to Joseph (Mtt. 1:6) and was not passed to Jesus since Joseph was not His biological father. Mary's lineage comes through a different son of David: Nathan (Luke 3:31) and is not affected by the blood curse on Jeconiah. "As a matter of historical fact, Jehoiachin was not 'childless.' After being carried away to Babylon, he had a son through whom the family line finally culminated in Joseph, the husband of the Virgin Mary (Mtt. 1:12-16). But our Lord Jesus Christ was not the 'seed' of Joseph; He was the seed of Mary, who was descended from David through Nathan (Luke 3:31), not through Solomon. Hence, it is correct to say that Jehoiachin was to be *written* 'childless,' that is, in the genealogical register of the royal family line." [Ref-0183](#), p. 126. ". . . no contradiction exists, though many so claim, as Jehoiachim's son Jeconiah (Coniah) did not sit on David's sovereign throne but only upon the vassal throne under King Nebuchadnezzar of

Babylon. Also observe that the above verses do not say Jeconiah was to have no children at all. In fact, they speak of his having "seed" and they are listed in 1Chr. 3:16-18 and Mtt. 1:12-13. Rather, Jeremiah 22:30 says to count him childless in the sense that none of his offspring would ever sit on the sovereign throne of his ancestor (father) David. This was fulfilled as his successor on the chattel throne of Nebuchadnezzar was his uncle Zedekiah, not his son Shealtiel (Jer. 37:1)." [Ref-0186](#), p. 41. However, Jeremiah refers to Zedekiah, although not Jeconiah's son, as the "king who sits on the throne of David" (Jer. 29:16). Hippolytus has another view: "'O earth, hear the word of the Lord. Write this man, a man excommunicate; for no man of his seed shall prosper (grow up), sitting upon the throne of David, ruling any more in Judah.'" Hippolytus on Daniel, [Ref-0541](#), p. 178.

curse - redeemed from : Deu. 27:26; Gal. 3:10-13

curse - those who curse : [bless - those who bless](#) ☆

curse - turned to blessing : Num. 23:7-11; Num. 23:20; Num. 24:3-10; Deu. 23:5; Ne. 13:2; Ps. 109:28 ☛ See [curse - of no effect](#).

curse - Cain : [Cain - cursed](#)

curse - Canaan : [Canaan - cursed](#) ☆

curse - Christians by Judaism : [Judaism - Christianity - rivalry](#) ☆

curse - God by man : Isa. 8:21; Isa. 34:5; Rev. 16:11

curse - ground : Gen. 3:17; Gen. 5:29; Gen. 8:21; Isa. 4:6; Jer. 23:10; Mal. 4:6; Heb. 6:7-8

curse - law not kept : [law - all kept or cursed](#) ☆

curse - wicked by God : Pr. 3:33

curse - from man : Num. 23:8; Jos. 9:23; 1S. 14:24; 1S. 17:43; 2S. 16:12; Ne. 13:25; Pr. 26:2; Ps. 109:28

curse - Israel protected : Num. 23:23

curse - Mosaic covenant : [covenant - Mosaic - curses upon disobedience](#)

curse - national : Deu. 28:15; Deu. 28:20-21

curse - tribes pronouncing : Deu. 27:13

curse - parents : Pr. 20:20

curse - physical effects : Ps. 109:17-19

curse - sin : Job 31:30; Ps. 139:20 ☛ See [name - in vain](#).

Cush - Ethiopia : Gen. 2:13; Gen. 10:6-8; 1S. 18:1 ☛ Ethiopia, Kassites, E of Assyria.

Settled south of the second cataract of the Nile. "We suggest that Sumerian Kish, the first city established in Mesopotamia after the Flood, took its name from the man known in the Bible as Cush. The first kingdom established after the Flood was Kish, and the name "Kish" appears often on clay tablets. The early post-Flood Sumerian king lists (not found in the Bible) say that ??kingship descended from heaven to Kish" after the Flood. (The Hebrew name "Cush," much later, was moved to present-day Ethiopia as migrations look place from Mesopotamia to other places.)" David P. Livingston, *Who was Nimrod?*, Weekly Article: Associates for Biblical Research, August 30, 2006

[\[http://abr.christiananswers.net/articles/article_54.html\]](http://abr.christiananswers.net/articles/article_54.html).

Cush - Noah's Grandsons - 00048.doc : [00048.doc](#) ☆

Custance - gap theory : [gap theory - Custance](#) ☆

cut - covenant : [covenant - animals cut in two](#)
cut - Saul's robe : [Saul - robe cut](#)
cut - worship of Baal : 1K. 18:28
cut - yourself prohibited : Lev. 21:5; Deu. 14:1; Lev. 19:28; Lev. 21:5; Jer. 16:6
cut by human hands - tablets : [tablets - cut by human hands](#)
cut off - death : Ex. 31:14-15; Lev. 20:2
cut off - messianic prophecy : [messianic prophecy - cut off](#)☆
cycle - of nations : [prosperity - forgetting God in](#)☆
Cyprian - replacement theology : [replacement theology - Cyprian](#)☆
Cyprus - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Cyrean - Simon of : [Simon - of Cyrean](#)
Cyrus - commands temple rebuilt : [temple - command to rebuild](#)
Cyrus - conquers Babylon : Dan. 5:30; Isa. 44:27; Jer. 51:29-36 ☪ Persian general Ugbaru diverted Euphrates into a canal up-river so that the water level dropped "to the height of the middle of a man's thigh," -- Herodotus, Hist. 1.191. [Ref-0016](#), Feb 1998. 10, [Ref-0001](#), p. 429. "Having stationed the bulk of his army near the passage of the river where it enters Babylon, and again having stationed another division beyond the city, where the river makes its exit, he gave order to his forces to enter the city as soon as they should see the stream fordable. . . he himself marched away with the ineffective part of his army; and having come to the lake, Cyrus did the same with respect to the river and the lake as the queen of the Babylonians had done; for having diverted the river, by means of a canal, into the lake, which was before a swamp, he made the ancient channel fordable by the sinking of the river. . . It is related by the people who inhabited this city, that. . . those of the Babylonians who inhabited the centre knew nothing of the capture (for it happened to be a festival); but they were dancing at the time, and enjoying themselves, till they received certain information of the truth." [Ref-0005](#), pp. 129-130 quoting Herodotus. See [Nabonidus Chronical](#).
Cyrus - Cylinder - archaeology : [archaeology - Cyrus Cylinder](#)☆
Cyrus - decree of : [chronology - B.C. 0539 - Decree of Cyrus](#)☆
Cyrus - decree of - Jones : [chronology - B.C. 0536 - Decree of Cyrus - Jones](#)☆
Cyrus - proclamation of : 2Chr. 36:22; Ezra 1:2; Isa. 45:4; Isa. 45:13
Cyrus - reads Isaiah : Isa. 44:28; Dan. 6:28 ☪ Isaiah wrote 140 years before the temple was demolished. [Ref-0026](#) 11.1.2. "1. (1) In the first year of the reign of Cyrus, a which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, (2) that after they has served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity; and these things God did afford them; (3) for he stirred up the mind of Cyrus, and made him write this throughout all Asia:"Thus saith Cyrus the King:?"Since God

Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; (4) for indeed he foretold my name by the prophets; and that I should build him a house at Jerusalem, in the country of Judea." 2. (5) This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision:?"My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." (6) This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God. . ." [Ref-0026](#), 11.1.1.
Cyrus - Stela of : 2Chr. 36:22; Ezra 1:1; Dan. 6:28; Isa. 44:28 ☪ Discovered by Hormuzd Rassam in the 19th century, can presently be examined in the British Museum in London and reads in part: ". . .without any battle, he entered the town, sparing any calamity. . .I returned to sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time. . .and established for them permanent sanctuaries. I also gathered all their former inhabitants and returned to them their habitations." [Ref-0016](#), Feb. 1998. p. 9.
Cyrus - used by God : Ezra 6:4; Isa. 45:1
Cyrus II - Babylon - 00004.doc : [00004.doc](#)☆
Cyrus II - conquers Medes : [chronology - B.C. 0549 - Cyrus II conquers the Medes](#)☆
Cyrus II - reign begins : [chronology - B.C. 0559 - Cyrus II \(the Great\) succeeds his father Cambyses I to the throne of Anshan](#)☆
Czar : ☪ Russian for Caesar.
Czar - Chronology - #00006.doc : [#00006.doc](#)☆
D. Martyn Lloyd-Jones - The Fight of Faith, Ian Murray : [Ref-0935](#)☆
D. Martyn Lloyd-Jones - The First Forty Years, Ian Murray : [Ref-0933](#)☆
Dabney, Five Points of Calvinism, The : [Ref-0992](#)☆
dagesh - shewa - Hebrew grammar : [Hebrew grammar - shewa - dagesh](#)☆
daghesh - Hebrew grammar : [Hebrew grammar - daghesh](#)
daghesh - Leningrad Codex : [Leningrad Codex - daghesh](#)☆
daghesh forte - Hebrew grammar : [Hebrew grammar - daghesh forte](#)☆
daghesh forte vs. daghesh lene - Hebrew grammar : [Hebrew grammar - daghesh forte vs. daghesh lene](#)☆
daghesh lene - Hebrew grammar : [Hebrew grammar - daghesh lene](#)☆
Daghesh means 'piercing.' See [Hebrew grammar - daghesh forte vs. daghesh lene, Hebrew grammar - daghesh forte, Hebrew grammar - daghesh lene](#). "A daghesh never changes the meaning of the word when it changes the pronunciation." [Ref-0738](#), p. 21. : [Hebrew grammar - daghesh](#)
Dagon - Beth : Jos. 19:27

Dagon - fish? : ☪ "Though an older interpretation understood that he was a fish god, it is more likely that he was a weather/fertility deity responsible for crops. In Ugaritic *dgn* refers to "grain," and the storm god Baal is called Dagon's son." Robert B. Chisholm Jr., *Yahweh versus the Canaanite Gods: Polemic in Judges and 1 Samuel* 1-7, [Ref-0200](#), Vol. 164 No. 654 April-June 2007, 165:180, p. 175.
Dagon - Philistine god : Jdg. 16:23
Dajjal - antichrist : ☪ The antichrist, a major topic in the *hadith*.
daily - bible : ☪ + [Jan01](#), [Feb01](#), [Mar01](#), [Apr01](#), [May01](#), [Jun01](#), [Jul01](#), [Aug01](#), [Sep01](#), [Oct01](#), [Nov01](#), [Dec01](#).
daily - bread : [bread - daily](#)
daily - church : [church - daily](#)
daily - sacrifice : [offering - daily](#)
Daily Devotional Diary Entry of an Open Theist by Ray Bratcher : [2002053001.doc](#)☆
daily prayer - curse on Nazarenes : [Nazarenes - cursed by prayer](#)☆
Dalai Lama - Buddhism - lied : [Buddhism - Dalai Lama - lied](#)☆
Dallas Theological Seminary - doctrinal statement : [2002040301.htm](#)☆
Dallas Theological Seminary - Israel support waffles : [2002101201.pdf](#)☆
Damascus - destruction prophesied : Isa. 17:1; Jer. 49:23-27
Damascus road : [Paul - conversion of](#)
Dan - antichrist from tribe? : [antichrist - Danite? \[5001.4\]](#)☆
Dan - extended border : Jos. 19:47
Dan - first mention : Gen. 14:14
Dan - golden calf : [calf - golden - location](#)
Dan - Hiram of : [Hiram - Danite](#)
Dan - idolatry of : Lev. 24:11; Jdg. 18:15-31; Jdg. 18:16-20; Jdg. 18:30-31; Rev. 7:5
Dan - intermarriage : 2Chr. 2:14
Dan - judge : Gen. 49:16
Dan - last : Num. 2:31; Num. 10:25
Dan - name given : Gen. 30:6
Dan - no Levitical cities : 1Chr. 6:54-81
Dan - north : [north - Dan](#)
Dan - not sealed : Rev. 7:5
Dan - slighted : Num. 26:42 (descendants not enumerated); Jos. 19:40 (last); Jdg. 18:1 (last); Rev. 7:4 (missing)
Dan - tribe of : [tribe - of Dan](#)
Dan 9:1 : [Ahasuerus - Darius Hystaspis](#)☆
Dan. 1 : [Dec05](#)☆
Dan. 1:1 : [chronology - B.C. 0604 - Daniel - 1st deportation to Babylon - Klassen](#)☆; [chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones](#)☆; [chronology - Daniel](#); [Daniel - book - structure](#)☆; [Shinar - carried to](#); [X0024 - date - Daniel](#)☆
Dan. 1:1-4 : [chronology - B.C. 0605 - first deportation](#)☆
Dan. 1:2 : [Shinar](#)☆
Dan. 1:3 : [Ashpenaz](#)☆
Dan. 1:3-4 : [Daniel - taken to Babylon](#)
Dan. 1:5 : [chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones](#)☆
Dan. 1:7 (Abed-nego = servant of Nebo) : [Nebo - god](#)☆
Dan. 1:8 : [archaeology - Nebuchadnezzar's dependents](#)☆; [sacrifice - obedience to commands substituted](#)☆; [sacrifice - to idols - eating](#)☆; [wine - not drinking](#)

Dan. 1:12 : exegesis - Dan. 1:12☆
Dan. 1:12-16 : Daniel - vegetarianism practiced
Dan. 1:17 : dreams - interpreted by God
Dan. 1:18-20 : chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones☆
Dan. 1:21 : archaeology - Cyrus Cylinder☆; chronology - Daniel; Daniel - years of service☆; first - year of reign☆
Dan. 2 : Dec05☆
Dan. 2:1 : chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones☆; chronology - Daniel
Dan. 2:4-49 : Aramaic - Scriptures written in☆
Dan. 2:9-19 : vision - from God☆
Dan. 2:10 : Chaldean - meaning☆; heart - God knows; omniscient - God only
Dan. 2:21 : kings - God sets up
Dan. 2:22 : light - without sun☆; secrets - belong to God☆
Dan. 2:23 : Babylon - golden
Dan. 2:27 : omniscient - God only
Dan. 2:28 : dream - Gentile warned; dreams - interpreted by God
Dan. 2:28 ((Aramaic)) : days - latter
Dan. 2:32 : Babylon - Medes destroy; metals - Nebuchadnezzar's vision of statue☆; times - of the Gentiles☆
Dan. 2:32-45 : antichrist - Jewish?☆
Dan. 2:33 : legs - statue of Nebuchadnezzar's vision☆
Dan. 2:33-34 : potter - vs. clay☆
Dan. 2:34 : kingdom - church does not bring; kingdoms - become God's; stone - cut without hands
Dan. 2:34 (kingdom of God) : hands - made without
Dan. 2:34-35 : millennial kingdom - revolutionary war☆; stone - destroys image
Dan. 2:34-45 : millennial kingdom☆
Dan. 2:35 : clay - Messiah destroys; kingdom - earthly☆; messianic prophecy - stumbling block; mountain - Jesus' reign as; mountains - kingdoms☆; threshing - floor; threshing - the wicked
Dan. 2:37 : king - of kings applied to Nebuchadnezzar; kings - God sets up; times - of the Gentiles☆; unbelievers - used by God
Dan. 2:37-38 : Nebuchadnezzar - rule of
Dan. 2:38 : Babylon - golden
Dan. 2:39 : Babylon - Medes destroy
Dan. 2:41 : ten - horns
Dan. 2:41-43 : potter - vs. clay☆
Dan. 2:43 : Jews - remain distinct☆
Dan. 2:43-44 : clay - Messiah destroys
Dan. 2:44 : king - Jesus as literal; kingdom - earthly☆; kingdom - eternal; mountain - Jesus' reign as
Dan. 2:44-45 : rapture - vs. second coming, second coming☆
Dan. 2:45 : dreams - interpreted by God; kingdom - church does not bring; messianic prophecy - stumbling block; millennial kingdom - revolutionary war☆; mountains - kingdoms☆; potter - vs. clay☆; stone - cut without hands; stone - destroys image
Dan. 2:45 (kingdom of God) : hands - made without
Dan. 2:46 : worshiped - men
Dan. 2:47 : God - of gods
Dan. 3 : Dec06☆
Dan. 3:1 : antichrist - mark and number [5001.12]☆; Nebuchadnezzar - golden image☆; NIV - translation - problems☆; number - of man☆; X0102 - 666☆
Dan. 3:1-30 : Aramaic - Scriptures written in☆
Dan. 3:5-15 : image - worshiped; image - worshiped of man
Dan. 3:12 : sacrifice - obedience to commands substituted☆
Dan. 3:17 : Daniel - avoids furnace☆
Dan. 3:18 : fire - preserved through; image - worshiped; trust - God
Dan. 3:25 : deity - Jesus eternal☆; exegesis - Dan. 3:25☆; Jesus - preincarnate appearance; son of God - in OT; Trinity☆
Dan. 3:25-27 : fire - preserved through
Dan. 4 : Dec06☆
Dan. 4:1-37 : Aramaic - Scriptures written in☆
Dan. 4:2 : kings - honor God; signs - and wonders
Dan. 4:3 : kingdom - eternal
Dan. 4:8 : dreams - interpreted by God; Holy Spirit - in OT
Dan. 4:10-12 : Nebuchadnezzar - rule of
Dan. 4:12 : birds - nest in branches
Dan. 4:15 : Nebuchadnezzar - inflicted with boanthropy☆
Dan. 4:16 : heart - man and beast's exchanged
Dan. 4:18 : dreams - interpreted by God
Dan. 4:20-22 : Nebuchadnezzar - rule of
Dan. 4:22 : heaven - reached up to
Dan. 4:23 : Nebuchadnezzar - inflicted with boanthropy☆
Dan. 4:25 : dream - Gentile warned; kings - God sets up
Dan. 4:30 : pride - AGAINST☆
Dan. 4:31 : voice - God's audible☆
Dan. 4:31-32 : kings - God sets up
Dan. 4:32 : names - of God☆; ox - glory exchanged for
Dan. 4:32-33 : Nebuchadnezzar - inflicted with boanthropy☆
Dan. 4:33 : quote - pride - transforming power☆
Dan. 4:34 : eyes - lifted
Dan. 4:35 : nations - insignificant before God
Dan. 4:37 : Gentiles - praise God; pride - AGAINST☆
Dan. 5 : Dec07☆
Dan. 5:1 : Belshazzar - Babylonian Chronicle☆; Belshazzar - co-regent king☆; chronology - Daniel; Daniel - age at overthrow of Babylon☆
Dan. 5:1 (Belshazzar) : chronology - B.C. 0562 - Nebuchadnezzar dies☆
Dan. 5:1-2 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆
Dan. 5:1-31 : Aramaic - Scriptures written in☆
Dan. 5:2-3 : temple - treasures stolen
Dan. 5:5 : finger - of God writing; writing - on wall☆
Dan. 5:5 (handwriting on the wall) : phrases - common
Dan. 5:6 : loins - loosened? (KJV)
Dan. 5:9 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆
Dan. 5:11 : Belshazzar - Nebuchadnezzar's son☆; Holy Spirit - in OT
Dan. 5:16 : Belshazzar - co-regent king☆; Nebuchadnezzar - offspring rule until Belshazzar
Dan. 5:20 : pride - AGAINST☆
Dan. 5:21 : heart - man and beast's exchanged; image - animal substituted for God; kings - God sets up; Nebuchadnezzar - inflicted with boanthropy☆
Dan. 5:22 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆; Nebuchadnezzar - offspring rule until Belshazzar
Dan. 5:23 : idols - lifeless; temple - implements profaned; temple - treasures stolen
Dan. 5:25-26 : judgment - divided
Dan. 5:26 (days are numbered) : phrases - common
Dan. 5:28 : Perez - divided
Dan. 5:28-31 : Babylon - Medes destroy; chronology - B.C. 0539 - Babylon falls to Medo-Persia☆
Dan. 5:29 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆
Dan. 5:29-30 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆
Dan. 5:30 : Cyrus - conquers Babylon☆; Nebuchadnezzar - offspring rule until Belshazzar
Dan. 5:31 : archaeology - Cyrus Cylinder☆; archaeology - Rock of Behistun☆; Babylon - drunk - during destruction; Babylon - waters dried up; chronology - Daniel; Darius - identity of king of Media☆
Dan. 6 : Dec07☆
Dan. 6:1-28 : Aramaic - Scriptures written in☆
Dan. 6:3 : Holy Spirit - in OT
Dan. 6:5 : sacrifice - obedience to commands substituted☆
Dan. 6:8 : law - Persian unchangeable
Dan. 6:9 : wheels
Dan. 6:10 : prayer - morning, noon, evening; sacrifice - obedience to commands substituted☆
Dan. 6:15 : law - Persian unchangeable
Dan. 6:16 : pagans - proclaiming God
Dan. 6:20 : living - God
Dan. 6:22 : angel - guardian; lion - delivered from; lion - shut by faith☆
Dan. 6:22 (?) : Michael - the archangel☆
Dan. 6:24 : father - sin affects family☆
Dan. 6:26 : kingdom - eternal; living - God; pagans - proclaiming God
Dan. 6:27 : signs - and wonders
Dan. 6:28 : archaeology - Cyrus Cylinder☆; Cyrus - reads Isaiah☆; Cyrus - Stela of☆
Dan. 7 : Dec07☆
Dan. 7:1 : archaeology - Belshazzar - cylinder inscription of Nabonidus☆; Belshazzar - Babylonian Chronicle☆; chronology - B.C. 0553 - Belshazzar's first year☆; chronology - Daniel; exegesis - Dan. 7:1☆
Dan. 7:1-28 : Aramaic - Scriptures written in☆
Dan. 7:2 : vision - from God☆
Dan. 7:2-3 : antichrist - Jewish?☆
Dan. 7:3 : sea - nations represented as☆
Dan. 7:3-7 : animals - symbolize nations☆
Dan. 7:4 : eagle's - wings; heart - man and beast's exchanged; times - of the Gentiles☆
Dan. 7:4-6 : animals - lion - leopard - bear
Dan. 7:5 : four - wings☆; ribs - mouth of bear☆
Dan. 7:6 (four heads) : chronology - B.C. 0331 - Death of Alexander the Great☆
Dan. 7:7 : antichrist - ten horns [5001.19]; antichrist - titles of [5001.20]; ten - horns
Dan. 7:8 : antichrist - intelligence of [5001.10]; antichrist - overthrows kingdoms [5001.14]; antichrist - speaks pompous words, blasphemes [5001.18]; antichrist - the man

[5001.0]☆; antichrist - titles of [5001.20]; Hippolytus - Daniel☆; horn - little☆; three - kings subdued

Dan. 7:9 : ancient - of days; chariot - God's; white - robes☆; wool - purity

Dan. 7:9-10 : elders - on thrones

Dan. 7:9-13 : man - God as likeness☆

Dan. 7:9-14 : rapture - vs. second coming, second coming☆

Dan. 7:11 : alone - Jesus fights; antichrist - destroyed [5001.5]☆; antichrist - perdition of☆; antichrist - speaks pompous words, blasphemes [5001.18]; antichrist - the man [5001.0]☆; antichrist - titles of [5001.20]

Dan. 7:11-14 : kingdom - after antichrist

Dan. 7:11-14 (cf. Rev. 19:20) : kingdom - future☆

Dan. 7:13 : 2009031501.jpg☆; ancient - of days; clouds - with God; man - son of as explicit title of Messiah; Messiah - dual☆; millennial kingdom☆; son of God - in OT; Trinity☆

Dan. 7:14 : king - Jesus as literal; kingdom - church does not bring; kingdom - eternal; kingdoms - become God's; millennial kingdom☆; millennial kingdom - after second coming; right hand - Jesus of Throne

Dan. 7:14 (cf. Mtt. 24:30) : prophets - foretold Jesus

Dan. 7:18 : kingdom - eternal

Dan. 7:19 (?) : Gentiles - trodden by☆

Dan. 7:20 : antichrist - intelligence of [5001.10]; antichrist - overthrows kingdoms [5001.14]; antichrist - speaks pompous words, blasphemes [5001.18]; antichrist - ten horns [5001.19]; Hippolytus - Daniel☆; ten - horns; three - kings subdued

Dan. 7:20-21 : antichrist - titles of [5001.20]

Dan. 7:20-26 : antichrist - the man [5001.0]☆

Dan. 7:21 : antichrist - prevails over the saints [5001.15]

Dan. 7:21-22 (cf. Rev. 19:20) : kingdom - future☆

Dan. 7:22 : ancient - of days; millennial kingdom - after second coming

Dan. 7:23 : government - global

Dan. 7:24 : antichrist - overthrows kingdoms [5001.14]; antichrist - ten horns [5001.19]; Hippolytus - Daniel☆; ten - horns; three - kings subdued

Dan. 7:25 : antichrist - changes law [5001.3]☆; antichrist - duration of power [5001.6]; antichrist - prevails over the saints [5001.15]; antichrist - speaks pompous words, blasphemes [5001.18]; persecution - of saints; tribulation - duration of great [5006.1]☆; X0105 - 3.5 years☆

Dan. 7:25-27 (cf. Rev. 19:20) : kingdom - future☆

Dan. 7:26 : antichrist - destroyed [5001.5]☆; elders - 24 as court

Dan. 7:27 : king - Jesus as literal; kingdom - earthly☆; kingdom - eternal; kingdoms - become God's; millennial kingdom☆; millennial kingdom - after second coming; reign - of believers

Dan. 8 : Dec08☆

Dan. 8:1 : 2007020101.htm☆; 2007020101.htm☆; archaeology - Belshazzar - cylinder inscription of Nabonidus☆; Belshazzar - Babylonian Chronicle☆; chronology - Daniel; vision - from God☆

Dan. 8:3 : Persia - represented as ram☆

Dan. 8:5-8 : Darius - Hystaspis☆

Dan. 8:8 : Alexander - death at apex of power

Dan. 8:9 : horn - little☆

Dan. 8:10 : evil - prospers

Dan. 8:10 (?) : Gentiles - trodden by☆

Dan. 8:11 : sacrifice - ended☆; sanctuary - cast down by Antiochus Epiphanes☆

Dan. 8:11 (?) : antichrist - changes law [5001.3]☆

Dan. 8:13 : abomination of desolation☆; sacrifice - stopped before abomination☆

Dan. 8:14 : 2300 - days☆; evening - Jewish day starts

Dan. 8:16 : Gabriel; vision - from God☆

Dan. 8:16 (Gabriel) : angels - names of☆

Dan. 8:17 : days - latter

Dan. 8:18 : sleep - deep caused by God☆; touch - restores strength

Dan. 8:19 : prophecy - for appointed time

Dan. 8:21-22 : Darius - Hystaspis☆

Dan. 8:22 : Alexander - death at apex of power; stood up - response

Dan. 8:23 : KJV - variety of translation☆

Dan. 8:23-25 : antichrist - the man [5001.0]☆; chronology - B.C. 0168 - Antiochus Epiphanes IV desecrates temple☆

Dan. 8:24 : antichrist - prevails over the saints [5001.15]

Dan. 8:25 : alone - Jesus fights; antichrist - destroyed [5001.5]☆; hands - work of God's; kingdom - church does not bring; prosperity - destroyed in

Dan. 8:25 (antichrist defeated) : hands - made without

Dan. 8:25 (KJV) : peace - false

Dan. 8:26 : revelation - withheld; sealed - scripture; time - fullness

Dan. 9 : Dec08☆

Dan. 9:1 : Babylon - Medes destroy; chronology - Daniel

Dan. 9:1-24 : intercession - Daniel

Dan. 9:2 : inerrancy - of scripture☆; Jeremiah - mention; seventy years - captivity

Dan. 9:2 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆

Dan. 9:3 : fasting; prayer - fasting and

Dan. 9:3-4 : dispersion - Israel - prayer in

Dan. 9:3-19 : prayer - in exile

Dan. 9:4 : 2004122901.htm☆; archaeology - silver amulets☆; prayer - of repentance

Dan. 9:5 : confession; prayer - toward temple; sins - confessed in prayer

Dan. 9:11 : curse - disobedience to God

Dan. 9:13 : curse - disobedience to God; inspiration - verbal - it is written

Dan. 9:19 : Jerusalem - name of God in☆; name - for God's

Dan. 9:20 : Daniel - sin

Dan. 9:21 : angels - fly☆; Gabriel; swiftly?☆; vision - from God☆

Dan. 9:21 (Gabriel) : angels - names of☆

Dan. 9:23 : beloved - by God; prayer - coopting with God

Dan. 9:24 : cessationism☆; exegesis - Dan. 9:24☆; messianic prophecy - destruction of Jerusalem; millennial kingdom - temple☆; rapture - pretribulation - reasons☆; reconciliation - by Christ; sealed - scripture; temple - anointed☆

Dan. 9:24-27 : 2010010501.pdf☆; 2010010501.pdf☆; 2011042301.pdf☆; 2011042301.pdf☆; exegesis -

Dan. 9:24-27☆; Hippolytus - Daniel☆; seventy - sevens - destruction of Jerusalem☆

Dan. 9:25 : 69 weeks - until Messiah☆; Jerusalem - decree to rebuild No.1☆; Jerusalem - decree to rebuild No.2☆; Jerusalem - decree to rebuild No.3☆; Jerusalem - decree to rebuild No.4☆; messianic prophecy - time of birth; messianic prophecy - timing of presentation☆; week - of years☆; X0104 - seventy sevens☆

Dan. 9:25-26 : exegesis - Dan. 9:25-26☆

Dan. 9:25-27 : chronology - A.D. 0025 - seventy sevens ends - Klassen☆; chronology - A.D. 0026 - baptism of Christ - Austin☆; chronology - A.D. 0026 - seventy sevens ends - Austin☆; chronology - B.C. 0444 to 0033 A.D. - seventy sevens☆; chronology - B.C. 0457 - seventy sevens begins - Austin☆; chronology - B.C. 0458 - seventy sevens begins - Klassen☆; Daniel's seventy sevens - gap☆; Ezra - age - extreme☆

Dan. 9:26 : antichrist - people of destroy Jerusalem and Sanctuary; antichrist - Roman roots; antichrist - titles of [5001.20]; children - Jesus had none☆; Jerusalem - destruction; Joseph - father of Messiah☆; messianic prophecy - cut off☆; preterism - AGAINST☆; type - water represents army; X0072 - nothing☆

Dan. 9:26-27 : antichrist - the man [5001.0]☆

Dan. 9:27 : abomination of desolation☆; antichrist - changes law [5001.3]☆; antichrist - covenant made☆; antichrist - destroyed [5001.5]☆; antichrist - Jewish?☆; cited - Dan. 9:27; covenant - broken☆; end - determined; prophecy - gaps of time within☆; prosperity - destroyed in; sacrifice - ended☆; sacrifice - stopped before abomination☆; temple - tribulation☆; times - of the Gentiles☆; tribulation - begins; tribulation - duration of great [5006.1]☆

Dan. 9:27 (?) : temptation - pinnacle of temple☆

Dan. 10 : Dec08☆

Dan. 10:1 : archaeology - Cyrus Cylinder☆; Artaxerxes - Xerxes I?☆; chronology - Daniel; Daniel - years of service☆; first - year of reign☆; vision - from God☆

Dan. 10:2 (1 Michael) : angels - names of☆

Dan. 10:2-3 : week - of years☆

Dan. 10:3 : Daniel - vegetarianism practiced

Dan. 10:3 (?) : communion☆

Dan. 10:8 : face - falling on before God☆

Dan. 10:9 : sleep - deep caused by God☆

Dan. 10:11 : beloved - by God

Dan. 10:12 (- Angels - 00052.doc) : 00052.doc☆

Dan. 10:13 : Michael - the archangel☆; principalities - demonic

Dan. 10:13 (1 Michael) : angels - names of☆

Dan. 10:14 : days - latter

Dan. 10:16 : exegesis - Dan. 10:16☆; mouth - touched

Dan. 10:19 : beloved - by God

Dan. 10:20 : principalities - demonic

Dan. 10:21 : inerrancy - of scripture☆; Michael - the archangel☆

Dan. 11 : Dec09☆; exegesis - Dan. 11☆

Dan. 11:1 : stood up - response

Dan. 11:1-4 : Artaxerxes - Xerxes I?☆

Dan. 11:1-31 : antichrist - Jewish writings☆

Dan. 11:2-4 : Darius - Hystaspis☆

Dan. 11:3-4 : date - Dan. 11:3☆

Dan. 11:4 : [Alexander - death at apex of power; date - Dan. 11:4,20](#)★

Dan. 11:5-11 : [four - wings](#)★

Dan. 11:6 : [exegesis - Dan. 11:6](#)★

Dan. 11:9 : [exegesis - Dan. 11:9](#)★

Dan. 11:20 : [date - Dan. 11:4,20](#)★

Dan. 11:21-35 : [chronology - B.C. 0168 - Antiochus Epiphanes IV desecrates temple](#)★

Dan. 11:22 : [covenant - prince of](#)★

Dan. 11:22 (?) : [covenant - broken](#)★

Dan. 11:31 : [abomination of desolation](#)★; [cited - Dan. 11:31; sacrifice - stopped before abomination](#)★

Dan. 11:33 : [burning - martyrdom](#)

Dan. 11:35 : [prophecy - for appointed time](#)

Dan. 11:36 : [antichrist - speaks pompous words, blasphemes \[5001.18\]; antichrist - titles of \[5001.20\]; antichrist - vs. Antiochus Epiphanes IV](#)★; [exegesis - Dan. 11:36](#)★; [God - of gods; tribulation - terms - indignation](#)★

Dan. 11:36-37 : [antichrist - Jewish writings](#)★; [antichrist - worshiped \[5001.21\]](#)★

Dan. 11:36-45 : [exegesis - Dan. 11:36-45](#)★

Dan. 11:36-45 (?) : [antichrist - the man \[5001.0\]](#)★

Dan. 11:37 : [antichrist - Danite? \[5001.4\]](#)★; [women - desire of](#)★

Dan. 11:37 (Gods plural?) : [exegesis - Dan. 11:37](#)★

Dan. 11:37-38 : [father - God of](#)

Dan. 11:40-44 : [antichrist - overthrows kingdoms \[5001.14\]](#)

Dan. 11:41 : [antichrist - Edom and Moab escape \[5001.7\]](#)★; [Bozrah - as refuge](#)★

Dan. 11:43 (- Noah's Grandsons - 00048.doc) : [00048.doc](#)★

Dan. 11:44 : [east - armies from](#)★

Dan. 11:45 : [antichrist - destroyed \[5001.5\]](#)★; [exegesis - Dan. 11:45](#)★

Dan. 12 : [Dec09](#)★

Dan. 12:1 : [book - of life](#)★; [Jacob's - trouble; Michael - the archangel](#)★; [stood up - response; tribulation - great; tribulation - terms - time/day of trouble](#)★

Dan. 12:1 (Michael) : [angels - names of](#)★

Dan. 12:1-3 : [rapture - vs. second coming, second coming](#)★

Dan. 12:2 : [dead - cast out; exegesis - Dan. 12:2](#)★; [lake of fire - eternal](#)★; [resurrection - in OT](#)★; [resurrection - of just and unjust](#)★; [resurrection - order](#)★; [Tregelles - Dan. 12:2](#)★

Dan. 12:3 : [shine - righteous](#)

Dan. 12:4 : [days - latter; inspiration - writing and speaking God's words](#)★; [revelation - withheld; run - to and fro](#)★; [sealed - scripture](#)

Dan. 12:7 : [angel - on water; Jacob's - trouble; left hand; saints - killed; tribulation - duration of great \[5006.1\]](#)★; [X0105 - 3.5 years](#)★

Dan. 12:8 : [revelation - not understood](#)

Dan. 12:9 : [days - latter; sealed - scripture](#)

Dan. 12:10 : [prophet - Daniel](#)★

Dan. 12:11 : [abomination of desolation](#)★; [cited - Dan. 12:11; temple - tribulation](#)★; [X0105 - 3.5 years](#)★

Dan. 12:11-12 : [exegesis - Dan. 12:11-12](#)★; [tribulation - duration of great \[5006.1\]](#)★

Dan. 12:13 : [resurrection - order](#)★; [resurrection - timing](#)★

Dana, H. E., [A Manual Grammar of the Greek New Testament](#) : [Ref-0957](#)★

dance - [praise - dance](#)

danger - [technology - McClain - quote](#) : [quote - technology - danger - McClain](#)★

dangers - [reformed theology](#) : [2003040201.pdf](#)★

Dangers of Progressive Dispensationalism to Pre-Millennial Theology: Reflections of a Pre-Progressive Dispensationalist - [House](#) : [2003120806.doc](#)★

Daniel - [1st deportation to Babylon - Jones](#) : [chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones](#)★

Daniel - [1st deportation to Babylon - Klassen](#) : [chronology - B.C. 0604 - Daniel - 1st deportation to Babylon - Klassen](#)★

Daniel - [age at overthrow of Babylon](#) : Dan. 5:1 ☉ "About 83 years of age." [Ref-0045](#), tape 10:A.

Daniel - [avoids furnace](#) : Dan. 3:17 ☉ "When Nebuchadnezzar erected an image and commanded his subjects to worship it, Daniel apparently escaped the ordeal of the furnace experienced by his companions, since his name isn't mentioned in the affair. Tradition says the king sent him on a trip outside Babylon, knowing that if he remained behind he would have faced the same possible execution as his three friends." [Ref-0045](#), p. 5.

Daniel - [beloved by God](#) : [beloved - by God](#)

Daniel - [book - structure](#) : Dan. 1:1 ☉ + "The chiasmic structure of the book of Daniel is made up of two extended chiasms: *Introduction (Chap. 1); A Word empires and the kingdom that will endure forever (Chap 2); B Persecution and deliverance (Chap. 3); C God judges a Neo-Babylonian king (Chap. 4); C' God judges a Neo-Babylonian king (Chap. 5); B' Persecution and deliverance (Chap. 6); A' World empires and the everlasting kingdom (7:1-18). A Antichrist and the end times (7:19-28); B Persians and Greeks; Antiochus IV Epiphanes (Chap. 8); C Prayer and heavenly intervention (Chap. 9); C' Prayer and heavenly intervention (10:1-11:1); B' Persians and Greeks; Antiochus IV Epiphanes (11:2-11:35); A' Antichrist and the end times (11:36-12:13).*" Nicholas Panos, "The Chiasmic Structure of the Book of Daniel, Part I", [Ref-0055](#), Vol. 8 No. 25, December 2004, p. 336.

Daniel - [book mentioned elsewhere in Scripture](#) : Eze. 14:14; Eze. 14:20; Eze. 28:3; Mtt. 24:15; Mark 13:14

Daniel - [book of - written](#) : [X0024 - date - Daniel](#)★

Daniel - [chronology](#) : [chronology - Daniel](#)

Daniel - [Commentary - DOC 07027](#) : [07027.doc](#)★

Daniel - [Hippolytus](#) : [Hippolytus - Daniel](#)★

Daniel - [intercession](#) : [intercession - Daniel](#)

Daniel - [length of service](#) : [chronology - B.C. 0605 to B.C. 0534 - Daniel's service](#)★

Daniel - [Nebuchadnezzar's dependent - archaeology](#) : [archaeology - Nebuchadnezzar's dependents](#)★

Daniel - [prophet](#) : [prophet - Daniel](#)★

Daniel - [righteous](#) : Eze. 14:14

Daniel - [sin](#) : Dan. 9:20

Daniel - [taken to Babylon](#) : 2K. 20:18; Dan. 1:3-4

Daniel - [vegetarianism practiced](#) : Dan. 1:12-16; Dan. 10:3

Daniel - [years of service](#) : Dan. 1:21; Dan. 10:1 ☉ "Chapter 1 concludes with the simple statement that Daniel continued unto the first

year of king Cyrus. Critics have seized upon this as another inaccuracy because, according to Daniel 10:1, the revelation was given to Daniel in the third year of Cyrus. The large discussion that this has provoked is much ado about nothing. Obviously to Daniel, the important point was that his ministry spanned the entire Babylonian empire, and he was still alive when Cyrus came on the scene. The passage does not say nor necessarily imply that Daniel did not continue after the first year of Cyrus -- which, as a matter of fact he did." [Ref-0005](#), pp. 42-43. Also -- Daniel could have "continued" until the first year of Cyrus in an official office, but received the vision of chapter 10 after that time.

Daniel B. Wallace. (1999; 2002). [Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament](#). Zondervan Publishing House and Galaxie Software. : [Ref-0358](#)★

Daniel Commentary : [Ref-0045](#)★

Daniel in the Critic's Den, Robert Anderson : [Ref-0745](#)★

Daniel's - [seventy sevens](#) : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)★

Daniel's Prophecy of the 70 Weeks, Alva J. McClain : [Ref-0847](#)★

Daniel's seventy sevens - gap : Dan. 9:25-27; Rom. 11:1 ☉ "[The Puritans] had for a long time taught the future conversion of the Jews, as evidenced in the annotations of Romans 11 in the 1560 edition of the Geneva Bible. . . in the seventeenth century, Moses Wall sought to persuade the English Parliament to readmit Jews to England. He provided eight reasons for doing this, one of which was that *God's covenant with the descendants of Abraham is not canceled; rather it is suspended and will begin to operate again in the last days.* One is almost startled by a sort of 'postponement theory' at such an early date!" [Ref-0031](#), p. 145. "In the third century Hippolytus placed 'the final week at the end of the world and divides it into the period of Elijah and the period of Antichrist so that during the first three and a half years the knowledge of God is established. . . during the other three years under the Antichrist the sacrifice and offering shall cease. But when Christ shall come and slay the Wicked One by the breath of his mouth, desolation shall hold say till the end.' (Jerome's Commentary on Daniel, 400 A.D.)." [Ref-0049](#), p. 109. "This Hippolytus, a famed church father, was a disciple of Irenaeus, who was in turn a follower of Polycarp, the personal disciple of John the Apostle." [Ref-0049](#), p. 133. The following is Dr. Randall Price's explanation and defense of a gap preceding the final week of Daniel's famous prophecy . . . "The sixty-ninth week has already been set off as a distinct unit comprised of the seven and sixty-two weeks. This would imply in itself that the events of the seventieth week are to be treated separately. Further, the events in verse 26-'the cutting off of Messiah,' and of the 'people of the prince' -- are stated to occur *after* the sixty-nine weeks. If this was intended to occur *in* the seventieth week, the text would have read here 'during' or 'in the midst of' (cf. Daniel's use of *hetzi*, 'in the middle of,' v. 27). This language implies that these events *precede* the seventieth week but do not *immediately* follow the sixty-ninth. Therefore, a temporal interval separates the two. It is also important to note

that the opening word of verse 27 (*higbbir*, 'confirm') is prefixed by the *waw* consecutive, a grammatical connective that indicates a close consequential relationship to a preceding verb. This use indicates that the events of verse 27 are *subsequent* to those of verse 26. Furthermore, the very language of these two verses, first speaking of 'the prince [*nagid*, 'leader'] who is to come' (v. 26), and then of that prince that later comes (the 'he' of v. 27), implies that a separation of time exists between these events." [Ref-0078](#), p. 86. "In the very passage involved, Daniel 9:24-27, it is indicated that there would be a time interval. The anointed one, or the Messiah, is cut off after the sixty-ninth week, but not in the seventieth. Such a circumstance could be true only if there were a time interval between these two periods." [Ref-0081](#), p. 228. "When Knowles deals with the next major contributors -- Irenaeus (130-200) and his disciple Hippolytus (170-236) -- he describes their views as 'undoubtedly the forerunners of the modern dispensational interpreters of the Seventy Weeks.' Knowles draws the following conclusion about Irenaeus and Hippolytus: ? . . . we may say that Irenaeus presented the seed of an idea that found its full growth in the writings of Hippolytus. In the works of these fathers, we can find most of the basic concepts of the modern futuristic view of the seventieth week of Daniel ix. That they were dependent to some extent upon earlier material is no doubt true. Certainly we can see the influence of pre-Christian Jewish exegesis at times, but, by and large, we must regard them as the founders of the school of interpretation, and in this lies their significance for the history of exegesis.' In fact, Hippolytus refers to a gap or, in his words, 'division,' multiple times. . . . LeRoy Froom grudgingly admits that 'Hippolytus. . . arbitrarily separates by a chronological gap from the preceding sixty-nine weeks, placing it just before the end of the world.' . . . Eusebius (270-340), . . . teaches a historical view, but he places a gap of time between the sixty-ninth and seventieth weeks." Thomas Ice, "The 70 Weeks of Daniel", [Ref-0209](#), pp. 350-352. "The completion of the first seven weeks is apparently related to the temple, for Clement stated, "That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras." The sixty-two weeks then lead up to the first advent of Christ, but for Clement the final week encompasses both Nero's erection of an "abomination" in Jerusalem as well as the destruction of the city and temple in Vespasian's reign. Although Clement's interpretation is essentially messianic-historical, his associating the final week with the events of A.D. 70 is significant. As Adler has noted, "Moreover, by establishing a chronology of the seventy weeks that comprehended both Christ's advent as well as the destruction of the temple, he is the first to posit what becomes conventional in later interpretations: a presumed hiatus between the first 69 weeks, and the final week." [Adler, "The Apocalyptic Survey of History Adapted by Christians: Daniel's Prophecy of Seventy Weeks," in *The Jewish Apocalyptic Heritage in Early Christianity*, ed. James C. VanderKam and William Adler (Minneapolis: Fortress, 1996), 210-16]" J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 1*

[Ref-0200](#), Vol. 166 No. 662 April-June 2009, 181:200, p. 186.

Daniel: An Expository Commentary, Henry Allan Ironside : [Ref-0770](#)☆

Daniel: The Key to Prophetic Revelation : [Ref-0005](#)☆; [Ref-0938](#)☆

Daniell, David. William Tyndale: A Biography : [Ref-0230](#)☆

Danker - Greek Lexicon : [Ref-0227](#)☆

Danker, Frederick William, A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition : [Ref-1199](#)☆

Danker, Frederick William, and Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature : [Ref-0203](#)☆

Darby - Israel - nation predicted : [quote - Israel - nation predicted - Darby](#)☆

Darby - maligned - quote : [quote - Darby - maligned](#)☆

Darby vs. MacDonald - pretribulational rapture : [rapture - pretribulational - Darby vs. MacDonald](#)☆

Darby, Darby's Translation : [Ref-0993](#)☆

Darby, J. N. (2004; 2004). Notes on the Epistle to the Hebrews. Galaxie Software. : [Ref-0359](#)☆

Darby, John N., Synopsis of the Bible, Volumes 1-5 : [Ref-0893](#)☆

Darby, John Nelson. Food for the Desert : [Ref-0659](#)☆

Darby's Translation, Darby : [Ref-0993](#)☆

Darius - Artaxerxes? : [2008122901.pdf](#)☆

Darius - decree of : [chronology - B.C. 0518/19 - Decree of Darius](#)☆

Darius - Hystaspis : Dan. 8:5-8; Dan. 8:21-22; Dan. 11:2-4 ☪ "[Ptolemy's] Canon, or list of reigns, is the only thread connecting the reign of the Biblical Darius I Hystaspis with Daniel's "notable" horned "he-goat" King of Greece who was to defeat the Medo-Persian empire (Dan. 8:5-8,21-22; 11:2-4)." [Ref-0186](#), p. 243.

Darius - I Hystaspes : [archaeology - Rock of Behistun](#)☆

Darius - identity of king of Media : Ezra 6:2; Dan. 5:31 ☪ Josephus, [Ref-0026](#) X, ch.11. "It is my conviction that Gubaru, the governor of Babylon and the region beyond the river, appears in the book of Daniel as Darius the Mede, the monarch who took charge of the Chaldean kingdom immediately following the death of Belshazzar. . . this identification is the only one which satisfactorily harmonizes the various lines of evidence which we find in the book of Daniel and in the contemporary cuneiform records." -- John C. Whitcomb, "Darius the Mede," 24 as cited in [Ref-0001](#), p. 429. "Whitcomb distinguishes Gubaru from Ugbaru, both of whom are called Gobryas in some translations of the *Nabonidus Chronical*. Whitcomb holds that Ugbaru, identified previously as the governor of Gutium in the *Nabonidus Chronical*, led the army of Cyrus into Babylon and died less than a month later. Gubaru, however, is identified by Whitcomb as Darius the Mede, a king of Babylon under the authority of Cyrus." [Ref-0005](#), p. 133. "The third view, held by conservative scholar. D.J. Wiseman, has simplicity in its favor. It claims that Darius the Mede is another name of Cyrus the Persian. This is based upon a translation of Dan. 6:28 which the Aramiac permits to read 'Daniel prospered in the reign of Darius, even the reign of Cyrus the

Persian.'" [Ref-0005](#), p. 134. "Ezra records that in the reign of Darius Hystaspis the Jews presented a petition to the King, in which they recited Cyrus' decree authorising the rebuilding of their Temple. The wording of the petition clearly indicates that, to the knowledge of the Jewish leaders, the decree in question had been filed in the house of the archives in Babylon. But the search there made for it proved fruitless, and it was ultimately found in Ecbatana (or Achmetha: Ezra 6:2). How, then, could a State paper of this kind have been transferred to the Median capital? The only reasonable explanation of this extraordinary fact completes the proof that the vassal king whom Daniel calls Darius was the Median general, Gobryas (or Gubaru), who led the army of Cyrus to Babylon. . . . He had governed Media as Viceroy when that country was reduced to the status of a province; and to any one accustomed to deal with evidence, the inference will seem natural that, for some reason or other, he was sent back to his provincial throne, and that, in returning to Ecbatana, he carried with him the archives of his brief reign in Babylon." [Ref-0745](#), pp. xiv-xvi.

Darius - Persian - identity : Ne. 12:22 ☪ ". . . searching for a Persian monarch called "Darius" near B.C. 412, one would conclude that "Darius the Persian" was most likely Darius II Nothus. . . . Among others, this conclusion concerning . . . Darius the Persian was also made by Archbishop Ussher and set forth with extreme logic and care long ago by Sir Isaac Newton." [Ref-0186](#), p. 208.

Darius - rebuild temple : Ezra 6:12; Ezra 6:14

Darius Hystaspis - Ahasuerus : [Ahasuerus - Darius Hystaspis](#)☆

dark age - new - Colson - quote : [quote - dark age - new - Colson](#)☆

dark matter : ☪ + "Riccardo Scarpa is reported to have said: 'Dark Matter is the craziest idea we've ever had in astronomy. It can appear when you need it, it can do what you like, be distributed in any way you like. It is the fairy tale of astronomy.'" John Hartnett, *Cosmology in crisis -- a conference report*, [Ref-0784](#), 20(1) 2006, p. 11.

dark matter - Space - 00042.doc : [00042.doc](#)☆

Dark Night of the Soul, John of the Cross : [Ref-1025](#)☆

darkened - sun : [sun - signs in](#)

darkened - sun - fulfilled? : [sun - signs in - fulfilled?](#)

darkened - understanding : Rom. 1:21; Eph. 4:18

darkness - and God : Gen. 15:12; Ex. 14:20; Ex. 20:21; 2S. 22:10; 2S. 22:12; 1K. 8:12; Ps. 18:11; Ps. 97:2

darkness - clouds : [clouds - darkness](#)

darkness - created : Isa. 45:7; Isa. 50:3; Jer. 13:16

darkness - desired : Job 24:17; Jer. 17:9; John 3:19; Eph. 5:12

darkness - expose : Pr. 28:4; John 14:4; Luke 11:34; Luke 14:34; Eph. 5:11

darkness - hid Israel : Ex. 14:20; Jos. 24:7

darkness - lack of fear - quote : [quote - darkness - lack of fear](#)☆

darkness - light from : [light - from darkness](#)

darkness - plague : Ex. 10:22; Rev. 16:10

darkness - power of : Luke 22:43; Eph. 2:2; Eph. 6:12; Col. 1:13 ☪ Hodge sees *αερος* of

Eph. 2:2 as denoting 'darkness.' [Ref-0158](#), p. 100.

darkness - revelation - lack of : Mic. 3:6-7

darkness - symbolic of judgment : Isa. 5:30; Mic. 3:6-7

Darwin - agnostic : ☉ + "In a letter written in 1880 Darwin stated, "I am sorry to have to inform you that I do not believe in the bible as a divine revelation, & therefore not in Jesus Christ as the Son of God." Charles Darwin had become a self-proclaimed agnostic." - John M. Brendtnall and Russell M. Grigg, "Was Darwin a Christian? Did he believe in God? Did he recand evolutionism when he died?" Provided by Answers in Genesis, copyright 2002

[\[http://christiananswers.net/q-aig/darwin.html\]](#) cited by Steve Herzog, *Darwin's Turn From Christianity*, [Ref-0057](#), July/August 2005, 17.

Darwin - finches a myth : [2007042001.htm](#)☆

Darwin - mentions creator : ☉ + "Darwin's mention of 'the Creator' in the last paragraph of the *Origin*, [was] an addition [made to] editions 2-6, to make his book more palatable to English clergy." [Ref-0028](#), 23(2) March-May, 2001, p. 55.

Darwin - Origin of Species : ☉ + "In 1859, Charles Darwin published what today is titled *The Origin of Species*. The complete title of the book as originally published is *The Origin of Species by means of Natural Selection or the Preservation of Favored Races in the Struggle for Life*. The title was shortened not only because of its length, but its racial implications." J. Shelby Sharpe, [Ref-1217](#), p. 339.

Darwin - recanted - AGAINST : [2009042801.htm](#)☆

Darwinism - co-inventor : ☉ + See Russell Grigg, *Alfred Russel Wallace, 'co-inventor' of Darwinism*, [Ref-0028](#), 27(4) September-November 2005, pp. 33-35.

Darwinism - racism connection : ☉ + "In *The Descent of Man*, Darwin wrote: 'At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world. . . . The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro and Australian [Aboriginal] and gorilla.' . . . Thomas Huxley, an ardent defender of Darwin who garnered the nickname 'Darwin's Bulldog', wrote that 'No rational man, cognizant of the facts, believes that the average negro is the equal, still less the superior, of the white man.' Huxley described whites as 'bigger brained and smaller-jawed.'" Gary DeMar, *Darwin's 'Yard Apes'*, [Ref-0028](#), 28(2), March-May 2006, p. 51.

Darwinism - scientific dissent : [2010020401.pdf](#)☆

dashed - children : [killed - children](#)

date - 1 Corinthians - A.D. 55 - X0043 : [X0043 - date - 1 Corinthians](#)☆

date - 1 John - X0059 : [X0059 - date - 1 John](#)☆

date - 1 Peter - X0057 : [X0057 - date - 1 Peter](#)☆

date - 1 Thessalonians - A.D. 51 - X0049 : [X0049 - date - 1 Thessalonians](#)☆

date - 1 Timothy - X0051 : [X0051 - date - 1 Timothy](#)☆

date - 2 Corinthians - X0044 : [X0044 - date - 2 Corinthians](#)☆

date - 2 John - X0060 : [X0060 - date - 2 John](#)☆

date - 2 Peter - X0058 : [X0058 - date - 2 Peter](#)☆

date - 2 Thessalonians - X0050 : [X0050 - date - 2 Thessalonians](#)☆

date - 2 Timothy - X0052 : [X0052 - date - 2 Timothy](#)☆

date - 3 John - X0061 : [X0061 - date - 3 John](#)☆

date - Acts - X0041 : [X0041 - date - Acts](#)☆

date - Acts_1:1 : Acts 1:1 ☉ "Colin J. Hemer lists seventeen reasons to accept the traditional early date that would place the research and writing of Acts during the lifetime of many participants." See [Ref-0122](#), p. 273.

date - Acts_18:2 : Acts 18:2 ☉ "This expulsion is mentioned in pagan literature and dated to A.D. 49 by a later writer." [Ref-0063](#), p. 70.

date - Amos - X0027 : [X0027 - date - Amos](#)☆

date - Chronicles - X0011 : [X0011 - date - Chronicles](#)☆

date - Colossians - X0048 : [X0048 - date - Colossians](#)☆

date - creation : [F00016 - creation - date](#)☆

date - Dan_11:3 : Dan. 11:3-4 ☉ "332 B.C. Alexander the Great rules" [Ref-0010](#), p. 349.

date - Dan_11:4,20 : Dan. 11:4; Dan. 11:20 ☉ "301 B.C. Ptolemy I (a general and historian of Alexander the Great) captured Jerusalem and began rule under the Ptolemaic dynasty." [Ref-0010](#), p. 349.

date - Daniel - X0024 : [X0024 - date - Daniel](#)☆

date - Deuteronomy - X0005 : [X0005 - date - Deuteronomy](#)☆

date - Ecclesiastes - X0018 : [X0018 - date - Ecclesiastes](#)☆

date - Ephesians - X0046 : [X0046 - date - Ephesians](#)☆

date - Esther - X0014 : [X0014 - date - Esther](#)☆

date - Exodus X0002 : [X0002 - date - Exodus](#)☆

date - Ezekiel - X0023 : [X0023 - date - Ezekiel](#)☆

date - Ezra - X0012 : [X0012 - date - Ezra](#)☆

date - Galatians - A.D. 49-50 - X0045 : [X0045 - date - Galatians](#)☆

date - Genesis - X0001 : [X0001 - date - Genesis](#)☆

date - Habakkuk - X0032 : [X0032 - date - Habakkuk](#)☆

date - Haggai - X0034 : [X0034 - date - Haggai](#)☆

date - Hebrews - X0055 : [X0055 - date - Hebrews](#)☆

date - Hosea - X0025 : [X0025 - date - Hosea](#)☆

date - Isaiah - X0020 : [X0020 - date - Isaiah](#)☆

date - James - X0056 : [X0056 - date - James](#)☆

date - Jeremiah - X0021 : [X0021 - date - Jeremiah](#)☆

date - Jesus born - Koinonia House : [2004122101.htm](#)☆

date - Job - X0015 : [X0015 - date - Job](#)☆

date - Joel - X0026 : [X0026 - date - Joel](#)☆

date - John - X0040 : [X0040 - date - John](#)☆

date - Jonah - X0029 : [X0029 - date - Jonah](#)☆

date - Joshua - X0006 : [X0006 - date - Joshua](#)☆

date - Jude - X0062 : [X0062 - date - Jude](#)☆

date - Judges - X0007 : [X0007 - date - Judges](#)☆

date - Kings - X0010 : [X0010 - date - Kings](#)☆

date - Lamentations - X0022 : [X0022 - date - Lamentations](#)☆

date - Leviticus - X0003 : [X0003 - date - Leviticus](#)☆

date - Luke - X0039 : [X0039 - date - Luke](#)☆

date - Malachi - X0036 : [X0036 - date - Malachi](#)☆

date - Mark - X0038 : [X0038 - date - Mark](#)☆

date - Matthew - X0037 : [X0037 - date - Matthew](#)☆

date - Micah - X0030 : [X0030 - date - Micah](#)☆

date - Nahum - X0031 : [X0031 - date - Nahum](#)☆

date - Nehemiah - X0013 : [X0013 - date - Nehemiah](#)☆

date - Numbers - X0004 : [X0004 - date - Numbers](#)☆

date - Obadiah - X0028 : [X0028 - date - Obadiah](#)☆

date - Philemon - X0054 : [X0054 - date - Philemon](#)☆

date - Philippians - A.D. 60-62 - X0047 : [X0047 - date - Philippians](#)☆

date - Proverbs - X0017 : [X0017 - date - Proverbs](#)☆

date - Psalms - X0016 : [X0016 - date - Psalms](#)☆

date - Revelation - theonomy : [2002021901.pdf](#)☆

date - Revelation - X0063 : [X0063 - date - Revelation](#)☆

date - Revelation written : [Revelation - book of - date written](#)☆

date - Romans - A.D. 56 - X0042 : [X0042 - date - Romans](#)☆

date - Ruth - X0008 : [X0008 - date - Ruth](#)☆

date - Samuel - X0009 : [X0009 - date - Samuel](#)☆

date - setting - AGAINST : Deu. 29:29; Mt. 24:36; Mark 13:32; Luke 21:24; Acts 1:7 ☉ "We might have hoped that whatever else might be forgotten, the last words which the Lord Jesus spoke on earth would not be thus thrust aside: "It is not for you to know the times or the seasons which the Father hath put in His own power." But what was denied to inspired apostles in days of pristine faith and power, the prophecy-mongers of these last days have dared to claim; and the result has been that the solemn and blessed hope of the Lord's return has been degraded to the level of the predictions of astrologers, to the confusion and grief of faithful hearts, and the amusement of the world." [Ref-0762](#), p. 132.

date - Solomon's Temple built : [temple - Solomon's - date](#)

date - Song of Solomon - X0019 : [X0019 - date - Song of Solomon](#)☆

date - Titus - X0053 : [X0053 - date - Titus](#)☆

date - version : [version](#)☆

date - Zechariah - X0035 : [X0035 - date - Zechariah](#)☆

date - Zephaniah - X0033 : [X0033 - date - Zephaniah](#)☆

date setting - AGAINST : [thief - Jesus comes like](#)☆

dates - biblical - factors : [chronology - bible - factors](#)☆

dates - biblical - Reece : [chronology - Reece](#)☆

dates - biblical - variation : [chronology - bible - variation](#)☆

Dates - Chronology - #00006.doc : [#00006.doc](#)☆

dates - family - X0110 : [X0110 - dates - family](#)☆

dating - carbon : [carbon - dating](#)☆

dating - carbon - anomalies : [carbon - dating - anomalies](#)☆

dating - carbon - assumptions : [carbon - dating - assumptions](#)☆

dating - exclusive - chronology : [chronology - exclusive dating](#)☆

dating - inclusive - chronology : [chronology - inclusive dating](#)☆

dating - radioactive - Zircon : [2004101901.htm](#)☆

dating methods - summary : [2003122301.jpg](#)☆

dative - case - Greek grammar : [Greek grammar - cases](#)☆

dative case - Greek grammar : [Greek grammar - dative case](#)☆

daughter - given in marriage by father : [marriage - father gives daughter](#)

daughter - Jairus' healed - lesson : [lesson - TWO WOMEN HEALED - 0](#)☆

daughter of Zion - Jerusalem : [Jerusalem - daughter of Zion](#)

daughters - twelve years : [twelve years - daughters](#)

daughters and sons - prophecy : [prophecy - sons and daughters](#)

David - age fighting Goliath : Gen. 34:19; 1S. 2:17; 2S. 14:21; 2S. 18:5; 2S. 18:12; 2S. 18:29; 2S. 18:32; **1S. 17:42** ☪ "While the term [נָעָר](#) stresses David's inexperience, it does not require or suggest that he was a pre-teen. Had this been the case, it would be hard to explain the relevance of Saul's promise to the victor of his daughter's hand in marriage in 1S. 17:25; 18:17-19. . . . The term [נָעָר](#) (young man) frequently appears as a contrastive term for [זָקֵן](#) (old man), as in Gen. 19:4 and Ex. 10:9. It can even refer to an infant (Ex. 2:6; 1S. 1:22). It is also, however, regularly used to refer to young men, whether married or not, perhaps with the restriction that these individuals be childless or at least have some kind of dependent status. For example, the soon-to-be married Shechem is called a [נָעָר](#) (young man) in Gen. 34:19; the sexually immoral and perhaps married, but as yet childless sons of Eli are so termed in 1S. 2:17; and the married, but as yet childless Absalom is so termed in 2S. 14:21; 18:5, 12, 29, 32." Gordon P. Hugenberger, [Ref-0184](#), p. 67. "It is offered that David was about eighteen years of age at the time of his conquest of Goliath." [Ref-0186](#), p. 98.

David - age in relation to Saul and Jonathan : 1S. 20:30-31; 1S. 23:16-17 ☪ "Therefore, Jonathan's age must exceed that of David's by at least around twenty-eight years. Whereas the Scriptural data permits neither a precise calculation of Saul's birth year nor his age, judging from Jonathan's age it may be reckoned that he was approximately fifty years older than David. . . . How different, how

beautiful and moving the story becomes in the proper chronological setting. Jonathan, heir to his father's throne (1S. 20:30-31), forsakes the crown submitting himself to the will of God (1S. 23:16-17) and to the much younger David. The man who has long awaited his day to rule gives up a kingdom for the love of a youthful friend and duty to God. Contrariwise, how much darker Saul's demon oppressed hounding of David must be viewed. As a mere youth, his life was sought by the aging yet most powerful male authority figure on earth -- the King." [Ref-0186](#), p. 101.

David - angel of God - compared to : [Angel - of Jehovah - David compared to](#)☆

David - anointed from horn : 1S. 16:1; 2S. 2:4 (?) ☪ Questionable: 2S. 2:4 (?);

David - anointed twice : 1S. 16:13; 2S. 2:4; 2S. 5:3; 1Chr. 11:3; Ps. 23:5; Ps. 92:10

David - archaeological evidence : [2002100901.htm](#)☆

David - archaeology : [archaeology - Tel Dan Stele](#)☆

David - Bethlehem city of : [Bethlehem - city of David](#)

David - born - date - Klassen : [chronology - B.C. 1055 - David born - Klassen](#)☆

David - can't build temple : [temple - David can't build](#)

David - chronology chart of his life : 1S. 16:19 ☪ [Ref-0186](#), pp. 102-103.

David - city of : 2S. 5:8 (= Jerusalem); Luke 2:4 (= Bethlehem) ☪ In the OT, the term always refers to Jerusalem and David's conquest of it. In the NT, the term refers to David's origin (birth) in Bethlehem.

David - covenant with Jonathan : [covenant - Jonathan and David](#)

David - death : 1K. 2:10

David - death - peaceful : 1K. 2:10; 1K. 11:21; 1K. 11:43; Ps. 22:11-21

David - eats holy bread : [bread - holy eaten by David](#)

David - future king : Isa. 55:3; Jer. 30:9; Eze. 34:24; Eze. 37:24; Hos. 3:5 ☪ "While these passages are often explained as actually referring to David's greater Son, nothing in the text indicates that *David* is to be taken symbolically. If the prophets wanted to refer to the Messiah in connection with David, they used terms such as 'Root of Jesse,' 'Branch of David,' 'Son of David,' or 'Seed of David.' None of these expressions are used here." [Ref-0219](#), p. 403.

David - house of - archaeology : [archaeology - David - house of](#)☆

David - idols in house of :

David - Jerusalem before : [Jerusalem - before David](#)

David - Jerusalem city of : [Jerusalem - city of David](#)

David - Jonathan - love between : 1S. 18:1-4; 1S. 19:2; 1S. 20:17; 2S. 1:26

David - key of : Isa. 22:22; Rev. 3:7

David - length of reign : 1Chr. 29:27

David - lies : ☪ + 1S. 27:8-12

David - line to Jesus : Mtt. 1:1-17; Luke 1:27; Luke 2:4

David - man of God : Ne. 12:24; Ne. 12:36

David - mother godly : Ps. 86:16; Ps. 116:16

David - oath with Saul : 2S. 21:7; 1S. 24:22

David - obedience of : 1K. 15:5

David - offspring called son of God : [son of God - David's offspring](#)

David - old - favor from God : 1K. 1:2; Ps. 71:9; Ps. 71:18

David - prophet : Mark 12:36; Acts 1:16; Acts 2:29

David - reign - end - Jones : [chronology - B.C. 1015 - David - reign - end - Jones](#)☆

David - reign - start - Jones : [chronology - B.C. 1055 - David - reign - start - Jones](#)☆

David - root of : [root - of David](#)☆

David - seed of : Mtt. 1:1; Mtt. 1:6; Acts 13:23

David - shepherd in future : Eze. 34:23

David - shepherd, and Moses : [shepherd - Moses and David](#)☆

David - shield : ☪ + "The Hebrew word is *Magen* David which means "the shield of David". It is called the shield of David because Jewish tradition holds that David wore this particular insignia on his shield. There is no biblical or historical validity to that legend however. The earliest known usage of the Star of David is in a second century synagogue in Capernaum, but, even then, it was one of many symbols there an not particularly unique. In fact, it became a common Jewish symbol for Jewish identity and nationality only in the middle ages and not before." Arnold Fruchtenbaum, *Questions and Answers*, [Ref-0067](#) Volume 4 2006, p. 8.

David - siblings : 1Chr. 2:13

David - sickness of : Ps. 38:3

David - sin : 1K. 15:5; Ps. 38:3; Ps. 38:18; Ps. 41:4

David - Son as Lord [5004.1] : **Ps. 110:1; Mtt. 22:44-45; Mark 12:36-37; Luke 20:42-44; Acts 2:34-35; Rev. 22:16** ☪ "When used in a religious context, even in the case of deified Roman emperors, 'Lord' (*kyrios*) means that the bearer was worthy of divine recognition and honor. The apostolic writers and early believers were well aware of this meaning. Polycarp, for example, died as a martyr rather than call Caesar *kyrios*." [Ref-0123](#), p. 107.

David - son of - line to Jesus : [David - line to Jesus](#)

David - son opposes : **2S. 12:11**; 2S. 13:30; 2S. 15:10; 2S. 16:11

David - sons on throne : 1K. 2:4; Ps. 132:12

David - spares Saul : [Saul - David spares](#)

David - star of : ☪ "Literally *David's shield*, is also known as the *Star of David* and the *Jewish star*. The two triangular shields of David juxtaposed on top of one another form the six-pointed star. Messianic prophecy given through Balaam gave added emphasis to the star's importance [Num. 24:17]. . . . The oldest start of David, dating back to the 8th century BC, was found in Sidon. It is also found on Herodian buildings in Beit-El (Bethel), artifacts from the time of Jesus, the Via Dolorosa and the ancient synagogue at Capernaum. The Pharisees and scribes said it symbolized the six working days, with the Sabbath, the day of rest, at the center." [Ref-0082](#), March 2001, pp. 12-13

David - tabernacle of : [tabernacle - Davidic](#)☆

David - temple - desire to build : Ps. 132:1-5

David - throne - distinct from God's : 2S. 7:16-17; Ps. 89:4; Ps. 89:29; Ps. 89:36; Ps. 93:1-2; Ps. 110:1; Ps. 132:12; Jer. 13:13; Jer. 17:25; Jer. 22:2; Jer. 22:4; Jer. 22:30; Lam. 5:19; Zec. 6:13; Mtt. 25:31; Luke 1:32-33; Heb. 8:1; Heb. 12:2; Rev. 3:21; Rev. 12:5 ☪ "Several factors indicate that David's throne is separate and distinct from God's throne in heaven. **First**, several descendants of David

have sat on his throne, but only one of his descendants ever sits on the right hand of God's throne in heaven. That descendant is Jesus Christ (Ps. 110:1; Heb. 8:1; 12:2). **Second**, David's throne was not established before his lifetime (2S. 7:16-17). By contrast, since God has always ruled over His creation, His throne in heaven was established long before David's throne (Ps. 93:1-2). **Third**, since God's throne in heaven was established long before David's throne and since God's throne was established forever (Lam. 5:19), then it was not necessary for God to promise to establish David's throne forever (2S. 7:16) if they are the same throne. **Fourth**, David's throne was on the earth, not in heaven. David and his descendants who sat on his throne exercised an earthly, ruling authority. They never exercised ruling authority in or from heaven. By contrast, as noted earlier, the Bible indicates that God's throne is in heaven. **Fifth**, the Bible's consistent description of David's throne indicates that it belongs to David. When God talked to David about his throne, God referred to it as 'thy throne' (2S. 7:16; Ps. 89:4; 132:12). When God mentioned David's throne to others, He referred to it as 'his throne' (Ps. 89:29; Jer. 33:21), 'David's throne' (Jer. 13:13), and 'the throne of David' (Jer. 17:25; 22:2, 4, 30). By contrast, the Scriptures' consistent description of the throne in heaven indicates that it belongs to God the Father." Renald Showers, [Ref-0057](#), January/February 2001, p. 30. In Rev. 12:5, Jesus is caught up to *God the Father's* throne. "... the prophetic dreams recorded in Daniel 2 and 7 indicate the future Kingdom of God will not coexist with Gentile world dominion. By contrast, the church has coexisted with Gentile rule for centuries." Renald Showers, "Covenant Theology: What's in It for Israel?", [Ref-0057](#), January/February 2005, 11:13, p. 13. "Progressive dispensationalists deny that the earthly millennial kingdom has already begun, despite their view that Jesus is on the Davidic throne now." H. Wayne House, *The Future of National Israel*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 463:481, p. 474.

David - throne - eternal : Ps. 89:35-37

David - throne - Jesus on : 2S. 7:13-17; Ps. 89:4; Ps. 89:28; Ps. 122:5; Isa. 9:7; Isa. 16:5; Jer. 23:5; Jer. 33:15; Amos 9:11; Zec. 6:13; Mtt. 19:28; Mtt. 25:31; **Luke 1:32; Acts 2:30**

David - throne - judged : [times - of the Gentiles](#)☆

David - throne - occupation conditional : 1K. 8:25; 1K. 9:4-7; 2Chr. 6:16; 2Chr. 7:17; Ps. 132:12; **Jer. 22:1-5; Jer. 22:30**; Jer. 36:30 ☪ "It is, then, not necessary for the line to be unbroken as to actual conduct of the kingdom, but it is rather that the lineage, royal prerogative, and right to the throne be preserved and *never lost*, even in sin, captivity, and dispersion. It is not necessary, then, for continuous political government to be in effect, but *it is necessary that the line be not lost*." [Ref-0081](#), p. 201.

David - throne - righteous rule expected : Jer. 22:1-5

David - tomb : Ne. 3:16; Ps. 16:8-11; Acts 2:29 ☪ "David's tomb was mentioned as part of the description Nehemiah gave of the reconstruction of the wall after the Jews returned from Exile (Neh. 3:16). According to Josephus, John Hyrcanus spoiled the tomb of

three thousand talents of silver during the siege of Jerusalem in 135/134 B.C. Josephus wrote that later Herod stocked his own coffers by taking gold furniture and other valuable items from Davids tomb." Gregory V. Trull, "Peter's Interpretation of Psalm 16:8-11 in Acts 2:25-32," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 432:448, p. 439.

David - wives of : 1S. 18:27; 1S. 25:42; 1S. 30:5; 2S. 3:2; 2S. 5:13

David - wives taken : 2S. 12:11; 2S. 16:22

David Aune : [Aune - David](#)☆

David Chilton : [Chilton - David](#)☆

Davidic - covenant : [covenant - Davidic](#) [5002.2.0]☆

Davidic Covenant - Covenants - 00050.doc : [00050.doc](#)☆

Davidic covenant - occupation conditional : [covenant - Davidic - occupation conditional](#) [5002.2.2]

Davidic covenant - unconditional : [covenant - Davidic - unconditional](#) [5002.2.1]

Davidic line - Mary of : Luke 3:23; Acts 13:23; Rom. 1:3 ☪ "This... statement [Acts 13:23] that Jesus was 'from the seed' of David ought to give pause to all those who deny that Mary was a lineal descendant of David and refuse to understand Luke's genealogical table (Luke 3:23, etc.) as being that of Mary." [Ref-0105](#), p. 80 citing Lenski, *Interpretation of the Acts of the Apostles*, p. 523. "Interdependentists cannot endorse historical accuracy in the genealogies of Matthew and Luke. Because of supposed evidence elsewhere that the Gospel writers freely embellished their sources, they assume that the same has occurred in their recording of Jesus' lineage. Those of independent persuasion differ conspicuously on this point. They take the genealogies to be historically accurate in every detail when giving Jesus' physical ancestry on His mother's side and His legal ancestry on His father's side." Robert L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part Two)", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005) 7-47, pp. 15-16.

Davids, ed., Peter H., Dictionary of the Later New Testament and its Developments : [Ref-1172](#)☆

Davids, Peter H., Hard Sayings of the Bible : [Ref-1171](#)☆

Davis, John J. Paradise To Prison : [Ref-0180](#)☆

Dawkins - anti-God - quote : [quote - Dawkins - anti-God](#)☆

day - God existed before : Gen. 1:5; Isa. 43:13

day - Jewish starts : [evening - Jewish day starts](#)

day - Joshua's long : [Joshua - long day](#)☆

day - length of Genesis : [exegesis - Gen. 1:5](#)☆

day - long - Joshua's - Wood : [2003121603.htm](#)☆

day - millennial kingdom : [millennial kingdom - day](#)

day - nation born in : [chronology - A.D. 1948 - Israel declares independence](#)☆

day - night - merism : [heavens - earth - merism](#)☆

day - none like it : [tribulation - great](#)

day - numbering - Genesis non literal? : [2003092401.tif](#)☆

day - of atonement : [Yom Kippur](#)☆

day - of Christ : 1Cor. 5:5; 2Cor. 1:14; Php. 1:10; Php. 2:16; 2Th. 2:2 ☪ See [day - of the Lord](#)

day - of preparation Jesus died : [preparation - day of Jesus died](#)

day - of the Lord : Isa. 2:12; Isa. 13:6; Isa. 13:9; Jer. 46:10; Eze. 13:5; Eze. 30:3; Joel 1:15; Joel 2:1; Joel 2:11; Joel 2:31; Joel 3:14; Amos 5:18; Amos 5:20; Ob. 1:15; Zep. 1:7; Zep. 1:14; Zec. 14:1; Mal. 4:5; Acts 2:20; 1Th. 5:2; 2Th. 2:2 ((NA/UBS)); 2Pe. 3:10 ☪ See [day - of Christ](#) "First, the expression the *Day of the Lord* refers to God's special intervention into world events to judge His enemies, accomplish His purpose for history, and thereby demonstrate who He is -- the sovereign God of the universe (Isa. 2:10-22; Eze. 13:5, 9, 14, 21, 23; 30:3, 8, 19, 25-26). Second, several Days of the Lord already have occurred in which God demonstrated His sovereign rule by raising up nations to execute His judgement on other nations. For example, He raised up Babylon to judge Egypt and its allies during the 500s B.C. (Jer. 46:2, 10; Eze. 30:3-6). However, the Bible also foretells a future Day of the Lord. . . . The future Day of the Lord has a double sense: It is both broad and narrow. The broad sense refers to an extended time, covering at least the entire seventieth week of Daniel 9 and the Millennium. The narrow sense refers to one specific day -- the day Christ will return to earth in His Second Coming with His angels. . . . Thus E.W. Bullinger said, *It is called 'the great and terrible day of the Lord,' as though it were the climax of the whole period known as 'the day of the Lord.'*" Renald E. Showers, "The Day of the Lord", [Ref-0057](#), March/April 2003, pp. 18-19. "If the reader will consult a concordance he will find that 'the Day of the Lord' never refers to a period now past, but always has reference to one which is yet future!" [Ref-0215](#), "Babylon and the Antichrist". "The Day of the Lord includes the following events: 1. The 70th week of Daniel (Dan. 9:24-27; note vs. 27); 2. The great tribulation defined by Christ (Mtt. 24:15-21); 3. The second coming (Mtt. 24:29-30; Rev. 19:11-16); 4. Jesus assuming the covenanted Davidic throne (Mtt. 25:31); 5. The Messianic Kingdom; 6. The final judgments (Rev. 20:7-15); 7. The transfer of the kingdom to the eternal state (1Cor. 15:24-25)." [Ref-1216](#), p. 220.

day - of the Lord - AGAINST desiring : Isa. 5:19; **Amos 5:18**

day - of the Lord - past : **Jer. 46:10**; Eze. 30:3-10; Amos 5:16-19

day - of the Lord - 'that day' : Isa. 2:11; Isa. 2:17; Isa. 2:20; Isa. 4:2; Joel 3:18; Mark 13:32; Mark 14:25; Luke 21:34; 2Ti. 1:12; 2Ti. 1:18; 2Ti. 4:8 ☪ "There are many who use the term, the Day of the Lord, to apply to both the Tribulation and the messianic kingdom. This is generally based on the assumption that the phrases, the Day of the Lord and *that day*, are synonymous. While it is true that the expression, that day, has a wide meaning that includes both the Tribulation and the messianic kingdom, in those passages where the actual phrase, the Day of the Lord (Jehovah) is used, they never refer to the Millennium, but always to the Tribulation. . ." Arnold Fruchtenbaum, "Day of the Lord", [Ref-0218](#), p. 87.

day - of vengeance : [vengeance - day of](#)

day - of wrath : wrath - day of

day - one : Gen. 1:5 ☪ “The word *ʔechad*’ is most probably to be read as a cardinal number (*ʔone*) as opposed to an ordinal (*ʔfirst*) in contrast to many translations. Thus it appears that the text is in fact defining what a ‘day’ is in the rest of the creation Week. . . . Concerning the use of the cardinal as opposed to the ordinal in 1:5b, it will be helpful to examine this a little further. For a more detailed examination of *echad* in Genesis 1:5, the definitive study is that of Andrew Steinmann. After examining *echad* as an ordinal number in numbering units of time he concludes that it may be used in place of the ordinal *rʔishon* in only two idioms: namely to ‘designate the day of a month, the other the year of a reign of a king’. . . . when *echad* is unaccompanied by the article and used adjectively it is reasonable that it be considered as a cardinal (*ʔone*). Some may challenge this conclusion claiming that it may be an example of ‘denying the antecedent’ but it does seem to have merit. . . . Given that Genesis 1 is describing a sequence of creative acts one would expect to find the first day designated by the ordinal *rʔishon*. Instead, we find the cardinal form *echad*. From the preceding overview of lists it would seem clear that this initial appearance of the cardinal form is in fact signifying a cardinal meaning. Furthermore, both *echad* and *yôm* are without the article indicating that the expression denotes ‘one day’. . . . In light of the preceding, it is clearly preferable to read 1:5b as defining a *yôm* for the following sequence of ordinals—namely one cycle of evening and morning, signifying a complete 24-hour day embracing both the period of darkness and the period of light. Having used the cardinal *echad* to establish that definition of *yôm*, the chapter then goes on in the expected ordinal sequence.” Francis Humphrey, *The meaning of yôm in Genesis 1:1-2:4*, [Ref-0784](#), 21(2) 2007, 52:55, pp. 52-54.

day - period : Gen. 19:34; Lev. 23:27; Mtt. 28:1; Mark 1:32; Mark 11:11-12; Mark 16:1; Luke 4:40; Luke 23:56; John 20:1; Acts 4:3 ☪ “Summing up the different reckonings among different people in his time Pliny wrote: *The Babylonians count the period between two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight*. In the Old Testament the earlier practice seems to have been to consider that the day began in the morning. In Gen. 19:34, for example, the “morrow” (ASV) or “next day” (RSV) clearly begins with the morning after the preceding night. The later practice was to count the day as beginning in the evening. . . . (Lev. 23:27). . . . In the New Testament and the Synoptic Gospels and Acts the day seems usually to be considered as beginning in the morning. Mark 11:11 states that Jesus entered Jerusalem, went into the temple, and when he had looked at everything, since it was “now eventide” (ASV) or “already late” (RSV), went out to Bethany with the twelve; verse 12 continues the narrative and tells that on the “morrow” (ASV) or “following day” (RSV) they came back to the city. It is evident that the new day has begun with the morning following the preceding evening. Likewise Mtt. 28:1, Mark

16:1f, and Luke 23:56-24:1 all picture the first day of the week beginning with the dawn following the preceding Sabbath. And Acts 4:3, for an example in that book, tell show Peter and John were put in custody, “until the morrow, for it was already evening,” thus clearly indicating that the new day would begin the next morning. It has been suggested that the counting of the day as beginning with the morning is a continuation of the earlier Old Testament practice already described, and that this usage was maintained in parts of Galilee and was followed by Jesus and the early disciples, which would account for its appearing so frequently in the Synoptic Gospels and Acts. On the other hand, even the common reckoning in the Synoptic Gospels is from the morning, in Mark 1:32 = Luke 4:40, the later Old Testament and Jewish usage of counting the one day as ending and the next as beginning at sunset is plainly reflected in the fact that the people of Capernaum were free to bring the sick to Jesus at sunset when the Sabbath came to an end. As for the Fourth Gospel, in John 20:1 Mary Magdalene comes to the tomb while it is still dark, yet it is already “on the first day of the week.” This can be explained by supposed that the late Old Testament and Jewish usage is in view, according to which the new day had begun at the preceding sunset, or it can be explained equally well by supposing that John is giving the description in terms of the official Roman day which, as Pliny told us, began at midnight. In either case the new day had begun already before sunrise.” [Ref-0840](#), pp. 7-8.

day - watches : Ex. 14:24; Jdg. 7:19; 1S. 11:11; Lam. 2:19 ☪ “The nighttime was divided into watches, Lam 2:19 speaks of “the beginning of the watches,” Jdg. 7:19 mentions, “the middle watch,” and Ex. 14:24 and 1S. 11:11 refer to “the morning watch.” The rabbis debated whether there were three watches or four. In the New Testament, as in Roman and Egyptian practice, we find four watches of the night: evening, midnight, cockcrow, and morning (Mtt. 24:15; Mark 13:35).” [Ref-0840](#), p. 9. “The night was divided into a series of watches, a watch being the period of time a group of soldiers stood guard before being relieved. It appears that during Old Testament times the Jews used a system of three watches per night. This is the implication of the reference to “the middle watch” in Judges 7:19. During the Roman period, the New Testament Era, there were four watches. The first watch (*opse*, late) ran roughly from 6:00 to 9:00 P.M.; the second (*mesonyktion*, midnight) from 9:00 to midnight; the third (*alektorophônia*, cock crowing) from midnight until 3:00 A.M.; and the fourth watch (*prōi*, early) from 3:00 to 6:00 A.M. All four of the night watches are mentioned in Mark 13:35.” [Ref-1200](#), p. 261.

day - ‘that’ - day of the Lord : [day - of the Lord - ‘that day’](#)☪

Day Age - Day Age Theory - 00046.doc : [00046.doc](#)☪

day age - theory : 2Pe. 3:8 ☪ “[T]he respected Anglican clergyman, George Stanley Faber (1773-1854), began advocating the day-age theory in 1823. This was not widely accepted by Christians, especially geologists, because of the obvious discord between the order of events in Genesis 1 and the order according to old age theory. The day-age view began to

be more popular after Hugh Miller (1802-1856), the prominent Scottish geologist and evangelical friend of Chalmers, embraced and promoted it in the 1850s after abandoning the gap theory.” Terry Mortenson, “Philosophical Naturalism and the Age of the Earth: Are they Related?”, [Ref-0164](#), 15/1 (Spring 2004) 71-92, p. 77. See [gap theory](#).

Day Age Theory - DOC 00046 : [00046.doc](#)☪

Day of Crucifixion - Passion Week - 00014.doc : [00014.doc](#)☪

days - are numbered : [phrases - common days - creation - two or six - Koran](#) : [Koran - difficulty - creation days](#)☪

days - forty : [forty - days](#)

days - last - Thomas Ice : [F00033 - last - days - Thomas Ice](#)☪

days - latter : Gen. 49:1; Num. 24:14; Deu. 4:30; Deu. 31:29; Isa. 2:2; Jer. 23:20; Jer. 30:24; Jer. 48:47; Jer. 49:39; Eze. 38:8; Eze. 38:16; Dan. 2:28 ((Aramaic)); Dan. 8:17; Dan. 10:14; Dan. 12:4; Dan. 12:9; Hos. 3:5; Mic. 4:1; John 6:39-40; John 6:44; John 6:54; John 11:24; John 12:48; Acts 2:17; 1Ti. 4:1; 2Ti. 3:1; Heb. 1:2; Jas. 5:3; 1Pe. 1:20; 1Pe. 1:5; 2Pe. 3:3; 1Jn. 2:18; Jude 1:18

days - number : Ps. 39:4; Ps. 90:12; Ps. 119:84
days - per year : [tribulation - duration of great \[5006.1\]](#)☪

days - special : [Sabbath - no longer required](#)☪

days - until resurrection : [resurrection - duration until](#)☪

Days of Vengeance - David Chilton : [Ref-0210](#)☪

De Lamartine, Alphonse. Memories of Celebrated Characters : [Ref-0029](#)☪

de Vidas - Rabbi Eliyyah - Isa. 53:5 : Isa. 53:5 ☪ “He wrote the following c. 1575 concerning Isa. 53:5: ‘But he was wounded for our transgressions, bruised for our iniquities,’ the meaning of which is that since the Messiah bears our iniquities which produce the effect of his being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself.” [Ref-0011](#), p. 127.

deacon - all believers are diakonos : [ministers - all believers](#)☪

deacon - office : Acts 6:3; Php. 1:1; 1Ti. 3:8-13

deacon - qualifications : Acts 6:3; 1Ti. 3:8-12

deacon - women? : Rom. 16:1 ☪ Some attempt to use Rom. 16:1 where some translations render *diakonos* as *deaconess* in support of the idea of female deacons. But here, and in many other places, the word simply refers to the shared ministry of all believers as *servants*. This is clear from the following verse in which she is to be received *in a manner worthy of the saints* -- she holds no special office. Other passages clearly preclude women serving as deacons. “In the Greek language of New Testament times, Koine Greek, there was no special word for *deaconess*. The first recorded instance of the Greek word, *διακονισσα* (?*deaconess*’), appears to be in the nineteenth canon of the First Council of Nicaea (A.D. 325). However, the Greek noun *diakonos*, although masculine in form is among a select number of second declension nouns that can be either masculine or feminine. Thus the masculine form can apply to women. There is no special feminine form such as *diakone*”. [Ref-0118](#), p. 116. See [deacon - office](#).

deacons - chosen : Acts 6:5
deacons - qualifications : 1Ti. 3:8-13
deacons - seven : Acts 6:5; Acts 21:8
deacons - virtue - chart : [2003032101.doc](#)★
deacons - vs. elders : [elders - vs. deacons](#)★
dead - abide underground : Job 28:3
dead - activities on behalf of : Ps. 106:28; 1Cor. 15:29
dead - apostles to raise : Mtt. 10:8
dead - birds feed on : [birds - feed on dead](#)
dead - bury dead : [2008012302.htm](#)★; [bury - dead](#)★
dead - calling forth : Mtt. 9:25 (see Mark 5:41); Mark 5:41; Luke 7:14; Luke 8:54; John 5:25; John 5:28; John 11:43; 1Th. 4:16
dead - cast out : Dan. 12:2; Mtt. 27:52; Isa. 26:19; Eph. 5:14; Rev. 20:13
dead - conscience : [conscience - seared](#)
dead - do not mourn : Jer. 16:4-6; Eze. 24:17; 1Th. 4:13
dead - dwell in darkness : Ps. 143:3
dead - first begotten : [begotten - first of dead](#)
dead - firstfruits : [firstfruits - of dead](#)★
dead - forgotten : Ps. 88:5; Ps. 88:10
dead - given up from sea : [sea - gives up dead](#)★
dead - gospel preached to : [gospel - preached to dead](#)
dead - in Christ : 1Th. 4:16 ☪ “The reference to ‘the dead in Christ’ (1Th. 4:16) by no means clearly includes all saints. The expression ‘in Christ’ is uniformly used in the New Testament, wherever it has theological meaning, as a reference to those who have been baptized by the Spirit into the body of Christ, and is never used in reference to saints before the Day of Pentecost. It is significant that the word *saints*, a more general designation of the righteous, is not used but that a technical expression, ‘the dead in Christ,’ is used instead. It would seem to indicate a limitation of the prediction to those who die in the present dispensation.” [Ref-0081](#), p. 280.
dead - judgment of : [judgment - of dead](#)
dead - Lazarus - four days : [Lazarus - dead four days](#)★
dead - praising : Ps. 6:5; Ps. 88:10; Ps. 115:17; Ecc. 9:10; Isa. 38:18; Rev. 5:13
dead - prayer for : ☪ “When Luther was challenged to abide by his principle of ‘scripture alone’ and concede that scriptural authority for praying for the dead was found in 2 Macc. 12:45 (where praying for the dead, ‘that they might be delivered from their sin’, is said to be ‘a holy and pious thought’), he found a ready reply in Jerome’s ruling that 2 Maccabees did not belong to the books to be used ‘for establishing the authority of ecclesiastical dogmas’. [Jerome in *De canonicis scripturis libellus* (1520)]” [Ref-0073](#), p. 101. “The clearest evidence [for the intertestamental belief in the resurrection of the dead] is found in 2 Maccabees 7, where seven martyr-brothers and their mother steadfastly affirm belief in the resurrection (vv. 9, 11, 14, 23, 29, 36). Later, Judas Maccabeus took a collection for a sin offering for dead soldiers on whose bodies pagan fetishes had been found. He did so “taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for

the dead” (2 Macc. 12:43-44).” [Ref-1200](#), pp. 280-281.
dead - raised : 1K. 17:21-22 (widow’s son by Elijah); 2K. 4:34 (Shunammite’s son by Elisha); 2K. 8:5 (Shunammite’s son by Elisha); 2K. 13:21 (man by Elisha’s bones); Mark 5:35 (Jairus’ daughter by Jesus); Luke 7:15 (widow’s son by Jesus); Luke 8:54 (Jairus’ daughter by Jesus); John 11:43 (Lazarus by Jesus); Acts 9:40 (Dorcas by Peter); Acts 20:10 (Eutychus by Paul)
dead - raised as witness : **Luke 16:31**; John 12:11
dead - raised by Father : John 5:21
dead - raised by Jesus - Koran : [Koran - miracles - Jesus - dead raised](#)★
dead - raised by stretching upon : 1K. 17:21-22; 2K. 4:34; Acts 20:10
dead - spiritually : Gen. 2:17; Isa. 44:20; Mtt. 8:22; Mtt. 13:11; Mtt. 22:32; Luke 9:60; Luke 15:32; John 3:3; John 8:43; John 10:26; Rom. 8:5; 1Cor. 2:14; **Eph. 2:1**; Eph. 5:14; **Col. 2:13**; **1Ti. 5:6**; Rev. 3:1 ☪ “This doctrine of Total Inability, which declares that men are dead in sin, does not mean that all men are equally bad, nor that any man is as bad as he could be, nor that any one is entirely destitute of virtue, nor that human nature is evil in itself, nor that man’s spirit is inactive, and much less does it mean that the body is dead. What it does mean is that since the fall man rests under the curse of sin, that he is actuated by wrong principles, and that he is wholly unable to love God or to do anything meriting salvation. . . . Man is a free agent but he cannot originate the love of God in his heart. . . . As the bird with a broken wing is ‘free’ to fly but not able, so the natural man is free to come to God but not able.” [Ref-0096](#), pp. 61-62. “Adam did not die physically for 930 years after the fall, but he did die spiritually the very moment he fell into sin. He died just as really as the fish dies when taken from the water, or as the plant dies when taken from the soil.” [Ref-0096](#), p. 73 “If the doctrine of Total Inability or Original Sin be admitted, the doctrine of unconditional Election follows by the most inescapable logic.” [Ref-0096](#), p. 96. “And says Dr. Hewlitt: ‘Can the corpse in the graveyard be aroused by the sweetest music that ever has been invented, or by the loudest thunder which seems to shake the poles? Just as soon shall the sinner, dead in trespasses and sins, be moved by the thunder of the law, or by the melody of the Gospel.’” [Ref-0096](#), p. 180. “The truth of the matter is, the Bible presents one sovereign and free will, and it belongs to God. Man’s freedom is the freedom of a *creature*. Since the will of man is, by nature, finite and limited, would it not of necessity follow that ‘free will’ would, likewise, have to be limited by the state of the will, both as to its creation and its servitude to sin? Surely, and yet, we find so many today who wish to place man’s will above God’s even in the matter of whether Christ’s work on the cross will succeed in its intention! Do we truly wish to turn God into the puppet controlled by the almighty creature by sacrificing His eternal decree on the altar of man’s free will?” James White, *The Divine Sovereignty - Human Responsibility Debate (Part Two)*, [Ref-0113](#), Vol. 24, No. 1, 2002, p. 47. “What does it mean to say that I am free? It means that I am not under constraint. Thus, I am free to do whatever pleases me. But am I free with

respect to what pleases me and what does not? To put it differently, I may choose one action over another because it holds more appeal for me. But I am not fully in control of the appeal which each of those actions holds for me. . . . I make all my decisions, but those decisions are in large measure influenced by certain characteristics of mine which I am not capable of altering by my own choice. . . . In that respect my freedom is limited. I do not know whether it is my genes or environmental conditioning which has caused my [preferences], but it is apparent that I cannot by mere force of will alter this characteristic of mine. . . . And here arises the questions: Who set up these factors? The theistic answer is, ‘God did.’ I am free to choose among various options. But my choice will be influenced by who I am. Therefore, my freedom must be understood as my ability to choose among options in light of who I am. And who I am is a result of God’s decision and activity. . . . Is God’s having rendered human decisions and actions certain compatible with human freedom? . . . According to the position we are espousing, the answer to the question, ‘Could the individual have chosen differently?’ is yes, while the answer to the question, ‘But would he have?’ is no. In our understanding, for human freedom to exist, only the first question need be answered in the affirmative.” [Ref-0139](#), pp. 357-359.

dead - spiritually - Canons of Dort : ☪ “The Canons of Dort express the first of the five points of Calvinism, total depravity, this way: *Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.* (Article 3, Third Main Point).” [Ref-0189](#), pp. 46-47.

dead - spiritually - dispensationalism : ☪ + “Theologians who are godly and skilled in Scripture studies know that “dead in sins” means just that. This is part and parcel of the issue of Total Depravity. Through the generations almost all dispensationalists have been Calvinists, and they have held tightly to the issues of Depravity, the Sovereignty of God, the inability of man to believe unless the Holy Spirit works, and the doctrines of the absolute Sovereignty and Providence of God! “Deadness” has always been a cardinal belief of those in the Reformed and dispensational camps.” Mal Couch, *Dead in Trespasses and Sins*, [Ref-0055](#), vol. 9 no. 27 August 2005 225:240, p. 237.

dead - spiritually - Wesleyan : ☪ + “Wesleyans acknowledge that after the Fall persons have been infected by sin, pride, and a rebellious spirit in every part; by their own power and their own will they can choose nothing but sin. Wesley held that there is neither natural knowledge of God nor natural conscience in men and women. When Paul speaks of these two sources of the knowledge of God, for which all are held accountable and because of which any who continue in their sin are condemned, he is speaking of the preventive grace of God at work in drawing all persons to Himself.” Melvin E. Dieter, “The Wesleyan Perspective”, [Ref-0238](#), p. 24.

dead - touched by Jesus : Luke 7:14 ☪ As with touching the leper, this would have normally rendered a man ceremonially unclean. But in the case of Jesus, the dead was made clean (as was the leper). See [dead - touching unclean](#).

dead - touching unclean : Lev. 5:2-3; Lev. 11:31-32; Lev. 21:1-4; Num. 6:6; Num. 9:6; Num. 19:11; Num. 19:16; Deu. 14:8; Eze. 39:14-15; Eze. 44:25; Eze. 44:31; Hag. 2:13

dead - works : [works - dead](#)

Dead Sea - Sodom and Gomorrah - south of : [2006051702.htm](#) ☆

Dead Sea Scroll - new fragments : [2005111602.htm](#) ☆

Dead Sea Scrolls - Biblical books : ☪ For a list of biblical texts extant within the Dead Sea Scrolls, see [Ref-0001](#), p. 44.

Dead Sea Scrolls - date : ☪ “Carbon 14 [dating]. . . was applied to half of a two-ounce piece of linen wrapping from one of the scrolls in Cave I. . . Results indicated an age of 1,917 years with a two-hundred-year (10 percent) variant, which left the date somewhere between 168 B.C. and A.D. 233. . . . Another means of dating was found in paleography (ancient writing forms) and orthography (spelling), which indicated a date for some of the manuscripts before 100 B.C. . . . [W.F. Albright dated photographs of the complete Isaiah scroll around 100 B.C.]” [Ref-0075](#), p. 366.

Dead Sea Scrolls - Great Isaiah Scroll - English translation : [2006041401.htm](#) ☆

Dead Sea Scrolls - Hebrew Bible : ☪ “The texts discovered and studied appear to represent about five hundred separate documents, about one hundred of them being copies of books of the Hebrew Bible (some books in particular being presented by several copies). A few of these copies are substantially complete, but most are very fragmentary. All the books of the Hebrew Bible are represented among them, with the exception of Esther.” [Ref-0073](#), pp. 38-29. For a chart relating manuscript copies to OT books, see [Ref-0074](#), p. 80. “Altogether there are about two hundred [scrolls of the Old Testament], but many of these are no more than fragments. According to a recent count, the Book of Psalms is represented in the largest number of manuscripts (36), followed by Deuteronomy (29), Isaiah (21), Exodus (17), Genesis (15), and so on. Of course, these numbers may need to be adjusted, depending on further publications or reassessments.” [Ref-0236](#), p. 135. “Between 223 and 233 copies of the Hebrew Scriptures were discovered and compared with the present text. The only Old Testament book not found was Esther.” Peter Colon, *The Dead Sea Scrolls' True Treasure*, [Ref-0057](#), January/February 2006, p. 29.

Dead Sea Scrolls - Isaiah : ☪ + *Shrine of the Book* contains a complete Isaiah scroll from the Dead Sea Scrolls.

Dead Sea Scrolls - Masoretic Text upheld : Isa. 53:3; Isa. 53:7 ☪ “The scrolls give an overwhelming confirmation of the fidelity of the Masoretic Text. Millar Burrows, in his valuable work entitled *The Dead Sea Scrolls*, writes, ‘It is a matter of wonder that through something like a thousand years the text underwent so little alteration. As I said in my first article on the scroll, *Herein lies its chief importance, supporting the fidelity of the Masoretic*

tradition.” [Ref-0075](#), pp. 366-367, quoting Millar Burrows, *The Dead Sea Scrolls*, p. 304. “Even though the two copies of Isaiah discovered in Qumran Cave 1. . . were a thousand years earlier than the oldest dated manuscript previously known (A.D. 980), they proved to be word for word identical with our standard Hebrew Bible in more than 95 percent of the text, but in 1QIs^b, (ca. 75 B.C.) the preserved text is almost letter for letter identical with the Leningrad Manuscript. The five percent of variation consisted chiefly of obvious slips of the pen and variations in spelling.” [Ref-0001](#), p. 29. “To be specific, the Isaiah scroll (1Q Isa) from Qumran led the Revised Standard Version translators to make only thirteen changes from the Masoretic Text; eight of those were known from ancient versions, and few of them were significant. More specifically, of the 166 Hebrew words in Isaiah 53 only seventeen Hebrew letters in 1Q Isb differ from the Masoretic Text. Ten letters are a matter of spelling, four are stylistic changes, and the other three compose the word for ‘light’ (add in v. 11), which does not affect the meaning greatly. Furthermore, the word is also found in that verse in the LXX and 1Q Is[a].” [Ref-0075](#), p. 382, quoting Harris, *Inspiration and Canonicity*, p. 124. “1QIs^a is the usual designation for the great Isaiah Scroll, one of the manuscripts in the first discovery. Dated about 100 B.C. or earlier, it is a complete copy of the Book of Isaiah, except for a few small breaks in the text. For all practical purposes, the text of this ancient scroll reads the same as the standard Massoretic Text printed in current Hebrew Bibles. There are, to be sure, a number of divergent readings represented in it, some of which are worthwhile; but the majority of readings has to do with such things as spelling, grammar, and modifications of vocabulary. Indeed, 1QIs^a may be described as a kind of updating of the text whose older form is still retained in the Massoretic Text.” [Ref-0236](#), p. 136. “Comparing the great Isaiah Manuscript (1QIs^a) with our present Hebrew text, we are able to count thirty-seven variant readings in this chapter. But practically all of these variants are no more than spelling differences. Only three of them are large enough to be reflected in an English translation, and of these not one is significant. These three variants are: “they were calling” instead of “one called to another” (Isa. 53:3); “holy holy,” instead of “holy, holy, holy” (Isa. 53:3); and “sins” for “sin” (Isa. 53:7). In these cases our present text (Massoretic Text) is unquestionably better than that found in the Isaiah Manuscript.” [Ref-0236](#), p. 139. “The [Isaiah 1QIsa^a] scroll, itself a many-generational copy, proved to be identical to the Masoretic Text of Isaiah in more than 95 percent of the text. The 5 percent variation consisted primarily of obvious slips of the pen and spelling alternations. This also proved to be the case for all of the other biblical scrolls among the Dead Sea Scrolls. In fact, about 60 percent of these biblical texts reflect the same text as that in the Masoretic Text. Although interesting deviations and additions do appear and are of great value in understanding the history of the transmission of the biblical text, on the whole the scrolls testify to the exceptional preservation of the biblical text through the centuries and validate the

traditional text as the closest witness we have to the original.” [Ref-0818](#), p. 65. “The textual accuracy of the Masoretic--as well as of the Qumran scribes--can be seen by a comparison of text of the Dead Sea Isaiah Scroll (1QIsa^a) with the Masoretic Text. It shows that the two texts are almost identical--only three words are spelled differently. For a book that runs 66 chapters (about 100 pages in our English Bibles), this reveals a remarkable degree of care taken in the textual transmission between the time of the Dead Sea Scrolls and the Masoretic Text.” [Ref-0818](#), p. 200. “The Great Isaiah Scroll contains more than 25% of all the biblical text among the Dead Sea Scrolls. It is almost completely preserved. Virtually every part of all 66 chapters of Isaiah are found in the Great Isaiah Scroll. . . . The scroll demonstrates that your Bible is 99% accurate. We are confirming the Word of God and getting to that 1% of readings that are difficult. The NRSV adopts 85 readings like the “He will see light” reading. The NIV has adopted 22. At this early stage, there are about 100 better readings discovered in the Scrolls that have been proposed for English translations. Some of the bibles that adopt these readings are the RSV, [N]RSV, and NIV. However, there are some that stick to the traditional Hebrew text, like the KJV. Those translations will not adopt the 1% better readings. . . . Scholars who love the Scriptures are not easily convinced to make changes.” John D. Barry, *The Great Isaiah Scroll and the Original Bible: An Interview with Dr. Peter Flint*, [Ref-0066](#), 23.4 (2010), 110-112, p. 111.

Dead Sea Scrolls - New Jerusalem : [Jerusalem - new - Dead Sea Scrolls](#) ☆

Dead Sea Scrolls - similar manuscripts : ☪ + “Of the writings of the Jewish sectarians of Intertestamental Judaism the famous Dead Sea Scrolls are the most significant. However, it should be remembered that similar or identical documents were found in the Cairo genizah (a synagogue storage room) and at Masada, the ancient desert fortress in the land of Israel.” [Ref-1200](#), p. 31.

deaf - healed : Mark 7:32-37; Mark 9:17-27

deaf - one ear : [ear - one deaf](#)

death - Aaron : [Aaron - death](#)

death - accomplished - Jesus : Luke 9:31

death - age - Jacob : [Jacob - age at death](#)

death - all die : Job 30:23; Ps. 89:48; Rom. 5:12

death - and consciousness : Ps. 6:5; Ps. 30:9; Ps. 88:10; Ps. 115:17; Ecc. 9:5; Ecc. 9:10; Isa. 38:18

death - angel brings : [angel - kills](#)

death - as gain : 2Cor. 5:8; Php. 1:21 ☪ Death is only gain *if* to live is Christ. Otherwise death brings separation from whatever we are living for that is other than Christ.

death - baptized into : [baptism - into death](#)

death - before Adam - Sauer - quote : [quote - death before Adam - Sauer](#) ☆

death - by sin : [wages - of sin is death](#)

death - carnal mind : [carnal - mind is death](#)

death - cause of - Death before The Fall? - [00006.doc](#) ☆

death - controlled by Jesus : [Jesus - control of death](#)

death - covenant with : [covenant - with death](#)

death - curse of : Gen. 2:17; Gen. 3:3; Gen. 3:19; Isa. 40:7

death - cut off : [cut off - death](#)

death - David - peaceful : [David - death - peaceful](#)
death - desired : 2S. 17:23; 1K. 16:18; Job 3:11; Job 3:16; **Job 3:20-22**; Job 6:8-9; Job 7:15-16; Job 10:1; Job 10:18; Pr. 24:11; Jer. 8:3; **Rev. 9:6**
death - destroyed : Isa. 25:8; Hos. 13:14; Acts 2:24; Acts 2:27; Rom. 6:9; 1Cor. 15:26; 1Cor. 15:54; Rev. 20:14; Rev. 21:4 ☺ See [resurrection - in OT](#).
death - equalizer : Job 3:19
death - faithful unto : Rev. 2:10; Rev. 12:11
death - fear of - cryogenics : [2002070901.htm](#)★
death - fear of - free from : Luke 12:4; 1Cor. 15:55; Heb. 2:14-15; Rev. 2:11
death - first physical : Gen. 3:21
death - from the fall : Gen. 3:19; Ecc. 3:19; Rom. 5:12
death - harmless - Muir - quote : [quote - death harmless - Muir](#)★
death - hope beyond : Pr. 11:7; Pr. 23:18
death - human physical : [Adam - brought death](#)★
death - Jesus begins to reveal His : [Jesus - death - reveals](#)
death - Jesus in Islam - Al-Tabari : [2002052503.htm](#)★
death - Jesus predicts own : Mtt. 26:2; Mark 8:31; Mark 10:33-34; Luke 9:22; Luke 9:31; Luke 9:44; Luke 13:32; Luke 17:25; **Luke 18:33**; Luke 20:14; Luke 24:7; Luke 24:26; Luke 24:46; John 3:16; John 7:33; John 10:15; John 10:17; John 12:8; John 14:19; John 16:16; John 16:20; John 16:28; John 17:11
death - Joseph : [Joseph - death of](#)
death - Joshua : [Joshua - death](#)
death - judgment follows : [salvation - must precede death](#)
death - Leah : [Leah - death](#)
death - material wealth lost : Ps. 49:17
death - Miriam : [Miriam - death](#)
death - near - prophet : [prophet - death near](#)
death - of God - quote : [quote - death of God](#)★
death - of Isaiah : [Isaiah - death of](#)★
death - of Jesus concealed from disciples : Luke 9:45; Luke 18:34
death - of saints precious : Ps. 116:15; Rev. 14:13
death - paradise at : [paradise - at death](#)★
death - penalty : [capital punishment](#)★
death - penalty - false prophets : [prophets - false - death penalty](#)
death - penalty - fear : [capital punishment - fear](#)
death - penalty - idolatry : [idolatry - death penalty](#)
death - penalty - murder : [manslaughter - premeditated - death penalty](#)
death - power of by Satan : Heb. 2:14
death - premature : Isa. 38:10-12
death - priests : [priests - killed](#)
death - salvation before : [salvation - before death](#)
death - second : Rev. 2:11; Rev. 20:6; Rev. 20:14; Rev. 21:8
death - second - quote : [quote - born again](#)★
death - sleep idiom for : [sleep - idiom for death](#)
death - soul departs : [soul - departs at death](#)
death - spirit departs at : Ecc. 12:7; Luke 8:55; Luke 23:46; 2Cor. 5:8

death - spiritual : [dead - spiritually](#)★
death - spiritual - quote : [quote - spiritual death](#)★
death - spiritual vs. physical : Mtt. 10:28; Luke 12:5; John 11:25-26
death - swallowed by Messiah : Isa. 25:8; Heb. 2:9; Heb. 2:14-15; Heb. 7:23-24 ☺ “[In the days of Adam] there was as yet no devastation in the world, but it was then as it will again be in the days of the Messiah, [may he come] quickly in our days. For about those days it is written, *He will swallow up death forever*” [Ref-0012](#), p. 49, cited by [Ref-0013](#), p. 19.
death - through Adam : [Adam - brought death](#)★
death - through sin : Rom. 5:12; Rom. 5:21
death - time of determined by God : Job 14:5; Mtt. 10:29; Acts 13:36
death - two stage burial : 2Chr. 21:1
death - unprecedented number killed : [tribulation - great](#)
death - unpredictable : Ecc. 9:11-12
death - vs. Hades : Rev. 20:14 ☺ “The word *death* probably refers to the location of the body, whereas *hades* refers to the location of the immaterial part of man -- his soul.” [Ref-0057](#), July/August 2001, p. 22.
Death and Afterwards, Ironside, H. A. : [Ref-1115](#)★
Death before The Fall? - DOC 00006 : [00006.doc](#)★
Death of David - Feasts - 00023.doc : [00023.doc](#)★
Death Penalty - DOC 00022 : [00022.doc](#)★
death penalty - failure to enforce : [capital punishment - failure to enforce](#)
death penalty - kidnapping : [kidnapping - death penalty](#)
death penalty - proselytizing - pagan : [proselytizing - death penalty](#)
deaths - Stalin : [Stalin - deaths](#)★
debate - doctrinal : [doctrine - debated](#)
debate - quote - temporary effects : [quote - apologetics - temporary effects](#)★
Deborah - tree of : Gen. 35:8; Jdg. 4:5
debt - canceled : Deu. 15
debt - monetary : Deu. 15:6; Deu. 28:12; Deu. 28:44; Ne. 5:3; Ps. 37:21; Ps. 112:5; Pr. 22:7 ☺ “In 1929, the U.S. was a creditor nation with no debts to foreign countries; now [2009] it's the world's largest debtor nation, owing more than \$2 trillion abroad.” Martin Weiss, “Emergency Briefing Transcript”, *Money And Markets*, March 9, 2009.
debt - pay : Ps. 37:21; Pr. 3:27
debt - USA with China : ☺ + “In fact, as of September 30, China owned more than \$1 trillion of U.S. debt, according to the Treasury. That represents 23.9 percent of the total national debt.” Gavin Magor, *The Moment of Truth for Medicare, Money and Markets*, December 3, 2010.
Dec01 : 2Pe. 3; Eze. 40; Eze. 41 ☺ + [daily - bible](#).
Dec02 : 1Jn. 1; Eze. 42; Eze. 43; Eze. 44 ☺ + [daily - bible](#).
Dec03 : 1Jn. 2; Eze. 45; Eze. 46 ☺ + [daily - bible](#).
Dec04 : 1Jn. 3; Eze. 47; Eze. 48 ☺ + [daily - bible](#).
Dec05 : 1Jn. 4; Dan. 1; Dan. 2 ☺ + [daily - bible](#).
Dec06 : 1Jn. 5; Dan. 3; Dan. 4 ☺ + [daily - bible](#).

Dec07 : 2Jn. 1:1; Dan. 5; Dan. 6; Dan. 7 ☺ + [daily - bible](#).
Dec08 : 3Jn. 1:1; Dan. 8; Dan. 9; Dan. 10 ☺ + [daily - bible](#).
Dec09 : Jude 1:1; Dan. 11; Dan. 12 ☺ + [daily - bible](#).
Dec10 : Rev. 1; Hos. 1; Hos. 2; Hos. 3; Hos. 4 ☺ + [daily - bible](#).
Dec11 : Rev. 2; Hos. 5; Hos. 6; Hos. 7; Hos. 8 ☺ + [daily - bible](#).
Dec12 : Rev. 3; Hos. 9; Hos. 10; Hos. 11 ☺ + [daily - bible](#).
Dec13 : Rev. 4; Hos. 12; Hos. 13; Hos. 14 ☺ + [daily - bible](#).
Dec14 : Rev. 5; Joel 1; Joel 2; Joel 3 ☺ + [daily - bible](#).
Dec15 : Rev. 6; Amos 1; Amos 2; Amos 3 ☺ + [daily - bible](#).
Dec16 : Rev. 7; Amos 4; Amos 5; Amos 6 ☺ + [daily - bible](#).
Dec17 : Rev. 8; Amos 7; Amos 8; Amos 9 ☺ + [daily - bible](#).
Dec18 : Rev. 9; Ob. 1:1 ☺ + [daily - bible](#).
Dec19 : Rev. 10; Jonah 1; Jonah 2; Jonah 3; Jonah 4 ☺ + [daily - bible](#).
Dec20 : Rev. 11; Mic. 1; Mic. 2; Mic. 3 ☺ + [daily - bible](#).
Dec21 : Rev. 12; Mic. 4; Mic. 5 ☺ + [daily - bible](#).
Dec22 : Rev. 13; Mic. 6; Mic. 7 ☺ + [daily - bible](#).
Dec23 : Rev. 14; Nah. 1; Nah. 2; Nah. 3 ☺ + [daily - bible](#).
Dec24 : Rev. 15; Hab. 1; Hab. 2; Hab. 3 ☺ + [daily - bible](#).
Dec25 : Rev. 16; Zep. 1; Zep. 2; Zep. 3 ☺ + [daily - bible](#).
Dec26 : Rev. 17; Hag. 1; Hag. 2 ☺ + [daily - bible](#).
Dec27 : Rev. 18; Zec. 1; Zec. 2; Zec. 3; Zec. 4 ☺ + [daily - bible](#).
Dec28 : Rev. 19; Zec. 5; Zec. 6; Zec. 7; Zec. 8 ☺ + [daily - bible](#).
Dec29 : Rev. 20; Zec. 9; Zec. 10; Zec. 11; Zec. 12 ☺ + [daily - bible](#).
Dec30 : Rev. 21; Zec. 13; Zec. 14 ☺ + [daily - bible](#).
Dec31 : Rev. 22; Mal. 1; Mal. 2; Mal. 3 ☺ + [daily - bible](#).
decay - Holy One preserved from : [messianic prophecy - resurrection](#)
deceitful - heart : [heart - deceitful](#)
deceived - before belief : [believers - deceived before faith](#)
deceived - elect : Mtt. 24:24; 2Th. 2:9
deceived - Eve : [Eve - deceived](#)
deceived - women : [women - deceived](#)
deceivers - deceived : 2Ti. 3:13
deceiving - spirits : 1Ti. 4:1; Rev. 16:14
deception - vs. truth : [truth - vs. deception](#)
decision - by Holy Spirit : [Holy Spirit - decision by](#)
decision - prayer before : [prayer - before decision](#)
decision making - bible as Ouija board : [quote - decision making - bible as Ouija board](#)★
decisions - freedom within boundaries : Ecc. 11:9; Rom. 14:2-6; 1Cor. 4:5-6; 1Cor. 7:39; Tit. 1:5
decisions - God's will : [will - perfect?](#)★
decisions - made without God : Jos. 9:14

Decisions, Decisions: How (and How Not) to Make Them - Dave R. Swavely : [Ref-0237](#)☆

declaration - Balfour : [Balfour - declaration](#)☆

Declaration of Independence - school banned : [2004112602.htm](#)☆

declare - heavens : [heavens - declare](#)

declares - Jesus the Father : [seeing - the Father in Jesus](#)

declension - adjectives - Greek grammar : [Greek grammar - adjectives - declension](#)☆

declension - first - Greek grammar : [Greek grammar - declension - first](#)☆

declension - Greek grammar : [Greek grammar - declension](#)☆

declension - rules - Greek grammar : [Greek grammar - noun rules](#)☆

declension - third - Greek grammar : [Greek grammar - declension - third](#)☆

declension - vs. conjugation : [grammar - declension vs. conjugation](#)☆

deconstruction - textual : ☩ + "D. A. Carson defined deconstruction as 'a literary approach, under the hermeneutics of suspicion, that hunts down tensions and inconsistencies in a text (those who deploy deconstruction insist that all texts have them) in order to set them at odds with each other and thus *deconstruct* the text, to generate new insights that might actually contradict what a text ostensibly says.'" D. A. Carson, *Becoming Conversant with the Emerging Church* (Grand Rapids: Zondervan, 2005), 84 cited in Ron J. Bigalke, Jr., "The Latest Post-Modern Trend: The Emerging Church", [Ref-0785](#) Volume 10 No. 31, December 2006, 19:40, p. 38

decree - rebuild Jerusalem No.1 : [Jerusalem - decree to rebuild No.1](#)☆

decree - rebuild Jerusalem No.2 : [Jerusalem - decree to rebuild No.2](#)☆

decree - rebuild Jerusalem No.3 : [Jerusalem - decree to rebuild No.3](#)☆

decree - rebuild Jerusalem No.4 : [Jerusalem - decree to rebuild No.4](#)☆

Dedan : ☩ Arabia

dedicated - property - redemption of : Lev. 27

deduction vs induction : [induction vs. deduction](#)☆

deep : [mountains - covered by water](#)

deep - face of : [face - of the deep](#)

defective - sacrifice - prohibited : [sacrifice - perfect](#)☆

defective writing - Hebrew grammar : [Hebrew grammar - defective writing](#)☆

defects - priest - prohibited : [priest - defects - prohibited](#)

defended - Jerusalem by God : [Jerusalem - defended by God](#)

defense - from attack : [war - just](#)☆

defile - idols : [idols - defile](#)

defiled - by blood : [blood - defiled by](#)

defiled - Holy Place : [Holy Place - defiled](#)

defiled - land by blood : [blood - land defiled by](#)

defiled - temple : [temple - defiled](#)

defilement - temple - vs. desecration : [temple - desecration vs. defilement](#)☆

definite - direct object - Hebrew grammar : [Hebrew grammar - direct object](#)☆

definite article - grammar : [grammar - modifier](#)☆

definite noun - Hebrew grammar : [Hebrew grammar - definite noun](#)☆

deformed - created by God : [created - deformed by God](#)

deformed - priest - prohibited : [priest - defects - prohibited](#)

degrees - punishment : [punishment - degrees](#)

degrees - sin : [sin - degrees](#)

deification - of men : [worshiped - men](#)

deified - Domitian : [Domitian - emperor - god](#)☆

deity - Holy Spirit : [Holy Spirit - deity](#)

deity - Jesus called Jehovah : Ps. 68:18 (cf. Eph. 4:8-10); Ps. 102:12 (cf. Heb. 1:10-12); Ps. 102:25-27 (cf. Heb. 1:10-12); Isa. 6:5 (cf. John 12:41); Jer. 23:5-6 (cf. 1Cor. 1:30); Zec. 12:10 (cf. Rev. 1:7); John 12:41 (cf. Isa. 6:5); 1Cor. 1:30 (cf. Jer. 23:5-6); Eph. 4:8-10 (cf. Ps. 68:18); Heb. 1:10-12 (cf. Ps. 102:12,25-27)

deity - Jesus creator : John 1:3; John 1:10; Acts 3:15; Col. 1:16; Eph. 3:9; Eph. 3:14-15; Heb. 1:2; Rev. 3:14

deity - Jesus does divine works : Mtt. 9:2; Mtt. 23:34 (sends prophets); Mtt. 23:37 (wooded Jerusalem); Mark 2:5; Mark 2:10; Luke 5:20-21; Luke 7:48; John 2:19 (cf. Acts 3:15); Heb. 1:2; 2Ti. 1:10; Acts 3:15 (cf. John 2:19) ☩ See [sins - authority to forgive](#).

deity - Jesus equal with God : Num. 21:6 (cf. 1Cor. 10:9); Isa. 45:23 (cf. Php. 1:10); Isa. 49:10 (cf. Rev. 7:17); Luke 1:76; Luke 22:69; **John 1:1; John 5:18; John 5:23; John 8:58; John 10:30-33;** John 10:38; John 12:45; John 14:1; John 14:9; John 19:7; Rom. 9:5; 1Cor. 10:9 (cf. Num. 21:6); Php. 1:10 (cf. Isa. 45:23); Php. 1:19; Php. 2:6; Col. 2:2; **1Ti. 3:16;** Heb. 3:1-6; Rev. 7:17 (cf. Isa. 49:10) ☩ "θεος cannot be watered down as in the Jehovah's Witnesses translation "and the Word was a god." Members of that cult note that the word 'God' is anarthrous (lacking the article) in the Greek text. Since John did not write 'the God,' they conclude he meant 'a god.' This translation, however, is erroneous for four reasons, as Harris points out [Cf. Harris, *Jesus as God*, 57-71]. First, a theological reason: If they took their own translation seriously, the Jehovah's Witnesses would believe in polytheism. . . John's monotheism makes this rendering impossible. The Bible teaches there is one God (Deu. 6:4). A monotheist could apply the singular θεος (?God') only to the Supreme Being and not to an inferior divine being. Second, a literary reason: Elsewhere in John Jesus is called 'God,' and in one of those verses (John 20:28, 'My Lord and my God') the article is used. The argument that John does not call Jesus 'God' is therefore baseless. Third, a grammatical reason: In their discussion of John 1:1 the Jehovah's Witnesses betray their lack of understanding of Greek grammar. In the clause και θεος ην ο λογος the subject, although it follows the verb, is 'the Word' . . . because it has the article. The word 'God' (θεος), which precedes the copulative verb ην, is an anarthrous predicate nominative. In his analysis of predicate nouns in Mark and John, Harner concluded that 'anarthrous predicate nouns preceding the verb may be primarily qualitative in force yet may also have some connotation of definiteness.' Harner's paraphrase is to the point: 'the Word had the same nature as God.' Fourth, a grammatical-theological reason: If John had used the article before θεος in this clause he would have been writing, 'The Son was the

Father.' But this would contradict the second clause of verse 1 in which he distinguished the λογος from the Father. Sabellius, an early third-century A.D. heretic, denied the Trinity, . . . he said that 'Father,' 'Son,' and 'Spirit' are different 'modes' that the one person used in different eras. If John followed the view of Jehovah's Witnesses, he would have been saying, like Sabellius, that the Son is the Father." David J. MacLeod, "The Eternality and Deity of the Word: John 1:1-2," [Ref-0200](#), Vol. 160 No. 637 (2002):60.

deity - Jesus eternal : Ps. 110:1; **Isa. 9:6; Isa. 48:16;** Dan. 3:25; Mic. 5:2; Mtt. 22:44; **John 1:1;** John 1:15; John 1:30; John 3:13; **John 8:58; John 17:5; John 17:24;** Col. 1:17; Heb. 1:8-10; Heb. 7:25; Heb. 13:8; 1Pe. 1:11; Rev. 1:8; **Rev. 1:18;** Rev. 2:8; Rev. 22:13 ☩ "In John 17:5 Jesus claimed to share God's glory from all eternity, Yet in Isaiah 42:8 Yahweh said, 'I will not give my glory to another.'" *Jesus claimed to be God.* [Ref-0122](#), p. 286. The Spirit of Christ was active in the OT prophets (1Pe. 1:11) prior to His birth.

deity - Jesus fullness of God : 2Cor. 4:6; Col. 1:19; Col. 2:9-19; Heb. 1:3; **1Ti. 3:16; 1Ti. 6:16**

deity - Jesus not mere man : Gal. 1:1

deity - Jesus omnipresent : John 1:48; John 3:13; John 14:18; John 14:20; John 14:23; Eph. 1:23 ☩ "With the exception of Lutheran theologians, most interpreters regard Christ as omnipresent in His deity and local in His humanity." [Ref-0104](#), p. 28.

deity - Jesus omniscient : John 1:48; John 4:17; John 6:64; John 11:14; John 13:11; John 18:4; Rev. 2:23

deity - Jesus worshiped : Ex. 3:5; Jos. 5:15; Mtt. 2:2; Mtt. 8:2; Mtt. 9:18; Mtt. 14:33; Mtt. 15:25; Mtt. 28:9; Mtt. 28:17; Mtt. 20:20; Mark 5:6; Luke 24:52; John 5:18; John 5:23; John 9:38; John 20:28; Acts 7:59 (compare Ps. 31:5); Php. 2:9; Heb. 1:6; Rev. 5:13; Rev. 7:10 ☩ In John 5:23, Jesus is to be honoured *even* as (in the same was as) the Father.

deity - Jesus' titles as God : Ps. 16:10; Ps. 45:6; Isa. 7:14; Isa. 9:6; Jer. 23:6 (Yehovah Tzidkenu); Mtt. 1:23; Mark 1:24; John 6:69 (NU text); John 8:24; John 15:26; Acts 13:35; **Acts 20:28;** Rom. 8:9; **Rom. 9:5; 1Ti. 3:16;** Tit. 1:3-4; **Tit. 2:13;** Heb. 1:8; 1Pe. 1:11; Rev. 1:8; **Rev. 1:17;** Rev. 3:7 (cf. Isa. 43:3-14); Rev. 22:13

delay - God no longer : Rev. 10:6

delayed - justice : [justice - delayed](#)

delight - God in believer : [believers - God delights in](#)

delight - in Sabbath : [Sabbath - delight](#)

delight - in the law : [law - delight in](#)

delighting - in evil : [evil - delighting in](#)

deliverance - by you or another : [used by God - you or another](#)

delusion - from God : [confusion - from God](#)

DeMar, Gary - taught by Bahnsen : [Bahnsen's influence](#)☆

Demarest, Bruce, Challenges to Inerrancy: A Theological Response : [Ref-1237](#)☆

democracy - basis : [equality - of mankind](#)

demographics - Israel : [2004020401.htm](#)☆

demon - identified by name : Mtt. 9:32; Mtt. 12:22; Mtt. 15:30; Mark 9:17-27; Luke 8:30; Luke 11:14 ☩ Rabbinical procedure required determining the demon's name -- something not possible when victim was mute.

demon - possessed - in church : Luke 4:33
demon - possession by believers - AGAINST : 1Jn. 5:18 ☉ + John 17:15
demon - possession by believers - FOR : ☉ + Acts 5:3
demon - wilderness - drives into : Wilderness - demon drives into
demonic - epilepsy not : epilepsy - not demonic
demonic - experiential - quote - Lloyd-Jones : quote - experience - seeking - Lloyd-Jones☆
demonic - Koran : Koran - demonically revealed☆
demonic - rulers : principalities - demonic
demonic - world - lust - influences : world - lust - demonic - influences
demonic influence - responding to : 2Cor. 4:3-4; Eph. 2:1-3; Col. 1:13-14; Jas. 4:7; 1Pe. 5:7-9; 1Jn. 5:19
demonization - vs. sickness : sickness - vs. demonization; Mtt. 4:24; Mtt. 10:8; Mtt. 17:15-18; Mark 1:34; Mark 6:13; Luke 13:32; Luke 4:40-41; Luke 8:2; Luke 9:1; Acts 5:16; Acts 8:7 ☉ "Christ healed a man possessed with a demon which caused him to be mute (Mtt. 9:32-33). Yet, He differentiated between healing the sick, cleansing the lepers, raising the dead, and casting out demons in Mtt. 10:8." Ref-0105, p. 94.
demonized - Jesus accused : Mtt. 11:18; Mark 3:22; Luke 7:33; John 7:20; John 8:48; John 8:52; John 10:20
demons - and idols : idols - and demons
demons - behind witchcraft : 2Chr. 11:15; Ps. 106:37
demons - birds, unclean : Gen. 40:17; Gen. 40:19; Isa. 13:21; Isa. 34:11; Jer. 50:39; Zec. 5:9; Mtt. 13:32; Rev. 18:2 ☉ "It is obvious that the animal inhabitants, as we know them, mentioned in Isaiah 13:20-22 and Jeremiah 50:39-40, cannot live in a place of continual burning pitch and brimstone and so there cannot be literal animals. . . . This place of continual burning and smoke will be a place of confinement for many demons during the Kingdom period. . . . In fact, the Hebrew word translated *wild goats* refers to demons in goat form." Ref-0219, pp. 512-513.
demons - cast out : exorcism - demons
demons - confined - millennial kingdom : millennial kingdom - demons confined☆
demons - cry out : Mark 9:25; Acts 8:7
demons - deceiving : deceiving - spirits
demons - doctrine of : teaching - of demons
demons - dwell in Babylon : Babylon - demons dwell
demons - failed casting out : exorcism - failed
demons - howling : Isa. 13:22; Jer. 50:39
demons - imprisoned : Zec. 13:2; Mtt. 8:29; **Mtt. 25:41**; Jude 1:6; Rev. 9:1-3; Rev. 18:2
demons - jackals : Isa. 34:13; Isa. 35:7; Isa. 43:20; Jer. 9:11; Jer. 10:2; Jer. 49:33; Jer. 50:39; Jer. 51:37
demons - Jesus' name over : name - power of demons
demons - know truth : Acts 16:17; Jas. 2:19 ☉ See demons - recognize Christ.
demons - multiple : Mtt. 8:31; Mark 5:12; Mark 16:9; Luke 4:35; Luke 8:2; Luke 8:27-36; Luke 11:14
demons - physical strength : Acts 19:16
demons - power over all : Mtt. 17:21; Mark 6:7; Mark 9:29; Luke 9:1

demons - priests represent : priests - demons - represent
demons - recognize Christ : Mtt. 8:29; Mark 1:24; Mark 1:34; Mark 3:11; Luke 4:33; Luke 4:41; Luke 8:28; Acts 19:15
demons - sacrifice to : Lev. 17:7
demons - seek embodiment : Mtt. 12:43-45; Luke 11:24
demons - serving God : evil - serves God
demons - worshiped : worshiped - demons
demonstrative - adjective - Hebrew grammar : Hebrew grammar - demonstrative - adjective☆
demonstrative - Hebrew grammar : Hebrew grammar - demonstrative☆
demonstrative - pronoun - Hebrew grammar : Hebrew grammar - demonstrative - pronoun☆
demonstrative pronoun - grammar : grammar - modifier☆
DeMoss, Matthew S., Pocket Dictionary for the Study of New Testament Greek : Ref-1167☆
Demy, Timothy and Thomas Ice, eds. The Return: Understanding Christ's Second Coming and the End Times : Ref-0083☆
Demy, Timothy, and Thomas Ice. When the Trumpet Sounds : Ref-0031☆
denied - Jesus by Peter : Peter - denies Jesus☆
denies - Jesus - John not? : John - denial of Jesus - not?☆
Dennett, E. (2004; 2004). Christ as the Morning Star And The Sun of Righteousness. Galaxie Software. : Ref-0360☆
Dennett, E. (2004; 2004). Malachi: Or the State of things at the End. Galaxie Software. : Ref-0361☆
Dennett, E. (2004; 2004). The Step I Have Taken. Galaxie Software. : Ref-0362☆
Dennett, E. (2004; 2004). Zechariah the Prophet. Galaxie Software. : Ref-0363☆
Dennett, Edward. The Seven Churches : Ref-0661☆
Dennett, Edward. Unsearchable Riches : Ref-0662☆
denominationalism : ☉ + ". . . the Church had already split long before the sixteenth century. Surely Roman Catholic and Eastern Orthodox apologists cannot lay this first and most significant fragmentation at the feet of the Protestant Reformers. And it matters little that this split resulted in two branches rather than three, four, or a hundred. In either case, the "Church" is no longer presenting a unified front to the world." Ref-0791, p. 306
denominationalism - against - Isaac Newton - quote : quote - Isaac Newton - nondenominationalism☆
dentals - Greek grammar : Greek grammar - consonants☆
denying - Christ : Mtt. 10:33; 2Ti. 2:12
denying - sin : sin - denied
departed - God : 1S. 28:16; Hos. 5:13
dependence - on God : 2Chr. 20:12
dependent clause - grammar : grammar - dependent clause☆
deponent verbs - Greek grammar : Greek grammar - deponent verbs☆
deportation of Judah - first Babylonian : chronology - B.C. 0605 - first deportation☆

deportation of Judah - second Babylonian : chronology - B.C. 0597 - second deportation☆
deportation of Judah - third Babylonian : chronology - B.C. 0586 - third deportation☆
Deposition - of Archaleus : messianic prophecy - time of arrival☆
depravity - discernment - quote : quote - instinct - extinct☆
depravity - not recognized - quote : quote - brotherhood of man☆
depravity - total : dead - spiritually☆
depravity - total - Canons of Dort : dead - spiritually - Canons of Dort☆
depravity - total - Wesleyan : dead - spiritually - Wesleyan☆
depravity - Tyndale - quote : quote - total depravity - Tyndale☆
depression - from anxiety : Pr. 12:25
depth - scripture - and simplicity - quote : quote - scripture - depth and simplicity☆
derash - hermeneutics : hermeneutics - Jewish classical☆
descendants - David to Jesus : David - line to Jesus
descended - from heaven : ascended - to heaven☆
descent - of man : lost - peoples
desecration - sabbath - modern troop movement : 2002102001.htm☆
desecration - temple - vs. defilement : temple - desecration vs. defilement☆
desert - God travels through : Ps. 68:4; Isa. 40:3
desert - prophet expected from : Isa. 40:3; Mtt. 3:1; Mtt. 24:26; Luke 3:2-3
design - eye : eye - design☆
design - intelligent - criticism : ☉ + "Thus, fighting naturalism only in biology will not work. Ignoring the Bible -- especially Genesis -- and its testimony to the cosmic impact of sin and God's judgments at the fall, the flood, and the Tower of Babel, even though arguing for design in living things (and even *God's* designing activity), will not lead people to the true and living God, but rather away from Him and His holy Word. Nor will fighting naturalism only in biology, while tolerating or even promoting naturalism in geology and astronomy, break the stranglehold of naturalism on science. So the "wedge" of the ID movement is not a wedge (leading to more truth) at all. It is simply a nail, which will not split the log open. It will not lead the scientific establishment to embrace the biblical view of creation, nor will it lead most people to the true God, the Creator who has spoken in only one book, the Bible." Terry Mortenson, "Philosophical Naturalism and the Age of the Earth: Are they Related?," Ref-0164, 15/1 (Spring 2004) 71-92, p. 88. "[T]he ID movement is such a mixture of agnostics and theists of great theological variety that it can never be concerned about the faithfulness to the true God and His Word. As noted earlier, there really is no wedge in [Phillip] Johnson's strategy. It is rather a nail strategy that will not split the log. A vaguely defined intelligent designer (not even necessarily divine) is as far as a Scripture-less approach can reach. Having deliberately ignored the biblical teaching given by the Creator -- especially Genesis -- the ID arguments will not open the door to the true God." Terry Mortenson, "Philosophical Naturalism and the Age of the

Earth: Are they Related?”, Ref-0164, 15/1 (Spring 2004) 71-92, p. 91.

design - intelligent - defense - Dembski : [2005102001.pdf](#)☆

design - intelligent - definition : [intelligent design - definition](#)☆

design - intelligent - Einstein : [2007081601.htm](#)☆

design - intelligent design movement - strengths and weaknesses : [2004022801.htm](#)☆

Designed to be Like Him : [Ref-0092](#)☆

desire - of eyes : [eyes - desire of](#)

desire - of women : [women - desire of](#)☆

desire - rule over : [rule - desire over](#)

desire - sinful - God gives over to : [sin - desire - God gives over to](#)

desire - spiritual gifts : [spiritual gifts - desire](#)

desired - God's presence : [presence - God's desired](#)

desired - righteousness : [righteousness - desired](#)

desires - freedom to follow : [decisions - freedom within boundaries](#)

desolate - temple : [temple - desolate](#)

desolate - temple - banners : [temple - desolate - banners](#)

desolate forever - Babylon - 00004.doc : [00004.doc](#)☆

desolation - abomination of - fulfillment theories : [abomination of desolation - fulfillment theories](#)☆

desolation - sin causes : [Eze. 15:8](#)

despised - Messiah : [Isa. 49:7; Isa. 53:3](#)

despised - Word of God : [Isa. 5:24](#)

destined - for judgment : [judgment - appointed for](#)

destroy - idols : [idols - destroy](#)

destroy - nations - failure to : [Canaanites - failure to kill](#)☆

destroyed - antichrist : [antichrist - destroyed \[5001.5\]](#)☆

destroyed - date second temple : [9th - of Av](#)☆

destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites : [1K. 9:20-21; 2Chr. 8:7](#)

destroyed - temple : [temple - destroyed](#)

destroyed - trees : [trees - destroyed](#)☆

destruction - Babylon - permanent : [Babylon - destruction permanent](#)☆

destruction - Jerusalem : [Jerusalem - destruction](#)

details - of scripture accurate : [inerrancy - reliance on details](#)

determined - history : [history - determined](#)

Deu. 1 : [Mar06](#)☆

Deu. 1:1 : [Deuteronomy - title](#)☆; [Hazereth - image](#)☆; [X0005 - date - Deuteronomy](#)☆

Deu. 1:2 : [Mt. Sinai - location](#)☆; [wilderness - forty years](#)☆

Deu. 1:7 : [covenant - land - borders \[5002.4.1\]](#)☆

Deu. 1:8 : [covenant - Abrahamic \[5002.1\]; covenant - land \[5002.4.0\]](#)

Deu. 1:10 : [hyperbole - examples](#)☆; [Israel - population to grow in Egypt](#)

Deu. 1:12-17 : [elders - plural](#)☆

Deu. 1:17 : [fear - of man](#)☆

Deu. 1:19-20 : [wilderness - forty years](#)☆

Deu. 1:22 : [spies - sent by people](#)

Deu. 1:26 : [you - not referring to contemporaries](#)☆

Deu. 1:27 : [complaining](#)

Deu. 1:28 : [2003011601.htm](#)☆; [Anakim](#)☆

Deu. 1:30 : [war - God gives victory](#)☆

Deu. 1:31 : [eagle's - wings](#)

Deu. 1:32 : [unbelief - examples](#)

Deu. 1:33 : [cloud - and fire](#)

Deu. 1:37 : [Moses - forbidden from Canaan](#)☆; [Moses - Israel's disobedience affects](#)

Deu. 1:39 : [age - of accountability](#)

Deu. 1:40 : [Red Sea - meaning](#)☆

Deu. 1:41-45 : [repentance - late - unacceptable](#)

Deu. 1:43 : [presuming - on God](#)

Deu. 1:45 : [prayer - inhibited](#)☆

Deu. 2 : [Mar06](#)☆

Deu. 2:1 : [Red Sea - meaning](#)☆

Deu. 2:4-5 : [Edom - Israel cannot attack](#)

Deu. 2:5 : [Esau's - possession; Mt. Seir - Esau dwelt](#)

Deu. 2:7 : [wilderness - following God in](#)

Deu. 2:9 : [Moab - inheritance; Moab - origin](#)

Deu. 2:10-12 : [redaction - passages considered](#)☆

Deu. 2:11 : [Rephaim](#)☆

Deu. 2:14 : [wilderness - died in; you - not referring to contemporaries](#)☆

Deu. 2:19 : [Ammon - Israel cannot attack; Ammon - origin of](#)

Deu. 2:20 : [Rephaim](#)☆

Deu. 2:30 : [heart - hardened by God](#)☆; [heart - hardened by God](#)☆

Deu. 2:34 : [killed - all](#)☆

Deu. 2:37 : [Ammon - Israel cannot attack](#)

Deu. 3 : [Mar07](#)☆

Deu. 3:3 : [war - God gives victory](#)☆

Deu. 3:5 : [2003011601.htm](#)☆

Deu. 3:6 : [killed - all](#)☆

Deu. 3:11 : [giant - height; giants - size of; Rephaim](#)☆

Deu. 3:13 : [giants - land of; Rephaim](#)☆

Deu. 3:17 : [Arabah - Sea of](#)☆; [Galilee - sea - names](#)☆

Deu. 3:21 : [Canaanites - destroy; nations - destroy in land of Canaan](#)☆

Deu. 3:22 : [war - God gives victory](#)☆

Deu. 3:23-26 : [Moses - forbidden from Canaan](#)☆

Deu. 3:26 : [Moses - prayer rejected](#)

Deu. 4 : [Mar07](#)☆

Deu. 4:2 : [canon - closed; prophecy - judge; scripture - adding to; teachers - twisting scripture](#)

Deu. 4:3 : [Baal - plague - specific](#)

Deu. 4:5-8 (- Israel's Election - 00051.doc) : [00051.doc](#)☆

Deu. 4:7-8 : [chosen - Israel](#)☆

Deu. 4:8 : [covenant - Mosaic - to Israel \[5002.3.3\]](#)

Deu. 4:9 : [guard - self](#)

Deu. 4:9-10 : [teaching - children](#)

Deu. 4:11 : [cloud - and fire; clouds - darkness](#)

Deu. 4:12 : [formless - God](#)

Deu. 4:12-13 : [commandments - ten - spoken; voice - God's audible](#)☆

Deu. 4:13 : [covenant - Mosaic \[5002.3.0\]](#)☆

Deu. 4:15 : [formless - God; image - God's formless](#)

Deu. 4:15-16 (non-sexual) : [male - God portrayed as](#)☆

Deu. 4:15-19 : [idols - God unlike; idols - prohibited](#)

Deu. 4:16 : [totems - AGAINST](#)

Deu. 4:16-18 : [2003040302.tif](#)☆

Deu. 4:19 : [stars - given as a heritage; worshiped - heavens](#)☆

Deu. 4:20 : [inheritance - Israel as God's](#)

Deu. 4:21-22 : [Moses - forbidden from Canaan](#)☆

Deu. 4:23 : [covenant - Mosaic \[5002.3.0\]](#)☆

Deu. 4:23-26 : [idols - prohibited](#)

Deu. 4:24 : [fire - consuming; jealous - God](#)

Deu. 4:26 : [two witnesses - heaven and earth; two witnesses - required](#)

Deu. 4:28 : [idols - lifeless; idols - man made](#)

Deu. 4:29 : [seekers - God revealed to](#)☆

Deu. 4:29-31 : [gathering - of Israel in faith](#)☆

Deu. 4:30 : [days - latter; Jacob's - trouble; tribulation - terms - trouble, tribulation](#)☆

Deu. 4:31 : [covenant - Abrahamic \[5002.1\]; covenant - unconditional](#)☆

Deu. 4:32 (- Evolution - 00044.doc) : [00044.doc](#)☆

Deu. 4:33 : [voice - God's audible](#)☆

Deu. 4:34 : [chosen - Israel](#)☆

Deu. 4:35 : [unique - God](#)

Deu. 4:36 : [voice - God's audible](#)☆

Deu. 4:37 : [Angel - of Jehovah](#)☆; [Angel - of Jehovah - is Jehovah; chosen - Israel](#)☆; [dwells - God with man](#)

Deu. 4:38 : [covenant - land - dispossessed; covenant - land - inheritance \[5002.4.2\]; covenant - land \[5002.4.0\]](#)

Deu. 4:39 : [unique - God](#)

Deu. 4:40 : [generational - iniquity](#)☆

Deu. 4:42 : [manslaughter - refuge for accidental; murder - vs. manslaughter](#)

Deu. 5 : [Mar08](#)☆

Deu. 5:1-33 : [covenant - Mosaic \[5002.3.0\]](#)☆

Deu. 5:2-3 : [covenant - Abrahamic - distinct from Mosaic](#)☆; [covenants - plural](#)

Deu. 5:3 : [covenant - Mosaic - spans generations](#)

Deu. 5:4 : [face - to face](#)☆; [voice - God's audible](#)☆

Deu. 5:5 : [intercession - Moses; Mt. Sinai - fear at](#)

Deu. 5:7 : [commandments - ten given](#)☆

Deu. 5:7-8 : [unique - God - who like](#)

Deu. 5:7-9 : [idols - prohibited](#)

Deu. 5:8 : [2003040302.tif](#)☆; [formless - God; Roman Catholicism - second commandment](#)☆; [totems - AGAINST](#)

Deu. 5:9 : [generational - iniquity](#)☆; [jealous - God](#)

Deu. 5:10 : [generational - blessing](#)

Deu. 5:11 : [name - God's used in vain; name - in vain](#)

Deu. 5:12 : [Sabbath - covenant theology confuses](#)☆; [Sabbath - keep](#)

Deu. 5:12 (no work) : [Sabbath - prohibitions](#)

Deu. 5:14 : [Sabbath - rest](#)☆

Deu. 5:16 : [children - toward parents](#)☆; [cited - Deu. 5:16](#)

Deu. 5:16-20 : [cited - Deu. 5:16-20](#)

Deu. 5:17 : [cited - Deu. 5:17; murder - prohibited](#)

Deu. 5:18 : [adultery - prohibited; cited - Deu. 5:18; inerrancy - partial](#)☆; [Wicked - Bible](#)☆; [X0107 - adultery](#)

Deu. 5:19 : [stealing - prohibited](#)

Deu. 5:20 : [lying - AGAINST](#)

Deu. 5:21 : coveting - AGAINST
 Deu. 5:22 : cloud - and fire; clouds - with God; finger - of God writing
 Deu. 5:22-26 : commandments - ten - spoken
 Deu. 5:25 : fire - consumed in judgement; fire - consuming; voice - God's audible☆
 Deu. 5:25-26 : shewah - visible☆
 Deu. 5:26 : living - God
 Deu. 5:29-33 : obedience - reason desired
 Deu. 6 : Mar08☆
 Deu. 6:3 : milk - flowing with
 Deu. 6:4 : echad - compound one☆; exegesis - Deu. 6.4☆; Masoretic Text - large and small letters☆; one - God; shema - Israel☆
 Deu. 6:4-9 : shema - hear☆
 Deu. 6:5 : cited - Deu. 6:5; commandments - of Jesus; two commandments - first
 Deu. 6:6-9 (- Israel's Election - 00051.doc) : 00051.doc☆
 Deu. 6:7 : teaching - children
 Deu. 6:8 : hand - and head☆
 Deu. 6:8-9 : phylactery☆
 Deu. 6:10-11 : covenant - land - dispossessed
 Deu. 6:13 : cited - Deu. 6:13; oaths - in God's name
 Deu. 6:14-15 : jealous - God
 Deu. 6:16 : cited - Deu. 6:16; tested - God by man
 Deu. 6:22 : signs - and wonders
 Deu. 7 : Mar08☆
 Deu. 7:1-3 : Samson - wife - Philistine☆
 Deu. 7:2 : Canaanites - failure to kill☆; covenant - prohibited with enemies; pity - prohibited
 Deu. 7:3 : marriage - mixed forbidden
 Deu. 7:5 : totems - AGAINST
 Deu. 7:6 : Israel - treasure☆; nation - holy; witnesses - two required☆
 Deu. 7:6-8 : chosen - Israel☆
 Deu. 7:9 : 2004122901.htm☆; archaeology - silver amulets☆; generational - blessing
 Deu. 7:9-10 : haters - of God - repaid
 Deu. 7:12-14 : fruitful - and multiply
 Deu. 7:13 : covenant - Mosaic - conditional [5002.3.2]; wine - enjoyed
 Deu. 7:15 : bless - those who bless☆
 Deu. 7:16 : Canaanites - failure to kill☆; killed - all☆; pity - prohibited
 Deu. 7:22-24 : covenant - land - dispossessed
 Deu. 7:26 : idols - in house
 Deu. 8 : Mar09☆
 Deu. 8:1 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 8:2 : temptation - wilderness; tested - by God☆; tested - by God - purpose
 Deu. 8:3 : bread - alone; cited - Deu. 8:3
 Deu. 8:4 : clothes - preserved; wilderness - healthy in
 Deu. 8:5 : chastened - by God
 Deu. 8:9 : wealth - mineral
 Deu. 8:11-17 : prosperity - forgetting God in☆
 Deu. 8:15 : wilderness - following God in
 Deu. 8:16 : tested - by God☆
 Deu. 8:16-18 : tested - by God - purpose
 Deu. 8:17 : tithing - devotional scriptures
 Deu. 8:18 : wealth - power for from God
 Deu. 9 : Mar09☆
 Deu. 9:1 : 2003011601.htm☆
 Deu. 9:1-6 : covenant - land - dispossessed
 Deu. 9:2 : Anakim☆
 Deu. 9:3 : fire - consumed in judgement; fire - consuming
 Deu. 9:3-4 : Canaanites - cast out by God
 Deu. 9:4 : Canaanites et. all - wicked
 Deu. 9:5 : covenant - Abrahamic [5002.1]; covenant - land [5002.4.0]
 Deu. 9:7-8 : complaining
 Deu. 9:9 : bread - stone; fasting; forty - days; Moses - forty days
 Deu. 9:9-11 : covenant - Mosaic [5002.3.0]☆
 Deu. 9:10 : commandments - ten - spoken; finger - of God writing
 Deu. 9:11 : forty - days
 Deu. 9:16 : calf - golden; commandments - ten - spoken
 Deu. 9:18 : fasting; forty - days
 Deu. 9:18-20 : intercession - Moses
 Deu. 9:18-25 : Moses - and forty
 Deu. 9:21 : calf - golden
 Deu. 9:24-29 : intercession - Moses
 Deu. 9:25 : fasting; forty - days
 Deu. 9:27 : covenant - Abrahamic [5002.1]
 Deu. 9:29 : inheritance - Israel as God's
 Deu. 10 : Mar09☆
 Deu. 10:1 : finger - of God writing
 Deu. 10:2 : ark of covenant - contents☆; scripture - copied
 Deu. 10:4 : commandments - ten - spoken; finger - of God writing; scripture - copied
 Deu. 10:5 : ark of covenant - contents☆
 Deu. 10:6 : Aaron - death; difficulty - site of Aaron's death☆
 Deu. 10:8 : Levites - separated to God; Levitical system - beginning of
 Deu. 10:8-9 : Levites - inheritance
 Deu. 10:10 : fasting; forty - days; intercession - Moses; Moses - forty days
 Deu. 10:11 : covenant - land [5002.4.0]
 Deu. 10:12 : cited - Deu. 10:12; two commandments - first
 Deu. 10:14 : possessions - God's
 Deu. 10:15 : chosen - Israel☆
 Deu. 10:16 : circumcision - heart☆
 Deu. 10:17 : bribery - AGAINST; God - of gods; Lord - of lords
 Deu. 10:18 : orphan - duty to; widows - minister to
 Deu. 10:20 : cited - Deu. 10:20; oaths - forbidden; oaths - in God's name
 Deu. 10:22 : fruitfulness - by God☆; Israel - population to grow in Egypt; Jacob - number of offspring in Egypt☆
 Deu. 11 : Mar10☆
 Deu. 11:4 : Red Sea - all Egyptian soldiers perished; Red Sea - parted
 Deu. 11:8-9 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 11:9 : milk - flowing with
 Deu. 11:13-21 : shema - hear☆
 Deu. 11:14 : rain - early and latter
 Deu. 11:18 : hand - and head☆
 Deu. 11:19 : teaching - children
 Deu. 11:22 : covenant - land [5002.4.0]
 Deu. 11:24 : covenant - land - borders [5002.4.1]☆; walk - land ownership
 Deu. 11:26-29 : blessing - and cursing Israel☆
 Deu. 11:29 : Mt. Ebal - curse; Mt. Ebal - curse; Mt. Ebal vs. Mt. Gerizim☆; Mt. Gerizim - blessing☆; Mt. Gerizim - blessing☆
 Deu. 12 : Mar10☆
 Deu. 12:2-3 : idols - destroy; world - compromise with☆
 Deu. 12:5 : Judah - chosen☆; name - God's dwells in temple; temple - sacrifice - location
 Deu. 12:6 : firstborn - God owns; tithing☆
 Deu. 12:6-7 : sacrifice - location
 Deu. 12:8 : right - in own eyes☆; righteousness - self☆
 Deu. 12:9 : Sabbath - rest☆
 Deu. 12:9-10 : rest - given by God
 Deu. 12:11 : name - God's dwells in temple; temple - sacrifice - location
 Deu. 12:11-14 : sacrifice - location
 Deu. 12:12 : Levites - inheritance
 Deu. 12:13-14 : sacrifice - unacceptable
 Deu. 12:16 : blood - eating prohibited☆; blood - poured out; blood - water as☆
 Deu. 12:17-18 : sacrifice - location
 Deu. 12:19 : Levites - support
 Deu. 12:21 : name - God's dwells in temple
 Deu. 12:23-25 : blood - eating prohibited☆
 Deu. 12:24 : blood - water as☆
 Deu. 12:28 : generational - blessing; generational - iniquity☆
 Deu. 12:29 : war - God gives victory☆
 Deu. 12:29-31 : covenant - land - dispossessed
 Deu. 12:31 : sacrifice - child☆; sacrifice - child prohibited
 Deu. 12:32 : canon - closed; scripture - adding to; teachers - twisting scripture
 Deu. 13 : magic - AGAINST☆; Mar10☆
 Deu. 13:1 : dreams - false; miracles - not of God; prophecy - scripture judges
 Deu. 13:1-4 : signs - can't contradict word; teachers - test against scripture
 Deu. 13:1-5 : prophets - false☆
 Deu. 13:1-5 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 Deu. 13:3 : tested - by God☆
 Deu. 13:5 : killed - apostates; prophets - false - death penalty
 Deu. 13:6 : hate - family for God
 Deu. 13:6-10 : proselytizing - death penalty
 Deu. 13:6-16 : idolatry - death penalty
 Deu. 13:9 : killed - apostates; stoning - witnesses cast the first
 Deu. 13:10 : stoning - punishment
 Deu. 13:11 : capital punishment - fear
 Deu. 13:12-15 : proselytizing - death penalty
 Deu. 13:15 : killed - apostates
 Deu. 13:16 : idolatry - judge by destruction
 Deu. 14 : clean - animals; Mar11☆
 Deu. 14:1 : cut - yourself prohibited; prophet - false - wounds☆
 Deu. 14:2 : chosen - Israel☆; Israel - treasure☆
 Deu. 14:4-5 : behemoth☆
 Deu. 14:8 : dead - touching unclean
 Deu. 14:9 : archaeology - scale armor☆
 Deu. 14:18 : stork - unclean bird
 Deu. 14:21 : nation - holy
 Deu. 14:22 : tithing☆; tithing - devotional scriptures
 Deu. 14:23-24 : name - God's dwells in temple
 Deu. 14:23-26 : offering - purchase
 Deu. 14:27-29 : Levites - support
 Deu. 14:28 : fruit - offering; tithing - year of
 Deu. 14:29 : poor - duty to
 Deu. 15 : debt - canceled; Mar11☆
 Deu. 15:4 : covenant - land - inheritance [5002.4.2]; covenant - land [5002.4.0]

Deu. 15:6 : debt - monetary☆; Gentiles - serve Israel; lend - vs. borrow
 Deu. 15:7-11 : poor - duty to
 Deu. 15:9 : prayer - heard
 Deu. 15:11 : poor - always will be
 Deu. 15:12-15 : slavery - seven years☆
 Deu. 15:17 : bond - servant; forever = not forever - Hebrew olam
 Deu. 15:19 : firstborn - God owns
 Deu. 15:19 (animal not worked or shorn) : hands - made without
 Deu. 15:19-21 : sacrifice - of firstborn
 Deu. 15:21 : sacrifice - perfect☆
 Deu. 15:23 : blood - eating prohibited☆; blood - poured out
 Deu. 16 : Mar11☆
 Deu. 16:1 : ark - Noah's rested; unleavened bread - feast of; year - civil vs. religious☆
 Deu. 16:2 : name - God's dwells in temple
 Deu. 16:3-4 : leaven - prohibited
 Deu. 16:5-7 : sacrifice - location
 Deu. 16:6 : evening - morning; name - God's dwells in temple; Nisan - 14☆; Passover - sacrifice - sunset
 Deu. 16:10 : Pentecost☆
 Deu. 16:11 : name - God's dwells in temple; proselyte - to Judaism☆
 Deu. 16:13 : tabernacles - feast of
 Deu. 16:14 : proselyte - to Judaism☆
 Deu. 16:15 : fruitfulness - by God☆
 Deu. 16:16 : feasts - mandatory attendance
 Deu. 16:16 (- Feasts - 00023.doc) : 00023.doc☆
 Deu. 16:16-17 : giving - voluntary
 Deu. 16:19 : bribery - AGAINST
 Deu. 16:20 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 16:21 : idol - post; idolatry - judge by destruction
 Deu. 16:22 : idol - stone; idols - wooden cut down☆
 Deu. 17 : Mar12☆
 Deu. 17:1 : perfect - offering required; sacrifice - perfect☆
 Deu. 17:2-7 : idolatry - death penalty
 Deu. 17:3 : worshiped - heavens☆
 Deu. 17:5 : stoning - punishment
 Deu. 17:6 : cited - Deu. 17:6; two witnesses - required
 Deu. 17:7 : stoning - witnesses cast the first; witness - initiates punishment
 Deu. 17:8 : murder - vs. manslaughter; sin - degrees
 Deu. 17:8-12 : judges - obey
 Deu. 17:9-12 : authorities - submit to☆; gods - judges
 Deu. 17:12 : presuming - on God
 Deu. 17:13 : capital punishment - fear
 Deu. 17:14 : king - rules for
 Deu. 17:14-20 : king - promised Israel
 Deu. 17:16 : horses - forbidden
 Deu. 17:17 : polygamy - AGAINST☆
 Deu. 17:18 : Deuteronomy - title☆; scripture - copied
 Deu. 17:18-20 : leaders - copy scriptures; leadership - servant; scripture - read
 Deu. 17:20 : pride - AGAINST☆
 Deu. 18 : curse - disobedience to God; Mar12☆
 Deu. 18:1-2 : Levites - inheritance; Levites - land prohibited☆
 Deu. 18:3-4 : wine - enjoyed
 Deu. 18:5 : Levites - separated to God
 Deu. 18:6-8 : temple - Levites relocate to serve
 Deu. 18:9 : separated - people of God from world☆
 Deu. 18:10 : sacrifice - child prohibited; witchcraft - AGAINST☆
 Deu. 18:10-12 : sacrifice - child☆
 Deu. 18:12 : nations - destroy in land of Canaan☆
 Deu. 18:15 : hear - Him; you - not referring to contemporaries☆
 Deu. 18:15 (- John the Baptist - 00028.doc) : 00028.doc☆
 Deu. 18:15 (cf. John 1:45) : Moses - wrote of Jesus
 Deu. 18:15-18 : prophet - the☆
 Deu. 18:18 : Moses - unique prophet; salvation - one way☆; X0066 - mouth☆
 Deu. 18:19 : Word - judges
 Deu. 18:20 : prophets - false☆; prophets - false - death penalty
 Deu. 18:22 : prophecy - judge
 Deu. 18:22 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆
 Deu. 19 : Mar12☆
 Deu. 19:1 : war - God gives victory☆
 Deu. 19:2-6 : manslaughter - refuge for accidental
 Deu. 19:4-6 : sin - degrees
 Deu. 19:5 : earth - is God's
 Deu. 19:6 : blood - avenger of
 Deu. 19:8-10 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 19:9 : clouds - darkness
 Deu. 19:10 : murder - prohibited
 Deu. 19:11-13 : manslaughter - premeditated - death penalty; sin - degrees
 Deu. 19:15 : exorcism - demons; two witnesses - required; witnesses - two required☆
 Deu. 19:16-21 : witness - false - penalty
 Deu. 19:18-21 : capital punishment - fear
 Deu. 19:21 : cited - Deu. 19:21; pity - justice over
 Deu. 20 : Mar13☆
 Deu. 20:1 : trusting - in chariots☆; trusting - in horses
 Deu. 20:1-4 : war - God gives victory☆
 Deu. 20:16 : Anakim☆; killed - all☆
 Deu. 20:17 : Canaanites - destroy; X0067 - Canaanite☆
 Deu. 20:19-20 : environmentalism - FOR☆
 Deu. 21 : Mar13☆
 Deu. 21:3 : red heifer☆; untrained animal
 Deu. 21:3-4 (heifer and field untamed) : hands - made without
 Deu. 21:5 : Levites - separated to God
 Deu. 21:6 : hands - washed in innocence
 Deu. 21:7 : blood - defiled by; blood - land defiled by
 Deu. 21:12 : head - woman's shaved
 Deu. 21:15 : firstborn - double portion; Joseph - double portion as firstborn☆; polygamy - AGAINST☆; polygamy - law concerning
 Deu. 21:21 : capital punishment - fear; stoning - punishment; stoning - rebellious child
 Deu. 21:22 : hung - remove before morning
 Deu. 21:23 : cross - removed from; curse - Christ became; messianic prophecy - crucified; stoning - crucifixion instead☆; tree - hung on
 Deu. 22 : Mar13☆
 Deu. 22:4 : animal - lost - help
 Deu. 22:5 : dressing - cross sexual
 Deu. 22:8 : fence - dangerous area
 Deu. 22:12 : tassels - remembrance☆
 Deu. 22:13 : covenants - blood
 Deu. 22:13-29 : marriage - required for sex
 Deu. 22:14 : virginity
 Deu. 22:19 : divorce☆
 Deu. 22:21 : harlot - stone; stoning - punishment
 Deu. 22:22 : adultery - both die; X0107 - adultery
 Deu. 22:24 : stoning - punishment
 Deu. 22:28-29 : marriage - cohabitation not equivalent
 Deu. 22:28-29 ((sex does not constitute marriage)) : marriage - living together instead☆
 Deu. 22:29 : divorce☆; divorce - disallowed
 Deu. 22:30 : hem - garment☆; uncovering - father as nakedness
 Deu. 23 : Mar14☆
 Deu. 23:1 : mutilation - and congregation
 Deu. 23:2 : eunuchs - not forsaken; generational - iniquity☆; illegitimate - prohibited for 10 generations; Perez - illegitimate so generations expelled
 Deu. 23:3 : Ammonites - prohibited; forever = not forever - Hebrew olam; Moabites - prohibited for 10 generations
 Deu. 23:3-6 : cited - Deu. 23:3-6
 Deu. 23:4 : Balaam
 Deu. 23:5 : curse - turned to blessing☆
 Deu. 23:7 : Edomite - prohibited for 3 generations; Egyptian - prohibited for 3 generations
 Deu. 23:10 : semen - emission
 Deu. 23:12 : latrine
 Deu. 23:12 (- Science and the Bible - 00040.doc) : 00040.doc☆
 Deu. 23:12-14 : unclean - human waste
 Deu. 23:14 : sin - presence of God rejects; war - God gives victory☆
 Deu. 23:15-16 : slave - escaped - retain
 Deu. 23:17 : sodomites; temple - prostitutes
 Deu. 23:18 : sacrifice - unacceptable
 Deu. 23:19 : usury - AGAINST☆
 Deu. 23:21-23 : vows - inadvisable
 Deu. 23:22 : oaths - forbidden
 Deu. 23:23 : cited - Deu. 23:23
 Deu. 23:24 : poor - gleaning allowed
 Deu. 24 : Mar14☆
 Deu. 24:1 : cited - Deu. 24:1; divorce - certificate☆
 Deu. 24:1-4 : divorce - return prohibited☆
 Deu. 24:5 : honeymoon - biblical
 Deu. 24:16 : sin - responsibility - individual
 Deu. 24:19-22 : poor - gleaning allowed
 Deu. 25 : Mar14☆
 Deu. 25:2-3 : legalism - fencing☆
 Deu. 25:3 : forty blows
 Deu. 25:4 : inspiration - NT considered scripture☆
 Deu. 25:5 : levirate - marriage☆
 Deu. 25:9-10 : sandal - removed
 Deu. 25:19 : Amalekites - to be destroyed
 Deu. 26 : Mar15☆
 Deu. 26:2 : fruit - offering
 Deu. 26:5 : Israel - pagan origin; Israel - population to grow in Egypt
 Deu. 26:8 : signs - and wonders

Deu. 26:9 : milk - flowing with
 Deu. 26:12 : tithing - year of
 Deu. 26:14 (eating tithe) : tithing - devotional scriptures
 Deu. 26:15 : milk - flowing with
 Deu. 26:18 : Israel - treasure☆
 Deu. 26:18-19 : chosen - Israel☆
 Deu. 26:19 : nation - holy
 Deu. 27 : Mar15☆
 Deu. 27:2 : law - written on stones
 Deu. 27:3 : milk - flowing with
 Deu. 27:4 : Mt. Ebal - alter upon☆; Mt. Ebal - curse
 Deu. 27:5 (altar of uncut stones) : hands - made without
 Deu. 27:9 : inheritance - Israel as God's
 Deu. 27:11 : blessings - tribes pronouncing
 Deu. 27:12 : blessing - and cursing Israel☆; Mt. Gerizim - blessing☆
 Deu. 27:13 : curses - tribes pronouncing; Mt. Ebal - curse; tribe - of Dan
 Deu. 27:15 : idolatry - hidden
 Deu. 27:16 : children - toward parents - death penalty
 Deu. 27:20 : Reuben - defiled father's bed☆
 Deu. 27:21 : beastiality
 Deu. 27:25 : assassin - hired; bribery - AGAINST
 Deu. 27:26 : curse - redeemed from; law - all kept or cursed☆
 Deu. 28 : Mar16☆
 Deu. 28:1 : blessings - national; Gentiles - serve Israel
 Deu. 28:1-14 : covenant - Mosaic - blessings upon obedience
 Deu. 28:4 : fruitful - and multiply; generational - iniquity☆; offspring - blessed
 Deu. 28:4-6 : fruitfulness - by God☆
 Deu. 28:7 : war - God gives victory☆
 Deu. 28:8 : fruitfulness - by God☆
 Deu. 28:10 : chosen - Israel☆
 Deu. 28:11 : fruitful - and multiply; generational - iniquity☆; offspring - blessed
 Deu. 28:11-12 : fruitfulness - by God☆
 Deu. 28:12 : debt - monetary☆; lend - vs. borrow
 Deu. 28:13 : Gentiles - serve Israel
 Deu. 28:15 : curses - national
 Deu. 28:15-18 : famine - from God
 Deu. 28:15-68 : covenant - Mosaic - curses upon disobedience; curse - disobedience to God
 Deu. 28:18 : generational - iniquity☆
 Deu. 28:20-21 : curses - national
 Deu. 28:21 : killed - by God
 Deu. 28:21-22 : sickness - by sin☆; sickness - judgment from God☆
 Deu. 28:23 : bronze - earth & heaven
 Deu. 28:24 : drought - from God
 Deu. 28:25 : anti-Semitism; war - God does not go out with☆
 Deu. 28:26 : behemoth☆; birds - feed on dead
 Deu. 28:27 : exegesis - Deu. 28:27☆; sores - as judgment
 Deu. 28:29 : blinded - by God; blinded - unbelievers
 Deu. 28:32 : slavery - judgment by God
 Deu. 28:33 : nations - used in judgment
 Deu. 28:35 : sickness - judgment from God☆; sores - as judgment
 Deu. 28:36 : dispersion - Israel☆; dispersion - of Israel before 70AD☆
 Deu. 28:36-37 : nations - used in judgment
 Deu. 28:37 : anti-Semitism
 Deu. 28:38-40 : famine - from God
 Deu. 28:41 : slavery - judgment by God
 Deu. 28:42 : famine - from God
 Deu. 28:44 : debt - monetary☆
 Deu. 28:46 : generational - iniquity☆
 Deu. 28:48 : slavery - judgment by God
 Deu. 28:49-50 : tongues - sign to unbelievers☆
 Deu. 28:49-52 : nations - used in judgment
 Deu. 28:50 : elderly - oppressed
 Deu. 28:53 : children - eaten
 Deu. 28:53-57 : cannibalism
 Deu. 28:58 : law - written☆
 Deu. 28:59-61 : sickness - by sin☆; sickness - judgment from God☆
 Deu. 28:61 : killed - by God
 Deu. 28:63 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 28:64 : dispersion - Israel☆
 Deu. 28:64-66 : Jews - remain distinct☆
 Deu. 28:65-67 : anti-Semitism; fear - because of disobedience
 Deu. 28:66 : fear - day and night
 Deu. 28:68 : Josephus - Israelite slaves at 70 AD☆; slavery - judgment by God
 Deu. 29 : Mar16☆
 Deu. 29:1 : covenant - land [5002.4.0]; covenant - Mosaic - renewed; covenant - Mosaic [5002.3.0]☆
 Deu. 29:2 : miracles - insufficient for belief
 Deu. 29:5 : clothes - preserved; miracles - in wilderness
 Deu. 29:9 : covenant - land [5002.4.0]; covenant - Mosaic - renewed
 Deu. 29:12 : covenant - land [5002.4.0]; covenant - Mosaic - renewed
 Deu. 29:13 : covenant - Abrahamic [5002.1]
 Deu. 29:14 : covenant - Mosaic - renewed
 Deu. 29:18 : wormwood☆
 Deu. 29:19 : peace - false
 Deu. 29:20-22 : sickness - by sin☆; sickness - judgment from God☆
 Deu. 29:22 (- Diaspora - 00021.doc) : 00021.doc☆
 Deu. 29:23 : Admah; famine - from God
 Deu. 29:24-28 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 29:25 : covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic [5002.3.0]☆
 Deu. 29:26 : idols - worshiped
 Deu. 29:27 : curse - disobedience to God; Masoretic Text - large and small letters☆
 Deu. 29:28 : dispersion - Israel☆
 Deu. 29:29 : date - setting - AGAINST☆; scripture - perspicuity☆; secrets - belong to God☆
 Deu. 29:29 ((MT 28)) : Masoretic Text - dots☆
 Deu. 30 : Mar17☆
 Deu. 30:1 : dispersion - Israel☆; you - not referring to contemporaries☆
 Deu. 30:1 (- Diaspora - 00021.doc) : 00021.doc☆
 Deu. 30:1-5 : covenant - land - occupation conditional [5002.4.4]☆; covenant - land [5002.4.0]
 Deu. 30:1-10 : gathering - of Israel in faith☆
 Deu. 30:3 : return - of Israel☆
 Deu. 30:6 : circumcision - heart☆; cited - Deu. 30:6; covenant - new [5002.5.0]☆; God - all know☆; two commandments - first
 Deu. 30:7 : bless - those who bless☆
 Deu. 30:9 : fruitful - and multiply; offspring - blessed
 Deu. 30:11-14 : wisdom - distance to
 Deu. 30:11-14 (cf. Rom. 10:6-8) : Word of God - as title☆
 Deu. 30:12 : Jacob's - ladder
 Deu. 30:14 : heart - and mouth
 Deu. 30:16-20 : covenant - land [5002.4.0]
 Deu. 30:17-20 : covenant - land - occupation conditional [5002.4.4]☆
 Deu. 30:19 : generational - blessing; two witnesses - heaven and earth
 Deu. 30:20 : longevity - God is our
 Deu. 31 : Mar17☆
 Deu. 31:2 : 120 - year life span☆; Moses - age at death; Moses - forbidden from Canaan☆
 Deu. 31:3-6 : war - God gives victory☆
 Deu. 31:6 : cited - Deu. 31:6; leave - God will never
 Deu. 31:6-8 : near - God
 Deu. 31:7 : covenant - land - inheritance [5002.4.2]; covenant - land [5002.4.0]
 Deu. 31:8 : leave - God will never
 Deu. 31:9 : inspiration - writing and speaking God's words☆; law - written☆; Moses - Torah - author☆
 Deu. 31:10 : release - year of; tabernacles - feast of
 Deu. 31:10-13 : law - read - publicly; scripture - read
 Deu. 31:11 : book - of law
 Deu. 31:13 : fear - God
 Deu. 31:14-15 : tabernacle - vs. tent of meeting☆
 Deu. 31:15 : shekinah - visible☆
 Deu. 31:16 : adultery - spiritual; covenant - broken☆; covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic - renewed; covenant - Mosaic [5002.3.0]☆
 Deu. 31:17-18 : shekinah - departs temple☆
 Deu. 31:18 : face - God hides His☆; prayer - inhibited☆
 Deu. 31:19 : book - of law; songs
 Deu. 31:19-22 : song - Moses
 Deu. 31:20 : covenant - broken☆; covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic - renewed; covenant - Mosaic [5002.3.0]☆; milk - flowing with; prosperity - forgetting God in☆
 Deu. 31:20-23 : covenant - land [5002.4.0]
 Deu. 31:22 : Moses - Torah - author☆
 Deu. 31:24 : book - of law; inspiration - writing and speaking God's words☆; Moses - Torah - author☆
 Deu. 31:24-26 : ark of covenant - contents☆; law - written☆
 Deu. 31:26 : ark of covenant - kept with; covenant - Mosaic [5002.3.0]☆; inspiration - writing and speaking God's words☆; law - witness; testimony - tabernacle☆
 Deu. 31:28 : two witnesses - heaven and earth
 Deu. 31:29 : days - latter; hands - work of man's
 Deu. 32 : Mar18☆
 Deu. 32:1 : two witnesses - heaven and earth
 Deu. 32:1-47 : song - Moses
 Deu. 32:2 : dew - blessing☆
 Deu. 32:4 : messianic prophecy - stumbling block; rock - title of God☆

Deu. 32:6 : Israel - purchased; purchased - firstborn
Deu. 32:8 : Babel - dispersion☆; language - divided☆
Deu. 32:8 (cf. LXX, Qumran) : sons - of God in OT☆
Deu. 32:8-9 : chosen - Israel☆; inheritance - Israel as God's; Jews - remain distinct☆
Deu. 32:9 : Israel - purchased
Deu. 32:11 : eagle's - wings; eye - apple of God's; hovering - rachaph
Deu. 32:12 : wilderness - following God in
Deu. 32:13 : water - from rock
Deu. 32:14 : type - wine represents blood
Deu. 32:15 : Jeshuran - Israel☆; messianic prophecy - stumbling block; prosperity - forgetting God in☆; rock - title of God☆
Deu. 32:15-16 : idolatry - Israel
Deu. 32:15-17 : Trinity - Elohim vs. Eloah☆
Deu. 32:17 : idols - and demons; Israel - firstborn of God; sacrifice - not to God in wilderness; worshiped - demons
Deu. 32:18 : born - of God☆; Masoretic Text - large and small letters☆
Deu. 32:20 : hidden - God from faithless
Deu. 32:21 : idolatry - Israel; idols - God jealous of; jealous - Jews by Gentiles; messianic prophecy - sought by Gentiles☆; nation - church?☆; reciprocity - God
Deu. 32:24 : beasts - against man; sickness - judgment from God☆
Deu. 32:28 : wise - become fools
Deu. 32:30 : messianic prophecy - stumbling block
Deu. 32:30-31 : rock - title of God☆
Deu. 32:35 : cited - Deu. 32:35; Targum - quoted in NT☆; Targums - Aramaic quoted☆; tribulation - terms - day of calamity☆; vengeance - God's
Deu. 32:36 : cited - Deu. 32:36; repents - God
Deu. 32:37 : rock - title of God☆
Deu. 32:39 : omnipotent - God; one - God; wounded - and healed by God
Deu. 32:40 : swears - God by self
Deu. 32:41-43 : vengeance - God's
Deu. 32:43 : atonement - provided by God in OT; avenge - God his servants; messianic prophecy - sought by Gentiles☆
Deu. 32:46-47 : Word - life giving
Deu. 32:49 : Mt. Nebo - Moses dies on; Nebo - god☆
Deu. 32:49-52 : Moses - forbidden from Canaan☆
Deu. 32:50 : Moses - death☆; Mt. Hor - Aaron dies on
Deu. 32:52 : covenant - land [5002.4.0]
Deu. 33 : Israel - prophecy on tribes; Mar18☆
Deu. 33:1 : redaction - passages considered☆
Deu. 33:2 : Enoch - prophecy☆; law - written on stones; Mt. Sinai; Septuagint - quotation by N.T. - examples☆
Deu. 33:5 : Jeshuran - Israel☆
Deu. 33:6 : Reuben - spared
Deu. 33:8 : urim - and thummim☆
Deu. 33:9 : brother - believers to Jesus; hate - family for God
Deu. 33:13 : dew - blessing☆
Deu. 33:15 : wealth - mineral
Deu. 33:16 : burning - bush; Joseph - blessed by Jacob; shekinah - visible☆
Deu. 33:17 : birthright - Ephraim over Manasseh

Deu. 33:19 : Zebulun - seafarers
Deu. 33:20 : head - crown shaved
Deu. 33:22 : lion's - whelp☆
Deu. 33:26 : clouds - with God; Jeshuran - Israel☆
Deu. 33:28 : dew - blessing☆
Deu. 33:29 : shield - God as; sword - God as
Deu. 34 : Mar18☆
Deu. 34:1 : Nebo - god☆; redaction - passages considered☆
Deu. 34:1-4 : covenant - land - borders [5002.4.1]☆
Deu. 34:1-5 : Mt. Nebo - Moses dies on
Deu. 34:4 : covenant - Abrahamic [5002.1]; covenant - land [5002.4.0]
Deu. 34:6 : Moses - death☆
Deu. 34:7 : 120 - year life span☆; chronology - B.C. 1451 - Moses - death - Jones☆; chronology - B.C. 1542 - Moses - born - Klassen☆; chronology - B.C. 1571 - Moses - born - Jones☆; Moses - age at death
Deu. 34:9 : hands - laying on; hands - laying on - transference; Holy Spirit - filled by☆; Holy Spirit - wisdom by; prophet - the☆
Deu. 34:10 : face - to face☆
Deu. 34:11 : signs - and wonders
Deu. 44:11 : dispersion - Israel☆
Deutero-Isaiah Theory - AGAINST : Isa. 6:1; Isa. 6:10; Isa. 53:1; Isa. 61:1-2; Isa. 65:1-2 (cf. Rom. 10:16 and Rom. 10:20); Luke 4:17-19; John 12:37-41; Rom. 10:16 (cf. Isa. 53:1); Rom. 10:20 (cf. Isa. 65:1-2) ☉ "... John 12:28 ascribes Isaiah 53:1 to Isaiah, and John 12:39-40 ascribes Isaiah 6:10 to Isaiah [again]. ... Jesus Christ assumed Isaiah was the author of the whole book. Jesus was given 'the scroll of the prophet Isaiah' (Luke 4:17-19) which He unrolled and from which he read Isaiah 61:1-2" Martin, John A., *Isaiah*, Ref-0038, p. 1029. "Given that David lived before the invention of internal vowel letters (*matres lectionis*) in Hebrew, it is certain that he and his contemporaries would have spelled his name as דָּוִד rather than דָּוִיָּד. Consistent with this assumption, the spelling of דָּוִד appears in a recently discovered ninth century B.C. Aramaic inscription from Tel Dan. . . Reflecting this same early spelling convention, the 'shorter' (defective) spelling דָּוִיָּד appears 669 out of 672 times in Samuel and Kings. on the other hand, the 'full' (*plene*) spelling, דָּוִיָּד, appears in every one of the 272 occurrences of this name in the post-Exilic books of Chronicles and Ezra-Nehemiah. Ezekiel occupies a mid-point in this transition: 'David' appears twice as דָּוִיָּד (Eze. 37:24-25) and twice as *D'wyd* (Eze. 34:23-24). In view of this development, it is remarkable that the book of Isaiah consistently spells 'David' using the earlier 'defective' spelling דָּוִיָּד (Isa. 7:2,13; 16:5; 22:9,22; 29:1; 37:35; 38:5; 55:3). This practice is expected for Isaiah 1-39, chapters which are generally attributed to the eighth century B.C. prophet Isaiah. The example in chapter 55, however, is tantalizing, even if it is not decisive, because many modern scholars date Isaiah 40-55 to the late Exilic or post-Exilic period." Gordon P. Hugenberger, Ref-0184, p. 15. Paul attributes both Isa. 53:1 (cited in Rom. 10:16) and Isa. 65:1-2 (cited by Rom. 10:20) to Isaiah. For a discussion on the light the Dead Sea Scrolls shed on this debate, see Ref-0218, pp. 24-25. "Isaianic

authorship for the entire book of Isaiah is indicated by Sir 48:17-25. C. Taylor, Schechter's co-editor of *The Wisdom of Ben Sira*, recognized that "from the end of chapter 48 it was sufficiently obvious that he [Ben Sira] credited one author with the book of Isaiah as a whole." E. J. Young also noted that the Greek text of Ben Sira employs the same Greek word for "comfort" (*parakalein*) that is used in the LXX of Isa 40:1 and 61:1-2. He also noted that the Hebrew of this passage also uses the same Hebrew word (*naham*) as the Isaiah passages. Dr. Young found it curious that the alleged "Second Isaiah" was unknown to Ben Sira, especially since this "Second Isaiah" was supposed to be one of the greatest of the prophets, and Ben Sira appears to have studied the prophets closely (see Sir 39:1, 7-8)." Douglas E. Fox, *Ben Sira on OT Canon Again: The Date of Daniel*, Ref-0845, 49:2, Fall 1987, p. 335. "... many people ask the question, 'Is there a division in the Great Isaiah Scroll between chapters 1-39 and chapters 40-66?' And the answer is: No. There is no division at this point." John D. Barry, *The Great Isaiah Scroll and the Original Bible: An Interview with Dr. Peter Flint*, Ref-0066, 23.4 (2010), 110-112, p. 111.

Deutero-Isaiah Theory - DOC 00020 : 00020.doc☆

deuterocanonical - Apocrypha : Apocrypha - deuterocanonical☆

deuterocanonical - Roman Catholicism : Roman Catholicism - deuterocanonical☆

Deuteronomy - book of - written : X0005 - date - Deuteronomy☆

Deuteronomy - early evidence : exegesis - Num. 6:24-26☆

Deuteronomy - title : Deu. 1:1; Deu. 17:18 ☉ "Fourth, the charge identifies the document to be copied as "a copy of this Torah" (Deu. 17:18). The translators of the Septuagint sent the history of interpretation of Deuteronomy in a wrong direction in the third century B.C. when they rendered the phrase τὸ δευτερονόμιον τοῦτο, "this second law." This unfortunate rendering is immortalized in the title of the book not only in the Greek version but in all English translations as well, obscuring not only the real meaning of the phrase in this context but also the book's own title, "These are the Words." The word "Deuteronomy" ("Second Law") also clouds the fact that the overriding tone of the book is homiletical, expository, and rhetorical, rather than legal." Daniel I. Block, "The Burden of Leadership: The Mosaic Paradigm of Kingship (Deut. 17:14=20)", Ref-0200, 162 (July-September 2005): 259-78, p. 271.

devil - future of - quote : quote - Satan - future of☆

devil - giving place : Eph. 4:27

devil - immunity from : Satan - immunity from

devil - influences Godly : Satan - influences Godly

devil - king - quote - Tackett : quote - government - tyranny - Tackett☆

devil - name - quote : quote - devil - name of☆

devil - rebuking : Satan - rebuking

dew - Baal : Jdg. 6:33-40 ☉ "In several places in Ugaritic texts Baal is identified as the cloud-rider who provides "the dew of heaven." When the Israelites arrived in this land and learned from their Canaanite neighbors how to

farm, they learned not only the pragmatics of the planting cycle but also this Canaanite theology. . . . And despite the perspective of the Canaanites to the contrary, the Lord, not Baal, would provide that needed moisture, including both rain and dew (Deu. 11:10-17; 1K. 17:1; Hos. 14:5-8; Hag. 1:10-11). Of course this sets up a competing claim that lies at the heart of scene three in the story of Gideon. The people believes that Baal provided both rain and dew. But the Lord claimed that *He* provides both rain and dew.” John A. Beck, “Gideon, Dew, and the Narrative-Geographical Shaping of Judges_6:33-40”, [Ref-0200](#), Volume 165 Number 657, January-March 2008, 28:38, pp. 36-37. “In this scene Gideon requested the manipulation of dew on two consecutive evenings; the first would follow more natural expectations building toward the second request which required an unnatural manipulation of dew. Gideon first asked that dew be on a fleece but not on the threshing floor. This request is a natural expectation. Since dew regularly occurred in the evening during this time of the year in this location, it was likely that the fleece would become damp. Since the fleece absorbed water quickly in contrast to the stone threshing floor and since it would evaporate more quickly from the threshing floor than the fleece, this request paralleled natural expectations. This it was not so much the presence of dew but the amount of water in the fleece that captures the reader’s attention. “Gideon rose early the next day; he squeezed the fleece and wrong out the dew--a bowlful of water” (v. 38). The second sign is the culminating moment of the scene marked by an introductory formula and tracking an unnatural manipulation of dew. . . . The details of the second request require that God do something contrary to what would normally be expected. One would expect that the dew would evaporate much more quickly from the threshing floor than from the fleece. But God demonstrated his presence and power by reversing that expectation. . . . The crisis which lies at the heart of the first three scenes concerns Israel’s divided loyalty, offering both the Lord and Baal a seat on the divine throne. The manipulation of dew would be a powerful way for the real deity to stand up and be counted since both Baal and the Lord had claimed the right to provide this moisture so critical to survival in the land.” John A. Beck, “Gideon, Dew, and the Narrative-Geographical Shaping of Judges_6:33-40”, [Ref-0200](#), Volume 165 Number 657, January-March 2008, 28:38, pp. 37-38.

dew - blessing : Gen. 27:28; Ex. 16:14; Deu. 32:2; Deu. 33:13; Deu. 33:28; Job 29:19; Ps. 110:3; Ps. 133:3; Hos. 14:5; Isa. 26:19; Mic. 5:7 ☪ “. . . dew is a welcome presence in Israel, for it plays a crucial role in the ancient agricultural cycle. Since the atmosphere of the summer season is rich in moisture but lacks the vertical movement that would produce clouds or rainfall, the summer months in Israel are nearly rain free. The grain is planted so that it can mature during the winter seasons when it rains. But other crops like grapes, figs, pomegranates, and melons mature during the summer months, and so they require dew to reach maturity. Thus dewfall is not just an interesting physical phenomenon in the promised land; it is an essential dimension in

the agricultural cycle.” John A. Beck, “Gideon, Dew, and the Narrative-Geographical Shaping of Judges_6:33-40”, [Ref-0200](#), Volume 165 Number 657, January-March 2008, 28:38, p. 35.

dew - fleece - Baal : [fleece - dew - Baal](#)★
dew - manna fell with : Num. 11:9
DEWEY: CLASSIFICATION SYSTEM - DOC #00011 : [#00011.doc](#)★
DEWEY: Devotional Literature - Quotations - #09002.doc : [#09002.doc](#)★
DEWEY: Doctrinal Controversies - King James Version Debate - #00034.doc : [#00034.doc](#)★
DEWEY: Evangelism & Renewal/26 - PLAN OF SALVATION - #00092.doc : [#00092.doc](#)★
DEWEY: Islam - Jerusalem and Islam - #00057.doc : [#00057.doc](#)★
DEWEY: Jesus Christ - Messianic Prophecy - #00002.doc : [#00002.doc](#)★
DEWEY: Personal Testimony - Personal Prophecy: Tony & Deb - Jan 22, 1997 - #05000.doc : [#05000.doc](#)★
DEWEY: Personal Testimony - Personal Prophecy: Tony - Sep 20, 1994 - #05001.doc : [#05001.doc](#)★
DEWEY: Reference (Christian) - R - DEWEY: CLASSIFICATION SYSTEM - #00011.doc : [#00011.doc](#)★
DEWEY: Salvation & Grace - Our Mind vs. Mind of Christ - #00015.doc : [#00015.doc](#)★
DEWEY: Sermons - SCORRE Worksheet - #09003.doc : [#09003.doc](#)★
Diabolos - Satan : [Satan - Diabolos](#)★
diacriticals - Hebrew - origin : [Hebrew grammar - vowels - origin](#)★
diadema - crown : [crown - diadema](#)★
diadema - vs. stephanos and Christ : [crown - stephanos vs diadema and Christ](#)★
diaeresis - Greek - flashcard : [F-Grk-Ref-0085-0005b](#)★
diaeresis - Greek punctuation : [Greek grammar - diaeresis](#)★
diagramming - Greek grammar : [2003012201.pdf](#)★
dialect - Galilean : [Galilean - speech indicates](#)★
dialect - language changes : [language - changes](#)★
Diana - coin archaeology : [archaeology - Artemis - coin](#)★
Diana - temple in Ephesus : [Artemis - temple in Ephesus](#)★
diary - open theist : [2002053001.doc](#)★
diaspora - before 70AD : [dispersion - of Israel before 70AD](#)★
Diaspora - DOC 00021 : [00021.doc](#)★
diaspora - Israel : [dispersion - Israel](#)★
diaspora - Jewish Population - 00024.doc : [00024.doc](#)★; [00024.doc](#)★
dichotomy - of gospel : Ex. 14:20; 1Cor. 1:18; 2Cor. 2:15
Dick, John, Acts of the Apostles : [Ref-0826](#)★
Dickens, C. (1997). A Christmas Carol. Oak Harbor: Logos Research Systems. : [Ref-0364](#)★
dictated - Paul's epistles : 1Cor. 16:21
Dictionary of Biblical Imagery, Leland Ryken, ed., James C. Wilhoit, ed., Tremper Longman III, ed. : [Ref-1176](#)★

Dictionary of Christian Biography, Wace : [Ref-1079](#)★
Dictionary of Greek and Roman Geography : [Ref-0034](#)★
Dictionary of New Testament Background, Craig A. Evans and Stanley E. Porter : [Ref-1174](#)★
Dictionary of Paul and His Letters, Gerald F. Hawthorne, ed., Ralph P. Martin, ed., Daniel G. Reid, ed., : [Ref-1173](#)★
Dictionary of Premillennial Theology : [Ref-0114](#)★
Dictionary of the Later New Testament and its Developments, Ralph P. Martin, ed. and Peter H. Davids, ed. : [Ref-1172](#)★
Didache - pretribulational rapture : [rapture - pretribulational - Didache](#)★
die - all : Ps. 89:48; Ecc. 6:6; Heb. 9:27
die - and born naked : [naked - born and die](#)★
die - for ungodly : Isa. 53:8; Rom. 5:6
die - in sin : [sin - die in](#)★
die - once : Job 7:10; Job 10:21; Job 14:7-12; Job 16:22; Ps. 78:39; Ps. 89:48; **Ecc. 9:6**; Ecc. 12:5; Ecc. 12:7; Heb. 9:27
die - unbelieving Jews : [Israel - unbelieving die](#)★
died - wilderness : [wilderness - died in](#)★
diety - Jesus denied - Koran : [Koran - deity of Jesus denied](#)★
differences - Critical Text vs. Majority Text : [manuscript - Majority Text vs. Critical Text](#)★
differences - Textus Receptus vs. Majority Text : [manuscript - Majority Text vs. Textus Receptus](#)★
Differences Between Bible Versions, Zeolla, Gary F. : [Ref-0177](#)★
different - Jesus or gospel or spirit : [gospel - different](#)★
difficult - scripture to understand : [scripture - difficult to understand](#)★
difficulties - bible : ☪ “What causes such contradictions? It is, generally, from not having all the facts. Kenneth Kantzer, one of the founders of Trinity Seminary in Deerfield, Illinois, tells an account of his aunt’s death found in two different newspapers. One newspaper said his aunt was hit by a care while crossing the street and died later that day. Another paper said she was killed when the care in which she was a passenger collided with another vehicle. Both accounts were true. She was hit by a care while crossing the street. Someone put her in his car to take her to the hospital. On the way there was a collision in which she was killed. Not having all the facts can leave us with a misleading feeling that there is a very serious contradiction.” Paul Ferguson, *Digging Into the Documents and the Attempting Hijacking of Paradise*, [Ref-0066](#), 23.1 (2010), 3:9, p. 8. “. . . remembering B. F. Westcott’s point that “unless all past experience is worthless, the difficulties of the Bible are the most fruitful guides to its divine depths.”” E. Ray Clendenen, forward to [Ref-1263](#), p. x.
difficulties - Koran : [2002052301.htm](#)★
difficulty - Ahaziah - age at accession : 2K. 8:26; 2Chr. 22:2 ☪ 2Chr. 22:2 gives the age of Ahaziah at his accession as 42, whereas in 2K. 8:26 the age given is 22. [Ref-0075](#), p. 469 (Attributed to copyist error.) “Ahaziah was 22, not 42 when he became sovereign of Judah. That this is the undeniable case may be seen in the simple fact that Jehoram, Ahaziah’s father and predecessor, was 40 years old at

the time of his death. . . . For the non Biblicist, the solution is quite simple. The 42 is merely another scribal error where 42 was mistakenly written for 22. . . . A crucial problem with this rationale is that the Hebrew Text does not give numbers. Instead, the words "forty and two years" and "twenty and two years" are written out and the words for "twenty" and "forty" are considerably different. . . . Chronicles recorded an incident and referenced it to the beginning of Asa's dynasty rather than to his actual years of reign. Ahaziah's mother is Athaliah, daughter of Ahab and granddaughter to Omri; hence he is in the direct lineage of both the dynasties of Israel and Judah and moreover is said to be of "the house of Ahab" (2Chr. 22:3-4). . . . Thus the sense of Ahaziah's being "a son of 42 years" in his reigning is seen to refer to his being a son of the dynasty of Omri which was in its 42nd year." Ref-0186, pp. 145-146.

difficulty - angels at tomb of Jesus - one vs. two : Mtt. 28:5; Mark 16:5; Luke 24:4; John 20:12 ☪ Matthew and Mark mention one, Luke and John mention two. ". . . Luke records that two appeared to the three women at their first approach to the empty tomb. John adds that Mary Magdalene came back to the tomb a second time, after Peter and John had been there. It was then that Mary saw and talked to both angels as they sat by the tomb. Matthew indicates that the same angel caused the earthquake, rolled back the stone door, frightened away the guards, and spoke to the three women at their first approach. A careful comparison of the four accounts shows that two angels were involved, although the miracle-working angel was probably the more prominent of the two. There is no demonstrable discrepancy." Ref-0064, pp. 62-63

difficulty - Baasha's 36th year : 1K. 15:33; 1K. 16:6; 1K. 16:8; 1K. 16:23; 2Chr. 16:1 ☪ "The problem encountered here is how Baasha can be said to come up against Asa in the 36th year of that Judaic King's reign (2Chr. 16:1) when other Scripture declares that Baasha died in the 26th year of Asa's regime (1K. 16:6,8, cp. vs. 23)? . . . the Chronicler is referencing the 36 years from the division of the Monarchy at which time the Judaic dynasty, of which Asa belongs, began under Rehoboam. Hence the Hebrew phrase which includes the "reign" of Asa in II Chronicles 16:1 references the kingdom over which Asa had dominion and is to be understood in the sense of "the kingdom of Asa" (Judah) as distinguished from the norther kingdom, *not* the number of years he had occupied the throne in actual reign. . . . the above interpretation removes the absurdity of Baasha's having invaded Judah ten years after his death (cp. 1K. 15:33)." Ref-0186, p. 144-145.

difficulty - blind men healed - one vs. two : Mtt. 20:30; Mark 10:46; Luke 18:35 ☪ Ref-0064, p. 62. "Concerning the seeming discrepancy of exactly where the two blind men were healed, as any visit to Israel will show, there were two different places named Jericho in the first century. There was the Old Testament Jericho, located where it always was and remains; and there was a New Testament Jericho, built by Herod the Great about five miles from the original. At the time of this particular miracle, Yeshua was moving from north to south, heading for

Jerusalem. What this means is that the blind men met Him as He was coming out of Old Jericho and going toward New Jericho. Both gospel statements, then, are true, as it is all a matter of whether the writer was referring to Old or New Jericho." Arnold Fruchtenbaum, *Questions and Answers*, Ref-0067, Fall 2008, p. 8.

difficulty - chronology reversed : Mtt. 21:12; Mtt. 21:18; Mark 11:12-20 ☪ Chronology reversed (see Mark 11:12-20)

difficulty - circumference : 1K. 7:23; 2Chr. 4:2 ☪ Possible answers: **1** - Fractional cubits under 1/2 not used so could be 9.65 cubit diameter = 30.32 cubit circumference or about 10 cubits across and 30 cubits around. **2** - Vessel had a wider brim then circumference of main body. Brim to brim measures 10 cubits whereas outside circumference of vertical sides of main body (narrower below) is 30 cubits. **3** - Common word for circumference is qav, but here the spelling is qaveh (added heh). Marginal note indicates variation or possible error -- also regarded as a remez -- a hint of something deeper. Numeric value of qav is 106, numerical value of qaveh is 111. Ratio is 111/106 = 31.41509433962 cubits. Fifteen times more accurate than 22/7 estimate we use for Pi. Ref-0016, April 1998, p. 6.

difficulty - death of Judas : Mtt. 27:5; Acts 1:18 ☪ "Judas committed suicide at the end of the first night of Passover, before the first day of Passover, when the morning Passover sacrifice would be offered, of which only the Priesthood would partake. According to Jewish law, if there was a dead body in Jerusalem, then the city was to be considered defiled and the morning sacrifice could not be offered. . . . if the corpse was taken and cast into the Valley of Hinnom. . . then the city is cleansed and the Passover can be offered up; later they can return and bury the body. The priests. . . purchased a field in the Valley of Hinnom -- the same place where Judas had 'burst asunder' -- for the purpose of burying strangers. The first person to be buried there was Judas himself. . . . In accordance with the requirements of the law, the field had to be bought posthumously in the name of Judas Iscariot. It is in that sense that Judas 'obtained a field.'" Ref-0011, p. 154.

difficulty - demoniacs - one vs. two : Mtt. 8:28; Mark 5:2; Luke 8:27 ☪ Ref-0064, p. 62.

difficulty - Esau's wives : 2004091601.htm ☪

difficulty - fourteen generations - Matthew's genealogy : Mtt. 1:17 ☪ "There are only forty-one names, and this would leave one set with only thirteen. But does Matthew say he has mentioned forty-two names? He does say (Matt. 1:17) that there are three sets of fourteen and divines them for us himself. . . . The points of division are David and the captivity; in the one case a man, in the other an event. He counts David in each of the first two sets, although Jechoniah is counted only once. But he does not say 'from David to Jechoniah,' but 'from David to the carrying away unto Babylon,' and Josiah is the last name he counts before that event. And so the first name after this same event is Jechoniah. Thus Matthew deliverately counts David in two places to give symmetry to the division, which made an easy help to the memory." Ref-0084, p. 259. "This is in turn probably due to the fact that the Hebrew letters for the name David

add up to 14." Ref-0232, p. 292. "David is counted twice as he is the connecting link between the patriarchal line and the royal line to Christ Jesus. David is the last Patriarch (Acts 2:29) and the first sovereign King of the Tribe of Judah. . . . Jechoniah (or Coniah, Jehoiachin, Jechoniah, cp. 2K. 25:27; 1Chr. 3:16; Jer. 22:24-30; 29:1-2; 37:1; 52:31) does not belong in the second group where most place him. The first key in Matthew 1:17 is the word until (or to) "the carrying away into Babylon" which limits the second set of fourteen. The second key in the . . . verse is the word from "the carrying away into Babylon". This "from" sets limits on the third set of fourteen such that when considering the other restricted passages [Mtt. 1:11,12] it may be clearly resolved that Jechoniah is to be counted only in the third group (cp. 2K. 24:8-12; 2Chr. 36). Furthermore, . . . Josiah is the last of the sovereign Kings of David's lineage that sat upon his throne. The point that is being made is that God promised David that his throne and kingdom were to have an enduring and everlasting fulfillment and that the throne of David was a sovereign dominion, not a puppet or vassal of any foreign kingdom (2S. 7; Ps. 89). Whereas it is true that some on the list such as Ahaz, Hezekiah and Manasseh did have periods during their reigns in which they endured subjugation and the paying of tribute to various monarchs of the Assyrian Empire, all enjoyed intervals of sovereign autonomous rule. All of Josiah's sons and his grandson, Jechoniah (Mtt. 1:11, "Jechoniah and his brethren") were vassals to either Egypt or Babylon and not sovereign rulers; thus they do not belong in Matthew's second set." Ref-0186, pp. 40-41. However, Jeremiah refers to Zedekiah, although not Jechoniah's son, as the "king who sits on the throne of David" (Jer. 29:16). The point being that even though Zedekiah's rule is that of a vassal king, he was still deemed to be sitting on the throne of David. "From Abraham to David = 14. From David to Jechonias = 14. From Salathiel to Jesus = 14. [Their sum is 42.] Note that from Mtt. 1:17 David is counted twice, once with the *Patriarchs* (cp. Acts 2:29!) and again with the *Kings*." Ref-0186, p. 44. ". . . Matthew 1:17 states that there are fourteen generations "from David until the carrying away into Babylon." . . . but some may still insist that the as the Books of Kings and Chronicles relate that seventeen monarchs ruled over the Kingdom of Judah from David to Josiah, an inaccuracy of some kind must be admitted. . . . However, it must be pointed out that technically speaking, there were but fourteen actual *generations* between David and Josiah: 1. David; 2. Solomon; 3. Rehoboam; Abijah (reigned 3 years); 4. Asa; 5. Jehoshaphat; 6. Jehoram; Ahaziah (reigned 1 year); 7. Joash; 8. Amaziah; 9. Uzziah; 10. Jotham; 11. Ahaz; 12. Hezekiah; 13. Manasseh; Amon (reigned 2 years); 14. Josiah. Although there were seventeen kings, as shown in the outline above, there reigned for such short terms that it may not properly be said that the duration of their governing or its omission is that of a "generation". Moreover, it actually could be misleading to insist that the interval from David to Josiah was that of seventeen generations whereas it is that of seventeen *monarchies*." Ref-0186, p. 42.

difficulty - Gaza a desert : Acts 8:26 ☪ Gaza of the OT was destroyed by one of the sons of

the Maccabees, Alexander Jannai, in 93 B.C. and was still a ruin in Philip's day. A new city also named Gaza was rebuilt by Gabinus in 57 BC, but was not built over the old ruins. Acts 8:26 refers to the original location of the old city which was a desert. [Ref-0100](#), Tape 9:A.

difficulty - Hezekiah's tribute : 2K. 18:13-16 ☪
"Sennacherib of Assyria forced king Hezekiah of Judah to pay tribute (2 Kings 18:13-16), inscriptions of Sennacherib tell us that Hezekiah paid him, among other things, 30 talents of gold and 800 talents of silver. The Bible says Hezekiah paid him 30 talents of gold and 300 talents of silver. A contradiction? Yes, until it was discovered that 300 talents (by weight) of Palestinian silver equaled 800 talents (by weight) of Assyrian silver. Contradiction? NO. The Bible wasn't in error at all. (See M. Unger's *Archaeology and the OT*, p. 268.] Bob Boyd, *Belshazzar, Babylon's Last Ruling Monarch: Daniel 5*, [Ref-0066](#), Volume 2 Number 4 Autumn 1989, 123:124, pp. 123-124.

difficulty - horsemen vs. foot soldiers : 2S. 10:18; 1Chr. 19:18 ☪ "In 2S. 10:18, for example, the figure of forty thousand is given for Syrian *calvary*, whereas the Chronicles parallel lists the forty thousand as *infantrymen* -- the latter being more credible." [Ref-0064](#), p. 60. (Attributed to copyist error.)

difficulty - Jacob's burial place : Gen. 50:13; Acts 7:16 ☪ [Ref-0064](#), p. 74.

difficulty - Jehoahaz - Jehoash : 2K. 13:1; 2K. 13:10 ☪ "The problem arises because Jehoahaz is said to (1) succeed his father Jehu on the throne in the twenty-third year of Joash, King of Judah (2K. 13:1), and (2) reign seventeen years; yet Jehoash is said to have begun reigning in the thirty-seventh year of King Joash of Judah, continuing for sixteen years (2K. 13:10). The enigma is compounded by the fact that Joash is said to have ruled over the southern kingdom forty years, being followed by his son Amaziah in the second year of Jehoash of Israel (2K. 12:1, cp. 2K. 14:1). However contradictory all of this appears, when the triangulation formula is applied and the data diagrammed, the problem is quickly resolved. . . . Jehoahaz installed Jehoash as his viceroy (pro-rex) during the thirty-seventh year of Joash. After a term of nearly 3 years of so functioning, Jehoahaz died leaving the throne to Jehoash who continued sixteen years as sole-rex. The distinction between the positions of viceroy and co-rex is significant in that that a viceroy does not possess the broader authority and powers of a co-regent. A further distinction which naturally follows is that years served in the capacity as co-regent are included along with the years served in the capacity of sole-rex in reckoning the total term of reign whereas the years passed as merely a viceroy (pro-rex) are not." [Ref-0186](#), pp. 147-148.

difficulty - Jehoiachin - age at accession : 2K. 24:8; 2Chr. 36:9-10; Mtt. 1:11 ☪ ". . . 2Chr. 36:9 . . . gives the age of Jehoiachin at his accession as eight, whereas in 2K. 24:8 the age given is eighteen." [Ref-0064](#), p. 60. (Attributed to copyist error.) "Jehoiachin was eighteen years of age at his accession and the beginning of his captivity in Babylon (2K. 24:8, cf. 2 Chr. 36:9 where his age is given as eight in most Hebrew manuscripts)." [Ref-0839](#), p. 189. "In fact, three feasible . . . answers are

offered . . . the first is that Jehoiachin was actually eighteen years old upon his ascension (2K. 24:8) whereas the II Chronicles 36:9 passage, which literally translates that he was "a son of eight years", is referencing the fact that his dynasty or kingdom had been under Nebuchadnezzar as its suzerain since the fourth year of his father, Jehoiakim (B.C. 605, Jer. 25:1, cp. 2K. 24:1). From that year until Jehoiachin succeeded his father on the throne, an eight year span had elapsed during which he was a vassal crown prince. Thus, upon his accession, the beginning of his reign could be rightly referenced to the time in which Nebuchadnezzar placed the Babylonian yoke upon him and his kingdom, thereby he was "a son of eight years" under Nebuchadnezzar's dominion. . . . A second alternative explanation . . . is that . . . Jehoiakim named or anointed his son to succeed him at an early age (Judaic reckoning) in an attempt to secure the throne through his lineage by way of Jehoiachin (Jeconiah). This would have been done in order to deny the throne to his weak and ineffective younger brother, Zedekiah. The third solution offered, and that preferred by the author in light of that which follows, is that Josiah must have anointed Jehoiachin, his grandson, to succeed him just prior to his encounter with Pharaoh Neco. . . . Realizing that his sons were wicked, godly Josiah must have hoped that his grandson Jehoiachin (Jeconiah) though only eight years old at the time, would turn out better. . . . It is the contention of this writer that Josiah did adopt and name as his legal successor young Jehoiachin (Jeconiah) just prior to departing for his fatal encounter with Neco at Megiddo. Moreover, this scenario enjoys Scriptural corroboration . . . [Mtt. 1:11] . . . Verse eleven asserts that Josiah *begat* Jeconiah . . . though he was not his son. Although in a larger Biblical sense, it is permissible to speak of "begetting" descendants beyond the generation of one's own offspring, the context of this "begetting" would have occurred at the time of adoption. The truth of this is clearly seen in that which follows: "and his brothers". Now this is indeed very strange, for the allusion is clearly to Josiah's sons and as such, are Jehoiachin's uncles and father -- unless -- unless he had been adopted. Then and only then could it be said that Josiah's sons are Jehoiachin's brothers! Lest there remain any reservations, consider . . . [2Chr. 36:10] . . . Again, how can Zedekiah be Jehoiachin's brother? Only by his being adopted to full sonship. . . . Furthermore, we know that Jehoiachin (Jeconiah) was actually eighteen and not eight when installed to reign as we are informed by the writer of Kings that after reigning only 3 months and 10 days, he and *his wives* were carried away to Babylon (2K. 24:15)." [Ref-0186](#), pp. 201-203.

difficulty - Jeroboam - Amaziah : 2K. 14:1-2; 2K. 14:17; 2K. 14:23; 2K. 15:1-2 ☪ "Another commonly reported contradiction in the Biblical text is that concerning the synchronization involving the reigns of Amaziah and Uzziah (Azariah) of Judah as compared to that of Jeroboam (II) of Israel. This perception arises as a result of Amaziah's being credited with a 29 year rule (2K. 14:1-2) followed by the statement that Jeroboam (II) began his 41 year reign in Amaziah's 15th (2K. 14:23). So far so good, for this precisely fits

with the 16th and final year of Jehoash, Jeroboam's father and immediate predecessor. The triangle closes with the testimony that Amaziah of Judah lived 15 years after the death of Jehoash, son of Jehoahaz of Israel (2K. 14:17). As the base is that of 29 years and the two arms of 15 each totals 30, these seemingly antagonistic results simply reveal that a non-accession relationship existed between the regimes of Jehoash and his son Jeroboam (II). . . . however . . . Scripture . . . goes on to add that Uzziah (Azariah) began to reign over the southern kingdom at age sixteen in the 27th year of Jeroboam (II) and continued in his post for fifty-two years (2Ki. 15:1-2). . . . The first and very probably the correct answer is that which has been offered many times in the past . . . Namely, that upon Jehoash's going to face the Syrians in a war in which he overthrew Ben-hadad (III) in three pitched battles and recovered out of his hands the cities which his father (Jehoahaz) had lost to Hazael (Ben-hadad's father), he placed Jeroboam (II) as viceroy (pro-rex) over the government." Two further possible explanations follow. [Ref-0186](#), pp. 148-149.

difficulty - killed by Jashobeam : 1Chr. 11:11; 2S. 23:8 ☪ ". . . 1Chr. 11:11 . . . states that in a single engagement the Hebrew champion Jashobeam slew three hundred of the foe; 2S. 23:8 makes the figure eight hundred." [Ref-0064](#), pp. 60-61

difficulty - number David slew : 2S. 10:18; 1Chr. 19:18 ☪ "In 2S. 10:18 we read that in his defeat of a Syrian commander named Shobak, David slew seven *hundred* men of their chariotry. But in the parallel account in 1Chr. 19:18, he slew the men of seven *thousand* chariots. Here we have a discrepancy in the Masoretic Text that involves what amounts to a decimal point. . . there is nothing to prove that this discrepancy existed in the original manuscripts of Samuel and Chronicles. Errors of this kind are found in various passages of the ol dTestament, most probably because of the difficulty of making out numerals when copying from worn-out or smudged *Vorlage* (the earlier manuscript that the scribe reproduces)." [Ref-0064](#), p. 60. (Attributed to copyist error.)

difficulty - number who died : Num. 25:9; 1Cor. 10:8 ☪ only 23,000 of the 24,000 fell IN ONE DAY

difficulty - Paul's companions heard God's voice : Acts 9:7; Acts 22:9 ☪ In Acts 22:9, 'hear' is in the accusative case meaning 'to hear with understanding.' In Acts 9:7, 'hearing' is in the genitive case meaning 'to hear a sound, but without understanding.' [Ref-0100](#), Tape 9:B.

difficulty - Pekah - Hoshea : 2K. 15:30; 2K. 16:2; 2K. 16:19-20; 2K. 17:1-4; 2K. 18:1-2; 2K. 18:9-10; 2Chr. 28:19; 2Chr. 28:26-27 ☪ "In comparing . . . the Scriptures relating to the reigns of Pekah and Hoshea of Israel with those of Ahaz and Hezekiah of the kingdom of Judah, an interregnum or period of time in which no king occupied the throne of Israel for a space of about nine years is demanded by the data. . . . Scripture refers to Ahaz not only as the King of Judah, but also as bearing the title "King of Israel" (2Chr. 28:19, cp vv. 26-27). Hence it would appear that upon the death of Pekah, the Assyrian vassal Ahaz, having the heart and religious demeanor of

the kings of Israel (2K. 16:1-4, 9-18), was viewed as then being "king" of Israel as well. . . . In any case, that Ahaz bore that appellation is confirmed by a comparison of the following Scriptures: [2K. 16:19-20; 2Chr. 28:26-27]." [Ref-0186](#), pp. 186-187.

difficulty - pillar capital height : 1K. 7:15; 2Chr. 3:15; 2K. 25:17; Jer. 52:22

difficulty - pillar height : 1K. 7:15; 2Chr. 3:15; 2K. 25:17; Jer. 52:21

difficulty - potter's field : Jer. 19:2; Jer. 19:11; Jer. 32:9; Zec. 11:13; Mtt. 27:7 [Ref-0064](#), p. 63.

difficulty - Quirinius : Luke 2:2 [Ref-0064](#) "Not many years ago this statement would have been received either with ridicule or indignation. The evangelist's mention of Cyrenius appeared to be a hopeless anachronism; as, according to undoubted history, the period of his governorship and the date of his "taxing" were nine or ten years later than the nativity. Gloated over by Strauss and others of his tribe, and dismissed by writers unnumbered either as an enigma or an error, the passage has in recent years been vindicated and explained by the labours of Dr. Zumpt of Berlin. By a strange chance there is a break in the history of this period, for the seven or eight years beginning B.C. 4. The list of the governors of Syria, therefore, fails us, and for the same interval P. Sulpicius Quirinus, the Cyrenius of the Greeks, disappears from history. But by a series of separate investigations and arguments, all of them independent of Scripture, Dr. Zumpt has established that Quirinus was twice governor of the province, and that his first term of office dated from the latter part of B.C. 4, when he succeeded Quinctilius Varus." [Ref-0762](#), p. 91.

difficulty - quote from Isaiah or Malachi? : Isa. 40:3; Mal. 3:1; Mark 1:2-3 [Ref-0064](#), p. 63.

difficulty - Sennacherib's invasion : 2K. 18:1; 2K. 18:13 [Ref-0064](#), p. 71.

difficulty - site of Aaron's death : Num. 20:28; Num. 33:38; Deu. 10:6 [Ref-0064](#) ". . . Numbers 20:218 and 33:38 tell us that Moses' brother, Aaron, died on Mt. Hor, whereas Deuteronomy 10:6 says it happened at Moserah. . . . Once one accepts, via. . . clear examples, that the Bible *does* refer to places by a multiplicity of names then we may return to the Mt. Hor/Moserah 'puzzle,' cited above as a seeming contradiction, and dismiss it as yet another example of a place with more than one name." [Ref-0066](#), Vol. 13 No. 4, Spring 200, 115.

difficulty - Solomon's horse stalls : 1K. 4:26; 2Chr. 9:25 [Ref-0064](#) ". . . in 1K. 4:26 Solomon is said to have built forty thousand stalls for his war-horses, but in 2Chr. 9:25 the figure is four thousand." [Ref-0064](#), p. 60. [Ref-0075](#), p. 469. (Attributed to copyist error involving Hebrew numeric values.)

difficulty - temple description : 1K. 1:1; 2Chr. 1:1 [Ref-0064](#) ". . . Ritmeyer offers his reconciliation of the differences between 1 Kings and 2 Chronicles. He suggests that 1 Kings presents the Temple as originally constructed by Solomon (pp. 280-93). Then, he notes the numerous changes made to that structure over the next 200 years (pp. 295-303). Finally, Ritmeyer shows that the Temple of 2 Chronicles was the Temple as it existed at the end of the kingdom of Judah (the Temple of

Hezekiah and later, pp. 303-12)." Gary Byers, "In Quest of the Temple Mount - A Review of *The Quest: Revealing the Temple Mount in Jerusalem*, by Leen Ritmeyer", [Ref-0066](#), Vol. 21 No. 2 Spring 2008, 33:36, p. 35.

difficulty - Terah - age when Abraham left

Haran : Gen. 11:26; Gen. 11:32; Gen. 12:4; Acts 7:4 [Ref-0064](#), p. 73. "Stephen's speech in Acts 7 is based throughout on the Septuagint, but his statement in verse 4 that Abraham left Haran for Canaan 'after his father died' is supported neither by the Septuagint wording (as we have received it) nor by the Masoretic text of the Hebrew Bible; it is however, consistent with the Samaritan text, which gives Terah's age at death as 145, not 205 (Gen. 11:32). [The Masoretic text (MT) is the traditional Jewish text of the Hebrew Bible. If, as Mt and LXX agree, Abraham was born when his father was 70 (Gen. 11:26) and left Haran for Canaan when he himself was 75 (Gen. 12:4), then Terah had still 60 years to live. In James Ussher's chronology the statement of Acts 7:4 is reconciled with the MT evidence by the supposition that Terah was 70 when his oldest son was born but was 130 when Abraham was born.]" [Ref-0073](#), p. 54. "The chronological data of Gen. 11:26, 32; 12:4 would suggest that Terah's death took place sixty years after Abraham's departure from Haran. J. Ussher and other chronologers of an earlier day harmonized the present statement of Stephen with the evidence of Genesis by the improbably expedient of supposing that Terah was seventy years old when his oldest son (Haran) was born, and that Abraham was not born until Terah was 130. That Abraham did not leave Haran until his father was dead is asserted also by Philo (*On the Migration of Abraham* 177), and is implied by the Samaritan Pentateuch, which in Gen. 11:32 gives Terah's age at death as 145, not 205 (MT, LXX). It would follow that Abraham, who left Haran at the age of 75 (Gen. 12:4), did so as soon [as] his father had died. It would be unwarranted to see here evidence of Samaritan influence on Stephen's speech: apart from its recognizably sectarian variants, the Samaritan Pentateuch is basically a popular Palestinian text. Possibly Stephen (or Luke) and Philo relied on a Greek version (no longer extant) which agreed with the Samaritan reading of Gen. 11:32." [Ref-0653](#), pp. 134-135 n. 21. "Others fall into this error due to the fact that Genesis 11:26 says that Terah was 70 years old when he began to beget sons. The verse places Abraham (Abram) first in the list of Terah's three sons, hence they assume without further consideration Abraham to be the firstborn. . . . Albeit Abraham's name is given first, . . . Comparing Genesis 11:32 and 12:4, it may be seen that Abraham was 75 when Terah died at age 205. From this, the fact is firmly established that Terah was 130 years old (205 - 75 = 130) when Abraham was born. This means that although Terah was 70 when he had his first son, that son could not have been Abraham; it had to have been either Nahor or Haran. Moreover, that was one of the main reasons why God had to remove Abraham from Ur. As long as he remained there, he would never become the head of the family clan for by the law of primogeniture, the firstborn son would have so been. Why was Abraham listed first? Because he was the son

who received the blessing and the birth right. . . . When speaking of Noah's sons Shem, Ham and Japheth, Shem's name is always mentioned first because he received the birthright and the blessing (Gen. 9:26; Luke 3:36), hence we find the Messiah coming through his lineage. However, Genesis 9:24-25 speaks of Ham as being the youngest son, Gen. 10:21 unmistakably says Japheth was the elder, leaving Shem as the middle son." [Ref-0186](#), pp. 25-26.

difficulty - time period from Egypt to building of temple : 1K. 6:1 [Ref-0064](#) "Sir Robert Anderson in regard to 1K. 6:1 finds the discrepancy of 480 years as opposed to 573 years, which was the actual length of time for the period from the departure from Egypt to the building of the temple, is solved by subtracting 93 years during which Israel was cast off as a nation -- five different periods of time (Jdg. 3:8,14; 4:2-3; 6:1; 13:1)." [Ref-0081](#), p. 229.

difficulty - Zachariah's reign : 2K. 14:1-2; 2K. 14:17; 2K. 14:23-29 [Ref-0064](#) "Uzziah had come to the throne of Judah following 29 years under the government of Amaziah, his father, in the 15th year of the reign of Jeroboam (II) (2K. 14:1-2; cp. 2K. 14:23 and 2K. 14:17 . . .). Jeroboam (II) . . . [held] governmental authority 41 years which would have ended in the 26th year of Uzziah (2K. 14:23-29). The problem arises when the Scriptures continue by saying that Zechariah reigned six months over Israel and was assassinated during the 38th year of Uzziah. This seems to require an interregnum of about eleven and one-half years. . . . Author the author is not certain whether or not the answer originated with Dolen, that analyst has offered the following interesting and attractive solution [Dolen, *The Chronology Papers*, op. cit., p. 13]: 'Zachariah reigned 6 months and then was killed. . . . in the last 6 months of Azariah's [Uzziah] 38th year . . . This 6 months was the first 6 months of his would be 12th year [of reign]. . . . Note: the total years of Zachariah's reign is not mentioned in the Bible.' (author's brackets). . . . Significantly, an imperceptible clue was uncovered which gives credibility to Dolen's assertion that Zachariah actually ascended the throne of Israel immediately following Jeroboam's death and maintained that position for 12 years unto the 38th year of Uzziah (Azariah), King of Judah. The clue is that the verses describing the time of enthronement of all of the kings mentioned in the proximity of Zachariah's brief account include the single word "began" as in "began to reign" but not so with Zachariah (2K. 12:1; 13:1,10; 14:1 cp. 2Chr. 25:1; 2K. 14:23; 15:1; 15:7, cp. verse 32; 2K. 15:13,17,23,27; 16:1; 17:1; 18:1 etc.)! . . . As can be seen, in stark contrast to all of the other monarchs listed in the above cited Scriptures there is no "began" associated with any of the verses concerning Zachariah's reign. Thus the justified conclusion may be reached that II Kings 15:8 is not speaking of the total length of his regime but rather is merely giving the data for establishing the *termination* of both his personal reign and that of the Jehuic dynasty (2K. 10:30), which had its prophetic duration fulfilled in Zachariah (2K. 15:12)." [Ref-0186](#), pp. 149-150.

Dimensionality - Space - 00042.doc : [00042.doc](#)*

dimensions - ark of covenant : [ark of covenant - dimensions](#)

dimensions - Ezekiel's vision : [Ezekiel's vision - dimensions](#)☆

dimensions - Holy Place : [Holy Place - dimensions](#)

dimensions - of God's love : Eph. 4:18

Dinah - daughter of Leah and Jacob : Gen. 30:21; Gen. 34:1

dinosaur - seagoing crocodile : [2005111202.txt](#)☆

dinosaur - size - average : ☼ + "In fact, the average size of all known dinosaurs was that of a small sheep." Jonathan Sarfati, *How did dinosaurs grow so big?*, [Ref-0028](#) 28(1) December 2005-February 2006, p. 45.

dinosaurs - contemporaneous with man : Job 40:15-19 ☼ "Stone carvings adorning the temples of Angkor, reclaimed from the jungles of modern-day Cambodia, depict aspects of everyday life along with Hindu and Buddhist mythology. They are 800 years old. One of the glyphs appears to show what even most children today would readily identify as *Stegosaurus*, a dinosaur that evolutionary paleontologists say became extinct millions of years ago--supposedly long before man walked on this planet. So how to explain the stegosaurus glyph? There were no paleontology textbooks 800 years ago to show the ancient carvers what a reconstructed stegosaurus fossil would have looked like. Clearly, the evolutionary history is wrong. Instead, dinosaurs once lived alongside man, just as the Bible says (Gen. 1:24-28, 6:19-20, 8:15-19; Job 40:15-19)." David Catchpole, *Angkor saw a stegosaurus?*, [Ref-0028](#), Vol. 29 No. 4, September-November 2007, p. 56.

dinosaurs? : Job 40:15; Job 41:18; Ps. 74:13

Dionysus - Bacchus : [Bacchus - god of wine](#)☆

diphthong - Greek - flashcard : [F-Grk-Ref-0085-0007b](#)☆

diphthong - Greek grammar : [Greek grammar - diphthong](#)☆

diphthong - improper - Greek - flashcard : [F-Grk-Ref-0085-0006b](#)☆

diphthong - improper - Greek grammar : [Greek grammar - improper diphthong](#)☆; [Greek grammar - iota subscript](#)☆

diphthongs - Hebrew grammar : [Hebrew grammar - diphthongs](#)☆

Diprose, Ronald E., Israel and the Church: The Origin and Effects of Replacement Theology : [Ref-0685](#)☆

diphthong - syllabification - Hebrew grammar : [Hebrew grammar - syllabification - diphthong](#)☆

direct object - Hebrew grammar : [Hebrew grammar - direct object](#)☆

directional ending - Hebrew grammar : [Hebrew grammar - directional ending](#)☆

disabled - respect : Lev. 19:14

disagreement - handling : [division - handling](#)

disbelief - judgment : [judgment - disbelieved](#)

disbelief - of rulers and mighty : John 7:48; 1Cor. 1:26 ☼ "[Lady Hamilton,] the Countess of Huntingdon was a great church-planting ally of George Whitefield during the Evangelical Revival of the Eighteenth Century. She used to say that she had been "saved by an M". In other words, Paul does not say that not *any* were noble. Just not *many*." [http://www.church.org.uk/e07dec97.htm](#)

"Queen Victoria once said she was "saved by an ?M" after hearing a sermon preached on 1Cor. 1:26."
[http://www.last7years.org/handfuls/current.htm](#) "Queen Elizabeth said she was "saved by an ?M."
[http://www.valuefirst.net/SundaySchool/Bible%20Discovery%20Session%2033,%20Church%20Epistles.ppt](#)

disbelief - resurrection : [resurrection - disbelief](#)

disbelieve - brothers : [brothers - disbelieve](#)

discerning - spirits : 1Cor. 12:10

discernment - depravity - quote : [quote - instinct - extinct](#)☆

discernment - lacking : Rom. 1:31 ☼ ". . . discernment is a quality for which the dullest of men are keen to claim credit." [Ref-0745](#), p. 1.

disciple - whom Jesus loved : John 19:26; John 20:2; John 21:7; John 21:20 ☼ "The claim of the Gospel itself is that it was written by an eyewitness. In the last chapter we read of a resurrection appearance of Jesus by the sea of Galilee, at which seven disciples were present, including one who is called 'the disciple whom Jesus loved'. A note at the end of the chapter tells us: 'This is the disciple who testifies of these things and who wrote these things and we know that his testimony is true' (John 21:24). It is not quite clear who are the 'we' who thus add their testimony to the evangelist's veracity; they were probably the group of friends and disciples associated with him where were responsible for the editing and publication of his Gospel. This 'disciple whom Jesus loved' is mentioned also as one of the company at the Last Supper (John 13:23), as being present at the crucifixion (John 19:26), and as an eyewitness, in Peter's company, of the empty tomb on the resurrection morning (John 20:2ff.). Do these passages give us a clue to his identity? According to Mark 14:17, when our Lord arrived at the upper room for the Last Supper, He was accompanied by the twelve apostles, who reclined at the table with Him, and there is no suggestion in the Synoptic Gospels that anyone else was present with Him on that occasion. We conclude therefore, that the 'beloved disciple' was one of the twelve. Now, of the twelve, there were three who were on occasion admitted to more intimate fellowship with the Master -- Peter, James, and John. It was these three, for example, whom he took to keep watch with Him during His vigil in Gethsemane after the Last Supper (Mark 14:33). We should naturally expect that the beloved disciple would be one of the number. He was not Peter, from whom he is emphatically distinguished in John 13:24, 20:2, and 21:20. There remain the two sons of Zebedee, James and John, who were included in the seven of chapter 21. But James was martyred not later than A.D. 44 (Acts 12:2), and therefore there is little likelihood that the saying should go abroad about him which went abroad about the beloved disciple, that he would not die. So we are left with John. Now it is noteworthy that John is not mentioned by name in the fourth Gospel (nor yet is his brother James). It has also been pointed out that while the other evangelists refer to John the Baptist as John the Baptist, the fourth evangelist refers to him simply as John. An author will take care to distinguish two characters in his narrative who

bear the same name; he will not be so careful to distinguish one of his characters from himself. The fourth evangelist himself distinguishes Judas Iscariot from Judas 'not Iscariot' (John 14:22). It is significant, therefore, that he does not distinguish John the Baptist from John the apostle, of whom he must have known, though he does not mention him by name." [Ref-0239](#), pp. 44-46.

disciples - abide in Word : [Word - abide in](#)

disciples - frequent temple : [temple - disciples frequent](#)☆

disciples - illuminated : [Holy Spirit - illuminated disciples](#)

disciples - not biological brothers : [brothers - of Jesus - not disciples](#)

discipleship - cost : Eze. 10:3; Mtt. 10:38; Mtt. 16:24; Mark 8:34; Luke 5:11; Luke 5:28; Luke 9:23; Luke 9:57; **Luke 14:27**; **Luke 14:33**; Luke 18:22; John 12:26 ☼ "Jesus wants me to follow him and be like him. Have I heard such a commandment in the Torah? Of course I have: 'You shall be holy; for I the Lord your God am holy.' I am called upon by the Torah to try to be like God: holy." [Ref-0137](#), p. 100.

discipleship - imitate : [imitate - Godly men](#)

discipleship - quote - Peters : [quote - discipleship - Peters](#)☆

discipline - children : [children - discipline](#)

discipline - church : [church - discipline](#)☆

discipline - parental lacking : 1K. 1:6

disciplined - by God : [chastened - by God](#)

disciplining - a brother : Gal. 6:1

disciplining - an elder : [elder - disciplining](#)

disciplining - by God : [correction - by God](#)

discouraged - Jesus : Isa. 49:4; Mtt. 26:38; Mark 14:34

discouragement - response to : 1S. 30:6

discourses - Matthew : [Moses - Jesus as new](#)☆

discredited - Christianity : [Christianity - discredited](#)

discrimination - AGAINST : Jas. 2:1-9

discussion - baptism - Lutheran perspective : [2010071702.pdf](#)☆

discussion - Christian youth - ignorance : [youth - Christian - ignorance](#)☆

discussion - Green Christianity : [2010071701.pdf](#)☆

disease - preventing : [health - practices](#)

diseases - global : [F00022 - diseases - global](#)☆

Dismantling the Big Bang, Alex Williams and John Hartnett : [Ref-0814](#)☆

disobedience : Isa. 48:4; Jer. 7:24-26; Jer. 11:10; Jer. 16:11; Jer. 17:23; Jer. 19:15; Eze. 20:13; Eze. 20:16; Eze. 20:21; Zec. 7:11-12; Mtt. 21:28-30; Acts 7:51 ☼ See [disobedient - believers](#).

disobedience - evidence of unsaved condition : [obedience - evidence of salvation](#)

disobedience - fear because of : [fear - because of disobedience](#)

disobedience - God uses : **Jdg. 14:1-4**

disobedience - one man : [obedience - one man](#)

disobedient - believers : Luke 6:46; 1Jn. 1:6-7; 1Jn. 2:3-6; 1Jn. 3:6-10

disobedient - children of wilderness generation : [wilderness - disobedience of children](#)

disobedient - wilderness : [wilderness - disobedience in](#)

dispensation : Luke 16:2-4; 1Cor. 9:17; Eph. 1:10; Eph. 3:2; Eph. 3:9 (KJV koinonia - fellowship); Col. 1:25 ☪ Greek *oikonomia* (Strong's [g3622](#)) "[By dispensation] [w]e don't mean a way of salvation. We simply mean a distinguishable rule of life or economy. The Stewardship; the economy, the household management; the way God runs His affairs, has changed. The way He deals with people, the way He carries out His sovereign plan has changed. The plan hasn't altered, but the way He works it out, the people He uses and the way it's done, those things have changed, and that's what we mean by a dispensation, (i.e. a distinguishable economy in the outworking of God's purpose)." Robert Lightner, *Progressive Dispensationalism*, Ref-0055, Vol. 4 No. 11, March 2000, 49-50. "The various forms of the word *dispensation* appear in the New Testament twenty times. The verb *oikonomeo* is used once in Luke 16:2, where it is translated 'to be a steward.' The noun *oikonomos* appears ten times (Luke 12:42; 16:1,3,8; Rom. 16:23; 1Cor. 4:1,2; Gal. 4:2; Titus 1:7; 1 Peter 4:10) and is usually translated 'steward' or 'manager' (but 'treasurer' in Rom. 16:23). The noun *oikonomia* is used nine times (Luke 16:2,3,4; 1Cor. 9:17; Eph. 1:10; 3:2,9; Col. 1:25; 1Ti. 1:4). In these instances it is translated variously ('stewardship,' 'dispensation,' 'administration,' 'job,' 'commission')." Ref-0056, p. 25. "A concise definition of dispensation is this: *A dispensation is a distinguishable economy in the outworking of God's purpose.*" Ref-0056, p. 28. ". . . *oikonomia*, from which the English word *economy* is derived. . . is a combination of two words -- *oikos*, which means *house*, and *nemo*, which means *to dispense, manage, or hold sway.*" Ref-0072, p. 29. "As an example of carelessness by dispensationalists, I would point to the use of *oikonomia* in Eph 3:2 to establish a rationale for dispensations. Often the dispensationalist says, on the basis of all its uses in the NT, that this word refers to responsibility as a steward, management of a household, a specified time, etc., and then maps all of this onto the concept of 'dispensation.' Not only does this involve illegitimate totality transfer, but I suspect that in context the word refers only to Paul's responsibility, not a plan of the ages. I hope we stop using this argument. It involves poor exegesis and poor lexicography." Karleen, Paul S. *Understanding Covenant Theologians*. Grace Seminary. Grace Theological Journal Volume 10, Vol. 10, Page 125, Grace Seminary, 1989; 2002.

dispensation - church age : Gal. 3:18-19 ☪ Notice that the *Church Age* is not a disconnected *intercalation* like half-time at some football game, rather is a *continuation* of the Age of Promise -- initiated by the Abrahamic Covenant. Instead, it is the *Law* which is an intercalation.

dispensation - testing - AGAINST : ☪ + "Why does God have to prove anything to anyone? If God says no one is righteous and that none seeks on his own to do God's will (and God surely says that), isn't that enough proof? Is God suspect as a potential liar until he runs history through all the dispensations to prove that he was right all along? Moreover, if God *is* trying to prove this, why seven times over? Wouldn't two or three times do? Or maybe before we can agree, God needs to

prove this in all *possible* economies, and that would surely be more than seven. If this sounds strange, and it does, I suggest that such thinking is utterly wrong-headed." John S. Feinberg, "Systems of Discontinuity," Ref-0199, p. 70.

dispensational - failure : ☪ + For an eloquent comparison of what God gives vs. man's response in each age, see Ref-0197, pp. 50-51.

dispensational - typology - interpretation : [typology - dispensational interpretation](#) ☆

Dispensationalism : Ref-0056 ☆

dispensationalism - antinomian - AGAINST :

☪ + "Dispensationalism is neither antinomian nor entails it." John S. Feinberg, "Systems of Discontinuity," Ref-0199, p. 71. "An approach which eliminates the Mosaic Law as binding authority for Christians is sometimes accused of being 'antinomian' and opening the door to ethical relativity. But two replies to this accusation must be made. First, the position outline here holds that Christians are not under the *Mosaic Law*, not that they are free from *all law*. The distinction between the Mosaic Law, which is clearly what the NT writers mean 95 percent of the time when they use the word 'law,' and the theological concept of 'law' needs to be carefully observed. We have seen that the distinction has its roots in the NT, where Paul can distinguish between the Law of Moses and the Law of God (1Cor. 9:20-21). . . Second, in the fear about ethical nihilism, one senses a failure to appreciate the power of God's Spirit operative in the believer. When the 'antinomian' implications of Paul's teaching were raised as an objection against that teaching, Paul responded not by introducing a 'new law' but by pointing to the Spirit (Gal. 5:16ff.) and to union with Christ (Romans 6). . . any approach that substitutes external commands for the Spirit as the basic norm for Christian living runs into serious difficulties with Paul." Douglas J. Moo, "The Law of Moses or the Law of Christ," Ref-0199, p. 218. "Dispensationalism both recognizes and teaches that God has had different Law Codes and when we move from one Law Code to another, and from one dispensation to another, three things happen: Some commandments are repeated; some commandments are discontinued; and, some commandments are new which were not in force previously. So yes, many commandments between the Mosaic Law and the Law of the Messiah, (nine of the ten are repeated, as well as others beyond the ten are repeated), they should not be interpreted as part of the Mosaic Law continuing and should be interpreted that we are now under a new Law Code, the Law of the Messiah, where some commandments are repeated, some commandments are discontinued and some commandments are brand new." Arnold Fruchtenbaum, Ref-1217, pp. 105-106.

dispensationalism - disfavored : ☪ + "The area of eschatology, however, has also revealed a lesser degree of unity, except that it would be true to say that Augustinian amillennialism has appeared to be the predominant school of prophetic thought, with postmillennialism ranking a respectable second, and premillennialism being relegated to a tolerable third place, provided that it was

purged of that much maligned subset, dispensationalism." Ref-1263, p. xii.

Dispensationalism - DOC 00013 : [00013.doc](#) ☆

dispensationalism - History of the War Against Dispensationalism - Mal Couch : [2002081101.htm](#) ☆

dispensationalism - priesthood misunderstood without : [replacement theology - priesthood](#) ☆

dispensationalism - progressive : ☪ "It teaches that Christ is already reigning in heaven on the throne of David, thus merging the Church with the present phase of the already, inaugurated Davidic Covenant and Kingdom. This is based on a complementary hermeneutic that allows the New Testament to introduce changes and additions to the Old Testament revelation. The overall purpose of God is Christological, holistic redemption being the focus and goal of history [instead of the glorification of God]." Ref-0056, p. 164.

dispensationalism - progressive - church vs. Israel distinction :

☪ "The two-peoples-of-God distinction has been associated with dispensationalism since its beginnings in 1830. As recently as 1988 Craig Blaising, a progressive dispensationalist, observed that 'among contemporary dispensationalists a general consensus exists that a distinction between Israel and the church is the essential distinguishing factor of dispensationalism.' Now in the preface of the book *Progressive Dispensationalism* Blaising notes that progressive dispensationalists have abandoned the two-peoples doctrine." Ref-0189, p. 136.

dispensationalism - progressive - dangers - house : [2003120806.doc](#) ☆

dispensationalism - progressive - misleading : ☪ "For the sake of accuracy, honesty, and understanding, 'progressive dispensationalists' should no longer claim to be dispensation. Traditional dispensationalists would likely concur. Do most dispensational laymen realize that the 'dispensationalism' now taught in their seminaries is not the dispensationalism they know? . . . if someone is going to teach nondispensationalism in a dispensational seminary, students and donors should at least be aware of the fact. It is not enough to redefine the essential doctrines [the distinction between Israel and the church] out of a system and call the resulting opposite teaching 'progressive. Progressive dispensationalism is not dispensationalism.'" Ref-0189, p. 137.

dispensationalism - progressive - observations : [F00013 - progressive - dispensationalism - observations](#) ☆

dispensationalism - quote - Chafer : [quote - dispensationalism - Chafer](#) ☆

dispensationalism - quote - Sproul : [quote - dispensationalism - Sproul](#) ☆

dispensationalism - quote - Sproul - audio : [2010102901.mp3](#) ☆

dispensationalism - total depravity : [dead - spiritually - dispensationalism](#) ☆

Dispensationalism, Lewis Sperry Chafer : [Ref-1249](#) ☆

Dispensationalism: Rightly Dividing the People of God?, Mathison, Keith A. : [Ref-0189](#) ☆

dispensations : Gen. 1:26; Gen. 3:24; Gen. 4:1; Gen. 8:14; Gen. 8:15; Gen. 11:32; Gen.

12:1; Ex. 18:27; Ex. 19:1; Acts 1:26; Acts 2:1; Rev. 19:21; Rev. 20:1; Rev. 21:27 ☺ + "There are seven dispensations with preparatory, active, and transitional periods for each one: Dispensation of Innocence (Gen. 1:26-3:24), Dispensation of conscience (Gen. 4:1-8:14), Dispensation of Human Government (Gen. 8:15-11:32), Dispensation of Promise (Gen. 12:1-Ex. 18:27), Dispensation of Law (Ex. 19:1-Acts 1:26), Dispensation of Grace (Acts 2:1-Rev. 19:21), and Dispensation of Kingdom (Rev. 20:1-21:27)." John Baze, *Doctrinal Statement*, Original Word Ministries, p. 3.

dispensations - covenant theology - view of : [covenant theology - dispensations - view of](#)★

dispersion - Diaspora - 00021.doc : [00021.doc](#)★

dispersion - Israel : Deu. 28:36; Deu. 28:64; Deu. 29:28; Deu. 30:1; Deu. 44:11; 1K. 9:7; Ps. 106:27; Ps. 106:47; Isa. 49:21; Eze. 4:13; Eze. 20:23; Eze. 39:23-24; Eze. 39:28; Jer. 10:17-18; Jer. 15:4; Jer. 16:13; Jer. 18:17; Eze. 6:8; Eze. 36:19; Joel 3:2; Amos 9:9; John 7:35; Jas. 1:1; 1Pe. 1:1 ☺ "Israel was "scattered" to be a perpetual warning to the Gentile Churches of God. The Jews are God's beacon or pillar of salt to all Christendom and a silent standing lesson which all who profess to know God ought never to forget. They proclaim to all Christians God's hatred of spiritual pride and self-righteousness, God's high displeasure with those who exalt the traditions of men and depart from the Word, God's hatred of formality and ceremonialism. If any man desires to know how much God hates these things, he has only to look at the present condition of the Jews. For eighteen hundred years God has held them up before the eyes of the world, and written His abhorrence of their sins in letters which he who runs may read." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, pp. 5-6.

dispersion - Israel - prayer in : 2Chr. 6:37; Dan. 9:3-4

Dispersion - Jewish Population - 00024.doc : [00024.doc](#)★

dispersion - of Babel : [Babel - dispersion](#)★

dispersion - of Israel before 70AD : Deu. 28:36; Lam. 1:3; Lam. 2:9; Lam. 4:20; Jer. 9:16; Eze. 22:15; Hos. 9:17; John 7:35; Jas. 1:1; 1Pe. 1:1 ☺ "The word *diaspora*, which occurs three times in the New Testament [John 7:35; Jas. 1:1; 1Pe. 1:1], is derived from two Greek words: *speiro*, to scatter, with a prefix *dia*, through, the two together meaning *scattered abroad*. Moses had predicted that if they abandoned the law, they would be scattered [Lev. 26:33-37; Deu. 4:27-28; 28:64-68], and this was fulfilled when the Israelites went into Assyrian captivity in B.C. 722, and the Jews into Babylonian captivity in B.C. 586." [Ref-0069](#), p. 49. "We must remember that at the time of the destruction of Jerusalem, more than half of all the Jews of the world were not living in Judea. Many were established in Babylonia, in other parts of the Middle East, and in various communities of the Roman Empire." [Ref-0153](#), p. 95.

disputes - doubtful : Rom. 14:1; 1Ti. 1:4; 1Ti. 6:4; 2Ti. 2:14; 2Ti. 2:23; Tit. 3:9

dissolve - while standing : Zec. 14:12

distant - galaxy : [2004021601.txt](#)★

distant - way of God : [wisdom - distance to](#)

distinct - Jews remain : [Jews - remain distinct](#)★

distinction - believers vs. unbelievers : [separated - people of God from world](#)★

distinctions - none in Christ : Gal. 3:28; Col. 3:11

distractioin - church activities : [church - activities - distraction](#)★

disturbance - quote : [quote - riot](#)★

divide - scripture rightly : [Word - divide rightly](#)

divided - family by Christ : [family - enmity](#)★

divided - flames : [flames - divided](#)

divided - judged : [judgment - divided](#)

divided - kingdom - due to Solomon : Solomon - kingdom - divided

divided - language : [language - divided](#)★

divided - Red Sea : [Red Sea - parted](#)

divided kingdom - chronology - yardsticks : [chronology - divided kingdom - yardsticks](#)★

divided kingdom - God caused : [Israel - kingdom divided by God](#)

divides - kingdom : [Israel - divides](#)

divination - AGAINST : [witchcraft - AGAINST](#)★

divination - examples : Eze. 8:17 (?); Eze. 21:21-23; Eze. 21:29; Zec. 10:2 ☺ Questionable: Eze. 8:17 (?);

divination - God frustrates : Isa. 44:25

divination - Saul : [Saul - medium - consults](#)

divination - terebinth tree : [terebinth tree - divination](#)

divine - and human united : [hypostatic union](#)

divine health - AGAINST : [sick - saints](#)

Divine Priorities, and Other Messages, Ironside, H. A. : [Ref-1116](#)★

divine right - kings - King James : [king - divine right - King James](#)★

division - handling : Pr. 6:19; Mtt. 18:15-16; Rom. 16:17-18; **1Cor. 1:10**; Php. 4:2; 1Ti. 5:19

division - Peleg : [Peleg - division](#)★

divisions - Aaronic : 1Chr. 24; 1Chr. 27:1; Luke 1:5; Rev. 4:4

divisions - Jewish Scripture : ☺ See [Torah, Neviim, Ketubim](#).

divisions - military : 1Chr. 27

divisions - priestly : [Levitical - divisions](#)

divorce : Deu. 22:19; Deu. 22:29; Eze. 16:38; Mal. 2:13; Mal. 2:16; **Mtt. 5:32**; **Mtt. 19:3-9**; Luke 16:18; Rom. 7:2-3; 1Cor. 7:10-16 ☺ "There were to main Jewish schools of thought concerning the basis for divorce. *Shammai and his disciples took it to mean some grave offense like adultery. Hillel and his followers held that a man could divorce his wife for no more serious misdemeanor than 'letting his food burn.'*" [Ref-0143](#), pp. 102-103. "One of [James Montgomery Boice's] more noteworthy discussions is the one on divorce. . . He concludes that the exception clause (Mtt. 19:9) concerns the discovery on the wedding night that the woman is not a virgin." [Ref-0055](#), August 2002, p. 265.

divorce - certificate : Deu. 24:1; Mtt. 5:31; Mtt. 19:7; Mark 10:4 ☺ "Christ's words on divorce have to do with Pharisaical interpretations regarding Deuteronomy 24:1, which allowed a man to divorce his wife because of here commission of the "indecent thing." The Hillel school interpreted the "indecent thing" quite liberally even allowing a man to divorce his wife if she burned his food. The Shammai School interpreted "indecent "thing" more

strictly as pertaining to adultery. Christ's point was that if a man divorced His wife for an inappropriate reason, his actions forced her to remarry. This remarriage makes her along with the man that she married adulterers. Appropriate reasons for the initial divorce include death (Rom. 7:1-3; 1Cor. 7:39), abandonment (1Cor 7:15,39), and adultery (Mtt. 5:32; 19:9)." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 14-n23.

divorce - disallowed : Deu. 22:29

divorce - return prohibited : Deu. 24:1-4; 2S. 20:3 (?); Jer. 3:1 ☺ Questionable: 2S. 20:3 (?);

divorce - separation instead : 1Cor. 7:10-16

Divorce, Loraine Boettner : [Ref-0861](#)★

DNA - chimps vs. humans : ☺ "These highly selective data-discarding techniques, fueled by Darwinian dogma, lead to the commonly claimed 98 percent similarity in DNA between human and chimp. Based on the reanalysis of DNA similarity estimates using discarded data in leading secular research publications, it is safe to conclude that genome-wide DNA similarity between human and chimpanzee is not more than 81 to 87 percent identical. These numbers are in good agreement with the range of estimates obtained by ICR's independent research. One must keep in mind that the chimpanzee genome is larger than the human genome by at least 8 percent (based on current data). Also, many non-similar regions of DNA between the human and chimpanzee genomes cannot be accurately compared due to high levels of dissimilarity. Therefore, overall genome similarity between human and chimpanzee is most likely lower than 81 percent." Jeffrey Tomkins, *Journal Reports Bias in Human-Chimp Studies*, [<http://www.icr.org/article/6777/>]

DNA - information density : [information - density - DNA](#)★

DNA - junk? : [evolution - DNA - junk?](#)★

DNA - Mormonism - prophets contradicted : [2004081901.tif](#)★

DNA - Origin of Life - 00043.doc : [00043.doc](#)★

DNA - similarity - evolution : [evolution - DNA similarity](#)★

DNA - test for Levites : [Levites - DNA test](#)★

DNA - twins - evolution : [evolution - DNA - twins](#)★

do - the Word : Eze. 33:30-33; Luke 8:21; Rom. 2:13; **Jas. 1:22**; 1Jn. 3:18

DOC #00001 - Seven Letters to Seven Churches : [#00001.doc](#)★

DOC #00002 - Messianic Prophecy : [#00002.doc](#)★

DOC #00003 - Apostle's Creed : [#00003.doc](#)★

DOC #00004 - Book Inventory : [#00004.doc](#)★

DOC #00005 - Literary Abbreviations : [#00005.doc](#)★

DOC #00006 - Chronology : [#00006.doc](#)★

DOC #00007 - Mosaic Laws - 613 : [#00007.doc](#)★

DOC #00008 - Conflict - Coping with : [#00008.doc](#)★

DOC #00009 - KJV Archaic Words : [#00009.doc](#)★

DOC #00010 - Bible Translations - Comparison of Literalness : #00010.doc☆

DOC #00011 - DEWEY: CLASSIFICATION SYSTEM : #00011.doc☆

DOC #00015 - Our Mind vs. Mind of Christ : #00015.doc☆

DOC #00016 - Knowing Who You Are In Christ : #00016.doc☆

DOC #00019 - Abbreviations : #00019.doc☆

DOC #00034 - King James Version Debate : #00034.doc☆

DOC #00048 - Gospel Comparison : #00048.doc☆

DOC #00057 - Jerusalem and Islam : #00057.doc☆

DOC #00058 - Prayer of Absolutes : #00058.doc☆

DOC #00063 - Alphabets : #00063.doc☆

DOC #00092 - PLAN OF SALVATION : #00092.doc☆

DOC #00094 - HOW TO SHARE YOUR FAITH by Greg Laurie : #00094.doc☆

DOC #05000 - Personal Prophecy: Tony & Deb - Jan 22, 1997 : #05000.doc☆

DOC #05001 - Personal Prophecy: Tony - Sep 20, 1994 : #05001.doc☆

DOC #05002 - Personal Prophecy: Tony & Deb - Mar 10, 1996 : #05002.doc☆

DOC #06000 - Song Index : #06000.doc☆

DOC #06001 - Song: Lord I Lift Your Name On High : #06001.doc☆

DOC #06002 - Song: Jesus Draw Me Close : #06002.doc☆

DOC #06003 - Song: As You Really Are : #06003.doc☆

DOC #06004 - Song: I Believe in Jesus : #06004.doc☆

DOC #06005 - Song: Step By Step : #06005.doc☆

DOC #06006 - Song: Good To Me : #06006.doc☆

DOC #06007 - Song: More Love : #06007.doc☆

DOC #06008 - Song: Holy and Anointed One : #06008.doc☆

DOC #06009 - Song: That's Why I Sing : #06009.doc☆

DOC #06010 - Song: Glad To Know You : #06010.doc☆

DOC #06011 - Song: Holy Ground : #06011.doc☆

DOC #06012 - Song: I Magnify : #06012.doc☆

DOC #06013 - Song: The Lord Reigns : #06013.doc☆

DOC #06014 - Song: Let All The Earth : #06014.doc☆

DOC #06015 - Song: Your Holiness Surrounds Me : #06015.doc☆

DOC #06016 - Song: Jesus, You Are Lord : #06016.doc☆

DOC #06017 - Song: Awesome God : #06017.doc☆

DOC #06018 - Song: Sing Hallelujah to the King of Kings : #06018.doc☆

DOC #06019 - Song: Glory, Glory In The Highest : #06019.doc☆

DOC #06020 - Song: Whatever Is True : #06020.doc☆

DOC #06021 - Song: Holy One : #06021.doc☆

DOC #06022 - Song: Forever My Life Is Yours : #06022.doc☆

DOC #06023 - Song: Great Are Your Works : #06023.doc☆

DOC #06024 - Song: Hallelu : #06024.doc☆

DOC #06025 - Song: You Are The Source : #06025.doc☆

DOC #06026 - Song: Hosanna : #06026.doc☆

DOC #06027 - Song: We Love You Jesus : #06027.doc☆

DOC #06028 - Song: Let Your House Be Filled : #06028.doc☆

DOC #06029 - Song: I Will Worship : #06029.doc☆

DOC #06030 - Song: Pour Out Your Heart : #06030.doc☆

DOC #06031 - Song: Amazing Grace : #06031.doc☆

DOC #06032 - Song: We Have Seen His Star : #06032.doc☆

DOC #06033 - Song: In The Presence Of Jehovah : #06033.doc☆

DOC #06034 - Song: Create In Me A Clean Heart : #06034.doc☆

DOC #06035 - Song: Let The Redeemed Of The Lord : #06035.doc☆

DOC #06036 - Song: Then There's The Cross : #06036.doc☆

DOC #06037 - Song: I Will Wait On The Lord : #06037.doc☆

DOC #06038 - Song: What Child Is This? : #06038.doc☆

DOC #06039 - Song: O Come, O Come Immanuel : #06039.doc☆

DOC #06040 - Song: I Will Sing Hallelujah : #06040.doc☆

DOC #06041 - Song: Silent Night : #06041.doc☆

DOC #06042 - Song: Ancient of Days : #06042.doc☆

DOC #06043 - Song: Take Me In : #06043.doc☆

DOC #06044 - Song: Only By Grace : #06044.doc☆

DOC #06045 - Song: You Alone Are Worthy : #06045.doc☆

DOC #06046 - Song: Arms of Love : #06046.doc☆

DOC #06047 - Song: Heaven Is Our Home : #06047.doc☆

DOC #06048 - Song: Be Glorified : #06048.doc☆

DOC #06049 - Song: Celebrate Jesus, Celebrate : #06049.doc☆

DOC #06050 - Song: I Stand In Awe Of You : #06050.doc☆

DOC #06051 - Song: I'm Amazed : #06051.doc☆

DOC #06052 - Song: I Need To Know You : #06052.doc☆

DOC #06053 - Song: There Is Joy : #06053.doc☆

DOC #06054 - Song: Blessing And Honor : #06054.doc☆

DOC #06055 - Song: Psalm 121 : #06055.doc☆

DOC #06056 - Song: Hear Me Calling : #06056.doc☆

DOC #06057 - Song: I Will Trust In You : #06057.doc☆

DOC #06058 - Song: He Reigns : #06058.doc☆

DOC #06059 - Song: A Shield About Me : #06059.doc☆

DOC #06060 - Song: Shine Jesus Shine : #06060.doc☆

DOC #06061 - Song: They'll Know We Are Christians : #06061.doc☆

DOC #06062 - Song: Humble Thyself : #06062.doc☆

DOC #06063 - Song: Blessed Be The Lord, God Almighty : #06063.doc☆

DOC #06064 - Song: Blessed Be The Name Of The Lord : #06064.doc☆

DOC #06065 - Song: Open Your Eyes To See The Glory Of God : #06065.doc☆

DOC #06066 - Song: I Believe : #06066.doc☆

DOC #06067 - Song: He's Alive Again : #06067.doc☆

DOC #06068 - Song: He Is Exalted : #06068.doc☆

DOC #06069 - Song: The Lord Is My Light : #06069.doc☆

DOC #06070 - Song: We Will Worship The Lamb Of Glory : #06070.doc☆

DOC #06071 - Song: But Now : #06071.doc☆

DOC #06072 - Song: Let The Fire Of Your Glory : #06072.doc☆

DOC #06073 - Song: Worthy Is The Lamb : #06073.doc☆

DOC #06074 - Song: Awake, O Israel : #06074.doc☆

DOC #06075 - Song: Holy, Holy, Holy, Lord, God of Power... : #06075.doc☆

DOC #06076 - Song: No Other Name : #06076.doc☆

DOC #06077 - Song: He That Is In Us : #06077.doc☆

DOC #06078 - Song: Change My Heart : #06078.doc☆

DOC #06079 - Song: By Your Blood : #06079.doc☆

DOC #06080 - Song: Victory Chant : #06080.doc☆

DOC #06081 - Song: Exalt The Lord : #06081.doc☆

DOC #06082 - Song: You Are My Rock : #06082.doc☆

DOC #06083 - Song: Glory To The Lamb : #06083.doc☆

DOC #06084 - Song: Give Him The Glory : #06084.doc☆

DOC #06085 - Song: I Wait On The Lord : #06085.doc☆

DOC #06086 - Song: My Life For Yours : #06086.doc☆

DOC #06087 - Song: Unto Us A Child Is Born : #06087.doc☆

DOC #06088 - Song: God Will Have His Way : #06088.doc☆

DOC #06089 - Song: You Are The King : #06089.doc☆

DOC #06090 - Song: You Are The One : #06090.doc☆

DOC #06091 - Song: Tenderness : #06091.doc☆

DOC #06092 - Song: I Love Your Grace : #06092.doc☆

DOC #06093 - Song: In the Secret : #06093.doc☆

DOC #06094 - Song: Shadow Of Your Wings : #06094.doc☆

DOC #06095 - Song: Father Of Lights : #06095.doc☆

DOC #06096 - Song: Lord, Lead Us Into Battle : [#06096.doc](#)☆

DOC #06097 - Song: At Your Name : [#06097.doc](#)☆

DOC #06098 - Song: We Worship You : [#06098.doc](#)☆

DOC #06099 - Song: Not By Might : [#06099.doc](#)☆

DOC #06100 - Song: Refuge And Strength : [#06100.doc](#)☆

DOC #06101 - Song: Strength Of My Life : [#06101.doc](#)☆

DOC #06102 - Song: Only You : [#06102.doc](#)☆

DOC #06103 - Song: You Are In Control : [#06103.doc](#)☆

DOC #06105 - Song: Give Thanks : [#06105.doc](#)☆

DOC #06106 - Song: I Love You Lord : [#06106.doc](#)☆

DOC #06107 - Song: O Lord, You're Beautiful : [#06107.doc](#)☆

DOC #06108 - Song: Shout To The Lord : [#06108.doc](#)☆

DOC #06109 - Song: When We Sing Your Praises : [#06109.doc](#)☆

DOC #06110 - Song: Where I Stand : [#06110.doc](#)☆

DOC #06111 - Song: Sing To The Lord : [#06111.doc](#)☆

DOC #06112 - Song: Keep On Bringing : [#06112.doc](#)☆

DOC #06113 - Song: Pure Joy : [#06113.doc](#)☆

DOC #06114 - Song: How Long? : [#06114.doc](#)☆

DOC #06115 - Song: One Way To Heaven : [#06115.doc](#)☆

DOC #06116 - Song: We're Gonna Worship The King : [#06116.doc](#)☆

DOC #06117 - Song: My Life Is In You Lord : [#06117.doc](#)☆

DOC #06118 - Song: When The King Comes Down : [#06118.doc](#)☆

DOC #06119 - Song: Awaken Me : [#06119.doc](#)☆

DOC #06120 - Song: I Could Sing Of Your Love : [#06120.doc](#)☆

DOC #06121 - Song: Psalm 5 : [#06121.doc](#)☆

DOC #06122 - Song: Awesome In Power : [#06122.doc](#)☆

DOC #06123 - Song: Come Let Us Worship And Bow Down : [#06123.doc](#)☆

DOC #06124 - Song: Here We Are Gathered Together : [#06124.doc](#)☆

DOC #06125 - Song: Scandalous Night : [#06125.doc](#)☆

DOC #06126 - Song: He Knows My Name : [#06126.doc](#)☆

DOC #06127 - Song: Only You : [#06127.doc](#)☆

DOC #06128 - Song: I Will Celebrate : [#06128.doc](#)☆

DOC #06129 - Song: Take My Life : [#06129.doc](#)☆

DOC #06130 - Song: Open The Eyes of My Heart : [#06130.doc](#)☆

DOC #06131 - Song: O The Deep Deep Love of Jesus : [#06131.doc](#)☆

DOC #06132 - Song: Glory, Glory, Hallelujah! : [#06132.doc](#)☆

DOC #06133 - Song: All That I Need Is You : [#06133.doc](#)☆

DOC #06134 - Song: Create In Me A Clean Heart Oh God : [#06134.doc](#)☆

DOC #06135 - Song: Great Is The Lord : [#06135.doc](#)☆

DOC #06136 - Song: Sing Hallelujah To The Lord : [#06136.doc](#)☆

DOC #06137 - Song: All Honor : [#06137.doc](#)☆

DOC #06138 - Song: Breath of God : [#06138.doc](#)☆

DOC #06139 - Song: Faithful and True : [#06139.doc](#)☆

DOC #06140 - Song: To Him Be Glory : [#06140.doc](#)☆

DOC #06141 - Song: For Your Name Is Holy : [#06141.doc](#)☆

DOC #06142 - Song: Precious Lord : [#06142.doc](#)☆

DOC #06143 - Song: There Is None Like You : [#06143.doc](#)☆

DOC #06144 - Song: My Jesus, I Love You : [#06144.doc](#)☆

DOC #06145 - Song: Oh, The Wonder Of It All : [#06145.doc](#)☆

DOC #06146 - Song: At The Cross : [#06146.doc](#)☆

DOC #06147 - Song: Soon And Very Soon : [#06147.doc](#)☆

DOC #06148 - Song: The Matchless Name : [#06148.doc](#)☆

DOC #06149 - Song: Come Let's Go : [#06149.doc](#)☆

DOC #06150 - Song: Hear The Call : [#06150.doc](#)☆

DOC #06151 - Song: Joy To The World : [#06151.doc](#)☆

DOC #06152 - Song: Oh My Redeemer : [#06152.doc](#)☆

DOC #06153 - Song: You Are The Reason : [#06153.doc](#)☆

DOC #06154 - Song: Calling Your Name : [#06154.doc](#)☆

DOC #06155 - Song: God You're So Good : [#06155.doc](#)☆

DOC #06156 - Song: I Surrender : [#06156.doc](#)☆

DOC #06157 - Song: To Him Who Sits On The Throne : [#06157.doc](#)☆

DOC #06158 - Song: O Come, All Ye Faithful : [#06158.doc](#)☆

DOC #06159 - Song: God Rest Ye Merry Gentlemen : [#06159.doc](#)☆

DOC #06160 - Song: We Wish You A Merry Christmas : [#06160.doc](#)☆

DOC #06161 - Song: Amen, See The Baby! : [#06161.doc](#)☆

DOC #06162 - Song: Keep Me Broken : [#06162.doc](#)☆

DOC #06163 - Song: Do You Hear What I Hear? : [#06163.doc](#)☆

DOC #06164 - Song: We Three Kings Of Orient Are : [#06164.doc](#)☆

DOC #06165 - Song: The First Noel : [#06165.doc](#)☆

DOC #06166 - Song: Angels We Have Heard On High : [#06166.doc](#)☆

DOC #06167 - Song: Hark! The Herald Angels Sing! : [#06167.doc](#)☆

DOC #06168 - Song: O Holy Night : [#06168.doc](#)☆

DOC #06169 - Song: Away In A Manger : [#06169.doc](#)☆

DOC #06170 - Song: O Little Town Of Bethlehem : [#06170.doc](#)☆

DOC #06171 - Song: O Righteous God : [#06171.doc](#)☆

DOC #06172 - Song: It Came Upon The Midnight Clear : [#06172.doc](#)☆

DOC #06173 - Song: Go Tell It On The Mountain : [#06173.doc](#)☆

DOC #06174 - Song: Good Christian Men Rejoice! : [#06174.doc](#)☆

DOC #06175 - Song: Living For The Kingdom : [#06175.doc](#)☆

DOC #06176 - Song: Meet Us Here : [#06176.doc](#)☆

DOC #06177 - Song: There Is Power In The Blood : [#06177.doc](#)☆

DOC #06179 - Song: O How He Loves You And Me : [#06179.doc](#)☆

DOC #06180 - Song: Come, Now Is The Time To Worship : [#06180.doc](#)☆

DOC #06181 - Song: When I Walk With You : [#06181.doc](#)☆

DOC #06182 - Song: You Are The Light Of The World : [#06182.doc](#)☆

DOC #06183 - Song: I'm In Need Of You : [#06183.doc](#)☆

DOC #06184 - Song: You Are God : [#06184.doc](#)☆

DOC #06185 - Song: Lord, I Come To Seek Your Face : [#06185.doc](#)☆

DOC #06186 - Song: Thank You, Jesus : [#06186.doc](#)☆

DOC #06187 - Song: Holy Spirit, Let Your Presence Fall : [#06187.doc](#)☆

DOC #06188 - Song: Glorify You : [#06188.doc](#)☆

DOC #06189 - Song: Fear Of The Lord : [#06189.doc](#)☆

DOC #06190 - Song: Shout To The North : [#06190.doc](#)☆

DOC #06191 - Song: Lord Reign In Me : [#06191.doc](#)☆

DOC #06192 - Song: I Have Decided To Follow Jesus : [#06192.doc](#)☆

DOC #06193 - Song: Empty Heart : [#06193.doc](#)☆

DOC #06194 - Song: Come Oh Redeemer Come : [#06194.doc](#)☆

DOC #06195 - Song: 'Cause You Are Great : [#06195.doc](#)☆

DOC #06196 - Song: You Are Worthy Of My Praise : [#06196.doc](#)☆

DOC #06196 - Song: You're Worthy Of My Praise : [#06244.doc](#)☆

DOC #06197 - Song: BE GLORIFIED : [#06197.doc](#)☆

DOC #06198 - Song: The Heart Of Worship : [#06198.doc](#)☆

DOC #06199 - Song: Nobody Like You : [#06199.doc](#)☆; [#06200.doc](#)☆

DOC #06200 - Song: Such Joy : [#06203.doc](#)☆

DOC #06201 - Song: Unto The King : [#06245.doc](#)☆

DOC #06201 - Song: You're Worthy Of My Praise : [#06202.doc](#)☆

DOC #06203 - Song: We Fall Down : [#06204.doc](#)☆

DOC #06204 - Song: What The Lord Has Done In Me : [#06205.doc](#)☆

DOC #06205 - Song: Come, Thou Fount of Every Blessing : [#06206.doc](#)☆

DOC #06206 - Song: My Redeemer Lives : #06207.doc☆

DOC #06207 - Song: Eagles Wings : #06208.doc☆

DOC #06208 - Song: Never Gonna Stop : #06209.doc☆

DOC #06209 - Song: Stand Up And Give Him The Praise : #06201.doc☆; #06210.doc☆

DOC #06210 - Song: The Name Of The Lord : #06211.doc☆

DOC #06211 - Song: Mighty Is Our God : #06212.doc☆

DOC #06212 - Song: Hear Our Praises : #06213.doc☆

DOC #06213 - Song: Let Everything That Has Breath : #06214.doc☆

DOC #06214 - Song: I Walk By Faith : #06215.doc☆

DOC #06215 - Song: Better Is One Day : #06216.doc☆

DOC #06216 - Song: Turn Your Eyes Upon Jesus : #06217.doc☆

DOC #06217 - Song: No Greater Love : #06218.doc☆

DOC #06218 - Song: Power Of Your Love : #06219.doc☆

DOC #06219 - Song: As High As The Heavens : #06220.doc☆

DOC #06220 - Song: Praise To The Lord The Almighty : #06221.doc☆

DOC #06221 - Song: Who Is Like The Lord? : #06222.doc☆

DOC #06222 - Song: O God, Our Help In Ages Past : #06223.doc☆

DOC #06223 - Song: Almighty : #06224.doc☆

DOC #06224 - Song: All Hail The Power Of Jesus Name : #06225.doc☆

DOC #06225 - Song: High And Exalted : #06226.doc☆

DOC #06226 - Song: Bow Down : #06227.doc☆

DOC #06227 - Song: Let It Rise : #06228.doc☆

DOC #06228 - Song: I Have A Hope : #06229.doc☆

DOC #06229 - Song: Rejoice The Lord Is King : #06230.doc☆

DOC #06230 - Song: Give Me Jesus : #06231.doc☆

DOC #06231 - Song: Rock Of Ages : #06232.doc☆

DOC #06232 - Song: How Firm A Foundation : #06233.doc☆

DOC #06234 - Song: I Waited For The Lord : #06235.doc☆

DOC #06235 - Song: Firm Foundation : #06236.doc☆

DOC #06236 - Song: Joyful, Joyful, We Adore Thee : #06237.doc☆

DOC #06237 - Song: Above All : #06238.doc☆

DOC #06238 - Song: I Give You My Heart : #06239.doc☆

DOC #06240 - Song: Holy, Holy, Holy, Lord God Almighty : #06242.doc☆

DOC #06240 - Song: Mighty Is Our God : #06241.doc☆

DOC #06242 - Song: Healing Waters : #06243.doc☆

DOC #06244 - Song: You Are My King : #06252.doc☆

DOC #06245 - Song: Come Just As You Are : #06246.doc☆

DOC #06246 - Song: I Waited For The Lord : #06247.doc☆

DOC #06248 - Song: So Close To You : #06249.doc☆

DOC #06249 - Song: Who Is Like The Lord? : #06250.doc☆; #06280.doc☆

DOC #06250 - Song: Bow Down : #06251.doc☆

DOC #06252 - Song: Holy, Holy : #06253.doc☆

DOC #06253 - Song: O For A Thousand Tongues To Sing : #06254.doc☆

DOC #06254 - Song: Be Thou My Vision : #06255.doc☆

DOC #06255 - Song: Exodus XV : #06256.doc☆

DOC #06256 - Song: Holy Is The Lord : #06257.doc☆

DOC #06258 - Song: The Church's One Foundation : #06259.doc☆

DOC #06259 - Song: I Saw The Light : #06260.doc☆

DOC #06262 - Song: That's Why We Praise Him : #06262.doc☆

DOC #06266 - SONG: IN CHRIST ALONE : #06266.doc☆

DOC #06271 - SONG: God Of Wonders : #06271.doc☆

DOC #06277 - SONG: Forever : #06277.doc☆

DOC #06278 - Song: Here I Am To Worship : #06279.doc☆

DOC #06280 - Song: Let God Arise : #06281.doc☆; #06282.doc☆

DOC #06282 - Song: Sing Out : #06283.doc☆

DOC #06283 - Song: Holy, Holy : #06284.doc☆

DOC #06284 - Song: As The Deer : #06285.doc☆

DOC #06285 - Song: Let's Just Praise The Lord : #06286.doc☆

DOC #06286 - Song: Ah, Lord God : #06287.doc☆

DOC #06287 - Song: Therefore The Redeemed : #06288.doc☆

DOC #06288 - Song: I Exalt Thee : #06289.doc☆

DOC #06289 - Song: You Are Crowned With Many Crowns : #06290.doc☆

DOC #06291 - Song: Jesus, Name Above All Names : #06292.doc☆

DOC #06292 - Song: Emmanuel : #06293.doc☆

DOC #06293 - Song: The Potter's Hand : #06294.doc☆

DOC #06295 - Song: The Potter's Hand : #06295.doc☆

DOC #06296 - Song: In Moments Like These : #06296.doc☆

DOC #06297 - Song: This Is The Day : #06297.doc☆

DOC #06298 - Song: I Will Serve Thee : #06298.doc☆

DOC #06299 - Song: Great And Mighty Is He : #06299.doc☆

DOC #06300 - Song: There's Just Something About That Name : #06300.doc☆

DOC #06301 - Song: Under The Blood : #06301.doc☆

DOC #06999 - Calvary Chapel Music Ministry Guidelines : #06999.doc☆

DOC #09002 - Quotations : #09002.doc☆

DOC #09003 - SCORRE Worksheet : #09003.doc☆

DOC #09004 - Salvation Steps : #09004.doc☆

DOC 00001 - Bible Aid Document Template : 00001.doc☆

DOC 00001 - Title : #06272.doc☆; 00045.doc☆

DOC 00002 - Seawater vs. Blood : 00002.doc☆

DOC 00004 - Babylon : 00004.doc☆

DOC 00005 - Leap Year : 00005.doc☆

DOC 00006 - Death before The Fall? : 00006.doc☆

DOC 00007 - Genealogy: Adam to Noah : 00007.doc☆

DOC 00008 - Homosexuality : 00008.doc☆

DOC 00009 - Covenant Postmillennialism : 00009.doc☆

DOC 00010 - Covenant Amillennialism : 00010.doc☆

DOC 00011 - Covenant Theology : 00011.doc☆

DOC 00012 - Covenant Premillennialism : 00012.doc☆

DOC 00013 - Dispensationalism : 00013.doc☆

DOC 00014 - Passion Week : 00014.doc☆

DOC 00015 - Rapture - History of Pre-tribulation View : 00015.doc☆

DOC 00016 - Christian Zionism : 00016.doc☆

DOC 00017 - Biblical Principles : 00017.doc☆

DOC 00018 - Wife of Jehova : 00018.doc☆

DOC 00019 - Antichrist compared with Christ : 00019.doc☆

DOC 00020 - Deutero-Isaiah Theory : 00020.doc☆

DOC 00021 - Diaspora : 00021.doc☆

DOC 00022 - Death Penalty : 00022.doc☆

DOC 00023 - Feasts : 00023.doc☆

DOC 00024 - Jewish Population : 00024.doc☆

DOC 00025 - The Archko Volume : 00025.doc☆

DOC 00026 - Two Witnesses : 00026.doc☆

DOC 00027 - Birth of Jesus : 00027.doc☆

DOC 00028 - John the Baptist : 00028.doc☆

DOC 00029 - Shiloh in Rabbinical Thought : 00029.doc☆

DOC 00030 - Cambridge Declaration : 00030.doc☆

DOC 00031 - Camp of Israel : 00031.doc☆

DOC 00032 - Creationist Viewpoints : 00032.doc☆

DOC 00033 - Jehovah's Witnesses : 00033.doc☆

DOC 00034 - Last Supper - Triclinium : 00034.doc☆

DOC 00035 - Flood - Genealogy And Age : 00035.doc☆

DOC 00036 - Baptism : 00036.doc☆

DOC 00037 - Coming of Christ vs. Coming of Holy Spirit : 00037.doc☆

DOC 00038 - Prophecy - Discerning : 00038.doc☆

DOC 00039 - Mormonism : 00039.doc☆

DOC 00040 - Science and the Bible : [00040.doc](#)☆

DOC 00041 - Time and Age : [00041.doc](#)☆

DOC 00042 - Space : [00042.doc](#)☆

DOC 00043 - Origin of Life : [00043.doc](#)☆

DOC 00044 - Evolution : [00044.doc](#)☆

DOC 00046 - Day Age Theory : [00046.doc](#)☆

DOC 00047 - Mazzaroth : [00047.doc](#)☆

DOC 00048 - Noah's Grandsons : [00048.doc](#)☆

DOC 00049 - Sea : [00049.doc](#)☆

DOC 00050 - Covenants : [00050.doc](#)☆

DOC 00051 - Israel's Election : [00051.doc](#)☆

DOC 00052 - Angels : [00052.doc](#)☆

DOC 00053 - Archaeology - Biblical : [00053.doc](#)☆

DOC 00054 - Names of God : [00054.doc](#)☆

DOC 00055 - Forgiveness : [00055.doc](#)☆

DOC 00056 - Resurrection - Sequence of Events : [00056.doc](#)☆

DOC 00057 - Ancient Man : [00057.doc](#)☆

DOC 00058 - Calendars : [00058.doc](#)☆

DOC 00059 - Embryos - Ernst Haeckel's : [00059.doc](#)☆

DOC 00061 - Kingdom of God : [00061.doc](#)☆

DOC 00062 - Twelve Days of Christmas : [00062.doc](#)☆

DOC 00064 - Sabbatical Millennium : [00064.doc](#)☆

DOC 00065 - Millennial Predictions : [00065.doc](#)☆

DOC 00066 - Apostolic Families : [00066.doc](#)☆

DOC 00067 - Catholicism : [00067.doc](#)☆

DOC 00068 - Rabbinical Views of Messiah : [00068.doc](#)☆

DOC 00069 - Timing of Rapture : [00069.doc](#)☆

DOC 00070 - Marriage Supper of the Lamb : [00070.doc](#)☆

DOC 06302 - O God, Our Help In Ages Past : [#06302.doc](#)☆

DOC 07001 - Genesis - Commentary : [07001.doc](#)☆

DOC 07017 - Esther - Commentary : [07017.doc](#)☆

DOC 07027 - Daniel - Commentary : [07027.doc](#)☆

DOC 07038 - Zechariah - Commentary : [07038.doc](#)☆

DOC 07041 - Mark - Commentary : [07041.doc](#)☆

DOC 07042 - Luke - Commentary : [07042.doc](#)☆

DOC 07043 - John - Commentary : [07043.doc](#)☆

DOC 07044 - Acts - Commentary : [07044.doc](#)☆

DOC 07045 - Romans - Commentary : [07045.doc](#)☆

DOC 08000 - Sermon - Reading the Word : [08000.doc](#)☆

DOC 08001 - Sermon - Staying Power : [08001.doc](#)☆

DOC 08002 - Sermon - One Flesh : [08002.doc](#)☆

DOC 08003 - Sermon - Miracles : [08003.doc](#)☆

DOC 08004 - Sermon - Miracle of Life : [08004.doc](#)☆

DOC 08005 - Sermon - Rightly Dividing the Word : [08005.doc](#)☆

DOC 08006 - Sermon - Weight-Loss Program : [08006.doc](#)☆

DOC 08007 - Sermon - Deception : [08007.doc](#)☆

DOC 08008 - Sermon - From the Inside Out : [08008.doc](#)☆

DOC 08009 - Sermon - Inspiration of the Word : [08009.doc](#)☆

DOC 08010 - Sermon - Uncut by Human Hands : [08010.doc](#)☆

DOC 08011 - Sermon - Sizing Satan Up : [08011.doc](#)☆

DOC 08012 - Sermon - Representation without Relationship : [08012.doc](#)☆

DOC 08013 - Sermon - Road to Emmaus : [08013.doc](#)☆

DOC 08014 - Sermon - Earth Dweller or Overcomer? : [08014.doc](#)☆

DOC 08015 - Sermon - Faith In Fables : [08015.doc](#)☆

DOC 08016 - Sermon - Zion's Sake : [08016.doc](#)☆

DOC 08017 - Sermon - Genesis & Inerrancy : [08017.doc](#)☆

DOC 08018 - Sermon - Eric Garland Memorial Service : [08018.doc](#)☆

DOC 08999 - Sermon - resources : [08999.doc](#)☆

DOC 09000 - Resources : [09000.doc](#)☆

DOC 09001 - Questions : [09001.doc](#)☆

DOC 09004 - Contacts : [09004.doc](#)☆

DOC 09005 - Revelation Knowledge : [09005.doc](#)☆

DOC 09006 - Anecdotes : [09006.doc](#)☆

DOC 09007 - CLST Courses - Tony : [09007.doc](#)☆

DOC 09999 - Plan of Salvation : [09999.doc](#)☆

DOC 2001092801.htm - ape men - James Perloff : [2001092801.htm](#)☆

DOC 2001121301.pdf - prophets - fallible in NT? : [2001121301.pdf](#)☆

DOC 2001122201.doc - Ice, Thomas, *Preterism - Has Bible Prophecy Been Fulfilled?* : [2001122201.doc](#)☆

DOC 2002011901.htm - magic - vs. miracles : [2002011901.htm](#)☆

DOC 2002012501.doc - Ice, Thomas - *Preterism and Zechariah* : [2002012501.doc](#)☆

DOC 2002012502.doc - last days - *The Last Days According To Jesus* by R.C. Sproul - review : [2002012502.doc](#)☆

DOC 2002012601.doc - Jeffreys, Grant, notes from *Triumphant Return* : [2002012601.doc](#)☆

DOC 2002012601.htm - preterism - critique - olivet discourse : [2002012601.htm](#)☆

DOC 2002012602.htm - preterism - tribulation fulfilled? - critique : [2002012602.htm](#)☆

DOC 2002012701.htm - preterism - moderate inconsistent : [2002012701.htm](#)☆

DOC 2002012901.htm - Jews - Luther - anti-Semitism : [2002012901.htm](#)☆

DOC 2002020301.htm - promised land - borders - <http://www.askelm.com> : [2002020301.htm](#)☆

DOC 2002020302.htm - Armilus - antichrist : [2002020302.htm](#)☆

DOC 2002020501.htm - apostles - today? - CRI : [2002020501.htm](#)☆

DOC 2002020502.htm - church - purpose of local : [2002020502.htm](#)☆

DOC 2002030902.pdf - Revelation - commentary - Chilton : [2002030902.pdf](#)☆

DOC 2002030903.pdf - Dominion Theology - Chilton : [2002030903.pdf](#)☆

DOC 2002030904.pdf - postmillennial - eschatology - Gentry : [2002030904.pdf](#)☆

DOC 2002032201.htm - covenant - new - church relation to : [2002032201.htm](#)☆

DOC 2002033101.htm - Plymouth Brethren - history : [2002033101.htm](#)☆

DOC 2002040101.htm - doctrinal statement - Conservative Theological Society : [2002040101.htm](#)☆

DOC 2002040201.htm - doctrinal statement - The Master's Seminary : [2002040201.htm](#)☆

DOC 2002040202.htm - doctrinal statement - Village Missions : [2002040202.htm](#)☆

DOC 2002040301.htm - doctrinal statement - Dallas Theological Seminary : [2002040301.htm](#)☆

DOC 2002050701.htm - predestination - vs. free will - debate : [2002050701.htm](#)☆

DOC 2002050901.htm - high priest - rope around ankle legend : [2002050901.htm](#)☆

DOC 2002051601.htm - big bang - problems - Berlinski : [2002051601.htm](#)☆

DOC 2002051801.htm - rapture - 64 reasons : [2002051801.htm](#)☆

DOC 2002051802.htm - Calvinism - James White's Open Letter to Dave Hunt - What Love is This : [2002051802.htm](#)☆

DOC 2002052301.htm - Koran - difficulties : [2002052301.htm](#)☆

DOC 2002052501.htm - Koran - Jesus in : [2002052501.htm](#)☆

DOC 2002052502.htm - Koran - commentary - Wherry, E.M. : [2002052502.htm](#)☆

DOC 2002052503.htm - Koran - Jesus - Al-Tabari : [2002052503.htm](#)☆

DOC 2002052504.htm - Koran - introduction - Noldeke : [2002052504.htm](#)☆

DOC 2002052505.htm - Koran - Jesus - second coming - Gilchrist : [2002052505.htm](#)☆

DOC 2002052506.htm - Koran - biblical authority : [2002052506.htm](#)☆

DOC 2002052507.htm - Koran - vs. Bible in history and science - Campbell : [2002052507.htm](#)☆

DOC 2002052508.htm - Koran - crucifixion of Christ - Shamoun : [2002052508.htm](#)☆

DOC 2002052509.htm - Koran - Jesus in Islam - islam.itl.org.uk : [2002052509.htm](#)☆

DOC 2002053001.doc - open theist - diary entry : [2002053001.doc](#)☆

DOC 2002070901.htm - cryogenics - reviving the dead : [2002070901.htm](#)☆

DOC 2002071601.pdf - creation - *Holding Fast To Creation* by David W. Hall : [2002071601.pdf](#)☆

DOC 2002080201.htm - young earth - evidence - Humphreys : [2002080201.htm](#)☆

DOC 2002080801.htm - speed of light - slowing? : [2002080801.htm](#)☆

DOC 2002081101.htm - Couch, Mal., *History of the War on Dispensationalism* : [2002081101.htm](#)☆

DOC 2002083101.htm - Chicago Statement on Biblical Inerrancy : [2002083101.htm](#)☆

DOC 2002092601.htm - *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem : [2002092601.htm](#)☆

DOC 2002092601.pdf - *Recovering Biblical Manhood And Womanhood*, Piper, John and Wayne Grudem : [2002092601.pdf](#)☆

DOC 2002093001.doc - camano chapel - teaching doctrinal requirements : [2002093001.doc](#)☆

DOC 2002100901.htm - David - archaeological evidence : [2002100901.htm](#)☆

DOC 2002101201.pdf - Israel - support - Dallas Seminary President waffles : [2002101201.pdf](#)☆

DOC 2002102001.htm - sabbath - desecration - modern troop movement : [2002102001.htm](#)☆

DOC 2002102002.htm - ossuary - of James? : [2002102002.htm](#)☆

DOC 2002110501.htm - internet sources - citing : [2002110501.htm](#)☆

DOC 2002120401.doc - 613 - Mosaic laws : [2002120401.doc](#)☆

DOC 2002120601.htm - anti-Semitism - Hungary - 20021204 : [2002120601.htm](#)☆

DOC 2002121301.doc - schedule - bible reading - MacArthur : [2002121301.doc](#)☆

DOC 2002121801.htm - ark - of hope - earth charter : [2002121801.htm](#)☆

DOC 2002121802.doc - schedule - bible reading - Logos : [2002121802.doc](#)☆

DOC 2002122001.htm - illustration - incarnation - goose story : [2002122001.htm](#)☆

DOC 2002122002.htm - illustration - love - Christ was : [2002122002.htm](#)☆

DOC 2003011601.htm - archeology - cities - fortified : [2003011601.htm](#)☆

DOC 2003012101.htm - doctrinal statement - Tyndale Bible Church : [2003012101.htm](#)☆

DOC 2003012201.doc - Fonts - Greek and Hebrew : [2003012201.doc](#)☆

DOC 2003012201.pdf - Greek grammar - diagramming : [2003012201.pdf](#)☆

DOC 2003012202.doc - Fonts - BSTGreek and BSTHebrew : [2003012202.doc](#)☆

DOC 2003012401.htm - Israel - map - Palestine problem - UN : [2003012401.htm](#)☆

DOC 2003012402.htm - Israel - map - Origin and Evolution of Palestinian Problem - UN : [2003012402.htm](#)☆

DOC 2003012601.htm - Holy Spirit - baptism - Unger : [2003012601.htm](#)☆

DOC 2003020301.pdf - Israel - theologians affirm future : [2003020301.pdf](#)☆

DOC 2003021301.pdf - *Analytical Red Letter Harmony of the Gospels*, Floyd Jones, PDF version : [2003021301.pdf](#)☆

DOC 2003021302.pdf - *Chronology of the Old Testament: A Return to Basics*, Floyd Jones, PDF version : [2003021302.pdf](#)☆

DOC 2003021701.tif - Jewish - calendar : [2003021701.tif](#)☆

DOC 2003022501.tif - Jewish - wedding customs : [2003022501.tif](#)☆

DOC 2003030401.tif - refugees - Jewish vs. Palestinian : [2003030401.tif](#)☆

DOC 2003030402.tif - Israel - war of independence : [2003030402.tif](#)☆

DOC 2003030403.tif - Israel - six-day war : [2003030403.tif](#)☆

DOC 2003030404.tif - Israel - occupied territories : [2003030404.tif](#)☆

DOC 2003030405.tif - Israel - war - yom kippur : [2003030405.tif](#)☆

DOC 2003030406.tif - Israel - UN resolutions : [2003030406.tif](#)☆

DOC 2003030407.tif - Israel - twenty facts : [2003030407.tif](#)☆

DOC 2003030408.tif - history - Israel : [2003030408.tif](#)☆

DOC 20030306_tyndale_transcript.doc - transcript - Tyndale Theological Seminary : [20030306_tyndale_transcript.doc](#)☆

DOC 2003030601.htm - Islam - Hunt - *Islam's Peace* : [2003030601.htm](#)☆

DOC 2003031801.htm - religions - world - percentage : [2003031801.htm](#)☆

DOC 2003031801.tif - torture - Christians - North Korea : [2003031801.tif](#)☆

DOC 2003032101.doc - elder - virtues - chart : [2003032101.doc](#)☆

DOC 2003032901.htm - baptism - soldiers - hole in sand : [2003032901.htm](#)☆

DOC 2003033101.htm - elders - church officers - David Merck : [2003033101.htm](#)☆

DOC 2003040201.pdf - reformed theology - dangers of : [2003040201.pdf](#)☆

DOC 2003040301.doc - faith - excerpts from *What is Faith?* - Machen : [2003040301.doc](#)☆

DOC 2003040301.htm - road signs - from God : [2003040301.htm](#)☆

DOC 2003040601.htm - Sabbath - modern in Israel - leaven : [2003040601.htm](#)☆

DOC 2003041601.htm - Iraq - and Bible : [2003041601.htm](#)☆

DOC 2003041602.htm - ark - of covenant - location : [2003041602.htm](#)☆

DOC 2003041801.htm - Islam - beliefs - Dolphin : [2003041801.htm](#)☆

DOC 2003042301.tif - patriarchs - ages overlap : [2003042301.tif](#)☆

DOC 2003050301.htm - antimatter - big bang - missing from : [2003050301.htm](#)☆

DOC 2003051401.htm - anti-Semitism - on the rise - khouse : [2003051401.htm](#)☆

DOC 2003062001.tif - chart - origin of English Bible : [2003062001.tif](#)☆

DOC 2003082801.htm - Arutz Shewa News - Monday, Aug. 25, 2003 : [2003082801.htm](#)☆

DOC 2003090501.htm - Arutz Shewa News - Friday, Sep. 5, 2003 : [2003090501.htm](#)☆

DOC 2003091801.htm - Babylon - identity in Revelation_17 and 18? : [2003091801.htm](#)☆

DOC 2003092401.tif - day - numbering - Genesis non literal? : [2003092401.tif](#)☆

DOC 2003110601.htm - space - voyager1 - solar system : [2003110601.htm](#)☆

DOC 2003111901.htm - homosexuality - genetic - not - Koinonia House : [2003111901.htm](#)☆

DOC 2003112201.tif - chronology - time line of modern Israel : [2003112201.tif](#)☆

DOC 2003120401.htm - Zuckerman - Mortimer - Graffiti on History's Walls : [2003120401.htm](#)☆

DOC 2003120801.doc - pretrib study group - 2003 paper - Couch : [2003120801.doc](#)☆

DOC 2003120802.doc - pretrib study group - 2003 paper - Fruchtenbaum : [2003120802.doc](#)☆

DOC 2003120803.doc - pretrib study group - 2003 paper - Geisler : [2003120803.doc](#)☆

DOC 2003120804.doc - pretrib study group - 2003 paper - Gromacki : [2003120804.doc](#)☆

DOC 2003120805.doc - pretrib study group - 2003 paper - Hocking : [2003120805.doc](#)☆

DOC 2003120806.doc - pretrib study group - 2003 paper - House : [2003120806.doc](#)☆

DOC 2003120807.doc - pretrib study group - 2003 paper - Ice : [2003120807.doc](#)☆

DOC 2003120808.doc - pretrib study group - 2003 paper - Larsen : [2003120808.doc](#)☆

DOC 2003120809.doc - pretrib study group - 2003 paper - Radmacher : [2003120809.doc](#)☆

DOC 2003120810.doc - pretrib study group - 2003 paper - Rhodes : [2003120810.doc](#)☆

DOC 2003120811.doc - pretrib study group - 2003 paper - Thomas : [2003120811.doc](#)☆

DOC 2003120812.doc - pretrib study group - 2003 paper - Toussaint : [2003120812.doc](#)☆

DOC 2003121201.htm - Christmas tree - origin of : [2003121201.htm](#)☆

DOC 2003121601.htm - Book of Life - two book view : [2003121601.htm](#)☆

DOC 2003121602.htm - Book of Life - David Cooper : [2003121602.htm](#)☆

DOC 2003121701.tif - prayer - trucker stops sniper : [2003121701.tif](#)☆

DOC 2003122301.htm - Christmas - history of - <http://www.khouse.org> : [2003122301.htm](#)☆

DOC 2003122301.jpg - dating methods - summary : [2003122301.jpg](#)☆

DOC 2004011102.htm - Arafat - Yassar - bio : [2004011102.htm](#)☆

DOC 2004011601.htm - Pope - Rabbis meet : [2004011601.htm](#)☆

DOC 2004012701.tif - homosexual - marriage - landmark decisions : [2004012701.tif](#)☆

DOC 2004020301.htm - Johnson, S. Lewis - obituary : [2004020301.htm](#)☆

DOC 2004020401.htm - demographics - Israel : [2004020401.htm](#)☆

DOC 2004021201.htm - literal interpretation - John Colet : [2004021201.htm](#)☆

DOC 2004021301.txt - terrorism - EU funding : [2004021301.txt](#)☆

DOC 2004021601.txt - atoms - communication - instantaneous : [2004021601.txt](#)☆

DOC 2004021601.txt - galaxy - farthest detected : [2004021601.txt](#)☆

DOC 2004021901.htm - scripture - Jesus Christ on the Infallibility of Scripture : [2004021901.htm](#)☆

DOC 2004022801.htm - IDM - intelligent design movement - strengths and weaknesses : [2004022801.htm](#)☆

DOC 2004022901.htm - Israel - Arabs encouraged to leave by Arabs : [2004022901.htm](#)☆

DOC 2004063001.htm - womb - ultrasound images : [2004063001.htm](#)☆

DOC 2004071401.htm - Siloam - pool of - archaeology : [2004071401.htm](#)☆

DOC 2004080401.htm - Archaeopteryx - normal bird : [2004080401.htm](#)☆

DOC 2004081901.tif - Mormonism - DNA contradicts prophets : [2004081901.tif](#)☆

DOC 2004082301.htm - Palestine - revisionist history of the PA : [2004082301.htm](#)☆

DOC 2004091601.htm - Esau's wives - bible difficulty : [2004091601.htm](#)☆

DOC 2004101901.htm - Zircon - radioactive dating : [2004101901.htm](#)☆

DOC 2004102001.htm - church - state - separation : [2004102001.htm](#)☆

DOC 2004111101.htm - Arafat - Yassar - terrorism : [2004111101.htm](#)☆

DOC 2004111201.htm - Arafat - Yassar - media quotes : [2004111201.htm](#)☆

DOC 2004112001.htm - Christian heritage - USA : [2004112001.htm](#)☆

DOC 2004112601.htm - anti-Semitism - USA - 2003 : [2004112601.htm](#)☆

DOC 2004112602.htm - history - Christian - USA - Declaration of Independence banned : [2004112602.htm](#)☆

DOC 2004121101.htm - fossils - living - Australian turtle : [2004121101.htm](#)☆

DOC 2004121801.htm - evolution - AGAINST - giraffe - survival of least fit : [2004121801.htm](#)☆

DOC 2004122101.htm - birth - Jesus - Koinonia House : [2004122101.htm](#)☆

DOC 2005012001.htm - earth - flat - myth : [2005012001.htm](#)☆

DOC 2005020901.htm - sanhedrin - reestablished : [2005020901.htm](#)☆

DOC 2005020902.htm - cloning - reproductive : [2005020902.htm](#)☆

DOC 2005022501.txt - Israel - WCC divest : [2005022501.txt](#)☆

DOC 2005030901.txt - Sanhedrin - withdrawl from Gaza : [2005030901.txt](#)☆

DOC 2005031501.tif - plagues - Exodus - gods of Egypt judged : [2005031501.tif](#)☆

DOC 2005031901.tif - Roman Catholicism - indulgences and purgatory - catechism : [2005031901.tif](#)☆

DOC 2005041901.htm - petroleum - rapid formation : [2005041901.htm](#)☆

DOC 2005042601.tif - Easter - origin : [2005042601.tif](#)☆

DOC 2005051801.txt - Mary - Catholics and Anglicans agree : [2005051801.txt](#)☆

DOC 2005060701.txt - Sanhedrin - Rabbi Adin Even Elected as Head : [2005060701.txt](#)☆

DOC 2005082401.htm - worldview : [2005082401.htm](#)☆

DOC 2005082402.htm - animals - naming - Adam : [2005082402.htm](#)☆

DOC 2005090501.htm - Westminster Confession of Faith : [2005090501.htm](#)☆

DOC 2005091301.htm - sacrifice - human - Minoan temple : [2005091301.htm](#)☆

DOC 2005093001.htm - Red Sea - not crossed : [2005093001.htm](#)☆

DOC 2005100701.txt - anti-Semitism - United Kingdom : [2005100701.txt](#)☆

DOC 2005102001.pdf - intelligent design - defense - Dembski : [2005102001.pdf](#)☆

DOC 2005111201.htm - writing - Hebrew - ancient : [2005111201.htm](#)☆

DOC 2005111202.txt - leviathan - seagoing crocodile : [2005111202.txt](#)☆

DOC 2005111601.htm - Goliath - pottery : [2005111601.htm](#)☆

DOC 2005111602.htm - Dead Sea Scroll - new fragments : [2005111602.htm](#)☆

DOC 2005121601.htm - birth - date of Jesus' : [2005121601.htm](#)☆

DOC 2005122601.txt - aliyah - 2005 : [2005122601.txt](#)☆

DOC 2006021001.tif - Islam - kinds of : [2006021001.tif](#)☆

DOC 2006021901.htm - Wilson - Robert Dick - Defender of God's Word : [2006021901.htm](#)☆

DOC 2006021902.htm - tongues - Robert Anderson : [2006021902.htm](#)☆

DOC 2006022201.htm - Federal Reserve Bank - history : [2006022201.htm](#)☆

DOC 2006041401.htm - Dead Sea Scrolls - Great Isaiah Scroll - English translation : [2006041401.htm](#)☆

DOC 2006051701.htm - Judas - Gospel of : [2006051701.htm](#)☆

DOC 2006051702.htm - Sodom and Gomorra - south of Dead Sea : [2006051702.htm](#)☆

DOC 2006080201.htm - generations - toledoth : [2006080201.htm](#)☆

DOC 2006101601.tif - creation - date of - Ussher : [2006101601.tif](#)☆

DOC 2006102101.txt - Jewish Calendar - Anno Mundi : [2006102101.txt](#)☆

DOC 2007042001.htm - Darwin - finches a myth : [2007042001.htm](#)☆

DOC 2007050201.txt - persecution - Islamic - Turkey - 2007 : [2007050201.txt](#)☆

DOC 2007050901.htm - 2007051002 : [2007050901.htm](#)☆

DOC 2007071801.htm - ABR Electronic Newsletter, Vol. 7 Issue 6, June 2007. : [2007071801.htm](#)☆

DOC 2007072001.htm - Newton - Isaac - religious papers : [2007072001.htm](#)☆

DOC 2007081601.htm - Einstein - intelligent design : [2007081601.htm](#)☆

DOC 2007091201.htm - Tyndale Seminary - vs. Texas Higher Education Coordinating Board : [2007091201.htm](#)☆

DOC 2007091901.htm - Temple - Jewish - Julian's : [2007091901.htm](#)☆

DOC 2007101201.pdf - covenant - new - Compton : [2007101201.pdf](#)☆

DOC 2007101202.pdf - covenant - new - Williams : [2007101202.pdf](#)☆

DOC 2007110301.htm - Jezebel - seal : [2007110301.htm](#)☆

DOC 2007122001.pdf - Islam - temple - recognizes : [2007122001.pdf](#)☆

DOC 2008011901.pdf - abortion - statistics - older women : [2008011901.pdf](#)☆

DOC 2008030301.htm - religion - statistics - US : [2008030301.htm](#)☆

DOC 2008030601.htm - 613 - laws - enumerated by Maimonides : [2008030601.htm](#)☆

DOC 2008042401.htm - last supper - haggadah : [2008042401.htm](#)☆

DOC 2008042402.htm - Tyre - destruction : [2008042402.htm](#)☆

DOC 2008042403.htm - Egypt - length of Israelite sojourn - Ray : [2008042403.htm](#)☆

DOC 2008042501.htm - Egypt - length of Israelite sojourn - Austin : [2008042501.htm](#)☆

DOC 2008042901.htm - earth - young - DNA : [2008042901.htm](#)☆

DOC 2008060101.htm - Ussher - Appendix B: The Forgotten Archbishop : [2008060101.htm](#)☆

DOC 2008060101.pdf - Ussher - divided kingdom - chronology : [2008060101.pdf](#)☆

DOC 2008060102.pdf - Ussher - chronology chart : [2008060102.pdf](#)☆

DOC 2008060103.htm - Thiele - chronology - problems : [2008060103.htm](#)☆

DOC 2008060201.htm - Enoch - book of 1 Enoch : [2008060201.htm](#)☆

DOC 2008100401.pdf - Jezebel - seal of - archaeology : [2008100401.pdf](#)☆

DOC 2008111501.htm - religion - world - statistics - 1995 : [2008111501.htm](#)☆

DOC 2008122701.pdf - Hebrew grammar - vowel points ancient : [2008122701.pdf](#)☆

DOC 2009010402.htm - evolution - transitional forms missing - Bates : [2009010402.htm](#)☆

DOC 2009020901.htm - Revelation - commentaries - futurist, historicist, idealist, preterist : [2009020901.htm](#)☆

DOC 2009031401.htm - Israel - British - books : [2009031401.htm](#)☆

DOC 2009031501.jpg - gospels - four - book of Kells : [2009031501.jpg](#)☆

DOC 2009041701.pdf - The Shack - review - Tim Challies : [2009041701.pdf](#)☆

DOC 2009042001.htm - The Shack - reviewed - Perkins : [2009042001.htm](#)☆

DOC 2009042801.htm - Darwin - recanted - AGAINST : [2009042801.htm](#)☆

DOC 2009060201.pdf - Zionism - dangers - NCC : [2009060201.pdf](#)☆

DOC 2009060401.pdf - Hebrew grammar - transliteration - SBL : [2009060401.pdf](#)☆

DOC 2009081101.htm - covenant theology - Henebury - The Eschatology of Covenant Theology : [2009081101.htm](#)☆

DOC 2009101301.pdf - Thomas - Robert - Professor : [2009101301.pdf](#)☆

DOC 2009102201.pdf - Calvary Chapel - doctrine : [2009102201.pdf](#)☆

DOC 2009102202.pdf - Foursquare Gospel - doctrine : [2009102202.pdf](#)☆

DOC 2009102501.pdf - doctrine - Original Word Ministries : [2009102501.pdf](#)☆

DOC 2009103001.htm - earth - young - Augustine : [2009103001.htm](#)☆

DOC 2009103001.pdf - evolution - bible compatible? : [2009103001.pdf](#)☆

DOC 2009110401.htm - suicide - atheist : [2009110401.htm](#)☆

DOC 2009120101.htm - baby - breath - evolution : [2009120101.htm](#)☆

DOC 2009122301.pdf - Spong - Bishop - errors : [2009122301.pdf](#)☆

DOC 2010020401.pdf - Darwinism - scientific dissent : [2010020401.pdf](#)☆

DOC 2010031401.pdf - exegesis Isa. 7.14 : [2010031401.pdf](#)☆

DOC 2010032201.svg - family tree - cousins : [2010032201.svg](#)☆

DOC 2010051401.htm - Nobel prize - Jews vs. Muslims : [2010051401.htm](#)☆

DOC 2010070301.htm - life - synthetic created? : [2010070301.htm](#)☆

DOC 2010070302.htm - population - evidence for young earth : [2010070302.htm](#)☆

DOC 2010070303.htm - earth - young - 101 evidences : [2010070303.htm](#)☆

DOC 2010071701.pdf - environmentalism - Christianity embracing : [2010071701.pdf](#)☆

DOC 2010071702.pdf - baptism - sacrament - Lutheran : [2010071702.pdf](#)☆

DOC 2010092401.txt - Ref-1231 - Signature in the Cell - citations : [2010092401.txt](#)☆

DOC 2010100301.htm - homosexual - men - AIDS infection rate : [2010100301.htm](#)☆

DOC 2010101901.pdf - documentary hypothesis - against - Garrett : [2010101901.pdf](#)☆

DOC 2010102601.htm - crime - heinous - 2010102601 : [2010102601.htm](#)☆

DOC 2010102901.jpg - Calvinism - vs. Arminianism - boxing match image : [2010102901.jpg](#)☆

DOC 2010102901.mp3 - quote - dispensationalism - Sproul - audio : [2010102901.mp3](#)☆

DOC 2010110501.txt - logos - bibliography - 20101105 : [2010110501.txt](#)☆

DOC 2010110601.htm - supreme court - violent video games - clueless : [2010110601.htm](#)☆

DOC 2010121101.pdf - law - and grace - Ryrice diagram : [2010121101.pdf](#)☆

DOC 2010121501.htm - hermeneutics - rules - Henebury : [2010121501.htm](#)☆

DOC 2010121901.txt - Ref-1237 - notes : [2010121901.txt](#)☆

DOC 2010122101.htm - logos - order history as of 20101221 : [2010122101.htm](#)☆

DOC 2011011901.txt - Ref-1272 - notes : [2011011901.txt](#)☆

DOC 2011052401.htm - abortion - girls - India : [2011052401.htm](#)☆

DOC 2011062401.txt - Ref-1262 - notes : [2011062401.txt](#)☆

DOC 2011070101.txt - Ref-1263 - notes : [2011070101.txt](#)☆

DOC 2011080401.htm - Philip - martyrism : [2011080401.htm](#)☆

DOC 2011101401.pdf - flood - Noah - legends : [2011101401.pdf](#)☆

DOC 2011101901.png - Israel - bagel diagram - transparent : [2011101901.png](#)☆

DOC 2011101902.png - Israel - bagel diagram - white background : [2011101902.png](#)☆

DOC 2012011901.pdf - replacement theology - analysis of - Vlach : [2012011901.pdf](#)☆

DOC 2012020701.pdf - Holocaust - Babi-Yar : [2012020701.pdf](#)☆

DOC 2012021201.txt - Ref-1275 - notes : [2012021201.txt](#)☆

DOC 2012021601.htm - Gog - identification - Goodman : [2012021601.htm](#)☆

DOC 2012030301.txt - Ref-1282 - notes : [2012030301.txt](#)☆

DOC 2012031701.txt - Church - political restrictions : [2012031701.txt](#)☆

DOC 2012031801.pdf - numerology - The Lord Shall Count - Crookes : [2012031801.pdf](#)☆

DOC 2012031802.pdf - abortion - after birth : [2012031802.pdf](#)☆

DOC 2012041701.htm - Babylon - rebuilding - World Monuments Fund : [2012041701.htm](#)☆

DOC 2012041702.htm - Babylon - rebuilding - NY Times 20120211 : [2012041702.htm](#)☆

DOC 2012042901.pdf - heaven - queen of - book by Tetlow/Oakland/Myers : [2012042901.pdf](#)☆

DOC 2012052601.pdf - living together - Shane Womack - contents : [2012052601.pdf](#)☆

DOC 2012052602.pdf - living together - Shane Womack - cover : [2012052602.pdf](#)☆

DOC articles_by_andy_woods - Woods, Andy - articles : [articles_by_andy_woods](#)☆

DOC articles_by_deb_garland - Garland, Deb - articles : [articles_by_deb_garland](#)☆

DOC articles_by_steve_lewis - Lewis, Steve - articles : [articles_by_steve_lewis](#)☆

DOC articles_by_tony_garland - Garland, Tony - articles : [articles_by_tony_garland](#)☆

DOC doctrines_believers_should_know - Garland - Doctrines Believers Should Know : [doctrines_believers_should_know](#)☆

DOC grades_thd.xls - grades - Th.D. - Tyndale Theological Seminary : [grades_thd.xls](#)☆

DOC grades_thm.xls - grades - Th.M. - Tyndale Theological Seminary : [grades_thm.xls](#)☆

DOC index.htm - teaching - SpiritAndTruth.org index : [index.htm](#)☆

DOC israel_through_the_eyes_of_scripture - teaching - Israel Through The Eyes Of Scripture : [israel_through_the_eyes_of_scripture](#)☆

Docetism - against - incarnation : [incarnation - God in flesh](#)☆

doctor - sought before God : 2Chr. 16:12

doctors - could not heal : Luke 8:43

doctrinal - correction : [correction - doctrinal](#)

doctrinal agreement ? quote : [quote ? doctrinal agreement](#)☆

doctrinal statement - camano chapel : [camano chapel - statement of faith](#)☆

doctrinal statement - Conservative Theological Society : [2002040101.htm](#)☆

doctrinal statement - Dallas Theological Seminary : [2002040301.htm](#)☆

doctrinal statement - The Master's Seminary : [2002040201.htm](#)☆

doctrinal statement - Tyndale Bible Church : [2003012101.htm](#)☆

doctrinal statement - Village Missions : [2002040202.htm](#)☆

doctrine - avoided - Lloyd-Jones - quote : [quote - doctrine - avoided - Lloyd-Jones](#)☆

doctrine - avoided - Pink - quote : [quote - doctrine - avoided - Pink](#)☆

doctrine - avoided - quote - Johnson : [quote - doctrine - avoided - Johnson](#)☆

doctrine - avoided - quote - Saward : [quote - doctrine - avoided - Saward](#)☆

doctrine - Calvary Chapel : [2009102201.pdf](#)☆

doctrine - camano chapel - teaching : [2002093001.doc](#)☆

doctrine - correct false : 1Ti. 1:3

doctrine - debated : Acts 15:2-7

doctrine - defection gradual : ☺ + "History affords us notable examples of institutions and denominations that have gone astray. At times it is not easy to perceive *how* this happened. The trend away from orthodoxy may be slow in movement, gradual in its scope, and almost invisible to the naked eye. When people awaken to what has happened, it is too late. In medicine, thousands of people die unnecessarily because the cancers that kill them have been diagnosed too late. The cancers existed long before the diagnoses,

and they grew and spread until the situations, when diagnosed at last, were hopeless. Theological aberration, like cancer, begins as a small and seemingly insignificant blemish, but when it is left to itself it grows and spreads." Ref-1101, p. 185.

doctrine - defection unethical : ☺ + "No one can fault the person who wishes to believe as he chooses. Freedom of religion includes the freedom to be an atheist, an agnostic, or a theist. But ethics requires that when a man no longer believes what he has sworn he believes, he must make that change of belief clear. He has two courses open to him. Either the institution or the church can then change its commitment to those doctrines he no longer believes, or he can demit the institution or the Church. But for anyone to remain mute and to stay in a school or denomination when he disbelieves the standards the institution or church teaches is unethical." Ref-1101, p. 198.

doctrine - disputes : 1Ti. 1:4

doctrine - ecumenical unfaithfulness : [quote - ecumenical unfaithfulness](#)☆

doctrine - elders - guard : Acts 15:6; Rom. 6:17; 1Ti. 4:13-16; Tit. 1:9

doctrine - experience - balance - quote - Lloyd-Jones : [quote - experientce - doctrine - balance - Lloyd-Jones](#)☆

doctrine - false : Eph. 4:14; 1Ti. 4:1; Tit. 1:11; Heb. 19:9

doctrine - fornication contrary to : [fornication - contrary to sound doctrine](#)

doctrine - Foursquare Gospel : [2009102202.pdf](#)☆

doctrine - historic development : ☺ "There is some evidence that the church has been progressing throughout the centuries of its history through its major areas of doctrine beginning with *bibliology* and *theology proper* as in the early centuries of the church, advancing to such subjects as *anthropology* and *hamartiology* in the fourth and succeeding centuries, and dealing with *soteriology* and *ecclesiology* in the Protestant Reformation. It has been mostly in the last century that *eschatology* has really come to the fore as an area for scholarly study and debate." John F. Walvoord, *The Church in Prophecy* (Grand Rapids, MI: Zondervan Publishing House, 1964), p. 127. [Italics added.]

doctrine - historic passages misused : Acts 2:1 ☺ + "Without analyzing the specifics, as a general principle I hold that doctrine based on history without the corroboration of apostolic teaching is insecure. History uninterpreted by Scripture may not be made normative, since Scripture does not treat historical data that way and, if such a hermeneutic principle is admitted, the potential abuses are virtually limitless." J. Robertson McQuilkin, "The Keswick Perspective", Ref-0238, p. 145.

doctrine - of demons : [teaching - of demons](#)

doctrine - of desires : [teaching - false desired](#)

doctrine - Original Word Ministries : [2009102501.pdf](#)☆

doctrine - postmodernism downplays : ☺ + "Postmodernists think that the exposed action of combining contradictory terms while smiling and humming a melody that uses terms "love" and "flowers" results in something deeply spiritual. If one is simply postmodern in orientation then every statement, including clear denials of the unchanging truths of

historic Christian doctrine, is considered loving, spiritual, and Christian (i.e. defining doctrine down). However, if such denigration of historic Christian doctrine is offensive, then one is considered hateful, irrelevant, unkind, unloving, and unspiritual (i.e. defining doctrine up). Of course, this is just one aspect of the Emerging Church conversation. Is it any surprise that the Apostle Paul, or any biblical author, is not the favorite writer in the "conversation"? Ron J. Bigalke, Jr., "The Latest Post-Modern Trend: The Emerging Church", [Ref-0785](#) Volume 10 No. 31, December 2006, 19:40, p. 32.

doctrine - typology not to teach : [typology - doctrine not taught](#)☆

doctrine - winds of : Eph. 4:14; Heb. 13:9

doctrines - course - Doctrines Believers Should Know :

[doctrines believers should know](#)☆

doctrines - false - Roman Catholicism : [Roman Catholicism - false doctrines](#)☆

doctrines believers should know - adult

bible fellowship notes : [F00007 - doctrines believers should know - adult bible fellowship notes](#)☆

doctrines believers should know : ☪ +

Doctrines Believers Should Know taught by Tony Garland in October-December, 2001 at Camano Chapel

<<http://www.CamanoChapel.org>>, See [file:///garland/users/spirit/website/teaching/doctrines believers should know](file:///garland/users/spirit/website/teaching/doctrines%20believers%20should%20know)

document numbers - commentaries -

Abbreviations - #00019.doc : [#00019.doc](#)☆

documentary hypothesis - AGAINST : Ex.

6:3; Num. 6:23-27; Mtt. 8:4; Mtt. 19:7-8; Mark 10:3-4; Mark 7:10; Luke 5:14; Luke 16:31; Luke 20:37; Luke 24:27; Luke 24:44; John 5:46; John 7:19; John 7:22-23 ☪ The

Documentary Hypothesis promotes the idea that Moses did not write the "books of Moses." Jesus said otherwise. "According to critical scholars, Numbers 6:23-27 should be attributed to the so-called "P source" which is generally dated to the Post-Exilic, or Persian Period. It is obvious that we now have two examples of this text that were written prior to the Babylonian captivity. This makes it impossible to assume that the Priestly Benediction was crystallized during the Post-Exilic period." Gordon Franz, *Remember, Archaeology is NOT a Treasure Hunt!*, [Ref-0066](#), 18.2 (2005), p. 59. "[T]he basic thrust of what is called the *Documentary Hypothesis* remains the same: the Pentateuch is divisible into at least four basic sources, each of which can be roughly dated to represent different stages in Israel's (thoroughly naturalistic) religious history. . . . The original Documentary Hypothesis suggested a mere four sources behind the Pentateuch: 1. J, or Jahwist, for an early priest (c. 900 BC) who preferred Jahweh as the divine name, and viewed God in somewhat anthropomorphic terms; 2. E, or Elohist, a slightly later priest who preferred Elohim as the divine name, and viewed God as more transcendent; 3. D, or Deuteronomist, the author of Deuteronomy who fabricated that work at the time of Josiah and presented it as an authentic work of Moses (and of course, it was accepted at once as authoritative by the conveniently, 'enormously naive' Josiah [p. 45]); and 4. P, pr Priestly, a rather

sour-minded religionist of very late date who combined J, E and D and added his own touches." James Patrick Holding, *Debunking the Documentary Hypothesis*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 37:40, p. 37. "one of the keystones of the JEDP theory [is] the variation of divine names in the text (Yahweh, Elohim) and particularly Exodus 6:3 . . . which is claimed to prove that earlier uses of Yahweh by Abraham and his contemporaries must have been imposed upon them, so that this is proof of an invented 'Yahwist' text in Genesis. Phelan presents numerous solutions to this issue, all of them helpful; perhaps the most parsimonious is the answer taken from Garrett that the grammar of the verse means it should read, 'Did I not make myself known to them?' -- a reading which by itself literally renders dozens of books by JEDP theorists completely obsolete." James Patrick Holding, *Debunking the Documentary Hypothesis*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 37:40, p. 39. "French physician Jean Astruc developed the original Documentary Hypothesis in 1753, and it went through many different alterations until Karl Graf revised the initial hypothesis in the mid-nineteenth century." Jacob Gaddala, *The Cultural Background of the Pentateuch in Defense of Mosaic Authorship*, [Ref-0785](#), Volume 15, Number 44, April 2011, 33-40, p. 34.

documentary hypothesis - against - Garrett : [2010101901.pdf](#)☆

documentary hypothesis - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

dog - returns to vomit : [vomit - dog returns](#)

dog - unclean : Lev. 11:27

Dolphin, Lambert - A Short Summary of Islamic Beliefs and Eschatology : [2003041801.htm](#)☆

Dome of the Rock - Chronology - #00006.doc : [#00006.doc](#)☆

dominion : Gen. 1:26; Gen. 1:28; Gen. 9:2; Ps. 8:6; Ps. 115:16; 1Cor. 15:27; Eph. 1:22; Heb. 2:8; Rev. 11:18

dominion - Christ given : [kingdoms - become God's](#)

dominion - man over earth : Ps. 115:16

dominion - over animals : Gen. 9:2

dominion - theology - FOR : Heb. 10:13

dominion - universal : Ps. 103:22

dominion theology - against - Sauer - quote : [quote - dominion theology - against - Sauer](#)☆

Dominion Theology - Chilton : [2002030903.pdf](#)☆

dominion theology - definition : [theonomy - definition](#)☆

dominion theology - millennial kingdom guards against : [quote - millennial kingdom - McClain](#)☆

Domitian - emperor - god : ☪ + "Suetonius (AD 75-ca. 140), in his book *Lives of the Caesars*, wrote, 'With no less arrogance he began as follows in issuing a circular letter in the name of his procurators, "Our Master and our God bids that this be done" (*Dominus et deus noster hoc fieri iubet*; 1992: *Domitian* 13.2[LCL 31:367]). . . . Dio Cassius, in his *Roman History*, wrote, 'For he even insisted upon being regarded as a god [*theos*] and took vast pride in being called "master" [*despotus*] and "god" [*theos*] . . . These titles were used not merely in speech but also in written documents.' (1995: *Epitome of Book* 67.5.7 [LCL 176:329])." Gordon Franz,

"Propaganda, Power and the Perversion of Biblical Truths: Coins Illustrating The Book of Revelation", [Ref-0066](#), 19.3 (2006), 73:87, p. 75. "Dr. Ernest Janzen, of the University of Toronto, in an article entitled "The Jesus of the Apocalypse Wears the Emperor's Clothes" (1994, see also 1993), provides two lines of evidence from numismatics for Domitian's claim to deity. The first are coins minted in A.D. 83 called the *DIVI CAESAR* ("divine Caesar") coins (Vagi 1999:329, coins 1160, 1161, 1162). These coins, minted in gold and silver, had the bust of Domitia, the wife of Domitian, on the obverse with the inscription, *DIVI CAESAR MATRI* and *DIVI CAESAR MATER*, "mother of the divine Caesar" . . . On the reverse was their infant son who was born in the second consulship of Domitian in A.D. 73 and died in the second year after he became emperor in A.D. 82 . . . He is depicted as naked and seated on a zoned globe with his arm stretched out surrounded by seven stars! . . . The inscription surrounding it says *DIVIS CAESAR IMP DOMITIANI F*, "the divine Caesar, son of the emperor Domitian." . . . It goes without saying that if he is the son of a god, then his father, Domitian, must be god!" Gordon Franz, "Propaganda, Power and the Perversion of Biblical Truths: Coins Illustrating The Book of Revelation", [Ref-0066](#), 19.3 (2006), 73:87, p. 77. "In 84 Domitian struck reverse type Jupiter holding thunderbolt and spear. The first issue of 85 continued this type but the second issue witnessed the *fulmen* [thunderbolt] in Domitian's hand. He and Jupiter would "shared" the *fulmen* for the years 85-6 after which Jupiter remained as a regular type, only without *fulmen*, persuasive evidence of a developing megalomania which placed the *fulmen* in Domitian's hand, being clearly patterned after the Jupiter with *fulmen* type. . . ." Gordon Franz, "Propaganda, Power and the Perversion of Biblical Truths: Coins Illustrating The Book of Revelation", [Ref-0066](#), 19.3 (2006), 73:87, p. 77.

Domitian - killed - chronology : [chronology - A.D. 0096 - Domitian killed](#)☆

donkey - carrying sacrifice : 1S. 16:20; Mtt. 21:5; Mark 11:7; Luke 19:35; John 12:14

donkey - firstborn redeemed by lamb : Ex. 13:13; Ex. 34:20; Zec. 9:9 (?); Mtt. 21:5; Mark 11:7; Luke 19:35; John 12:14 ☪ Questionable: Zec. 9:9 (?);

donkey - foal - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#)☆

donkey - messianic prophecy : [messianic prophecy - on a donkey](#)☆

donkey - ridden at coronation : 1K. 1:33; 1K. 1:38; Zec. 9:9; Mtt. 21:2; Mark 11:2; Luke 19:30; John 12:14

donkey - speaks : Num. 22:28; 2Pe. 2:16

door - God opens : Acts 14:27; 1Cor. 16:9; 2Cor. 2:12; Rev. 3:8

door - Jesus : John 10:1-9; Rev. 3:20; Rev. 4:1

door - open and shut by God : [open - no one shut](#)☆

door - shut by God : ark - Noah's - God shut door

Dore, Dore's Woodcuts : [Ref-0994](#)☆

Dore's Woodcuts, Dore : [Ref-0994](#)☆

Dort - Synod of : [Synod of Dort](#)☆

Dotan, Aaron, Biblia Hebraica

Leningradensia : [Ref-0090](#)☆

dots - Masoretic Text : [Masoretic Text - dots](#)☆

double - judgment of Babylon : [Babylon - double judgment](#)☆

double - minded : [minded - double](#)

double blessing - day of : [blessing - day of double](#)

double fulfillment - vs. double reference : ☪
 "Double Fulfillment" states that one prophecy can have two fulfillments. "Double Reference" states that one piece of Scripture actually contains two prophecies, each having its own fulfillment (separated in time which other Scriptures clarify). [Ref-0011](#), p. 33. "Some final considerations regarding "fulfillment" terminology seem to be in order. We repeat the words of Terry in this connection: "We have already seen that the Bible has its riddles, enigmas, and dark sayings, but whenever they are given the context clearly advises us of the fact. To assume, in the absence of any hint, that we have an enigma, and in the face of explicit statements to the contrary, that any specific prophecy has a double sense, a primary and a secondary meaning, a near and a remote fulfillment, must necessarily introduce an element of uncertainty and confusion into biblical interpretation." [Ref-0231](#), p. 262, citing Milton S. Terry, *Biblical Hermeneutics*, 2d ed. (Reprint; Grand Rapids: Zondervan, n.d.), p. 495.

double portion - Israel as firstborn : [Israel - firstborn receives double portion](#)

double portion to firstborn : [firstborn - double portion](#)

double predestination - AGAINST : [predestination - AGAINST double](#)☆

doubt - faithless action - sin : [faith - doubtful action - sin](#)

doubt - John the Baptist : [John the Baptist - doubt](#)☆

doubt - Moses : [Moses - doubts](#)

doubt vs. faith : [faith - vs. doubt](#)

Douglas, J., Douglas, J., & Clouse, R., G. (1997, c1991). Vol. 4]: *Biographical entries from New 20th-century encyclopedia of religious knowledge (electronic ed.)*. Baker reference library ;; Logos Library System. Grand Rapids: Baker Book House. : [Ref-0365](#)☆

Doulos : ☪ Greek. A bond slave.

dove - and serpent : [wise - harmless and](#)

dove - clean bird : Mtt. 3:16; Mark 1:10; Luke 3:22; John 1:32

dove on branch : [baptism - dove after](#)☆

Dowley, Tim, ed. *The History of Christianity* : [Ref-0063](#)☆

Dowley, Tom, *Introduction to the History of Christianity* : [Ref-0740](#)☆

dragon - fire breathing : Job 41:18-21

draught - sin causes : 1K. 8:35-36

drawn to Jesus - by Father : John 6:65

dream - Gentile warned : Dan. 2:28; Dan. 4:25; Mtt. 27:19-20

dream - Joseph - of sun, moon, and stars : [Joseph - dream of sun, moon, and stars \[5007\]](#)☆

dreams - false : Deu. 13:1; Jer. 23:25-32; Zec. 10:2

dreams - from God : Gen. 20:3; Gen. 31:3; Gen. 31:10; Gen. 31:24; Gen. 31:29; Gen. 35:9 (?); Gen. 37:5; Gen. 37:9; Gen. 40:5; Gen. 41:11; Gen. 41:15; Gen. 42:9; Num. 12:6; 1S. 28:15; 1K. 3:15; Job 33:15; Joel

2:28; Mtt. 1:20; Mtt. 27:19-20; Acts 2:17 ☪
 Questionable: Gen. 35:9 (?);

dreams - Greg Parris - quote : [quote - curiosity - Greg Parris](#)☆

dreams - interpreted by God : Gen. 40:8; Dan. 1:17; **Dan. 2:28**; **Dan. 2:45**; Dan. 4:8; Dan. 4:18

dressing - cross sexual : Deu. 22:5

dried - river : [river - dried up](#)

drink - asking woman for : Gen. 24:17; John 4:7

drinking - gold : [gold - drinking](#)

drought - from God : Deu. 28:24; Isa. 5:6; Jer. 14:1-4; Jer. 14:22; Amos 4:7

drought - judgment : [rain - none as judgment](#)

drug - use : ☪ Strong's [g5332](#) pharmakeus (far-mak-yoos'); from pharmakon (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician: KJV-- sorcerer.

Druids - Phoenician? : ☪ + Ireland is linked to the Phoenicians and the book has the Druids being founded by Phoenician priests -- Roman writers charge the Druids with the same practices the Bible condemns the Canaanites for. -- "Atlantis of the North," Spanuth, J., 1976, Translated from German 1979.

Druids - used against : Ps. 145 ☪ "On one occasion, in a contest with the Druids, the pagan priests tried to shout out [Irish missionary to the Scots] Columba's singing monks, but the ancient record reveals that the monks simply drowned the Druids' din by chanting Psalm 145 'like a peal of thunder.'" [Ref-0062](#), p. 104.

drunk - Babylon - 00004.doc : [00004.doc](#)☆

drunk - Babylon - during destruction : [Babylon - drunk - during destruction](#)

drunk - made by God : Isa. 29:9; Isa. 63:6; Jer. 13:13; Jer. 48:26; Zec. 12:2

drunk - Noah : [Noah - drunk](#)☆

drunk - with blood : [blood - drunk with](#)

drunk - with wine : [wine - abuse of](#)☆

dual - Greek grammar : [Greek grammar - dual](#)☆

dual dating - coregencies - chronology : [chronology - coregencies - dual dating](#)☆

Duchan - rite of : [shin - hand symbol](#)☆

Duffield, Guy P. and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* : [Ref-0701](#)☆

dugong - skin : Ex. 25:5; Ex. 26:14; Ex. 35:7; Ex. 35:23; Ex. 36:19; Ex. 39:34; Num. 4:6; Num. 4:8; Num. 4:10; Num. 4:11; Num. 4:12; Num. 4:14; Num. 4:25; Eze. 16:10 ☪ "[T]here is some variation in the English translation of the Hebrew word tahash (תַּהַשׁ), with the NIV rendering it 'sea cow (dugong); the KJV giving 'badger', while the NASB has 'porpoise'. Looking at the context of the 14 occurrences of tahash in the Old Testament -- used in reference to the outer covering for the tabernacle (Exodus 25:5; 26:14; 35:7; 35:23; 36:19; 39:34), the covering for the Ark of the Covenant (Numbers 4:6, 8, 10, 11, 12, 14, 25) and for leather sandals (Ezekiel 16:10) -- it would seem 'badger' is unlikely. A small animal, it has very thin skin. The skins Moses wrote about were to be an external covering over the inner layer of ram skins (dyed red). Ram (sheep) skin is not very waterproof . . . , whereas dugong leather is, making it ideal as a protective covering. Being so thin, badger

skins would probably be even more porous than sheep skin and would be difficult to sew into a large covering that would not tear upon handling (the tabernacle was a mobile place of worship). Badger skin/leather would also be a very poor material for making sandals. Dugongs were common in the Gulf of Aqabah until the early 19th century and their skins were traded in ancient times throughout the Middle East. Today, dugongs are still fairly common in the Red Sea and the Persian Gulf. Further more, there is a Hebrew word for rock-badger or hyrax -- shaphan (שַׁפְּחָן). "Of dugongs and badgers", *Feedback*, [Ref-0028](#), 26(4) September-November 2004, p. 5.

dumb - idols : [idols - lifeless](#)

dunce - meaning : ☪ + "Meanwhile, [Tyndale's] third paragraph is a long pair of parallel sentences explaining that 'false prophets and malicious hypocrites' (he means the scholastic traditions of the Church, 'the popish doctors of dunces' dark learning', where 'dunces' refers to Duns Scotus and his followers) 'whose perpetual study is to leaven the scripture with glosses', have by that means locked up the kingdom of heaven, 'that he which readeth or heareth it, cannot understand it.'" [Ref-0230](#), p. 320.

Dunn, J. D. G. (1998). Vol. 38A: *Word Biblical Commentary : Romans 1-8 (electronic ed.)*. Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. : [Ref-0366](#)☆

Dunning Effect - definition : [pride - ignorance breeds](#)☆

duplicity : Ps. 62:4

duplicity - hypocrisy : [hypocrisy - general](#)☆

Durant, Will. *The Story of Civilization* : [Ref-0047](#)☆

duration - antichrist's power : [antichrist - duration of power \[5001.6\]](#)

duration - great tribulation : [tribulation - duration of great \[5006.1\]](#)☆

dust - made of : Gen. 1:24; Gen. 2:7; Gen. 2:19; Gen. 3:19; Gen. 18:27; Job 4:19; Job 10:9; Job 33:6; Ps. 103:14; Ps. 139:15; Ecc. 3:20; Ecc. 12:7; Luke 3:8; Luke 19:40; 1Cor. 15:47

dwelt - on the earth : [earth - dwellers](#)☆

dwelling - Gentile considered unclean by Jews : Acts 10:28; Acts 11:3 ☪ This was not prohibited by the Law of Moses, but was part of Mishnaic and Pharisaic law. [Ref-0100](#), Tape 11:A.

dwelling - safely - Gog invades : Eze. 38:8; Eze. 38:11; Eze. 38:14 ☪ "While it is true that the term 'dwelt securely' is used of life in the Millennium, this is true only in the minority of cases and not at all true of the majority. A list of references where this is not true includes: Lev. 25:18,19; 26:5; Deu 12:10; 1S. 12:11; 1K. 4:25; Ps. 4:8; 16:9; Pr. 1:33; 3:23, 29; Isa. 47:8; Jer. 49:31; and Zep. 2:15. The Jeremiah reference is particularly significant since it uses the very same phrases that are found in Ezekiel 38:11." [Ref-0219](#), p. 123.

dwelling place - God : [shekinah - dwells between cherubim](#)

dwells - God in temple : [name - God's dwells in temple](#)

dwells - God with man : Ex. 29:42-45; Lev. 26:12; Deu. 4:37; Eze. 27:37; John 14:23; 2Cor. 6:16; Rev. 21:3; Rev. 22:3-5

dwells - where God's name is recorded : [name - God comes where recorded](#)

dye - from snails : [tassels - remembrance](#)☆
dye - Phoenicia : [Phoenicia - dye](#)☆
dynamic equivalence - goal : [translation - dynamic equivalence - goal](#)☆
dynamic equivalence - NASB : [NASB - thought for thought](#)☆
dynamic equivalence - quote : [quote - bible translations - easy](#)☆
dynamic equivalence - translation - ambiguity : [translation - dynamic equivalence - ambiguity](#)☆
dynamic equivalence - translation - capital punishment : [translation - dynamic equivalence - capital punishment](#)☆
dynamic equivalence - translation - Eugene Nida : [translation - dynamic equivalence - Nida](#)☆
dynamic equivalence - translation - inspiration slighted : [translation - dynamic equivalence - inspiration slighted](#)☆
dynamic equivalence - translation - readability : [translation - dynamic equivalence - readability](#)☆
dynamic equivalence - translation - rod for discipline : [translation - dynamic equivalence - rod - discipline](#)☆
dynamic equivalence - translation - subjectivity : [translation - dynamic equivalence - subjectivity](#)☆
dynamic equivalence - translation - suitability : [translation - dynamic equivalence - suitability](#)☆
E.M. Bounds. (1996). *The necessity of prayer* (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0367](#)☆
Eadie, John. *Galatians: A Commentary on the Greek Text* : [Ref-0167](#)☆
eagle - at carcass : [birds - feed on dead](#)
eagle - bald : Mic. 1:16
eagle - face : [F00041 - Kells - book of - faces of cherubim](#)☆
eagle - renewed as : [strength - renewed by God](#)
eagle - face of - Gospel Comparison - #00048.doc : [#00048.doc](#)☆
eagle's - wings : Ex. 19:4; Deu. 1:31; Deu. 32:11; Pr. 23:5; Isa. 31:5; Isa. 46:3-4; Isa. 63:9; Jer. 48:40; Jer. 49:22; Eze. 17:3; Eze. 17:7; Dan. 7:4; Rev. 12:14
eagles - gathered - X0078 : [X0078 - birds](#)☆
ear - cut off : Mtt. 26:51; Mark 14:47; Luke 22:50; John 18:10
ear - hearing : Pr. 20:12
ear - one deaf : Ecc. 7:21
ear - right damaged : [antichrist - wounded and healed \[5001.22\]](#)☆
Early Christian Creeds, AUTHORFIRST AUTHORLAST : [Ref-0832](#)☆
Early Church Fathers Overview. : [Ref-0298](#)☆
ears - tickled : 2Chr. 24:17; Pr. 2:16; Isa. 30:10; Rom. 16:18
ears - to hear : Ps. 134:17; Isa. 32:3; Isa. 35:5; Isa. 43:8; Jer. 5:21; Jer. 6:10; Jer. 6:17; Eze. 12:2; Mark 8:18
earth - age - A. Helwigius : [chronology - B.C. 3836 - creation - A. Helwigius](#)☆
earth - age - A. Salmeron : [chronology - B.C. 3958 - creation - A. Salmeron](#)☆
earth - age - Anstey : [chronology - B.C. 4042 - creation - Anstey](#)☆
earth - age - appearance : [age - earth - appearance](#)
earth - age - Archbishop Ussher : [2008060101.htm](#)☆
earth - age - Becke : [chronology - B.C. 3974 - creation - Becke](#)☆
earth - age - C. Logomontanus : [chronology - B.C. 3966 - creation - C. Logomontanus](#)☆
earth - age - D. Petavius : [chronology - B.C. 3983 - creation - D. Petavius](#)☆
earth - age - E. Faulstich : [chronology - B.C. 4001 - creation - E. Faulstich](#)☆
earth - age - E. Reinhold : [chronology - B.C. 4021 - creation - E. Reinhold](#)☆
earth - age - E. Reusnerus : [chronology - B.C. 3970 - creation - E. Reusnerus](#)☆
earth - age - F. Jones : [chronology - B.C. 4004 - creation - F. Jones](#)☆
earth - age - F. Klassen : [chronology - B.C. 3975 - creation - F. Klassen](#)☆
earth - age - H. Spondanus : [chronology - B.C. 4051 - creation - H. Spondanus](#)☆
earth - age - historic views : [age - earth - historic views](#)☆
earth - age - J. Cappellus : [chronology - B.C. 4005 - creation - J. Cappellus](#)☆
earth - age - J. Claverius : [chronology - B.C. 3968 - creation - J. Claverius](#)☆
earth - age - J. Haynlinus : [chronology - B.C. 3963 - creation - J. Haynlinus](#)☆
earth - age - J. Jackson : [chronology - B.C. 5426 - creation - J. Jackson](#)☆
earth - age - J. Ricciolus : [chronology - B.C. 4062 - creation - J. Ricciolus](#)☆
earth - age - J. Salianus : [chronology - B.C. 4053 - creation - J. Salianus](#)☆
earth - age - J. Scaliger : [chronology - B.C. 3949 - creation - J. Scaliger](#)☆
earth - age - J. Ussher : [chronology - B.C. 4004 - creation - J. Ussher](#)☆
earth - age - Jewish : [age - earth - Jewish](#)☆
earth - age - Kepler : [age - earth - Kepler](#)☆
earth - age - Krentzeim : [chronology - B.C. 3971 - creation - Krentzeim](#)☆
earth - age - L. Condomanus : [chronology - B.C. 4141 - creation - L. Condomanus](#)☆
earth - age - Lightfoot : [age - earth - Lightfoot](#)☆
earth - age - M. Beroaldus : [chronology - B.C. 3927 - creation - M. Beroaldus](#)☆
earth - age - M. Maestlinus : [chronology - B.C. 4079 - creation - M. Maestlinus](#)☆
earth - age - M. Scotus : [chronology - B.C. 4192 - creation - M. Scotus](#)☆
earth - age - meteorites : [age - earth - meteorites](#)☆
earth - age - P. Melanchthon : [chronology - B.C. 3964 - creation - P. Melanchthon](#)☆
earth - age - population : [age - earth - population](#)☆
earth - age - quote : [age - earth - evolution](#)☆
earth - age - T. Lydiat : [chronology - B.C. 4103 - creation - T. Lydiat](#)☆
earth - age - W. Dolen : [chronology - B.C. 3971 - creation - W. Dolen](#)☆
earth - age - W. Hales : [chronology - B.C. 5411 - creation - W. Hales](#)☆
earth - age - W. Lange : [chronology - B.C. 4041 - creation - W. Lange](#)☆
Earth - age of - Creationist Viewpoints - 00032.doc : [00032.doc](#)☆
earth - and heaven pass away : [heaven - and earth pass away](#)
earth - center hot : Job 28:5
earth - cut off from : Pr. 2:22; Pr. 10:30; Pr. 25:5; Isa. 13:9 ☪ See [earth - inherited](#).
earth - dead cast out : [dead - cast out](#)
earth - defiled by sin : [land - defiled by sin](#)
earth - dwellers : Isa. 26:21; Luke 21:35; Rev. 3:10; Rev. 6:10; Rev. 11:10; Rev. 12:12; Rev. 13:8; Rev. 13:12; Rev. 13:14; Rev. 14:6; Rev. 17:8 ☪ "Thus "earth dwellers" is a moral rather than a geographical term, even though the phrase has a geographical connotation. "Earth dwellers" is a synecdoche, in which the whole (earth dwellers) is put for one of its parts (unbelievers during the Tribulation). [See Ethelbert W. Bullinger, *Figures of Speech Used in the Bible* (1898; reprint, Grand Rapids: Baker, 1968), 637-638.]" Thomas D. Ice, *The Meaning of "Earth Dwellers" in Revelation Ref-0200*, Vol. 166 No. 663 July-September 2009, 350:365, p. 350.
earth - flat : ☪ + "Christian theologians, almost without exception, likewise accepted the fact that the earth is a sphere. The only two Christian writers known to have advocated a flat earth were a 4th-century heretic, Lactantius, and an obscure 6th-century Egyptian Monk, Cosmas Indicopleustes. Later, these two obscure and uninfluential writers were used as the prime evidence to prove that the flat-earth view was accepted by the Church as a whole--or at least by large parts of it." Jerry Bergman, *The Flat Earth Myth and Creationism, Ref-0784*, 22(2) 2008, 114:120, p. 116.
earth - flat - myth : [2005012001.htm](#)☆
earth - God stands on : Job 19:25
earth - heavens - merism : [heavens - earth - merism](#)☆
earth - inherited : Ps. 37:9; Ps. 37:11; Ps. 37:22; Ps. 37:28; Ps. 37:34; Mtt. 5:5 ☪ See [earth - cut off from](#).
earth - is God's : Ex. 9:29; Ex. 19:5; Deu. 19:5; 1Chr. 29:11; Ps. 24:1; 1Cor. 10:28
earth - like metal : [bronze - earth & heaven](#)
earth - local in scope : Ex. 10:15
earth - near center of universe : ☪ + "However, this evidence is showing, on a very broad scale, something that some have believed for a long time. If these maps are correct, they indicate that *the universe is isotropic but not homogeneous*. Therefore the evidence would seem to indicate that the cosmological principle is wrong. That means that the universe has a unique centre. And we are somewhere near that centre." [Ref-0813](#), p. 85. "However, creationist physicist Russell Humphreys has pointed out that since we can see these quantized galaxy redshifts in every direction, and at the same discrete intervals, this means that the galaxies must lie on the surfaces of a series of concentric "shells," with each "shell" corresponding to a peak abundance in the redshift distribution. Humphreys further points out that the only way we could see this pattern is if we were at or near the center of it. If we were a long way from the center then the patter would be lost. Thus, our galaxy could well be at or near the center of the universe." [Ref-0814](#), p. 135."The Wilkinson Microwave Anisotropy Probe (WMAP) produced detailed maps of the CMBR, collected in 2002. While some commentators loudly proclaimed that the results confirmed the big-bang theory, there were other observations that didn't fit. For

example, when the data is projected onto a sphere, representing the way it was collected (i.e., from every direction in space) then the components of it called the "octopole and quadrupole components" produce a perfect pattern of cosmic north and south poles and a cosmic equator. Dr. Max Tegmark of the University of Pennsylvania, who processed the image, called the result "bizarre." "It could be telling us something about the shape of space on the largest scales. We did not expect this and we cannot yet explain it," he said. If they could only allow the possibility that we might be at or near the center of the universe, then perhaps they could explain it! The fourth line of evidence is the recent large-scale map of the galaxies, known as the Sloan Digital Sky Survey (SDSS). It reveals a picture of the universe completely opposed to the cosmological principle. The galaxies appear to be distributed in concentric shells focused on our galaxy, and they are far more dense close in than farther out. A big-bang universe would not produce concentric shells around our location in the sky, and the density of galaxies should increase, not decrease, as you look back in time -- because the galaxies were supposedly much closer together in the past." [Ref-0814](#), pp. 135-136.

earth - new : Isa. 28:22 (?); Isa. 65:17; Isa. 66:22; Mtt. 24:35; Mark 13:31; Luke 16:17; Luke 21:33; Heb. 12:26; 2Pe. 3:13; Rev. 21:1
 ☉ "The prophets sometimes saw future events not only *together*, but in expanding their description of these events, they seem occasionally to *reverse* the time sequence in their record of the vision. An example of this may be seen in Isaiah 65:17-25 . . . It is apparent, therefore, that Isaiah saw *together* on the screen of prophecy both the Millennial Kingdom and the Eternal Kingdom; but he expands in detail the former because it is the 'nearest coming' event and leaves the latter for fuller description in a later New Testament revelation [Rev. 21:1-8]." [Ref-0183](#), p. 138.
 "Standing above all conceptions of time, the prophets feel free to couch their prophecies in the future tense (cf. Isa. 2), in the present tense (cf. Isa. 9:6), and sometimes even in the past tense (cf. Isa. 53). Moreover, parts of one prophecy may have reverse time sequences. Thus Isaiah 65:17-25 introduces first the new heavens and new earth (eternal state), and then paints a picture of millennial bliss -- whereas the reverse sequence would have been chronologically correct." [Ref-0207](#), p. 92.
 "These new heavens and new earth [Isa. 65:17] are not to be confused with those of Revelation 21-22. The latter describes the new heavens and new earth of the Eternal Order, while the Isaiah passage describes those of the Messianic Kingdom which will be a renovation of the present heavens and earth. Those of Revelation are not a renovation, but a brand new order." [Ref-0219](#), p. 388. Questionable: Isa. 28:22 (?);
earth - not moved : 1Chr. 16:30; Ps. 96:10
earth - presence of God comes : Ex. 19:18; Ps. 18:9; Ps. 144:5; Mic. 1:3; Zec. 14:4 ☉ +
 "The place of God's presence is never the prison of His essence." -- John MacArthur
earth - preserved by God's word : 2Pe. 3:7
earth - radiometric age : [age - radiometric age of earth and moon](#)☆

earth - regeneration : Isa. 26:19; Isa. 49:8; Hos. 2:18; Mtt. 19:28; Acts 3:19; Acts 3:21; Rom. 8:19
earth - reign on : [reign - on earth](#)
earth - rotates around sun : [heliocentric](#)☆
earth - swallowed - Korah : [swallowed - Korah](#)
earth - swallowed by : Ex. 15:12; Num. 16:33; Jonah 2:6; Rev. 12:16
earth - uncovers slain : [slain - earth uncovers](#)
earth - under : Pph. 2:10; Rev. 5:3; Rev. 5:13
earth - upheaval : Isa. 13:13; Isa. 24:18; Jer. 4:24; Rev. 6:14 ☉ See [Perez - divided](#).
earth - whole worships : Ps. 66:4; Zec. 14:16
earth - young - 101 evidences : [2010070303.htm](#)☆
earth - young - Augustine : [2009103001.htm](#)☆
earth - young - DNA : [2008042901.htm](#)☆
earth - young - Eastern Orthodoxy : ☉ +
 "Within the 'traditionalist' churches, this book is a welcome addition to the book *Genesis, Creation and Early Man* by the Russian Orthodox heirmonk Seraphim Rose, who documented that the Church fathers of Eastern orthodoxy from the fourth century until the present almost all taught a young earth, a literal six-day creation, a global Flood, and the origin of languages at the Tower of Babel." Michael J. Oard, *Roman Catholicism and Genesis*, [Ref-0784](#), 22(2) 2008, 21:22, p. 21.
earth - young - Encyclopedia Britannica : ☉ +
 "Under the heading 'Astronomy' on page 493, the 1771 *Encyclopedia Britannica* has a table of world events that begins with the creation of the world in the year 0, i.e. at the beginning of creation which they dated at 4007 years before Christ, . . . Under the heading 'Deluge' on page 414, the 1771 *Encyclopedia Britannica* says: ". . . the most memorable was that called the universal deluge, or Noah's flood, which overflowed and destroyed the whole earth, and out of which only Noah, and those with him in the ark escaped." [Ref-0028](#), 28(2) March-May 2006, p. 33.
earth - young - evidence - Humphreys : [2002080201.htm](#)☆
earth - young - Francis Bacon : ☉ + ". . . Bacon wrote explicitly of his belief in a recent, literal 6-day creation." Terry Mortenson, "Philosophical Naturalism and the Age of the Earth: Are they Related?", [Ref-0164](#), 15/1 (Spring 2004) 71-92, p. 73.
earth - young - Josephus : ☉ + "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years;" [Ref-0411](#), Apion 1.38-39. "Accordingly Moses says, That in *just* six days the world and all that is therein was made; and that the seventh day was a rest, and a release from the labor of such operations;?whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue." [emphasis added] [Ref-0411](#), Ant 1.33.
earth - young - population : [2010070302.htm](#)☆

earth - young - Roman Catholicism : ☉ +
 "He [Fr. Victor P. Warkulwiz] drives home the main point that traditional Catholic teaching has *always* been young-earth creationism. it is only under the influence of the so-called Enlightenment that Catholic theologians and scholars have strayed. The influence of evolution culminated in the teachings of fJesuit priest, Pierre Teilhard de Chardin, who mesmerized numerous Catholics to believe in evolution with his 'theological fiction'." Michael J. Oard, *Roman Catholicism and Genesis*, [Ref-0784](#), 22(2) 2008, p. 21.
earth and heaven as witnesses : [two witnesses - heaven and earth](#)
earth charter - ark of hope : [2002121801.htm](#)☆
earthen - vessel : [weakness - God strong in](#)
earthly - kingdom : [kingdom - earthly](#)☆
earthquake - from God : Jer. 4:24; Eze. 38:19-20; Joel 3:16; Hag. 2:6; Acts 4:31; Acts 16:26; Rev. 6:12; Rev. 11:13; **Rev. 16:18**
earthquake - information : ☉ + [http://neic.usgs.gov/neis/eqlists/eqsmait.html](#)
earthquakes - predicted : Mtt. 24:7; Mark 13:8; Luke 21:11
east - armies from : Dan. 11:44; Rev. 9:16 (?); Rev. 16:12 ☉ Questionable: Rev. 9:16 (?);
east - first - north last : [north - last - east first](#)
east - from west : Ps. 103:12
east - gate shut : Eze. 44:1-2 ☉ "The Golden Gate (the Eastern Gate to the Temple Mount), sealed by order of the Ottoman Sultan in 1541 to prevent the entry of the Jewish Messiah. The cemetery in the foreground is for the same purpose. Nevertheless, Hebrew graffiti on the wall reads 'Come Messiah' and 'Israel waits.'" [Ref-0010](#), p. 288. "a Muslim cemetery was placed in front of the Golden Gate, considered the original eastern entrance to the Temple. This was intended to keep the Jewish (and Christian) Messiah from entering through it, since passage through an unwallled cemetery incurs defilement." [Ref-0144](#), p. 91. "there is no conclusive evidence that the present Golden Gate is even the same gate as the ancient Eastern Gate (or Shushan Gate) which opened onto the Temple Mount in the time of Christ. According to Leen Ritmeyer, there are stones in the wall beside the gate that may well date to the time of Nehemiah, and the inside of the gate contains pillars from the Second Temple period. However, the Golden Gate that people see today was constructed by a fifth-century A.D. Byzantine emperor. It was known to have been in ruins by A.D. 629, when it was rebuilt by Emperor Heraclius. It was first closed by the Arabs in A.D. 810, reopened by the Crusaders in A.D. 1102, and walled up again by the Saracens in A.D. 1197. Apparently it was opened again during reconstruction work done by the Ottoman Turkish Sultan Suleiman the Magnificent, who rebuilt the present-day walls of the Old City. However, he closed it for the last time in A.D. 1546." [Ref-0146](#), p. 530. An internet camera viewing the gate is at [http://www.olivetree.org/webcam.htm](#).
east - glory departs and reenters : Eze. 10:18-19; Eze. 43:4; Eze. 44:1-2
east - rising from : Mal. 4:2; Rev. 7:2
east - wind : Gen. 41:6; Gen. 41:23:27; Ex. 10:13; Ex. 14:21; Job 15:2; Job 27:21; Job 38:24; Ps. 48:7; Ps. 78:26; Isa. 27:8; Jer.

18:17; Eze. 17:10; Eze. 19:12; Eze. 27:26; Hos. 12:1; Hos. 13:15; Jonah 4:8; Hab. 1:9

Easter - Acts_12:4 : Acts 12:4 ☉ Regarding the KJV use of the term "Easter" for the Greek word *pascha*: "Additionally, there is a possible problem if we understand this verse to mean the Jewish Passover. Verse three of this chapter states that Peter was taken during, 'the days of unleavened bread.' The next verse then speaks of *Easter* in the KJV. If the word is translated *Passover* we have the Days of Unleavened Bread coming before the Passover. In the Biblical use of the term, Passover came before the Days of unleavened Bread (Exodus 12:1-8,15,19; 13:7; Leviticus 2:11; and Deuteronomy 16:4). Contextually, it would seem that this *pascha* that followed the Days of Unleavened Bread was not the *pascha* that preceded the capture of Peter. Instead, it is likely to refer to the Roman celebration of Ostara, hence called *Easter*." Ref-0086, pp. 185-186

Easter - date : ☉ + "The main concern of the Council of Nicea (AD 325), convened and presided over by the emperor himself, was to overthrow Arianism by defining orthodox Christology. However, a number of less important matters were also discussed. Among these was the question concerning the date of Easter. Constantine treated this in a letter he sent to those not present at Nicea. At a certain point in this letter, he writes, "It was declared to be particularly unworthy for [Easter], the holiest of all festivals, to follow the [calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. . . . We ought not therefore, to have anything in common with the Jews . . . we desire, dearest brethren, to separate ourselves from the detestable company of the Jews . . . [Even if their deliberations were not wrong] it would still be your duty not to tarnish your soul by communications with such wicked people."" Ref-0685, pp. 125-126.

Easter - origin : 2005042601.tif☉

eastern - religions : [religions - eastern](#)

Eastern Orthodox - ecumenical councils : ☉ + "How do you know if this council is a true ecumenical council or a counterfeit? It is simply pointless to claim that ecumenical councils are infallible and binding if there is no way to identify an ecumenical council." Ref-0791, p. 230.

Eastern Orthodoxy - tradition : ☉ + ". . . the Eastern Orthodox concept of Scripture and tradition is not identical to the Roman Catholic concept of Scripture and tradition. According to Orthodoxy, tradition is an all-embracing concept which may be seen as the continuing presence of the Holy Spirit in the Church. While Roman Catholicism and Protestantism tend to distinguish between Scripture and tradition, viewing them as separate concepts, Orthodoxy sees Scripture as part of the larger concept of tradition. Tradition is the life of the Holy Spirit within the Church, yet this mystical view does not mean that there are no outward forms of the tradition. Some of the outward forms are the Bible, the seven ecumenical councils, the fathers, the divine liturgy, the canon law and the icons." Ref-0791, pp. 225-226.

Easton, Easton's Illustrated Dictionary : Ref-0995☉

Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc. : Ref-0368☉

Easton's Illustrated Dictionary, Easton : Ref-0995☉

easy life - judged : Amos 6:1-7

eat - before morning : Ex. 12:10; Ex. 16:19; Ex. 16:23; Ex. 23:18; Ex. 29:34; Ex. 34:25; Lev. 8:32

eat - Gentiles in kingdom : [Gentiles - eat in kingdom](#)

eating - blood prohibited : [blood - eating prohibited](#)☉

eating - children : [children - eaten](#)

eating - humans : [cannibalism](#)

eating - Jesus after resurrection : John 21:12; Acts 10:41

eating - sacrifice - to idols : [sacrifice - to idols - eating](#)☉

eating - scroll : [scroll - eaten](#)

eating - showbread : Mtt. 12:4

eating - too much : Pr. 23:20-21; Pr. 25:16; Php. 3:19

Ebal, Mt. - altar upon Mt. : [Mt. Ebal - altar upon](#)☉

Ebal, Mt. - curse : [Mt. Ebal - curse](#)

Eban, Abba. Heritage: Civilization And The Jews : Ref-0153☉

Ebenezer : 1S. 7:12 ☉ "stone of help"

Ebenezer Emergency Fund - Diaspora - 00021.doc : 00021.doc☉

Eber : ☉ "Hebrew" ("crossed over"). From Eber, great-grandson of Shem. Gen. 10:21; Gen. 10:24

Eber - Noah's Grandsons - 00048.doc : 00048.doc☉

Ecc. 1 : [Sep19](#)☉

Ecc. 1:1 : [Solomon - author of Ecclesiastes; X0018 - date - Ecclesiastes](#)☉

Ecc. 1:2 : [vanity - all is](#)☉

Ecc. 1:4-5 (- Science and the Bible - 00040.doc) : 00040.doc☉

Ecc. 1:7 : [water - cycle](#)

Ecc. 1:11 : [history - forgotten](#)

Ecc. 1:12 : [Solomon - author of Ecclesiastes](#)

Ecc. 1:13-18 : [knowledge - empty](#)

Ecc. 1:18 : [knowledge - increases sorrow](#)

Ecc. 2 : [Sep19](#)☉

Ecc. 2:3 : [wine - gratification by](#)

Ecc. 2:14-16 : [grace - common](#)☉

Ecc. 2:21 : [naked - born and die](#)

Ecc. 3 : [Sep19](#)☉

Ecc. 3:3 : [capital punishment](#)☉; [war - supported](#)

Ecc. 3:4 : [joy - future](#)

Ecc. 3:11 : [unsearchable - God](#)

Ecc. 3:13 : [enjoyment - from God; gift - of God](#)

Ecc. 3:14 : [finished - work of Christ](#)☉; [scripture - permanent](#)☉; [sovereign - God](#)

Ecc. 3:15 : [judged - for past](#)

Ecc. 3:18 : [behemoth](#)☉; [tested - by God](#)☉; [testing - purpose](#)

Ecc. 3:19 : [animals - death from fall; death - from the fall; judgment - coming](#)

Ecc. 3:19 (- Death before The Fall? - 00006.doc) : 00006.doc☉

Ecc. 3:20 : [dust - made of](#)

Ecc. 3:21 : [animals - after death; humans - more valuable than animals](#)

Ecc. 4 : [Sep20](#)☉

Ecc. 4:3 : [life - decied](#)

Ecc. 4:4 : [envy](#)

Ecc. 4:6 : [greed - AGAINST; satisfied - be](#)

Ecc. 4:8 : [greed - AGAINST; satisfied - be; work - too much](#)

Ecc. 4:10-12 : [companion - as help](#)

Ecc. 4:13 : [teachable - not](#)

Ecc. 5 : [Sep20](#)☉

Ecc. 5:1 : [fellowship - insincere; sacrifice - unacceptable](#)

Ecc. 5:2-3 : [tongue - taming](#)

Ecc. 5:2-5 : [vows - inadvisable](#)

Ecc. 5:4 : [vows - keep](#)

Ecc. 5:7 : [fear - God](#)

Ecc. 5:8 : [government - corruption](#)

Ecc. 5:10-16 : [wealth - desiring](#)

Ecc. 5:12 : [sleep - peaceful](#)

Ecc. 5:12-14 : [wealth - abuse](#)

Ecc. 5:15 : [naked - born and die](#)

Ecc. 5:18 : [enjoyment - from God](#)

Ecc. 5:19 : [gift - of God](#)

Ecc. 6 : [Sep20](#)☉

Ecc. 6:2 : [wealth - to another](#)

Ecc. 6:6 : [die - all](#)

Ecc. 6:7 : [satisfaction - elusive](#)

Ecc. 6:9 : [X0111 - pornography](#)

Ecc. 6:11-12 : [life - temporal nature](#)

Ecc. 7 : [Sep21](#)☉

Ecc. 7:2 : [life - temporal nature](#)

Ecc. 7:5 : [fool - praise from](#)

Ecc. 7:7 : [bribery - AGAINST](#)

Ecc. 7:9 : [anger - control; anger - quick](#)

Ecc. 7:10 : [history - do no exalt](#)

Ecc. 7:11 : [wisdom - value of](#)

Ecc. 7:13 : [path - crooked made straight](#)

Ecc. 7:14 : [gives - takes - God](#)

Ecc. 7:15 : [evil - prospers; righteous - suffer with evil; wicked - prosper](#)

Ecc. 7:19 : [wisdom - value of](#)

Ecc. 7:20 : [sin - all](#)☉

Ecc. 7:21 : [ear - one deaf](#)

Ecc. 7:23-25 : [wisdom - distance to](#)

Ecc. 7:29 : [sinless - man created](#)

Ecc. 8 : [Sep21](#)☉

Ecc. 8:2 : [authorities - submit to](#)☉

Ecc. 8:2-5 : [authority - respect](#)

Ecc. 8:8 : [Jesus - control of death](#)

Ecc. 8:9 : [leadership - causes damage](#)

Ecc. 8:11 : [justice - delayed](#)

Ecc. 8:12 : [fear - God](#)

Ecc. 8:12-14 : [evil - prospers](#)

Ecc. 8:14 : [world - fallen](#)

Ecc. 8:17 : [unknowable - God](#)☉

Ecc. 9 : [Sep21](#)☉

Ecc. 9:2 : [evil - prospers; grace - common](#)☉

Ecc. 9:3 : [heart - wicked](#)

Ecc. 9:5 : [death - and consciousness](#)

Ecc. 9:6 : [die - once](#)

Ecc. 9:7 : [wine - enjoyed](#)

Ecc. 9:8 : [white - robes](#)☉

Ecc. 9:9 : [husband - toward wife; monogamy](#)☉

Ecc. 9:10 : [dead - praising; death - and consciousness](#)

Ecc. 9:11-12 : [death - unpredictable; life - unpredictable](#)

Ecc. 9:16 : [wisdom - over strength](#)

Ecc. 10 : [Sep22](#)☉

Ecc. 10:1 : [foolishness - by respectable](#)

Ecc. 10:2 : [right side - favor](#)

Ecc. 10:4 : [authority - respect](#)

Ecc. 10:11 : [snake - charming](#)

Ecc. 10:12-14 : [fool - words](#)
Ecc. 10:16 : [children - rule](#)
Ecc. 10:18 : [work - ethic](#)
Ecc. 10:20 : [authority - respect](#)
Ecc. 11 : [Sep22](#)☆
Ecc. 11:1 : [poor - duty to](#)
Ecc. 11:1-2 : [give - generously](#)
Ecc. 11:4 : [fear - too cautious](#)
Ecc. 11:5 : [abortion - AGAINST](#)☆; [Holy Spirit - unpredictable; unsearchable - God; wind - path unknowable; womb - formed in](#)☆; [X0109 - abortion](#)
Ecc. 11:9 : [decisions - freedom within boundaries](#)
Ecc. 11:9-10 : [youth - put away evil](#)
Ecc. 12 : [Sep22](#)☆
Ecc. 12:1 : [age - old - no pleasure; youth - remember God](#)
Ecc. 12:2 : [stars - darkened; stars - no light from](#)
Ecc. 12:5 : [die - once; lake of fire - eternal](#)☆
Ecc. 12:7 : [death - spirit departs at; die - once; dust - made of](#)
Ecc. 12:8 : [vanity - all is](#)☆
Ecc. 12:9 : [Solomon - proverbs of](#)
Ecc. 12:11 : [scripture - conviction by; teaching - from God](#)
Ecc. 12:12 : [study - wearying](#)
Ecc. 12:13 : [fear - God](#)
Ecc. 12:13-14 : [life - purpose](#)
Ecc. 12:14 : [judgment - coming; secrets - revealed](#)
ecclesia : ☪ Greek. "To call out of" or "assembly".
ecclesia - Israel in wilderness : Acts 7:38
ecclesia - usage of term : Acts 7:38; Acts 19:39; Acts 19:32; Acts 19:39; Acts 19:41; Heb. 2:12 ☪ "This word [*ecclesia*] translated *church* or *assembly* is found in at least four important meanings in the New Testament. It is used (1) to mean an assembly of people. In this sense it has no special theological meaning. It can refer to Israel as a gathered people in the wilderness (Acts 7:38) or a regular assembly of citizens (Acts 19:39) or a group of people gather for a religious worship (Heb. 2:12). (2) The same word is used for an assembly of Christians in a local church (Acts 8:1,3; 11:22,26) and in the plural for a group of such churches (1Cor. 16:19; Gal. 1:2). Each assembly or church has a local gathering composed of professed Christians. That all in the assembly are not necessarily true believers is clear from the messages to the seven churches of Asia (Rev. 2-3). (3) *Ecclesia* is also used of the total of professing Christians without reference to locality and is practically parallel in this sense to Christendom (Acts 12:1; Rom. 16:16; 1Cor. 15:9; Gal. 1:13; Rev. 2:1-29, 3:1-22; etc.). The same word is used (4) of the body of Christ, composed of those baptized by the Holy Spirit into the church (1Cor. 12:13). *Ecclesia* used in this connection becomes a technical word referring to the saints of this age." Ref-0081, p. 225. The term is also used to describe non-believers (*ἐκκλησία* is used in Acts 19:32, 39, 41, to describe the Diana-worshipping mob of Ephesians). Ref-0200 Volume 149, Vol. 149, (1992): 261.
ecclesia - used not of church or believers : Acts 7:38; Acts 19:32; Acts 19:39; Acts 19:41 ☪ In Acts 7:38 Stephen is quoting from the *Septuagint* which renders the Hebrew term for

congregation as *ecclesia*. This explains the atypical use of *ecclesia*.
Ecclesiastes - book of - written : [X0018 - date - Ecclesiastes](#)☆
Ecclesiastes - read at Tabernacles : [feasts - scriptures read](#)☆
Ecclesiastes - Solomon author : [Solomon - author of Ecclesiastes](#)
ecclesiology : ☪ The study of the doctrine of the church.
echad - compound one : Gen. 1:5; Gen. 2:21; Gen. 2:24; Gen. 3:22; Gen. 11:6; Deu. 6:4; 2S. 2:25; Eze. 37:17 ☪ *echad*, Strongs [h259](#) "The famous *shema* (Deu. 6:4), the most fundamental saying about God for a Jew, declares, 'Hear, O Israel: *Jehovah* our *Elohim* is one *Jehovah*.' Far from declaring that the God of the Bible is a singular being, the Hebrew word translated 'one' is *echad*, which means a unity of several becoming one, as when God said the man and woman became 'one [*echad*] flesh' (Gen. 2:24); when many soldiers became 'one [*echad*] troop' (2S. 2:25) or when two sticks became 'one [*echad*] stick' (Eze. 37:17)." Ref-0017, February 2000. "The combination of evening and morning [Gen. 1:5] comprised the unity of *echad*, or *one* day. . . There is another Hebrew word which always means an absolute one: *yachid*. It is used in Genesis 22:2, where it emphasizes Isaac as Abraham's only, unique son. So, if Moses had wanted to emphasize absolute oneness of God, he would have used the term *yachid*. But he did not use that term for the oneness of Gd. Deuteronomy 6:4 is, therefore, an argument in favor of the plurality of the Godhead since the word for 'God' is plural and, at the same time, it teaches the unity of this plurality of the one God." Ref-0067, Fall 2002, p. 6.
eclectic - hermeneutics : [hermeneutics - eclectic](#)☆
eclipse - at crucifixion : Luke 23:44 ☪ "The earliest reference to Christ outside the New Testament is in Thallus, a Palestinian historian writing about A.D. 52, who spoke of the *darkness which accompanied the crucifixion of Christ*." Ref-0161, p. 281.
eclipse - chronology use - errors : [chronology - eclipse - errors](#)☆
eclipse - crucifixion not : [crucifixion - darkness](#)☆
ecology - Christianity embracing : [2010071701.pdf](#)☆
ecosystem - worship of : [worshiped - creature over Creator](#)
ecstatics - Christian : ☪ "Both banks of the Dnieper became rife with Russian Ukrainian Christian sects -- extreme ascetics, flagellants, ecstatics. . . the spirit wrestlers, the self-emasculators, the worshipers in long white robes. . . with leaders who were regarded as prophets capable of transmitting their powers to their children, the people who danced, sang, leaped, and whirled as they prayed." Ref-0150, pp. 453-454.
ecumenical - unfaithfulness - quote : [quote - ecumenical unfaithfulness](#)☆
ecumenical councils - Eastern Orthodoxy : [Eastern Orthodoxy - ecumenical councils](#)☆
ecumenism - lifeless - quote - Lloyd-Jones : [quote - ecumenism - lifeless - Lloyd-Jones](#)☆
Eden - Garden of : Gen. 2:8-15; Gen. 3:23-34; Gen. 4:16; Isa. 51:3; Eze. 28:13; Eze. 31:9-18; Eze. 36:35; Joel 2:3

Eden - vs. earthly and heavenly temple : [temple - Eden vs. earthly vs. heavenly](#)☆
Edersheim, A. (1997). Bible History : Old Testament. Oak Harbor: Logos Research Systems, Inc. : [Ref-0369](#)☆
Edersheim, Alfred. The Life and Times of Jesus The Messiah : [Ref-0021](#)☆
Edersheim, Bible History: Old Testament : [Ref-0996](#)☆
Edersheim, History of the Jewish Nation : [Ref-0997](#)☆
Edersheim, Life and Times of Jesus the Messiah : [Ref-0998](#)☆
Edersheim, Sketches of Jewish Social Life : [Ref-0999](#)☆
Edersheim, Temple - It's Ministry and Services, The : [Ref-1000](#)☆
Edgar, Thomas R. Satisfied by the Promise of the Spirit. : [Ref-0115](#)☆
edification - authority for : 2Cor. 10:8
edification - not destruction : 2Cor. 10:8; 2Cor. 13:10
edify - brothers : Rom. 14:19
Edom (Jordan) - future - destruction : [Arab states - future - Edom \(Jordan\)](#)☆
Edom - cut off : [Esau - cut off](#)
Edom - Esau : [Esau - Edom](#)
Edom - escapes antichrist : [antichrist - Edom and Moab escape \[5001.7\]](#)☆
Edom - genealogy : [Esau - genealogy](#)
Edom - God against : Gen. 27:41; Num. 24:18; 1S. 22:18; Ps. 60:8; Ps. 137:7; Jer. 25:21; Jer. 49:7; Lam. 4:21-22; Eze. 25:12-14; Eze. 35:2; Eze. 35:15; Eze. 36:5; Joel 3:19; Amos 1:11; Ob. 1:10
Edom - Israel attacks : 2Chr. 25:11
Edom - Israel cannot attack : Num. 20:19; Deu. 2:4-5; 2Chr. 19:10
Edom - led to - X0106 : [X0106 - refugees](#)☆
Edom - opposes Israel : Num. 20:14-21; 2Chr. 28:17
Edom - red : Gen. 25:30
Edom - revolts - Judah : 2Chr. 21:8
Edom - sacrifice in : [Bozrah - sacrifice in](#)☆
Edom - to serve Israel : [Esau - to serve Jacob](#)☆
Edom - waterless : 2K. 3:9
Edomite - prohibited for 3 generations : Deu. 23:7
education - accreditation - seminary : [accreditation - seminary](#)☆
education - lack of - advantage : [training - lack of - advantage](#)☆
education - Luther - quote : [quote - education - Luther](#)☆
education - self esteem - quote : [quote - self esteem - education](#)☆
education - spiritually dead - quote : [quote - school - spiritually dead](#)☆
education - Tyndale - quote : [quote - education - Tyndale](#)☆
education - Wuest - quote : [quote - education - Wuest](#)☆
Edwards, A Treasury of Great Preaching : [Ref-0981](#)☆
Edwards, Mark and George Tavard, Luther: A Reformer for the Churches - An Ecumenical Study Guide : [Ref-0722](#)☆
efficacious grace : John 6:44; John 6:65 ☪ "Efficacious grace is the ministry of the Holy Spirit which is certainly effectual in revealing the gospel and in leading to saving faith." Ref-0019, p. 110 "[Man's] will is free in the

sense that it is not controlled by any force outside of himself. As the bird with a broken wing is 'free' to fly but not able, so the natural man is free to come to God but not able." [Ref-0096](#), p. 62.

Egypt - alliance with : [Isa. 30:1-2](#)

Egypt - Babylon - Assyria - and Israel : [Babylon - Assyria - Egypt - and Israel](#)

Egypt - Babylon - destroys : [Eze. 30; Eze. 32:11](#)

Egypt - brook of : [brook - of Egypt](#)

Egypt - early mention of Israel : [Israel - Egyptian mention](#)☆

Egypt - feast of tabernacles : [Lev. 23:34; Zec. 14:18](#) ☪ "Using Egypt as an illustration of a reluctant nation to keep the Feast of Tabernacles is especially significant, for originally the Feast of Tabernacles was inaugurated as part of a memorial festival of the deliverance of Israel from the Egyptian Bondage." [Ref-0219](#), p. 497.

Egypt - future - conversion : [Arab states - future - Egypt](#)☆

Egypt - gods - inferior : [Ex. 18:11](#)

Egypt - gods - Israel served : [Jos. 24:14-15](#)

Egypt - gods - judged : [Ex. 12:12; Num. 33:4](#)

Egypt - gods - plagues judged : [2005031501.tif](#)☆

Egypt - Ham : [Ps. 78:51; Ps. 105:23; Ps. 105:27; Ps. 106:22](#)

Egypt - highway to Assyria : [highway - Assyria to Egypt](#)

Egypt - idolatry of Israel from : [idolatry - Israel's from Egypt](#)

Egypt - Israel born in : [Israel - born in Egypt](#)

Egypt - Israel goes to : [Jacob - to Egypt](#)

Egypt - Jacob to - date - Jones : [chronology - B.C. 1706 - Jacob to Egypt - Jones](#)☆

Egypt - Jacob to - date - Klassen : [chronology - B.C. 1677 - Jacob to Egypt - Klassen](#)☆

Egypt - journey route after leaving : [Num. 33:1-49](#)

Egypt - length of Israelite sojourn - Austin : [2008042501](#)☆

Egypt - length of Israelite sojourn - Ray : [2008042403](#)☆

Egypt - liberation promised : [Gen. 15:14; Ex. 3:8; Acts 7:7; Acts 7:14](#)

Egypt - Moses as deliverer from : [Moses - deliverer from Egypt](#)

Egypt - Moses taught in : [Moses - learned in wisdom of Egypt](#)

Egypt - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Egypt - out of : [origin - of Messiah](#)

Egypt - plagues : [Ex. 18:11; Ps. 78:43-51; Ps. 105:34; Ps. 136:10](#)

Egypt - plagues - angelic : [Ps. 78:49](#)

Egypt - Rahab : [Ps. 87:4; Ps. 89:10; Isa. 51:9](#)

Egypt - Rameses - early : [Rameses - Egypt - early](#)☆

Egypt - return by Israel promised : [Gen. 15:16; Gen. 46:4; Gen. 50:24](#)

Egypt - riches from prophesied : [Gen. 15:14; Ex. 11:2-3; Ex. 12:35-36](#) ☪ "As to the moral problem involved in this curious way of securing the gold and silver, it must be remembered that the Israelites had labored long for the Egyptians under a cruel and murderous *corvee* system of forced labor which had never been paid for (Ex. 1:8-16)." [Ref-0183](#), p. 75.

Egypt - river of : [river - of Egypt](#)☆

Egypt - slaves - pyramids : [slaves - Egypt - pyramids](#)☆

Egypt - travel time to Sinai : [Mtt. Sinai - travel time from Egypt](#)

Egypt - trusting in : [trusting - in Egypt](#)

Egypt - turned against Jacob by God : [Ex. 1:8; Jos. 11:20; Ps. 105:25](#) ☪ See [heart - hardened by God](#).

Egypt - will know God : [Ps. 68:31; Isa. 19:19](#)

Egyptian - duration of bondage : [Gen. 12:1; Gen. 12:4; Gen. 15:13; Gen. 21:5-8; Gen. 21:9; Gen. 25:26; Gen. 46:1-4; Gen. 47:9; Ex. 12:37; Ex. 6:16-20; Ex. 12:40-41; Acts 7:6; Gal. 3:16-17; Gal. 4:28-29](#) ☪ "Professor Bryant Wood, from the Associates for Biblical Research. . . concludes that the period of 430 years mentioned in Exodus 12:40 was not the total period of time from Abraham to the Exodus, as seemingly implied in Galatians 3:17, but was the actual period of the Israelite presence in Egypt." [Ref-0003](#), Vol. 15(1) 2001, p. 54. "It can be seen that Genesis 12:40 above can be interpreted two ways -- either 430 years that the Israelites were in Egypt, or 430 years for their whole sojourn which started from the time Abraham came to Canaan. . . . the Samaritan Pentateuch and Septuagint speak not of 'lived in Egypt' but 'lived in Egypt and Canaan.' Galatians 3 makes it clear that the 430 years is from when the promise was given to Abraham until the law was given at Sinai." David Down, [Ref-0003](#), 17(2), 2003, p. 71. "In short, the various lines of evidence would seem to indicate that the 430 years should be taken at face value for the Israelite sojourn in Egypt. In any event, it seems to me that the case for this particular reconstruction is tenable and defensible, and that it deserves attention as an alternative to the "short-chronology" interpretation." Paul J. Ray, Jr. "The Duration of the Israel Sojourn in Egypt", [Ref-0066](#), 17.2 (2004):33-44, p. 42. "When the Bible says 430 years it refers to the whole time, beginning with the covenant to Abraham as he entered the land, and when it says 400 years it refers to starting with Abraham's seed. Here are the verses which say 430 years: [Ex. 12:40-41; Gal. 3:17]. . . Here are the references to 400 years: [Gen. 15:13; Acts 7:6]. . . Hebrew scholars say to read the above verses like this: the passage first lists items of seed, stranger, serve, afflict; then it adds the information that all this happened within 400 years. The 400 years applies to all the preceding items, not just to the last one of 'afflict'. In other words, do not connect the last phrase too closely with the next to last; it refers to the whole time. When does the 400 years begin? It begins with Isaac thirty years after Abram entered the land. Abraham was 75 years old when he entered the land and was 100 years old when Isaac was born. That's twenty-five years. And five more years of Isaac's life would make a total of thirty. In Genesis 21 [Gen. 21:8] we find an event that could qualify as changing the count from Abraham to Isaac. It is the weaning of Isaac, upon which they had a great feast, and upon which Abraham cast out Hagar and her son. Weaning children at age five is common in some cultures. The 215 years comes from adding the years the patriarchs were in Canaan (Genesis 12:4, 21:5, 25:26, 47:9) and subtracting that 215 years from the total

sojourn of 430 years." Ruth Beechick, [Ref-0003](#), Vol. 15(1) 2001, 60-61. "The figure of 400 years for the oppression of the Israelites is taken from Gen. 15:13. According to Ex. 12:40 (MT) their sojourning in Egypt lasted 430 years, for which 400 might be taken as a round number. But rabbinical exegesis reckoned the 400 years as running from the birth of Isaac to the Exodus. Cf. Paul in Gal. 3:17, where the giving of the law (in the third month after the Exodus) is dated 430 years after the promise to Abraham (Gen. 12:3, 7; 13:15, etc.) This accords with the Samaritan and LXX expansion of Ex. 12:40, which includes in the 430 years the Israelites' sojourning in Canaan as well as in Egypt. The period spent in Egypt would then be considerably shorter; cf. Gen. 15:16, "in the fourth generation they shall come back here." [Ref-0653](#), p. 135 n. 22. "[In Galatians 3:16-17] Paul explains to the Galatians that God's promise made to Abraham has not been abrogated or nullified by the law given to Moses just after the Exodus 430 years later. The 430 years of Exodus 12:40 are therefore interpreted by Paul as being the time span from the receiving of the promise by Abraham until the giving of the law to Moses, and not the period covering the descent of Jacob and his family into Egypt and their descendants' subsequent return in the Exodus. . . . Clearly Stephen [Acts 7:2-4] has interpreted Genesis 12:1-3 as an event that occurred not only prior to Abraham's leaving Haran . . . when he was 75 years old (see Genesis 12:4) but also before he even reached Haran from Chaldea. This interpretation, which we must now accept since Stephen was said to be 'full of faith and the Holy Spirit' (Acts 6:5) and therefore divinely inspired is also one supported by the KJV rendering of the first few words of Genesis 12:1 which read: 'Now the Lord *had* said unto Abram...' The use of the pluperfect tense here is not followed in modern translations . . . The apostle Paul [Gal. 3:16-17] then makes the point that the law, which was given 430 years later, does not nullify the promise given to Abraham. Paul, therefore, reckons the 430-year time period to begin at Genesis 12:7 when Abraham was 75 years old." Mike Viccary, "Biblical chronology - our times are in His hands", [Ref-0784](#), Volume 21 Number 1, 2007, 62:66, pp. 62-63. "The Samaritan Pentateuch and the Alexandrine copy of the LXX have a slightly different reading at Exodus 12:40 that favour the view taken by Paul in Galatians. According to Torrey, the Samaritan Pentateuch, for example, reads: 'Now the sojourning of the children of Israel, *and of their fathers in the land of Canaan* and in the land of Egypt, was 430 years.'" Mike Viccary, "Biblical chronology - our times are in His hands", [Ref-0784](#), Volume 21 Number 1, 2007, 62:66, p. 64. "Now the first thing that strikes me in [Genesis 15:13] quoted from the KJV is the switch from singular (thy seed, a stranger) to plural (theirs, them etc.). . . . Although the KJV version is faithful to the original translation, modern versions ignore the fact that the word 'stranger', the verb 'to be', and the word 'seed' are all in the singular, supplying them as plurals instead: . . . I believe that the use of the singular and plural in verse 13, a double statement is intended here. Modern translations give the impression that only Abraham's later descendants are meant here,

referring exclusively to those in Egypt. I suggest, however, that the Lord intends us to understand that the 400-year period began with the oppression experienced by Abraham's seed Isaac. Thus the Lord is speaking not only about what will happen to Abraham's seed (his descendant Isaac) but also about what will befall the many descendants that would come later through Isaac and his son Jacob. . . . fixing on the weaning of Isaac as the beginning of the 400 years of oppression is not an arbitrary choice of mine. For while Abraham's great feast was in progress we read in Genesis 21:9 that: 'And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.' It was at this time, then, that Ishmael (the son of Hagar the Egyptian by Abraham) began to mock Abraham's seed. This event recorded in Genesis 21:9 begins the 400 years of oppression for Abraham's descendants. . . . Indeed Paul in the New Testament interprets this mocking of Isaac by Ishmael as a persecution of Abraham's seed [Gal. 4:28-29] . . . Thus the oppression of Abraham's seed had begun at the time of Isaac's weaning when he was five years old. Four hundred years later, exactly 430 years after Abraham had entered the land of Canaan and was given the promise concerning his seed, (Genesis 12:7) the oppression would end as the Lord set about his deliverance of Israel from Egypt." Mike Viccary, "Biblical chronology - our times are in His hands", [Ref-0784](#), Volume 21 Number 1, 2007, 62:66, pp. 65-66. For a detailed chart of the 215 years in Canaan and 215 years in Egypt, see [2008042501](#). "The subject of [Ex. 12:40-41] is 'the sons of Israel' . . . or, as the KJV and NKJV render it, 'the children if Israel'. This by definition excludes both Abraham, who was never called 'Israel', and Isaac, who was forbidden by God to enter Egypt (Gen. 26:2). . . . The precise 7430 years, to the very day' in Egypt (Exodus 12:41) is corroborated by the rounded four centuries foreign sojourn foretold to Abraham concerning his descendants. . . . (Gen. 15:13). Stephen too maintains the same four century time frame, declaring that Israel was 'enslaved and mistreated four hundred years' in a foreign country (Acts 7:6-7)." Brenton Minge, "'Short' sojourn comes up short?", [Ref-0784](#), 21(3) 2007, p. 63. "Moses shows [Ex. 3:27-28] by reasonable inference, that the Amramites just after the Exodus number some 2,150 males If this Amram was the same Amram as Moses' father, this means that Moses must have had 7,147 brothers and brother's sons', as Keil and Delitzsch point out. Such a proposition, of course is absurd. . . . But why need there be any 'problems' at all when, as we see from Joseph's line in 1 Chron. 7:22-27, there were all of *eleven* adult generations of Israel in Egypt, not just the four which Moses' modest abridgement of his own ancestry (later emulated by Ezra in abbreviating his own family tree), might suggest? . . . But it is the *sheer inconsistency* of the short-sojourn position that makes it even harder to defend. Historically, its advocates are not even agreed among themselves as to how long Israel's time in Egypt actually lasted. The Talmud puts it at 210 years (and elsewhere at 430 years). Nahmanides/Ramban gives the two figures 220 years and 227 years. Josephus says in one part that it was 215 years, and in another

400 years. A footnote to Ramban gives 240 years. Midrash Rabbah says it was 210 years, while those Christians scholars who accept it generally plumb for a 215-year period." Brenton Minge, *215-year sojourn still 'short'*, [Ref-0784](#), 22(1) 2008, 58:59, p. 58. "Mr. Minge's appeal to statistical problems is vacuous. His appeal to Number 3:27-28 is odd. Whilst an increase from 2 to 2000 would take about 409 years for a growth rate of 1.7% (current growth rates), it is perfectly feasible given a double current population growth rate (~3.5%) to produce 2000 people from 2 originals in 200 years. . . . this type of growth is indeed stupendous if not miraculous as the Genesis promises of increase and the fulfilments recorded elsewhere in the Pentateuch readily demonstrate [Ex. 1:7, 12, 20]." Mike Viccary, *Mike Viccary replies.*, [Ref-0784](#), 22(1) 2008, 60, p. 60. "The two authors, Mike Viccary and David Austin, together make a compelling case for the point of view that the 'Egyptian sojourn' lasted only 215 years. I was curious in another direction, however. We read in Exodus: . . . All those who were descendants of Jacob were seventy persons . . . (Ex. 1:5). So the Lord blessed the descendants of Jacob and the population grew rapidly and filled the land . . . (Ex. 1:12, 20). This whole period of time saw the Israelites multiply so that on the actual day of the Exodus itself, we read: 'Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children' (Exodus 12:37). It is estimated and widely accepted that, including wives and children, about 2 million people began the Exodus journey out of Egypt. So my curiosity was piqued about the amount of time needed to produce such a population. . . . I assumed that the 70 descendants of Jacob with their wives and children would number 3 x 70 = 210. . . . Finally, as a percentage, we arrive at r [rate of population growth] = 4.26%. This is a trifle high on historically observed growth rates. Some natural growth rates in third world countries have been measured over 3%. Here, however, God said they would be fruitful and increase abundantly, multiple and fill the land. Every effort to control the population growth was overruled by God, so we gather from the biblical text that this was a prolific growth rate, ordained and insisted upon by God. . . . So, in conclusion, the period of 215 years in Egypt with a growth rate of 42.6% is in harmony with the possible range of human reproduction rates (live births minus deaths) to achieve a population of approximately 2 million at the Exodus." Arthur F. Green, *Biblical chronology*, [Ref-0784](#), 22(1) 2008, 61, p. 61. "A shorter genealogical sequence which can also point to a shorter sojourn is found in Ex. 6:16-20; since it provides the names of the grandfather and father of Moses it may be supposed that it has preserved relatively accurate information. We learn that Kohath (son of Levi [Ex. 6:16] and grandson of Jacob [Gen. 29:34]) was one of those who went down to Egypt [Gen. 46:11], and he lived 133 years (Ex. 6:18); his son was Amram who lived 137 years; Amram's son was Moses (Ex. 6:20) who, when he confronted Pharaoh was 80 years of age (Ex. 7:7). To accord with longer sequences it has been suggested that intermediate names have been omitted (which is of course not unusual in ancient genealogies), and even

that only tribe (Levi), clan (Kohath), and family-group (Amram) are given here. As the names stand, however, even though we are not told the age of Kohath when he went down into Egypt, if we suppose that his grandson, Moses, was born 80 years later, and if Moses was 80 years old at the exodus (Ex. 7:7), we have a total of only 160 years for the sojourn in Egypt." [Ref-0840](#), p. 204. "In Ex. 12:40 an actual textual variant in the Septuagint adds several words, so that the statement reads: "The time that the people of Israel dwelt in Egypt *and in the land of Canaan* was four hundred and thirty years." Pierre Montet supposes that the Alexandrian scholars who prepared the Septuagint might have had access to some lost source such as a complete and authentic Manetho and might have derived the reading in question from that source. However that may be, we have already seen that the Alexandrian-Jewish chronograph, Demetrius (before 200 B.C.), who used the LXX exclusively, understood that there was an exact division of the 430 years into 215 years in Canaan and 215 years in Egypt. The LXX text is apparently reflected also in Gal. 3:17, which makes the 430 years cover the time from the promises to Abraham (Gen. 12:7; 13:15; 17:8; 22:18; 24:7) to the exodus and the giving of the law. Similarly, and perhaps in dependence upon Demetrius, Josephus states in one passage (*Ant.* 2.318) that the Israelites left Egypt "430 years after the coming of our forefather Abraham to Canaan, Jacob's migration to Egypt having taken place 215 years later." [Ref-0840](#), p. 204. "Now Genesis 50 and Exodus 1 make very clear that as long as Joseph lived, he and his family were well treated; thus the maximum period of hard bondage was 144 years (Joseph's death year minus the year of the Exodus, 1635 - 1491 = 144). Obviously, the minimum length of the affliction was 80 years, the span from the birth of Moses unto the Exodus at which time he was that age (Ex. 2:1-12; cp. 7:7)." [Ref-0186](#), p. 56. "And yet there is more Scripture that supports and demands the "short sojourn". Judah's genealogy confirms and verifies that it was 430 years from the Covenant with Abraham unto the receiving of the Law as his offspring made their way to obtain the land God promised in Genesis 12:7, not 430 years from Jacob and his family's coming to Egypt unto the Law (see Chart 3b and Gal. 3:17). . . . The point is that the entire interlude from the arrival of Judah with the rest of his kindred in Goshen to the Exodus must be spanned by only three lives, Hezron, Caleb and Hur. If, as has been shown, this intervening period is 215 years it would require a scenario whereby beginning with Hezron as an infant (a fact, see Chart 3f) each would be required to *father* around age 65 at a time when men's life spans had been foreshortened to almost that of the present day. However, if the duration of the dwelling in Egypt had been 430 years instead of the correct 215, a scenario would be required whereby Hezron would have fathered Caleb about age 145, Caleb fathered Hur about 145 and Hur would have been around 140 at the Exodus. Any such scenario is inconsistent with Bible data and thus highly unlikely as during this period other men's life spans were not compatible with such a great age for the begetting of sons. . . . Thus Judah's genealogy is seen to support the 215 year sojourn, but it

millitates against its being 430 years as if often wrongly supposed. . . . The problem is that the entire period under analysis must be spanned by only four generations yet . . . it is impossible for a 430 year sojourn in Egypt to be spanned by these four lives." [Ref-0186](#), pp. 57-58. See [Egyptian - duration of bondage - part 9](#).

"Whereas some have complained that "names of generations" could be missing in the Levi, Kohath, Amram to Moses descent, the date contained in Exodus 6:20 is pertinent as it demands four generations." [Ref-0186](#), p. 62.

Egyptian - duration of bondage - part 9 : ☪

Concerning the view that the affliction starts with Ishmael's mocking of Isaac at the weaning (Gen. 21:8), ". . . the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian "affliction" prophecy. Further, it again does not deal with the "servitude" portion of Genesis 15:13 for Isaac did not thereafter serve either the Egyptian bondswoman, her son or any other Egyptian. The author considers the best solution to be that found in the *Companion Bible* which is to give attention to and recognize the significance of the structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an *introversion* as shown: | (A) They seed shall be a stranger in a land that is not theirs | (B) and they shall serve them | (B) and they shall afflict them | (A) four hundred years. A and A correspond to the same event and to each other. They define the whole period of the Seed (through Isaac when weaned) sojourning in Canaan and dwelling in Egypt without permanent land holdings in either as being 400 years. B and B likewise correspond to each other but relate to a different even from that of which A and A speak. B and B are parenthetic and only relate to the dwelling, servitude, and affliction in Egypt. . . . Further details concerning the servitude referred in Egypt referred to in clauses B and B in Egypt are given in the verses that follow (Gen. 15:14-16) . . . we see that the key to the entire problem rests in perceiving that the Genesis 15:13 text distinctly states that the 400 year sojourn related only to *Abraham's Seed*; hence it does not include the 30 additional years of Abraham's own sojourning. Indeed, the 430 years of Exodus 12:40 is 30 years longer than [sic] the 400 years of Genesis 15:13 because it includes the sojourning of Abraham himself as well as that of his Seed. The term "children of Israel" (ex. 12:40) would include Abraham." [Ref-0186](#), pp. 60-61.

Egyptian - Ishmael's wife : [Ishmael - wife - Egyptian](#)

Egyptian - prohibited for 3 generations : Deu. 23:7

Egyptian exodus - eclipsed by future gathering : [gathering - eclipses Egyptian exodus](#)

Egyptians - despise Hebrews : [Hebrews - despised by Egyptians](#)

Egyptians - shepherds abomination to : [shepherds - abomination to Egyptians](#)

eight - case vs. five - Greek grammar : [Greek grammar - case - 5 vs. 8](#)☪

eight - renewal : Gen. 8:18; Lev. 25:22

eighth day - circumcision : [circumcision - eighth day](#)☪

Einstein - intelligent design : [2007081601.htm](#)☪

Einstein - relativity : [time - relative](#)☪

Einstein - Science and the Bible - 00040.doc : [00040.doc](#)☪

Einstein Ā - footnote 81 - Quotations - #09002.doc : [#09002.doc](#)☪

Eisenhower - principles - quote : [quote - principles](#)☪

Eisenhower - Quotations - #09002.doc : [#09002.doc](#)☪

Ekron - archaeology : [archaeology - Ekron](#)☪

Ekron - Archaeology - Biblical - 00053.doc : [00053.doc](#)☪

Ekron - Baazebub - god of : [Baalzebub - Ekron - god of](#)

El-Berith - vs. Baal : [Baal - vs. El-Berith](#)☪

Elam : ☪ [Persia, Iran \(Abraham's genealogy comes through Arphaxad, not Elam.\)](#)

Elam - judged : Jer. 49:34-39

elder - Apostles as : 1Pe. 5:1; 2Jn. 1:1; 3Jn. 1:1

elder - disciplining : Gal. 2:14; Eph. 5:20; 1Ti. 1:20; 1Ti. 5:19

elder - John : [elder - Apostles as; John - elder](#)

elder - manage household : 1Ti. 3:4-5; Tit. 1:6

elder - monogamous? : [2002062701.htm](#)☪

elder - not administrator : [pastor - not administrator](#)☪

elder - pastor : [pastor - elder \(presbuteros\)](#)☪

elder - Peter : [Peter - elder](#)

elder - virtues - chart : [2003032101.doc](#)☪

elderly - disrespected : [elders - not honored](#)

elderly - no pleasure : [age - old - no pleasure](#)

elderly - oppressed : Deu. 28:50; Isa. 47:6

elderly - respect for : Lev. 19:32; Job 32:4-9

elderly - wise : John 8:9

elders - 24 as court : Dan. 7:26; Rev. 11:17

elders - 24 distinguished from angels : Rev. 5:11; Rev. 7:11

elders - 24 redeemed : Rev. 5:9 ☪ Authorized text has "us", revised text has "men" as being redeemed. "Among the well-known commentators who regard these elders as representative of the *Church* are Alford, Barnes, Benson, Binney, Carpenter, Clarke, Clemance, Book, Crafer, Crosby, Dusterdieck, Fausset, Girdlestone, Godet, Gray, Henry, [Hengstenberg], Holden, Kiyper, Milligan, Plummer, Roberson, Scott, Sheppard, Simcox, Slight, Smith, Swete, Weidner." [Ref-0183](#), p. 469.

elders - appointed by God : Acts 20:28

elders - appointed by man : Acts 14:23; Tit. 1:5 ☪ "Although the New Testament provides no example of elders appointing elders, perpetuation of the eldership is implied in the elders' role as congregational shepherds, stewards, and overseers." [Ref-0205](#), p. 278.

elders - care by : Jas. 5:14

elders - church officers - David Merck : [2003033101.htm](#)☪

elders - consensus with church body : Acts 15:23

elders - doctrine - guard : [doctrine - elders - guard](#)

elders - Ephesian - guard flock : Acts 20:28-31; Rev. 2:2

elders - God's : Isa. 24:23; Rev. 4:4; Rev. 4:10; Rev. 5:5; Rev. 5:6; Rev. 5:8; Rev. 5:11; Rev. 5:14; Rev. 7:11; Rev. 7:13; Rev. 11:16; Rev. 14:3; Rev. 19:4

elders - guard self and doctrine : Acts 20:28; 1Ti. 4:13-16

elders - guard the flock : Acts 20:28-31; 1Pe. 5:2-3

elders - lead : 1Th. 5:12-13; Heb. 13:17; 1Ti. 3:4-5; 1Ti. 5:17; 1Pe. 5:1-2 ☪ 1Cor. 16:16, 18 ☪ "The New Testament does not indicate that the congregation governs itself by majority vote, and there is no evidence that God has granted every member one equal vote with every other member. Rather, the New Testament congregation is governed by its own congregational elders. The elders, according to the express instruction of the New Testament, have the authority to shepherd the congregation." [Ref-0205](#), p. 293.

elders - not honored : Isa. 3:5

elders - on thrones : 1Chr. 24; Ps. 89:7; Dan. 7:9-10; Rev. 4:4

elders - pay : 2Chr. 31:4; 1Cor. 9:14; Gal. 6:6; 1Ti. 5:17-18 ☪ "Scribes were unpaid (except probably in their role as teachers of the young), supporting themselves by secular work." [Ref-1200](#), p. 168.

elders - plural : Ex. 18:13-26; Deu. 1:12-17; Acts 11:30; **Acts 14:23**; Acts 15:2-4; Acts 20:17; Acts 20:28; Acts 21:18; Php. 1:1; 1Th. 5:12; **Tit. 1:5**; Heb. 13:17; Jas. 5:14; 1Pe. 5:1-5 ☪ "[Machiavelli wrote] "a wise prince should devise means whereby his subjects may at all times, whether favourable or adverse, feel the need of the State and of him, and then they will always be faithful to him." This is consistent with a major and common failing on the part of those in church leadership. Rather than inviting church members to maturity in Christ and the independence that comes naturally with that increasing maturity . . . church leaders often invite members to become addicted to the sugar high of entertainment, programs, and the charisma of a dynamic communicator. Not only does this often-applied approach appeal to the leader's ego, but for Machiavelli it is a way to assure that followers will continue to be faithful to that leader. In other words, singularity and authority demands methodology that will maintain the continuance of that authority. . . . The Biblical model is simple indeed. It would appear that mandating a singular or monocratic leadership, or creating a complete distinction between a pastor and an elder or between an overseer and a pastor, represents a shift away from the natural interpretation of Scripture and the simplicity that results, and a shift toward anthropocentric and artificial forms of leadership." Christopher Cone, [Ref-1217](#), pp. 86, 92.

elders - qualifications : 1Ti. 3:1-7; Tit. 1:5-9; 1Pe. 5:2-3

elders - redeemed : [2008021401.pdf](#)☪

elders - refute error : Tit. 1:9

elders - rejecting advice of : 2Chr. 10:6

elders - relation to New Jerusalem? : Rev. 4:4; Rev. 21:12; Rev. 21:14

elders - responsibility of : Heb. 13:17; 1Ti. 4:16

elders - serve : ☪ See [leader - servant](#)

elders - submit to : Job 32:4-7; 1Th. 5:12-13; 1Ti. 5:17; Heb. 13:7; Heb. 13:17; 1Pe. 5:5 ☪ See [elders - lead](#).

elders - teach : Eze. 34:3; Eze. 34:15; John 21:17; Acts 2:42; **Acts 6:2-4**; Acts 11:25-26; Acts 20:27; Eph. 4:11; **1Ti. 3:2**; **1Ti. 4:6**; **1Ti. 4:11**; **1Ti. 4:13**; **1Ti. 4:16**; 1Ti. 5:17-18; 2Ti. 2:15; 2Ti. 2:24; Tit. 1:9; Tit. 2:1

elders - term : ☪ "Once a man is appointed to the pastor's council [eldership] he serves as long as he desires, functions in the work, and qualifies. It is unscriptural, harmful to the church, and demeaning of the elders to set limits on the time period a pastor elder can serve, or to limit the number of elders to a fixed number. . . . To set a fixed number of elders is a dangerous precedent. . . if a man is ready to serve Christ's church as an elder, by what arbitrary rule is he to be kept back because another man is also ready? If the Holy Spirit makes men elders, then the church ought to be ruled by those men the Spirit has prepared." [Ref-0205](#), p. 289.

elders - vs. apostles : Acts 15:2; Acts 15:4; Acts 15:6; Acts 15:22-23; Acts 16:14

elders - vs. deacons : Acts 6:2-5; Php. 1:1; 1Ti. 3:8 ☪ Elders and deacons are two distinct offices.

eldership - aspire : 1Ti. 3:1

elect - angels : [angels - elect](#)

elect - apostles : [chosen - apostles](#)

elect - believers : [chosen - believers](#)☆

elect - deceived : [deceived - elect](#)

elect - gathered : [return - of Israel](#)☆

elect - Israel : [chosen - Israel](#)☆

elect - not : [chosen - not](#)☆

elect - subset : [called - subset](#)

elect gathered : [angels - gather elect](#)

election - evangelism - quote : [quote - election - evangelism](#)☆

Election of Israel - Israel's Election - 00051.doc : [00051.doc](#)☆

ELEMENT - Baptism - 00036.doc : [00036.doc](#)☆

elephant - wide in scripture - quote : [quote - scripture - depth and simplicity](#)☆

Eli - accomplice to sin : 1S. 4:18; 1S. 2:29

Eli - house cut off : 1S. 2:31; 1K. 2:27

Eli - sons die : 1S. 2:34

Eliezer - Abraham's heir apparent : Gen. 15:2; Gen. 24:2

Eliezer - gematria : [Abrahm - number of servants](#)☆

Eliezer - meaning : Ex. 18:4

Elijah : ☪ "God (el) of Jehovah (jah)"

Elijah - alone? : 1K. 18:13; 1K. 18:22; 1K. 19:10; 1K. 19:14

Elijah - expected : Mal. 4:5; Mtt. 16:14; Mtt. 17:10-13; Mark 6:15; Mark 15:35-36; Luke 9:18; John 1:21 ☪ According to Arnold Fruchtenbaum, the practice of setting an empty chair and place setting for Elijah during the Passover ceremony only started after 70 A.D.

Elijah - forty days : 1K. 19:8

Elijah - hairy : 2K. 1:8

Elijah - John not : [John the Baptist - not Elijah](#)☆

Elijah - John the Baptist - 00028.doc : [00028.doc](#)☆

Elijah - no death : [Enoch - no death](#)☆

Elijah - one of two witnesses? : 1K. 17:1; 2K. 2:11; Mal. 4:5; Mtt. 17:3; Luke 4:25; Luke 9:54; Rev. 11:3; Rev. 11:5-6

Elijah - rain stopped : 1K. 17:1; 1K. 18:1; Luke 4:25; Jas. 5:17

Elijah - rapture : 1K. 19:4; 2K. 2:11 ☪ "[1K. 19:4] provides another irony in Elijah's life; he is the only prophet who asked God to take his life, but in the end, he will not die at all!" [Ref-0219](#), p. 774.

Elijah - replaced by Elisha : [Elisha - to replace Elijah](#)

Elijah - second appearance : Mal. 4:5; John 1:22

Elijah - spirit and power of : Luke 1:17 ☪ Talmudic legend. Elijah's mantle and girdle to Elisha who placed them in the golden altar when he died. Zecharias told by Gabriel to take it out for his son John to wear when he reached 30. -- Chuck Missler

Elijah - wind - fire - earthquake : 2K. 2:11 ☪ Elijah was discouraged because he expected a national revival and overthrow of Jezebel and Baal as a result of Mt. Carmel. The earthquake, wind, and fire (spectacular manifestations) are analogous to Elijah's expectations, but God was not in them - that was not how God was going to bring about His work in His time. God was in the still small voice instead. God's work was to be done a different way which Elijah did not appreciate. Perhaps Elijah will experience the type of revival he desired in his future ministry (Rev. 11:3-7). Notice that Elijah's ministry seems to fade after the Mt. Horeb experience -- he doesn't seem to zealously perform all the things he is assigned in 1K. 19:15-17.

Elisha - bones heal : 2K. 13:21 ☪ + See [Whitefield - tomb raided](#).

Elisha - servant of : 2K. 4:12

Elisha - sick : [sick - Elisha](#)

Elisha - to replace Elijah : 1K. 19:16

Elisha: A Prophet for Our Times, F. W. Krummacker : [Ref-0704](#)☆

Elishah : ☪ "Hellas"

elision - Greek punctuation : [Greek grammar - elision](#)☆

Elohim - plural : [Trinity](#)☆

elusive - riches : [wealth - elusive](#)

Elwell, W. A. (1996, c1989). Evangelical Commentary on the Bible. (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0372](#)☆

Elwell, W. A., & Beitzel, B. J. (1988). Baker encyclopedia of the Bible. Grand Rapids, MI: Baker Book House. : [Ref-0370](#)☆

Elwell, W. A., & Buckwalter, D. (1996, c1991). Topical Analysis of the Bible : With the New International Version (electronic ed.). Baker Reference Library; Logos Library System. Grand Rapids: Baker Book House. : [Ref-0375](#)☆

Elwell, W. A., & Elwell, W. A. (1997, c1984). Vol. 1: Biographical entries from Evangelical dictionary of theology (electronic ed.). Baker reference library ;; Logos Library System. Grand Rapids: Baker Book House. : [Ref-0371](#)☆

Elwell, W. A., & Elwell, W. A. (1997, c1993). Handbook of Evangelical Theologians (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0374](#)☆

Elwell, W. A., & Elwell, W. A. (1997, c1996). Evangelical dictionary of biblical theology (electronic ed.). Baker reference library; Logos Library System. Grand Rapids: Baker Book House. : [Ref-0373](#)☆

Elwell, W. A., Evangelical Dictionary of Biblical Theology : [Ref-0820](#)☆

Embryos - Ernst Haecckel's - DOC 00059 : [00059.doc](#)☆

emerald - Judah : [Judah - emerald](#)☆

emerging church - Brian McLaren : ☪ + "McLaren claimed: (1) Christ's cross work was

not for the purpose of propitiating divine wrath or redemption from sin; it was a nonviolent example for us to follow (pp. 158-59); (2) The second coming of Christ is without biblical warrant "for it leads us to believe that in the end, even God finds it impossible to fix the world apart from violence and coercion [therefore] no one should be surprised when those shaped by this theology behave accordingly" (p. 144). A new heaven and new earth are unnecessary because "good will prevail by peace, love, truth, faithfulness, and courageous endurance of suffering" (p. 146). (3) Original sin is not our problem; McLaren fully believes that unregenerate mankind will be able to change society to conform to God's kingdom (pp. 223, 262, 265). (4) The need for forgiveness and salvation from sin are not on the agenda because most, if not tall, are already citizens of the kingdom by virtue of having been created in the image of God (p. 223). The greatest problems facing mankind have to do with physical concerns of the planet, not spiritual issues (p. 46). (5) Hell is not a literal place of judgment for rebels against God but starts on earth now when we don't live for the kingdom of God, as described by McLaren (p. 146)." Gary E. Gilley, *Review of 'Everything must Change' by Brian McLaren, Ref-0785*, Volume 14, Number 41, April, 2010, 77:79, p. 78. "McLaren is not a pleasant read, even from a narrative perspective. His prose rambles constantly, and he seems to take one or more eternities to get to a point, only to reveal to the reader at the end that he didn't actually have one. He freely admits that his writings can be frustrating, but it is not for the reasons that he thinks: Not because his ideas are challenging or disturbing, but because he handles Scriptural texts and issues with the same facility that one might handle needle-threading with the disadvantage of a boxing glove." [Ref-0784](#), James Patrick Holding, *A sloppy kind of Christianity*, 24(3), 22:23, p. 22.

emerging church - characteristics : ☪ + "For those yet to be introduced to the phenomenon of the 'emergent church', here are a few of its premises and practices: 1) Don't look for or act like you have answers -- you'll ruin the dialogue! 2) Keep yourself so busy doing good works that you never bother to critically examine anything you believe -- unless it is something out of a conservative Christian tradition. 3) Be so afraid to offend others (except conservative Christians) that you are unwilling to even say to them, "You're wrong"." [Ref-0784](#), James Patrick Holding, *A sloppy kind of Christianity*, 24(3), 22:23, p. 22.

emerging church - Christ-follower vs. Christians : ☪ + "Listen to the words of Alice Bailey as she describes her *prophesied* "Coming One," whom she alls "the Christ": *The reason He has not come again is that the needed work has not been done by His followers in all countries. His coming is largely dependent, as we shall later see, upon the establishing of right human relations. [T]he church has hindered . . . and has not helped because of its fanatical zeal to make "Christians" of all peoples and not followers of Christ. It has emphasized theological doctrine, and not love.*" [Ref-0812](#), p. 223.

emerging church - doctrine downplayed : [doctrine - postmodernism downplays](#)☆

emerging church - experiential : Rom. 10:17 ☩ + "The Bible says that "faith cometh by hearing, and hearing by the word of God [i.e., an intellectual or cognitive approach]" (Romans 10:17). Not so in the emerging church. Faith comes by seeing images, touching icons, smelling incense, and hearing chants and liturgical recitations; then the "word" follows." [Ref-0812](#), p. 59.

emerging church - missions : ☩ + "These Bible-believing missionaries have risked their lives and given up comforts and ease to travel around the world sharing the good news that becoming a Christian (having Jesus Christ come into your heart and life) is the way to eternal life. Now, right behind them, come emerging church *missionaries* who say Christianity is a terrible religion, and Christians are out to lunch -- so just become a Christ-follower, and you don't even have to tell anyone about it. In fact, you can still live like you always have. To the many who have suffered persecution and martyrdom over the centuries for being Christians and being courageous enough to call themselves that, we now must believe they suffered and died unnecessarily -- after all, they did not need to confess Jesus as the only way. And they didn't need to renounce their pagan religions." [Ref-0812](#), p. 180. "As emerging church evangelization unfolds, walls that once separated biblical Christianity from pagan religious belief systems are being demolished. Instead of proclaiming the Gospel of Jesus Christ that saves sinners from hell, a new gospel is being preached, and its preachers are wearing interspiritual robes of deception. Jesus proclaimed it is a narrow pathway that leads to heaven, and He is the only door through which to enter -- but on the contrary, the emergent message forsakes the narrow pathway to God for the sake of *establishing the kingdom*. . . . While taking care of the sick and needy does create opportunities to share the Gospel, emerging spirituality *evangelists* would silence those who preach Christ openly, calling them too obtrusive. The new evangelization of the emerging church, while it may be in the name of Christ, is against Christ. A bridge has been established that has the potential to unite all religious believes in the name of Christ, by circumventing the Gospel of Jesus Christ." [Ref-0812](#), pp. 184-185.

emerging church - mystery esteemed : ☩ + "Herein is the dilemma of the Emerging Church, the Bible is esteemed for its mystery, not its propositional truth. Therefore, by rejecting the primacy of biblical preaching and teaching for the spiritual vitality of the church, the Emerging Church is left with Christian sensitivity sessions wherein everyone can share their ignorance of the Biblical text and what experience the Bible supposedly created." Ron J. Bigalke, Jr., "The Latest Post-Modern Trend: The Emerging Church", [Ref-0785](#) Volume 10 No. 31, December 2006, 19:40, p. 39.

emerging church - postmillennial : ☩ + "Emergent has taken a decidedly liberal postmillennial position concerning the kingdom of God: the kingdom is on earth now but will progressively become more like the kingdom of heaven as it is advanced through betterment of the world. As social injustice, disease, poverty, racism, war and ecological concerns are improved, then the kingdom of

God will more and more come to earth." Gary E. Gilley, *Book Reviews: "An Emergent Manifesto of Hope" edited by Doug Pagitt and Tony Jones* [Ref-0785](#), Volume 13 Number 38 April 2009, 73:74, p. 73.

emerging church - salvation : 2Ti. 3:7 ☩ + "The *salvation* message of the merging church is not found in doctrine but in dialog, not in truth but in discussion. In this sense, always searching but never finding is a trademark of the emerging church, because in the endless dialogue (conversation), the truth is never found. . . . Thus, the emerging search for truth continues. As II Timothy 3:7 tells us, they are "ever learning, but never able to come to the knowledge of the truth." [Ref-0812](#), pp. 18-19.

emerging church - uncertainty : ☩ + "One way to view "emerging" is emerging doubt, emerging uncertainty, and emerging error leading to emerging heresy and emerging unorthodoxy." Richard L. Mayhue, "The Emerging Church: Generous Orthodoxy or General Obfuscation?" [Ref-0164](#), Volume 17 Number 2 Fall 2006, 191:205, p. 201.

emotionalism - vs. rationalism - church history - quote : [quote - emotionalism vs. rationalism - church history](#)☩

emotions - from facts - quote : [quote - feelings - after facts](#)☩

emperors - Roman : [Caesars - Roman](#)☩

emphasis - Greek grammar : [Greek grammar - emphasis](#)☩

emptied - Jesus Himself : [kenosis](#)☩

En Dor : Jos. 17:11; 1S. 28:7; Ps. 83:10

En Dor - witch : [witch - of En Dor](#)
Enchiridion on Faith, Hope, and Love, Augustine : [Ref-0971](#)☩

enclitic - Greek grammar - accents : [Greek grammar - accents - proclitic, enclitic](#)☩

encourage - words : [words - encourage](#)

encouraged - in God : [discouragement - response to](#)

encouraged - those who mourn : [comfort - those in trouble](#)

encourager - Barnabas : [Barnabas - encourager](#)☩

encryption - Leb Kamai : Jer. 51:1 ☩ NIV: *See, I will stir up the spirit of a destroyer against Babylon and the people of Leb Kamai. KJV: Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me. . . .* "Leb Kamai can literally mean, 'the hearts of those who rise up against me,' as per the KJV translation. Yet the structure of the sentence requires reading it the way the NIV does. For the Jewish sages, this verse never presented a problem since they knew that, on rare occasions, words could be written in a cryptic form. The form of encryption before us is known as *atba'sh*. . . it simply writes a word in a backward order of the Hebrew alphabet. In other words, the writer will replace an *aleph*, the first letter in the Hebrew alphabet, with a *tav*, the last letter in the alphabet; the *Bet* (the second letter) with the *Shin* (the second to last letter) and so on. In practice it looks like this: L=k (e) b=s K=d (a) m=i (a) i=m, which amounts to *kasdim* (and don't worry about the missing vowels because Hebrew does not have them). . . . Instead of an unidentified people, the Hebrew reader sees the word 'Chaldeans' before his eyes. Now the perplexing passage may be read: *Behold, I will raise up against Babylon,*

and against them that dwell in Chaldea. . ." [Ref-0082](#), May 2001, p. 15.

encryption - Sheshach : [Sheshach - encryption of Babylon](#)☩

Encyclopedia Britannica - young earth : [earth - young - Encyclopedia Britannica](#)☩

Encyclopedia Britannica 2002 Deluxe Edition CDROM, Theodore Pappas, ed. : [Ref-0825](#)☩

Encyclopedia of Bible Difficulties - Gleason L. Archer : [Ref-0233](#)☩

Encyclopedia Of Jewish Concepts : [Ref-0006](#)☩

Encyclopedia of Sacred Theology, Abraham Kuyper : [Ref-0874](#)☩

end - determined : Isa. 10:23; Dan. 9:27

end - from beginning : Isa. 48:3

end - history - expected : ☩ "It is not in our time only that the end of the world has been predicted. It was looked for far more confidently at the beginning of the sixth century. All Europe rang with it in the days of Pope Gregory the Great. And at the end of the tenth century the apprehension of it amounted to a general panic. "It was then frequently preached on, and by breathless crowds listened to; the subject of every one's thoughts, every one's conversation." "Under this impression, multitudes innumerable," says Mosheim, "having given their property to monasteries or churches, travelled to Palestine, where they expected Christ to descend to judgment. Others bound themselves by solemn oaths to be serfs to churches or to priests, in hopes of a milder sentence on them as being servants of Christ's servants. In many places buildings were let go to decay, as that of which there would be no need in future. And on occasions of eclipses of sun or moon, the people fled in multitudes for refuge to the caverns and the rocks." [Ref-0762](#), p. 4.

end - of time : [days - latter](#)

End Times Controversy, The - LaHaye/lce : [Ref-0209](#)☩

endnotes - internet sources : [2002110501.htm](#)☩

endure - until end : Mark 13:13; Rev. 12:11

enemies - confused by God : [confused - enemies by God](#)

enemies - forgive : [forgive - enemies](#)

enemies - intercession for : [intercession - for enemies](#)

enemies - Israel's judged : [Israel - enemies judged](#)

enemies - named : 3Jn. 1:9

enemy - acts as friend : [friends - enemy acts as](#)

enemy - curse - do not : [curse - enemy do not](#)

enemy - love : Ex. 23:4-5; 2Chr. 1:11; Job 31:29-30; Ps. 35:13-14; Pr. 24:17; Pr. 25:21-22; Mtt. 5:44; Luke 6:27-28; Rom. 12:14; Rom. 12:17; Rom. 12:20 ☩ "In a cross-fertilization of cultures in the Bible world, Klassen describes an Egyptian custom that fits a loving view [of Rom. 12:20], not a harsh one. According to the custom, a person who became penitent submissively carried coals of fire on his head in a bowl. The coals symbolized his change to a tender mind." [Ref-0110](#) citing William Klassen, "Coals of Fire: Sign of Repentance or Revenge?" *New Testament Studies* 9 (1962-63): pp. 337-50; cf. also Leon Morris, *The Epistle to the*

Romans, (Grand Rapids: Eerdmans, 1988), pp. 454-55.

enemy - pray for : Luke 6:28

England - anti-Semitism : [2005100701.txt](#)☆

English - archaic : [archaic English](#)☆

English - font : [fonts - English](#)☆

English - translating Bible into - opposed : [Bible - translation into English - opposed](#)☆

enjoyed - wine : [wine - enjoyed](#)

enjoyment - from God : Ecc. 3:13; Ecc. 5:18; 1Ti. 5:17

enmity - family : [family - enmity](#)☆

Enns, P. P. (1997, c1989). The Moody handbook of theology. Chicago, Ill.: Moody Press. : [Ref-0376](#)☆

Enns, Paul. The Moody Handbook of Theology : [Ref-0024](#)☆

Enoch - book of 1 Enoch : [2008060201.htm](#)☆

Enoch - no death : Heb. 11:5; Rev. 11:3; Rev. 11:7 ☉ "in the light of Hebrews 11:5, it cannot be that Enoch will die in the future. . . Enoch is clearly said to have been *translated*, and this involves corruption putting on incorruption and mortality putting on immortality (1Cor. 15:50-58). Since Elijah has already been taken into Heaven, the same is true of him, for no man in his physical state can enter Heaven (1Cor. 15:50). This means that neither Elijah nor Enoch can die, for they are now immortal." [Ref-0219](#), p. 235.

Enoch - prophecy : Deu. 33:2; Jude 1:14; Rev. 19:14 ☉ ". . . the quotation from 'Enoch in the seventh generation from Adam' in Jude 1:14 f; this comes recognizably from the apocalyptic book of Enoch (1 Enoch 1:9)." [Ref-0073](#), p. 51. "Jude 1:14-15 is from an apocalyptic book known as 1 Enoch. There are several possible explanations for these passages, but it is nothing especially unusual that Jude makes use of extra-Biblical materials. The Apostle Paul does this (2 Tim. 3:8) and even calls one of the Greek poets a "prophet" (Titus 1:12). Of course, Paul did not believe that the poet was a prophet like Isaiah or Jeremiah. So when Jude writes against false teachers, whether he refers to a traditional story about the body of Moses (v. 9) or to a "prophecy" of Enoch (vv. 14-15), he may be doing no more than we often do. He may be speaking to his audience illustratively, using the writings that were so familiar to his readers and to his opponents." [Ref-0236](#), p. 170.

Enoch - raptured : Gen. 5:24; Heb. 11:5

Enoch was born - Feasts - 00023.doc : [00023.doc](#)☆

entry - kingdom : [kingdom - entry](#)

environment - genetics - affected : [evolution - DNA - twins](#)☆

environmentalism - Christianity embracing : [2010071701.pdf](#)☆

environmentalism - FOR : Deu. 20:19-20; Rev. 11:18 ☉ + In view of the events and context of the Book of Revelation, it is unlikely that Rev. 11:18 has environmentalism in view. See [land - defiled by sin](#).

environmentalism - worship of creation : [worshiped - creature over Creator](#)

envy : Ecc. 4:4

envy - AGAINST : [jealousy - AGAINST](#)☆

envy - self seeking : Jas. 3:16

envy - sickness : Pr. 14:30

envy - sin : [wicked - envy of](#)

Eph. 1 : [Sep28](#)☆

Eph. 1:1 : [apostle - by God](#); [Ephesians - commentaries](#)☆; [manuscript - Ephesians 1:1](#)☆; [prison - epistles](#)☆; [Ref-1020](#)☆; [Ref-1100](#)☆; [X0046 - date - Ephesians](#)☆

Eph. 1:4 : [chosen - believers](#)☆; [foundation - before](#); [foundation - of world](#); [salvation - planned before fall](#)

Eph. 1:4 (- Time and Age - 00041.doc) : [00041.doc](#)☆

Eph. 1:5 : [adoption - of believers](#)☆; [predestination - of God](#)☆

Eph. 1:7 : [redemption - by blood](#)

Eph. 1:7 (forgiving) : [blood - characteristics of Christ's](#)

Eph. 1:9 : [mystery - secret](#)☆

Eph. 1:10 : [dispensation](#)☆

Eph. 1:11 : [history - determined](#); [predestination - of God](#)☆; [sovereign - God](#)

Eph. 1:11-14 : [inheritance - believers from God](#)

Eph. 1:13 : [baptism - into Christ](#); [Holy Spirit - as downpayment](#); [Holy Spirit - names](#); [Holy Spirit - sealed with](#)☆; [regeneration - vs. conversion](#)☆

Eph. 1:13-14 : [eternal security - FOR - Scriptures used](#)☆

Eph. 1:14 : [purchased - believers by Christ](#)

Eph. 1:18 : [manuscript - Majority Text vs. Textus Receptus](#)☆

Eph. 1:20 : [resurrection - of Jesus](#); [right hand - Jesus of Throne](#)

Eph. 1:21 : [principalities - demonic](#)

Eph. 1:21-22 : [all things - under Jesus](#)

Eph. 1:22 : [body of Christ - head](#); [dominion](#); [footstool - enemies made his](#)

Eph. 1:22-23 : [church - body of Christ](#)

Eph. 1:23 : [deity - Jesus omnipresent](#)☆; [held together - by God](#)

Eph. 2 : [Sep29](#)☆

Eph. 2:1 : [dead - spiritually](#)☆

Eph. 2:1-3 : [demonic influence - responding to](#)

Eph. 2:2 : [darkness - power of](#)☆; [prince - air](#); [Satan - abodes of](#); [Satan - bound - NOT](#); [Satan - imitator](#)☆; [Satan - ruler of this world](#); [unbelievers - God's view of](#)☆

Eph. 2:2-3 : [world - lust - demonic - influences](#)

Eph. 2:5 : [born - of God](#)☆; [eternal life - obtained](#); [resurrection - spiritual](#)

Eph. 2:5-8 : [salvation - by grace](#)

Eph. 2:7 : [grace - demonstrated](#)

Eph. 2:8 : [2003040201.htm](#)☆; [2003040201.htm](#)☆; [exegesis - Eph. 2:8](#)☆; [faith - gift of God](#)☆; [gift - of God](#)

Eph. 2:8-9 : [salvation - plan of \[5008\]](#)

Eph. 2:8-10 : [faith - vs. works](#)☆; [justification - vs. sanctification](#)☆; [salvation - not by works](#)☆

Eph. 2:9 : [works - vs. grace](#)

Eph. 2:10 : [creation - new in Christ](#); [predestination - of God](#)☆; [works - good - do](#)

Eph. 2:11 : [circumcision - heart](#)☆

Eph. 2:11-12 : [covenants - Gentiles were strangers to](#); [covenants - plural](#); [covenants - to Israel](#)☆

Eph. 2:11-13 : [Gentile - salvation](#)

Eph. 2:11-18 : [Jew - Gentile - all men are](#); [Jew - vs. Greek](#)

Eph. 2:12 : [blessings - spiritual Gentiles partake of](#); [covenant - Abrahamic \[5002.1\]](#); [covenants - of promise](#); [Gentiles - separated from God](#); [Greek - text - Byzantine - fathers](#)☆; [law - not for Gentiles](#); [unbelievers - God's view of](#)☆

Eph. 2:12-15 : [law - summary](#)☆

Eph. 2:13 (reconciling) : [blood - characteristics of Christ's](#)

Eph. 2:14 : [separation - wall of](#)☆

Eph. 2:14-18 : [reconciled - believers to God](#)

Eph. 2:15 : [church - beginning](#)☆; [law - Christ is end of](#)☆; [man - new](#)☆

Eph. 2:16 : [body of Christ - formation](#); [reconciliation - by Christ](#)

Eph. 2:18 : [boldness - approaching God](#)☆

Eph. 2:19 : [household - God's](#)

Eph. 2:20 : [apostles - prophets differ from](#)☆; [church - founded on](#); [foundation - apostles and prophets](#)☆; [foundation - of church](#)☆; [messianic prophecy - stumbling block](#)

Eph. 2:20 (?) : [prophets - NT](#)☆

Eph. 2:20 (prothoimasen) : [predestination - prepared beforehand](#)☆

Eph. 2:21 : [temple - body as](#)☆

Eph. 2:22 : [Holy Spirit - indwells believers](#)

Eph. 3 : [Sep30](#)☆

Eph. 3:1 : [prisoner - of God](#)

Eph. 3:2 : [dispensation](#)☆; [Paul - grace given to](#)

Eph. 3:3 : [Holy Spirit - revelation by](#); [mystery - secret](#)☆; [Paul - revelation](#)

Eph. 3:3-6 : [church - mystery - relationship of Jews and Gentiles](#)

Eph. 3:4 : [mystery - secret](#)☆

Eph. 3:5 : [church - founded on](#); [foundation - apostles and prophets](#)☆; [foundation - hidden - Church in OT](#); [Holy Spirit - teacher](#); [progressive - revelation](#); [prophets - NT](#)☆

Eph. 3:5-6 : [church - beginning](#)☆

Eph. 3:6 : [2011101901.png](#)☆; [2011101902.png](#)☆; [church - body of Christ](#); [NIV - translation - problems](#)☆

Eph. 3:8 (- Evolution - 00044.doc) : [00044.doc](#)☆

Eph. 3:8-9 : [revelation - general is insufficient to save](#)

Eph. 3:9 : [deity - Jesus creator](#); [hidden - Church in OT](#); [Israel - church not](#)☆; [mystery - secret](#)☆

Eph. 3:9 (; Col. 1:16) : [Trinity - created](#)

Eph. 3:9 (KJV koinonia - fellowship) : [dispensation](#)☆

Eph. 3:10 : [angels - unknown to](#); [principalities - church instructs](#); [principalities - demonic](#); [salvation - basis of](#)☆

Eph. 3:12 : [boldness - approaching God](#)☆

Eph. 3:14-15 : [deity - Jesus creator](#)

Eph. 3:15 : [household - God's](#); [named - faithful by God](#)

Eph. 3:17 : [Christ - believers indwelt by](#)☆

Eph. 4 : [Oct01](#)☆

Eph. 4:1 : [chosen - believers](#)☆

Eph. 4:3 : [unity - fellowship](#)

Eph. 4:3-6 : [separation - wall of](#)☆

Eph. 4:4 : [baptism - into Christ](#); [body of Christ - formation](#); [one - Lord - faith - baptism](#)

Eph. 4:5 : [baptism - one](#)

Eph. 4:7 : [gifts - given \(received?\)](#)

Eph. 4:7-16 : [body of Christ - gifts](#)

Eph. 4:8 : [captivity - led captive](#)☆; [gifts - terms](#)☆; [Targums - Aramaic quoted](#)☆

Eph. 4:8-10 : [Hades - and Jesus](#)☆

Eph. 4:8-10 (cf. Ps. 68:18) : [deity - Jesus called Jehovah](#)

Eph. 4:9 : [ascended - to heaven](#)☆; [heavens - passed through](#)

Eph. 4:11 : apostle - office appointed; apostles - prophets differ from ☆; elders - teach; evangelist - office of; exegesis - Eph. 4:11 ☆; gifts - spiritual; pastor - equips saints ☆; pastor - shepherd (poimen) ☆; pastor - sole occurrence as noun; pastor - terms ☆; prophets - NT ☆

Eph. 4:12 : 2002020502.htm ☆; unity - fellowship

Eph. 4:12-16 : prophecy - purpose of gift; spiritual - growth ☆

Eph. 4:13 : becoming - like Christ; exegesis - 1Cor. 13:10 ☆

Eph. 4:13-14 : perfected - believers

Eph. 4:14 : doctrine - false; doctrine - winds of

Eph. 4:16 : body of Christ - formation

Eph. 4:17 : Gentiles - believers are still

Eph. 4:17 ((MT)) : 2011101901.png ☆; 2011101902.png ☆

Eph. 4:17-18 : knowledge - empty

Eph. 4:18 : darkened - understanding; dimensions - of God's love; gospel - veiled

Eph. 4:18-19 : conscience - seared

Eph. 4:19 : lust

Eph. 4:22 : man - old ☆

Eph. 4:22-24 : exegesis - Eph. 4:22-24 ☆

Eph. 4:24 : creation - new in Christ; eternal life - obtained; image - man in God's ☆; image - of new man is according to God; man - new ☆

Eph. 4:26 : anger - righteous; exegesis - Eph. 4:26 ☆; sun - going down on wrath

Eph. 4:26-27 : Satan - bound - NOT

Eph. 4:27 : devil - giving place

Eph. 4:28 : work - ethic

Eph. 4:30 : eternal security - FOR - Scriptures used ☆; Holy Spirit - grieved; Holy Spirit - names; Holy Spirit - person ☆; Holy Spirit - sealed with ☆

Eph. 4:32 : forgive - others

Eph. 5:1 : imitate - Christ

Eph. 5:1-16 : Oct02 ☆

Eph. 5:2 : offered - Jesus Himself; Trinity - atonement

Eph. 5:4 : coarse jesting - saints not to

Eph. 5:5 : idolatry - covetousness is; inheritance - believers from God; kingdom - of God ☆

Eph. 5:8 : believers - as light

Eph. 5:9 : Holy Spirit - fruit

Eph. 5:11 : church - discipline ☆; darkness - expose

Eph. 5:12 : darkness - desired

Eph. 5:14 : dead - cast out; dead - spiritually ☆; sleep - idiom for death

Eph. 5:15 : spiritual gifts - vs. responsibilities ☆; wisdom - believers to use; wise - believers to be

Eph. 5:17-33 : Oct03 ☆

Eph. 5:18 : Holy Spirit - be filled; Holy Spirit - filled by ☆; Holy Spirit - wine compared; type - wine represents Spirit ☆; wine - abuse of ☆; wine - alcoholic ☆

Eph. 5:18-19 : counsel - scripture superior to human wisdom

Eph. 5:19 : songs - spiritual

Eph. 5:20 : elder - disciplining

Eph. 5:21 : esteem - others ☆; exegesis - Eph. 5:21 ☆

Eph. 5:22 : wife - toward husband ☆

Eph. 5:22-24 (- Sermon - One Flesh - 08002.doc) : 08002.doc ☆

Eph. 5:23 : body of Christ - head

Eph. 5:25 : atonement - of Christ limited - FOR - scripturess used ☆; bride - of God ☆; husband - toward wife

Eph. 5:25-27 : Trinity - sanctifies

Eph. 5:25-32 : type - Joseph of Christ ☆

Eph. 5:25-33 (- Sermon - One Flesh - 08002.doc) : 08002.doc ☆

Eph. 5:26 : cleansed - by the word; washing

Eph. 5:27 : sacrifice - perfect ☆

Eph. 5:28 : one - flesh

Eph. 5:28 (- Sermon - One Flesh - 08002.doc) : 08002.doc ☆

Eph. 5:29 : body of Christ - nurturing

Eph. 5:29 (- Sermon - One Flesh - 08002.doc) : 08002.doc ☆

Eph. 5:30 : body of Christ - formation

Eph. 5:31 : monogamy ☆; one - flesh

Eph. 5:32 : mystery - secret ☆

Eph. 5:33 : monogamy ☆

Eph. 5:33 (- Sermon - One Flesh - 08002.doc) : 08002.doc ☆; 08002.doc ☆

Eph. 6 : Oct04 ☆

Eph. 6:1 (- Angels - 00052.doc) : 00052.doc ☆

Eph. 6:1-3 : commandments - ten - NT references

Eph. 6:4 : teaching - children

Eph. 6:5-8 : slaves - toward masters

Eph. 6:9 : slaves - masters toward

Eph. 6:11 : armor - of God; armor - of light ☆; Satan - influences Godly

Eph. 6:12 : darkness - power of ☆; principalities - demonic; Satan - abodes of; Satan - bound - NOT

Eph. 6:13 : armor - of God

Eph. 6:14 : belt - of righteousness

Eph. 6:15 : feet - bring good news

Eph. 6:16 : shield - God as; spiritual gifts - vs. responsibilities ☆

Eph. 6:17 : mind - of Christ; mouth - weapon; Word - spoken

Eph. 6:18 : kairos ☆; prayer - in spirit

Eph. 6:19 : mystery - secret ☆

Ephesian elders - guard flock : elders - Ephesian - guard flock

Ephesians - book of - written : X0046 - date - Ephesians ☆

Ephesians - commentaries : Eph. 1:1 ☺ + "1. Harold Hoehner ? A massive book with an impressive argument for Pauline authorship and extremely detailed in the exegesis department. There is room for him to survey all the options and argue for his choices. One of the best commentaries on any Book. 2. Peter T. O'Brien (Pillar) ? Okay, I haven't read this or even perused it. But it's by P.T. O'Brien, whose other works, especially his "Colossians" I am very familiar with. Everyone recommends this and I'm sure I can trust their judgment. 3. F.F. Bruce (NINCNT) ? Paired with Colossians & Philemon, this work gives the pith and substance of Paul's letter. 4. Markus Barth (Anchor) ? Huge treatment, hard to read, but very suggestive. Two volumes with impressive theological reflection based on minute exegesis. Surprisingly for a German he argues for Paul as the author. 5. A. T. Lincoln (Word) ? Lincoln sometimes reads like an evangelical; sometimes like a liberal. He rejects Pauline authorship (for no good reason that I can see). I like this work because one gets the sense of the forward-looking strain in the epistles.

Shame he doesn't write on Philipians!. 6. J. Armitage Robinson ? A very sound older (1904) exegetical work with extra notes on important Greek words. Includes some very helpful paraphrases of tough passages. 7. John Stott (BST) ? Stott is a little doctrinaire sometimes, but he is a master expositor. This work is of great help to the preacher who wants to build in good applications from the text itself. 8. D. Martyn Lloyd-Jones ? I'm going to include these eight volumes of sermons by "the Doctor" because even though one might raise disagreements here and there, the sheer quality of reasoning through the text is without peer. It's all good, but if you can't afford the whole set, start with the two volumes on chapter 6:10ff., the Armor of God. 9. Klyne Snodgrass (NIVAC) ? Snodgrass is always stimulating to read. He does really good work letting Ephesians speak for today. Takes a not entirely convincing corporate view of election. 10. Clinton Arnold (ZECNT) ? A very good commentary, pitched just below the technical but with real attention to the text. Arnold is well known for his book Ephesians: Power & Magic, which is a superb background study of how pagans in Ephesus understood the concept of spirits and power, including using magical papyri and amulets. There are numerous other fine works which are worthy of commendation. Francis Foulkes in the Tyndale series, Frank Thielman in the Baker series, Ernest Best's ridiculously expensive ICC contribution, and Bryan Chapell's work in the Reformed Expository series. I haven't seen William Klein's commentary in the Revised EBC, but I'm sure it is worth reading, as is William Hendriksen's book." Paul Henebury, [<http://drreluctant.wordpress.com/2011/05/17/personal-thoughts-about-commentaries-6-ephesians/>] accessed 20110519.

Ephesians: MacArthur New Testament Commentary, John MacArthur : Ref-0159 ☆

Ephesus - Neokoros : archaeology - Ephesus - warden of temple of Artemis ☆

Ephesus - Paul visits : Paul - visits Ephesus

Ephesus - Paul's last visit : Paul - visits Ephesus last ☆

Ephesus - seven letters - Seven Letters to Seven Churches - #00001.doc : #00001.doc ☆

Ephesus - temple of Artemis : Artemis - temple in Ephesus ☆

ephod - golden - idolatry : idolatry - ephod - golden

ephod - inquiring with : 1S. 23:9

Ephraem the Syrian - rapture teaching : rapture - pretribulational - Ephraem the Syrian A.D. 373 ☆

Ephraim - adopted : Joseph - sons adopted

Ephraim - gate of : gate - of Ephraim

Ephraim - Joshua of : Joshua - of Ephraim

Ephraim - Judah over : Judah - over Joseph

Ephraim - not sealed : Rev. 7:6; Rev. 7:8

Ephraim - one portion of double portion : Joseph - double portion as firstborn ☆

Ephraim - over Manasseh : birthright - Ephraim over Manasseh

Ephraim - rejected : Ps. 78:67

Ephraim - rooted in Amalek : Jdg. 5:14; Rev. 7:6; Rev. 7:8

Ephraim - second northern kingdom? - Thiele : exegesis - Hos. 5:5 ☆

Ephraim - turned back : Ps. 78:9
epilepsy - not demonic : Mtt. 4:24
Epiphany - date : [Christmas - date assigned](#)☆
Epiphany Software, Explore Prophecies Fulfilled by Jesus : [Ref-1001](#)☆
Epiphany Software, Explore the Laws of the Bible : [Ref-1002](#)☆
Epiphany Software, Explore the Life of Jesus : [Ref-1003](#)☆
Epiphany Software, Maps : [Ref-1004](#)☆
epistemology - definition : ☉ +
 "Epistemology is defined as 'an inquiry into the nature and source of knowledge, the bounds of knowledge, and the justification of claims to knowledge.'" Paul Feinberg, "Epistemology," in *The Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984), p. 359, cited by [Ref-0108](#), p. 63.
epistle : ☉ A letter, especially a formal one. A literary composition in the form of a letter.
epistle - Corinthian : [Corinthian - epistle](#)☆
epistles - living : 2Cor. 3:2-3
epistles - prison : [prison - epistles](#)☆
epitaph - love - quote : [quote - love - epitaph](#)☆
Epochs of American History: The Colonies, Ruben G. Thwaites : [Ref-0713](#)☆
eponym canon - Assyrian - chronology : [chronology - Assyrian eponym canon](#)☆
equal with God - Jesus : [deity - Jesus equal with God](#)☆
equality - of mankind : Job 31:13-15; Job 34:19; Ex. 30:15
equals - roles : 1Cor. 11:3; 1Cor. 15:28
equity - in ministry : Mtt. 20:1-16
era - A.Ad. : ☉ + "As his starting point Africanus takes the creation of Adam, and he reckons his years ἀπό Ἀδάμ, "from Adam." In references we may use the designation A. Ad., *anno Adami*, "in the year of Adam.""
[Ref-0840](#), p. 154.
era - A.D. : ☉ + "... when the prominent scholar ... the Roman monk Dionysius Exiguus ("Dionysius the Little"), in A.D. 525 prepared a continuation of Cyril's Easter-table, he did not count from Diocletian but *ab incarnatione Domini*. Feeling it inappropriate to reckon from the reign of an imperial enemy of Christianity, he explained: *We have been unwilling to connect our cycle with the name of an impious persecutor, but have chosen rather to note the years from the incarnation of our Lord Jesus Christ*. For the year of the incarnation Dionysius accepted the year A.U.C. 753 (= 1 B.C.) and also for that day in the year of the nativity the date of December 25 (the day known in Rome already by Hippolytus and the *Chronographer of the Year 354*). . . . Thus arose the still prevailing system of A.D. (*anno Domini*, "in the year of the Lord"), a system now sometimes referred to with the designation C.E. for Christian Era or Common Era." [Ref-0840](#), pp. 114-115.
era - A.H. : ☉ + A.H. stands for *Anno Hominis* = year of man. [Ref-0186](#), p. 29.
era - A.U.C. : ☉ + "The era distinctively used among the Romans took for its epoch the foundation of the city of Rome, and the reckoning was *ab urbe condita*, "from the foundation of the city." or *anno urbis conditae*, "in the year of the founded city" (abbreviated A.U.C.). As to when Rome was founded,

however, there were different opinions." [Ref-0840](#), p. 98.
era - B.C. : ☉ + "With the use of the Christian era and the reckoning *anno Domini* there arose also the possibility of counting backward from this beginning point as well as forward. While this possibility now seems obvious, it actually remained the custom for a long time to designate dates prior to the Christian era in terms of some of the older eras. But from the eighteenth century onward the use of a reckoning prior to the Christian epoch as well as following it became customary, and the designations *ante Christum* (A.C.), *anno ante Christum* (A.A.C.), and "before Christ" (B.C.) were employed." [Ref-0840](#), p. 114.
era - destruction of temple : [9th - of Av](#)☆
era - Jewish : [chronology - B.C. 3761 - creation - Jewish](#)☆
eradicated - sin : [sin - purged](#)
Erasmus - commentaries - quote : [quote - commentaries - Erasmus](#)☆
Erasmus - contribution to Reformation - quote : [quote - Erasmus - contribution to Reformation](#)☆
Erasmus - Johannine Comma : [Johannine Comma](#)☆
Erasmus - led to Luther - quote : [quote - Erasmus led to Luther](#)☆
Erasmus - perspicuity - quote : [quote - perspicuity - Erasmus](#)☆
Erasmus - perspicuity of scripture : [scripture - perspicuity](#)☆
Erasmus - reason and Christianity : ☉ + "For Erasmus, Christianity, rightly understood and sincerely embraced in life, is truly the highest wisdom, but it neither spurns reason nor is bound by it." [Ref-0169](#), p. 88.
Erasmus - relics - quote : [quote - relics - Erasmus](#)☆
Erasmus - scripture and common man - quote : [quote - Erasmus - scripture and common man](#)☆
Erasmus - vernacular : ☉ + "Moreover, though he wanted Scriptures in the vernacular, all he himself wrote was in Latin -- beautiful Latin, to be sure, and even in that, a blow against the scholastic and educational barbarians. Yet he never went all the way into a lay person's common language with anything he did." [Ref-0230](#), p. 69.
Erastus - archaeology : [archaeology - Erastus](#)☆
Erev Shabbat : ☉ Hebrew "evening Sabbath" - Sundown Friday
Erickson, Millard J. Christian Theology : [Ref-0139](#)☆
Erik the Red - Chronology - #00006.doc : [#00006.doc](#)☆
error - elders refute : [elders - refute error](#)
error - examine and reject : [test - all things](#)☆
error - may have some truth - quote : [quote - truth among error](#)☆
error - mixed with truth : [test - all things](#)☆
error - subtle - quote : [quote - error - subtle](#)☆
errors - chronology : [chronology - errors](#)☆
errors - KJV? : [KJV - errors?](#)☆
Esarhadden - vassal treaty - archaeology : [archaeology - Esarhaddon - vassal treaty](#)☆
Esau - birthright sold : [birthright - Esau sold](#)☆
Esau - born - date - Jones : [chronology - B.C. 1836 - Esau born - Jones](#)☆

Esau - born - date - Klassen : [chronology - B.C. 1807 - Esau born - Klassen](#)☆
Esau - cut off : Ob. 1:18
Esau - Edom : Gen. 36:1; Gen. 36:8; Gen. 36:43; Jer. 49:7-10
Esau - established Petra? : ☉ "Concerning the significance of Petra and the biblical end times, Pastor Noah Hutchings of the Southwest Radio Church, an expert on Petra, offers this account: 'Jacob and Esau were twins. Jacob got the best of the deal in trading for Esau's birthright, and then he stole Esau's blessing. The blessing was far more valuable than the birthright. Esau took his minor share of Isaac's cattle and goods and went to Petra, which in the Bible is called Mount Seir, Mount Hor, Selah and Edom's strong city. Esau chased the Horites (cave dwellers) out of Mount Hor and established Petra and the capital city of his kingdom, Edom. Five hundred years later, when Moses tried to pass through Petra to the Promised Land, the Edomites refused passage and even fought the children of Israel. In 600 B.C., when Babylon invaded Israel, thousands of Israelis were moved to Babylon (today's Iraq) and the Edomites were moved into Israel. The Edomites even helped the Babylonians destroy Jerusalem and the temple (Psalm 137). When a remnant of Israel returned after the Babylonian captivity, the Edomites were there to wage war against them while the city and the temple were being rebuilt.'" *A city for 'end times' Is Petra hiding place for Israeli remnant during Armageddon?* by Anthony C. LoBaido, http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=22539
Esau - genealogy : Gen. 36:1-43
Esau - hairy : Gen. 25:25
Esau - hated - Dave Hunt : [2002053101.htm](#)☆
Esau - profane : Gen. 25:33; Heb. 12:16
Esau - to serve Jacob : Gen. 25:23; Gen. 33:1-4; 2S. 8:14; 2Chr. 25:12; Rom. 9:12-13
 ☉ "When the contexts of these two quotations are kept in mind, it becomes evident that the prediction -- "The older will serve the younger" -- two nations, Israel and Edom, and not the twins as persons. The fact that Esau never served Jacob (in fact it was Jacob who bowed before Esau (Gen. 33:1-4)) confirms that it is the nations which descended from the two brothers that are being discussed here. Not until the time of David would descendants of Esau serve descendants of Jacob (2 Samuel 8:14)." [Ref-0685](#), p. 17. "What is most significant for our study is Tertullian's use of Genesis 25:21-23 in the opening paragraphs of his *Answer*, where he follows the kind of allegorical exegesis which we have already met with in the Epistle of Barnabas. Here is his comment on the phrase, "the older will serve the younger": "Accordingly, since the people or nation of the Jews is anterior in time, and 'greater' through the grace of primary favor in the Law, whereas ours is understood to be 'less' in the age of times, as having in the last era of the world attained the knowledge of divine mercy: beyond doubt, through the edict of divine utterance, the prior and 'greater' people -- is, the Jewish -- necessarily serve the 'less'; and the 'less' people -- is, the Christians -- the 'greater.'" . . . Tertullian proceeds to adduce reasons for this inversion of roles, finding the main cause in Israel's

idolatrous practices. He concludes, "For thus has the 'less' -- that is the posterior -- people overcome the 'greater people,' while it attains the grace of divine favor from which Israel has been divorced." Ref-0685, pp. 79-80. "Augustine thus concurs with the almost universal consensus of Christian interpreters in the early centuries, according to whom the phrase "the older shall serve the younger" means "that the elder people, the Jews, shall serve the younger people, the Christians." Ref-0685, p. 160.

Esau - wives : Gen. 26:34; Gen. 28:9; Gen. 36:2

Esau's - possession : Deu. 2:5

Esau's wives - bible difficulty :

[2004091601.htm](#)☆

escape - desire : ☩ Ps. 55:6-7

escape - from judgment impossible :
[judgment - escape impossible](#)

Eschatology : ☩ The study of all the Scripture which was predictive at the time it was written.

eschatology - chart - Islam, Judaism, Christianity : [prophecy - chart - Islam, Judaism, Christianity](#)☆

eschatology - covenant theology - Henebury : [2009081101.htm](#)☆

eschatology - motivator : [prophecy - motivator](#)☆

eschatology - postmillennial - Gentry : [2002030904.pdf](#)☆

Essentials of New Testament Greek : [Ref-0099](#)☆

Essentials of Prayer, E. M. Bounds : [Ref-0922](#)☆

Est. 1 : [Jun20](#)☆

Est. 1:1 : [archaeology - Rock of Behistun](#)☆; [Esther - additions](#)☆; [X0014 - date - Esther](#)☆

Est. 1:1-2 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 1:1-5 : [tribulation - duration of great](#) [5006.1]☆

Est. 1:3 : [chronology - B.C. 0519 - Ahasuerus - third year - Jones](#)☆

Est. 1:4 : [calendar - 360 day year](#)☆; [calendar - lunar vs. solar year](#)☆

Est. 1:9-10 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 1:13 : [magi - Jews?](#)☆

Est. 1:14 : [Targhish](#)

Est. 1:15-17 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 1:17 : [wife - toward husband](#)☆

Est. 1:19 : [Ahasuerus - Darius Hystaspis](#)☆; [law - Persian unchangeable](#)

Est. 1:20 : [wife - toward husband](#)☆

Est. 1:22 : [wife - toward husband](#)☆

Est. 2 : [Jun20](#)☆

Est. 2:1 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 2:5 : [Mordecai - offspring of Babylonian captive](#)

Est. 2:7 : [Esther - original name](#)

Est. 2:12 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 2:16 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 2:21 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 2:23 : [book - of the chronicles](#)

Est. 3 : [Jun21](#)☆

Est. 3:1 : [Ahasuerus - Darius Hystaspis](#)☆; [Amalekites - to be destroyed](#); [Haman - Agagite](#); [Haman - Amalekite](#)

Est. 3:2-4 : [law - higher](#)

Est. 3:6-14 : [seed - of woman - attacked](#)☆

Est. 3:7 : [ark - Noah's rested](#); [lots - casting](#)☆; [Purim - lot](#)☆; [year - civil vs. religious](#)☆

Est. 3:7-8 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 3:9 : [Israel - purchased](#); [silver - blood money](#)☆

Est. 3:10 : [Haman - Agagite](#)

Est. 3:12 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 4 : [Jun21](#)☆

Est. 4:3 : [fasting](#)

Est. 4:7 : [Israel - purchased](#)

Est. 4:14 : [used by God - you or another](#)

Est. 4:16 : [fasting](#); [resurrection - duration until](#)☆

Est. 5 : [Jun21](#)☆

Est. 5:1 : [resurrection - duration until](#)☆; [third day](#)

Est. 5:14 : [provision - 5 number of](#)☆

Est. 6 : [Jun22](#)☆

Est. 6:1 : [book - of the chronicles](#)

Est. 6:2 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 6:13 : [Jews - protected by God](#)

Est. 7 : [Jun22](#)☆

Est. 7:5 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 8 : [Jun22](#)☆

Est. 8:1 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 8:3-5 : [Amalekites - to be destroyed](#)

Est. 8:5 : [Haman - Amalekite](#)

Est. 8:7 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 8:8 : [law - Persian unchangeable](#)

Est. 8:9 : [Sivan - 23rd of month](#)

Est. 8:10 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 8:11 : [killed - all](#)☆

Est. 8:12 : [Adar - 13th of](#); [Ahasuerus - Darius Hystaspis](#)☆

Est. 8:17 : [Jews - Gentiles become](#); [proselyte - to Judaism](#)☆

Est. 9 : [Jun23](#)☆

Est. 9:1 : [Adar - 13th of](#)

Est. 9:2 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 9:7 : [archaeology - Parshandata - seal](#)☆

Est. 9:10 : [father - sin affects son](#)☆

Est. 9:17 : [Adar - 14th of](#)

Est. 9:19 : [presents - celebrate killing](#)

Est. 9:20 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 9:21 : [Purim - lot](#)☆

Est. 9:24 : [Amalekites - to be destroyed](#); [Purim - lot](#)☆

Est. 9:26 : [Purim - lot](#)☆

Est. 9:30 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 10 : [Jun23](#)☆

Est. 10:1 : [Ahasuerus - Darius Hystaspis](#)☆

Est. 10:2 : [book - of chronicles of kings of Media and Persia](#)

Est. 10:3 : [Ahasuerus - Darius Hystaspis](#)☆

esteem - others : Luke 14:7-11; Luke 18:14; Rom. 12:10; 1Cor. 15:9; Eph. 5:21; **Php. 2:3**; **Php. 2:5-8**; 1Pe. 5:5 ☩ See [esteem - self](#).

esteem - self : [righteousness - self](#)☆; Lev. 19:18; Mtt. 22:39; Mark 12:31 ☩ + "A simple reading of Leviticus 19:18 -- cited by Jesus Christ as the second greatest commandment (Mtt. 22:39; Mark 12:31) -- divulges that the command pertained to loving others, not oneself. The "as yourself" part of the command only furnishes a comparison of how Jesus' disciples are to love others. The psychological rejoinder to that straightforward meaning is that one cannot love others until loving oneself. That, however, reads an integrative motif into the verse once again. The "as yourself" phrase says that a person *does* love self, that he *should* love self. Furthermore, the psychologist errs when saying that the inevitable self-love is "appropriate self-love, self-care, and

self-appreciation." On the contrary, it is rather a person's natural compulsion to promote his or her own personal welfare in every facet of life. That compulsion does not have to be learned and may have to be dispensed with as a requirement of Christian discipleship (Mtt. 10:37-39; 16:24-25; Mark 8:34-35; Luke 9:23-24; 14:26-27; John 12:25). . . . He [Narramore] and other integrationists also choose to bypas New Testament texts that repudiate self-love or use it as an indicator of the arrival of the last days and their accompanying grievous times (2Ti. 3:1-2). These integrationists are so intent on integrating Scripture with secular psychological dogma that self-esteem is vital for mental and emotional health that they leave no stone unturned to find Scripture they can force into supporting that teaching." Ref-0231, pp. 130-131. "When faced with a choice, remember the old saying that the road to JOY is Jesus, Others, then You -- in that order." Ref-0237, p. 6. See [esteem - others](#).

Estep, William R. Renaissance and Reformation : [Ref-0169](#)☆

Esther - additions : Est. 1:1 ☩ "In the Greek version(s) of some biblical books, such as Daniel and Esther, entire chapters have been added to the Greek that are not found in the Hebrew. In the case of Esther, a book notorious for its lack of any mention of God, the additional chapters in the Greek add the explicitly religious elements missing from the Hebrew. The syntax, vocabulary, and style of the Greek of these additions is so different from that of the rest of the book that they were certainly introduced by an editor some time after the original translation was produced." Ref-0838, p. 99.

Esther - becomes Queen - Klassen : [chronology - B.C. 0479 - Esther becomes queen - Klassen](#)☆

Esther - book of - written : [X0014 - date - Esther](#)☆

Esther - Commentary - DOC 07017 : [07017.doc](#)☆

Esther - original name : Est. 2:7

Esther - An Expository Commentary, Henry Allan Ironside : [Ref-0771](#)☆

eternal - covenants : [covenants - eternal](#)☆

eternal - fire on altar : Lev. 6:12

eternal - God : Gen. 21:33; **Ex. 3:14**; Ps. 90:2; Job 36:26; Job 41:11; Ps. 90:2; Ps. 93:2; Ps. 102:24; Ps. 102:27; Ps. 102:37; Isa. 9:6; Isa. 40:27; Isa. 41:4; **Isa. 43:10**; **Isa. 43:13**; Isa. 44:6; Isa. 48:12; Isa. 57:15; Hab. 1:12; John 8:58; Rev. 1:4; Rev. 1:8; Rev. 1:11; Rev. 1:17; Rev. 1:11; Rev. 4:3; Rev. 5:13; Rev. 21:6; Rev. 22:13 ☩ In Rev. 4:3, the Sardius stone and the Jasper represent the "first and last," especially as it pertains to Israel. The Sardius was the first stone on the priest's breastplate (Ex. 28:17; Ex. 39:10) representing the firstborn of Jacob -- Reuben. The Jasper was the last stone on the priest's breastplate (Ex. 28:20; Ex. 39:13) representing the last born of Jacob -- Benjamin. "There are many approaches to authority in a secular worldview, e.g., 1. oligarchical - authority exercised by a powerful few, 2. democratic - authority exercised by the people, 3. hereditary - authority exercised by those in a particular family, 4. despotic - authority exercised by one or more in an evil fashion, 5. - personal - authority exercised by one person. However, with the biblical worldview, original

authority and ultimate authority reside with God and God alone. God did not inherit His authority -- there was no one to bequeath it to Him. God did not receive His authority -- there was no one to bestow it on Him. God's authority did not come by way of an election -- there was no one to vote for Him. God did not seize authority -- there was no one to steal it from. God did not earn His authority -- it was already His. God inherently embodies authority because He is the great "I AM" (Ex. 3:14; John 8:58)." Richard L. Mayhue, *The Authority of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 227-236, p. 228. "Where did God come from? He came from nowhere! The reason God came from nowhere is that there was nowhere for him to come from. Coming from nowhere, He stood on nothing. The reason He had to stand on nothing is there was nowhere for Him to stand. And standing on nothing, He reached out where there was nowhere to reach and caught something where there was nothing to catch and hung something on nothing and He told it to stay there. Now standing on nothing, He took the hammer of His own will; He struck the anvil of His omnipotence and sparks flew. He caught them on the tips of His fingers, flung them out into space and bedecked the heaven with stars, but no one said a word. The reason no one said anything is that there was nobody there to say anything. So God Himself said, 'That is very good.'" S.M. Lockridge, "Seeking God" (Fearn, Ross-shire, Great Britain: Christian Focus, 2000) 186, cited by Richard L. Mayhue, *The Authority of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 227-236, p. 220.

eternal - God - I AM : [I AM - title of God](#)
eternal - Holy Spirit : [Holy Spirit - eternal](#)
eternal - Jesus : [deity - Jesus eternal](#)☆
eternal - kingdom : [kingdom - eternal](#)
eternal - lake of fire : [lake of fire - eternal](#)☆
eternal - life : [eternal life - obtained](#)
eternal - priesthood : [covenant - priestly](#)☆
eternal - scripture : [scripture - permanent](#)☆
eternal - Trinity : [Trinity - eternal](#)☆
eternal existence - AGAINST : [preexistence - AGAINST](#)
eternal life - defined : John 17:3
eternal life - obtained : Ps. 49:9; Luke 12:4; Luke 20:36; John 1:13; John 3:3-7; John 5:21; John 5:24; John 8:51; John 10:28; John 17:2; Rom. 6:13; 2Cor. 5:17; Eph. 2:5; Eph. 4:24; Tit. 3:5; Jas. 1:18; 1Pe. 2:9
eternal life - only Christ has : John 14:6; John 17:2; Rom. 6:9; **1Ti. 6:16**; **Rev. 1:18**
eternal security - AGAINST - Scriptures used : Mtt. 7:21-23; Mtt. 24:50-51; Mtt. 25:1-13; Mtt. 25:14-30; Luke 8:13; Luke 12:42-47; Luke 13:26-27; John 1:9; John 15:2; John 15:6; Rom. 11:21-22; Gal. 5:21; Col. 1:22-23; 1Cor. 15:2; 1Ti. 1:19; 2Ti. 2:18; Heb. 2:1; Heb. 3:6; Heb. 3:12; **Heb. 6:4-6**; Heb. 10:26; Heb. 10:29; Heb. 10:39; 2Pe. 1:10; 2Pe. 2:20-22; Rev. 3:11; Rev. 3:16; Rev. 3:20-21 ☪
 Scriptures used against eternal security are generally less clear than those which strongly support eternal security. When examining these passages, questions which must always be asked include 1) is this passage dealing with individuals who were ever truly saved? and 2) is their resulting condition one of eternal damnation or merely loss of reward (1Cor. 3:15)? Note that *if* Heb. 6:4-6 is

describing loss of salvation, then it also teaches the *impossibility* of restoring a previous salvation, now lost. This does not square with the generally held view of those who reject eternal security that salvation may be gained and lost multiple times. "And does not the logic of the Arminian system tell us that the wise thing for the Christian to do is to die as soon as possible and thus confirm the inheritance which to him is of infinite value? In view of the fact that so many have fallen away, is it worth while for him to remain here and risk his eternal salvation for the sake of a little more life in this world?" [Ref-0096](#), p. 194.

eternal security - FOR - man with father's wife : 1Cor. 5:1-13; 2Cor. 2:4-11
eternal security - FOR - Scriptures used : 1S. 2:9; Luke 10:20; Luke 15:21 (prodigal son); John 3:36; John 5:24; **John 6:39**; **John 6:47**; **John 10:28-29**; John 17:12; Rom. 5:1-2; **Rom. 8:29-30**; 1Cor. 1:7-8; 1Cor. 10:13; 2Cor. 1:21-22; Eph. 1:13-14; Eph. 4:30; Php. 1:6; 1Th. 5:23; 1Ti. 1:12; Heb. 7:25; Heb. 10:14; 1Pe. 1:3-5; 1Jn. 2:19; **1Jn. 5:13**; Jude 1:1; Jude 1:24; Rev. 7:4; Rev. 14:1 ☪ "We are often mistaken in our judgment of others. . . John gave the true solution for these cases [which *appear* to involve loss of salvation] when he wrote [1Jn. 2:19]. All of those who fall away permanently come under this class." [Ref-0096](#), p. 191.

eternal security - Roman Catholicism : [Roman Catholicism - eternal security](#)☆
eternal security - vs. perseverance of the saints : ☪ + "Lastly, dispensationalists should reject the Reformed doctrine of the Perseverance of the saints in favor of the exegetically sound doctrine of Eternal Security, or, if you like, the preservation of the saints. Although some five-pointers will draw no distinction between these terms, it is vital that the dispensationalist realize that what they mean by this term has ramifications for the doctrine of assurance. We hold that our salvation is secure because of the Bible's testimony. We *have* eternal life; we are bone of His bone and flesh of His flesh; we have been adopted and in God's sight we are already glorified. But that is not where it ends for the Five-Point Calvinist. For them, the **P** [of the **TULIP** acronym] signifies that *if you are elect you will persevere*. Hence, this leads to the creation of "check-lists" to give assurance that one is truly one of the elect, which finds its terminus in "Lordship Salvation." The Reformed doctrine of the Perseverance of the Saints, which constantly looks for proofs of regeneration, cannot logically lead to simple assurance." Paul Henebury, *The Extent of the Atonement, Part 2*, [Ref-0055](#), vol. 9 no. 27 August 2005 241:257, p. 251.

eternity - quote - Van Loon : [quote - eternity - Van Loon](#)☆
ethics - evolution - Huxley - quote : [quote - evolution - ethics - Huxley](#)☆
ethics - evolution - quote : [quote - evolution - virtue](#)☆
ethics - situational - Plato - quote : [quote - ethics - situational - Plato](#)☆
Ethiopia - Cush : [Cush - Ethiopia](#)☆
Ethiopia - gifts to Jerusalem : Isa. 18:7
Ethiopia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Ethiopia - Queen of Sheba and : [Sheba - Queen](#)☆

Ethiopian - eunuch : Jer. 38:7-13; Jer. 39:16-18; Acts 8:27
ethnos - Israel : [Israel - ethnos](#)
ETS - Geisler resignation : [2003120803.doc](#)☆
etymology - word meaning : [exegesis - etymology](#)☆
Eucharist - Roman Catholic doctrine : [Roman Catholicism - transubstantiation](#)☆
Eucharist - sacrifice - Roman Catholicism : [Roman Catholicism - Mass - sacrifice](#)☆
Eunice - mother of Timothy : Acts 16:11; 2Ti. 1:5
Eunuch - Daniel taken under : [Daniel - taken to Babylon](#)
eunuch - Ethiopian : [Ethiopian - eunuch](#)
eunuchs - not forsaken : Deu. 23:2; Isa. 56:3
eunuchs - not necessarily castrated : Gen. 39:1; Isa. 39:7 (Targum rendering uses the word nobles for eunuchs.)
euphemism - sexual : Pr. 5:15-18
Euphrates - angels bound : Rev. 9:14
Euphrates - dried up : Isa. 11:15; Isa. 44:27; Jer. 50:38; Jer. 51:36; Zec. 10:11; Rev. 16:12
Euraquilon : Acts 27:14 ☪ From Greek *euros* meaning east wind and Latin *aquilo* meaning north east wind.
Euroclydon : [Euraquilon](#)☆
European Union - terrorism - funding : [2004021301.txt](#)☆
Eusebius - replacement theology : [replacement theology - Eusebius](#)☆
ethanasia - quote : [quote - abortion](#)☆
Evangelical Dictionary of Biblical Theology, W. A. Elwell : [Ref-0820](#)☆
Evangelical Hermeneutics: The New Versus the Old - Robert L. Thomas : [Ref-0231](#)☆
evangelism - Calvinism - compatible : ☪ + "To the further objection, 'If God is sovereign, and chooses who will be saved, no evangelism is necessary. We can sit back and do no preaching', he [Lloyd-Jones] replied with another lesson from history. 'Do you not know of Augustine, of Luther, of Calvin, of George Whitfield, of Jonathan Edwards and of Spurgeon? All these men held the sovereignty of God. R. W. Dale, an Arminian, said that those who argue that the doctrine of sovereignty leads to inactivity are talking rubbish. Think of the missionary activity of modern times--of Carey in India, of Thomas Charles and the founding of the Bible Society. Nothing so promotes evangelism as the consciousness that salvation is all of God.'" Martyn Lloyd-Jones, [Ref-0935](#), p. 244.
evangelism - Columbus - Christopher : [Columbus - Christopher - evangelization](#)☆
evangelism - command to : [great - commission](#)☆
evangelism - election - quote : [quote - election - evangelism](#)☆
evangelism - emerging church : [emerging church - missions](#)☆
evangelism - Jews - preterism : [second coming - spiritualized](#)☆
evangelism - statistics - 2006 : ☪ + "Even today a large portion of the world's population consists of non-Christians who have never heard the gospel. Of the approximately 16,000 ethnic people groups in the world today, 6,845 are classified as unreached or least reached. Of the 6.36 billion people in the world, 40.5 percent live among unreached people groups.³⁴ [n34] - "Joshua Project 2,"

<http://www.joshuaproject.net/introleastreached.html> Richard Shalom Yates, *The Identity of the Tribulation Saints*, Ref-0200, Vol. 163 No. 649 January-March 2006, 79:93, pp. 88-89.

evangelism - styles assessment : [F00005 - evangelism - styles assessment](#)☆

evangelism - to unreached : Rom. 15:20-21

evangelist - office of : Acts 21:8; Eph. 4:11; 2Ti. 4:2-5

evangelist - traveling - Francis Asbury : ☉ + "Francis Asbury (1745-1816) was born in Birmingham, England, where his parents were followers of John Wesley. . . . Asbury's desire to spread the gospel kept him on the move the rest of his life. Before he died, he traveled nearly 300,000 miles, mostly on horseback, on trips that also took him on several occasions to Canada. He cross the Appalachians more than sixty times to reach the previously unreached Americans. He knew more of the American countryside than any other person of his generation." Ref-0958, p. 171.

evangelists - Jewish : Isa. 66:18-19 (?); Mtt. 23:15; Rev. 7:3-8; Rev. 14:1-5 ☉ Questionable: Isa. 66:18-19 (?);

evangelization - Jewish : [Jew - first to](#)☆

evangelization - Jews - compromised : [Jews - evangelization compromised](#)☆

evangelization - pagan - death penalty : [proselytizing - death penalty](#)

evangelization - tongues for : [tongues - evangelization tool](#)

evangelization - worship : [worship - evangelization](#)☆

Evans, C. Stephen, Pocket Dictionary of Apologetics and Philosophy of Religion : [Ref-1166](#)☆

Evans, Craig A., Dictionary of New Testament Background : [Ref-1174](#)☆

Evans, G. R., Faith in the Medieval World : [Ref-1257](#)☆

Evans, Great Doctrines of the Bible, The : [Ref-1005](#)☆

Evans, William, How to Prepare Sermons : [Ref-1188](#)☆

Evans, William, The Great Doctrines of the Bible : [Ref-1189](#)☆

evaporation - brings rain : [water - hydrological cycle](#)

Eve - deceived : 2Cor. 11:3; 1Ti. 2:14

Eve - named : Gen. 3:20 ☉ "From the first Adam believed in the original good news of the coming seed of the woman (Gen. 3:15). This is proved by the name Eve. . . which he gave to his wife. . . 'Sunken in death he nevertheless gave his wife so proud a name' (Calvin), and thereby expressed his faith in the conquest of death by life. So it was 'an act of faith that Adam named his wife Eve' (Franz Delitzsch)" Ref-0197, p. 62n1.

evening - Jewish day starts : [evening - Jewish day starts](#); Gen. 1:5; Lev. 11:24-25; Lev. 11:31-32; Lev. 11:40; Lev. 22:6-7; Lev. 22:12; Lev. 23:32; Num. 9:3; Dan. 8:14

evening - morning : Gen. 1:5; Num. 9:21; Deu. 16:6

everlasting - kingdom : [kingdom - eternal](#)

every knee - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

every tongue - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

evidence - manuscript : [manuscript - witness - number of](#)☆

evidence - manuscript - nonbiblical historical works : [manuscript - witness - nonbiblical historical works](#)☆

evidence - rational : [apologetics](#)☆

Evidence for a Young World - Russell Humphreys : [2002080201.htm](#)☆

evil - against self : [self - evil against](#)

evil - avoid seeing or hearing : [viewing - avoid wickedness](#)

evil - avoiding : Job 28:28; Ps. 34:14; Pr. 14:16; Pr. 16:6; Pr. 16:17; Pr. 22:3; Pr. 24:1

evil - by law : [law - evil by](#); Ps. 94:20

evil - called good : Pr. 17:15; Pr. 24:24; Ps. 12:8; Isa. 5:20; Mal. 2:17; Rom. 1:32 ☉ See [evil - delighting in](#).

evil - condoning : Ps. 50:18; Rom. 1:32

evil - corrupts good : 2S. 13:3-6; 2Chr. 22:4; 1Cor. 15:33

evil - delighting in : Pr. 2:13-14

evil - from God : [spirit - evil from God](#)

evil - from good : Gen. 3:5 ☉ "The serpent had promised man the knowledge of good and evil, and in a distorted form he has kept his word. But 'instead of perceiving the evil from the free height of the good he perceived the good from the deep abyss of the evil.'" Ref-0197, p. 47.

evil - hate : Ps. 97:10; Pr. 8:13; Amos 5:15

evil - heart : [heart - wicked](#)

evil - humans are : [dead - spiritually](#)☆

evil - in God's presence : Job 1:6-12; Rev. 14:10

evil - not to repay : Ex. 21:24; Lev. 19:21; Lev. 24:20; Pr. 20:22; **Mtt. 5:44**; Rom. 12:17; 1Th. 5:15; 1Pe. 3:9

evil - origin of : Eze. 28:15; 1Ti. 3:6

evil - perish : Job 24:18-24

evil - prospers : 1S. 25:2; Job 21:7; Job 24:1-7; Ps. 73; Ecc. 7:15; Ecc. 8:12-14; Ecc. 9:2; Dan. 8:10; Mal. 3:15; Luke 6:35

evil - purpose of : Job 23:10; Luke 15:13; 2Cor. 1:8-9; 2Cor. 4:7-18; 2Cor. 12:7-10; Heb. 12:5-11; Jas. 1:2-4; 1Pe. 1:6-7 ☉ + *Why Bad Things Happen to Good People*: 1. Sometimes we make bad choices (Luke 15:13). 2. Sometimes we need discipline in our lives (Heb. 12:5-11). 3. To test the genuineness of our faith (1Pe. 1:6-7). *Sun melts chocolate but hardens clay*. 4. Always to develop our character (Job 23:10; Jas. 1:2-4). 5. To cause us to rely on God, not ourselves (2Cor. 1:8-9; 2Cor. 12:7-10). 6. Just to glorify God (2Cor. 4:7-18). -- Norm Weddell, October 19, 2003, Mabana Chapel.

evil - respond with good : Ps. 35:12; Rom. 12:17; 1Th. 5:15; 1Pe. 3:9

evil - righteous protected from : Isa. 57:1-2

evil - serves God : Jdg. 9:23; 1S. 18:10; 1K. 13:13-22; 1K. 16:11-12; 1K. 16:18-20; 1K. 22:22; 2K. 19:7; 2Chr. 18:21; Job 1:12; Job 2:6; Isa. 37:7; Mtt. 4:1; Luke 22:31; John 19:11; 1Cor. 5:5; 1Ti. 1:20; 2Cor. 12:7; Rev. 2:10; Rev. 9:5; Rev. 9:15; Rev. 16:14; Rev. 17:17; Rev. 20:3; Rev. 20:8

evil - silence prudent : [silent - prudent](#)

evil - sought by man : Isa. 59:7

evil - turned for good : [bad - for good](#)

evil - wise to : Jer. 4:22

evil company - corrupts good : [company - evil corrupts good](#)

evolution - adaptation : ☉ + "Adaptive immunity is often brought up by the evolutionist as an example of 'new' genes (traits) being produced by mutation. Here we

have an example of a mechanism that takes DNA modules and scrambles those modules in complex ways in order to generate antibodies for antigens to which the organism has never been exposed. This is a quintessential example of intelligent design. The DNA changes in adaptive immunity occur only in a controlled manner among only a limited number of genes in a limited subset of cells that are only part of the immune system, and these changes are not heritable. Thus the argument for evolution falls flat on its face." Robert W. Carter, "Can mutations create new information?", Ref-0784, 25(2) 2011, 92-98, pp. 94-95.

evolution - adultery : ☉ + "By studying how the process of natural selection shaped the mind, evolutionary psychologists are painting a new portrait of human nature. . . . The good news is that human beings are designed to fall in love. The bad news is that they aren't designed to stay there. According to evolutionary psychology, *it is only 'natural'* for both men and women -- at some times, under certain circumstances -- *to commit adultery*. . . . It is similarly natural to find some attractive colleague superior on all counts to the sorry wreck of a spouse you're saddled with." Robert Wright, "Infidelity: It May Be in Our Genes", *Time*, August 15, 1994, 46 (emphasis added), cited by Ref-0122, p. 194.

evolution - AGAINST : Ex. 20:11; Job 20:4; Job 40:15; Isa. 29:16; Luke 1:70; Mtt. 19:4; Mark 10:6; Mtt. 10:31; Luke 12:7; Luke 12:24; Acts 3:21

evolution - AGAINST - baby's breath : [2009120101.htm](#)☆

evolution - AGAINST - giraffe - survival of least fit : [2004121801.htm](#)☆

evolution - AGAINST - living fossil - turtle : [2004121101.htm](#)☆

evolution - altruism - quote : [quote - evolution - altruism](#)☆

evolution - ape men - James Perloff : [2001092801.htm](#)☆

evolution - Archaeopteryx - quote : [quote - Archaeopteryx](#)☆

evolution - Archaeopteryx normal bird : [2004080401.htm](#)☆

evolution - bible compatible? : [2009103001.pdf](#)☆

evolution - bird - intelligence : ☉ + "A Clark's nutcracker in one year buries up to 33,000 seeds in up to 2,500 locations, and scientists estimate that the bird recovers two-thirds of them up to 13 months later. It was thought that birds did not have the brainpower to *remember* where they'd buried their seeds, but rather must have been following a few simple rules, poking around *randomly* until they happened to come across their seed caches. But research now shows seed-storing birds have astonishing intellectual prowess, remembering burial sites with pin-point accuracy, even in the absence of any landmarks." *Science News Online*, [<http://www.sciencenews.org/articles/20040214/bob8.asp>], 18 March 2004 cited by Ref-0028, 26(3) June-August 2004, p. 7.

evolution - brain size : ☉ + "No evidence exists that demonstrates a relationship between brain size and intelligence within any given species. The human brain, for example, is known to range in volume from less than 1,000 cubic centimetres to more than 2,000. In

fact, some of the most intelligent people in history had small brains, while Neandertals, who are normally characterized by evolutionists as being of low intelligence, allegedly had larger brains on average than people today. Yet evolutionists routinely classify hominid fossils largely according to brain size." Brad Harrub, "Lunatics, Lucy and a little book for the school library", [Ref-0003](#), 18(3), 2004, p. 38.

evolution - cell - not simple : ☼ + "Richard Dawkins is well known for stating that 'there is enough information capacity in a single human cell to store the *Encyclopaedia Britannica*, all 30 volumes of it, three or four times over'." Chase W. Nelson, "Design in the genome? A matter of bias," [Ref-0003](#), 18(3) 2004, p. 5.

evolution - computer analogy : ☼ + "To use a modern analogy, this would be akin to saying that small, random changes in a complex computer program can create radical new software modules, without crashing the system." Robert W. Carter, "Can mutations create new information?," [Ref-0784](#), 25(2) 2011, 92-98, p. 96.

evolution - criticizing - quote - Thompson : [quote - evolution - criticizing - Thompson](#)☆

evolution - DNA - additional information : ☼ + "Another issue, especially displayed among evolutionists (but creationists, including myself, are not immune), is a lack of understanding of the location of biological information. Most people tend to think DNA (the 'genome') is the storage place for information. While it is certainly the location of a tremendous amount of it, this gene-centered view ignores the information originally engineered into the first created organisms. The architecture of the cell, including the cell wall, nucleus, sub-cellular compartments and a myriad of molecular machines, did not originate from DNA. Neither can exist without the other. Thus, a large, yet immeasurable, part of biological information resides in living organisms outside the DNA." Robert W. Carter, "Can mutations create new information?," [Ref-0784](#), 25(2) 2011, 92-98, p. 92.

evolution - DNA - junk? : ☼ + "The discovery that the vast majority of the information stored in DNA is not primary protein-coding information but secondary meta-information, demolishes the neo-Darwinian argument that it arose by some random (independent) process. Meta-information is inextricably dependent upon the information it refers to so an independent origin is impossible." Alex Williams, "Astonishing DNA complexity demolishes neo-Darwinism", [Ref-0784](#), 21(3) 2007, 111:117, p. 117. ". . . a new study has brought the notion of Junk DNA closer to the dustbin of discarded evolutionary speculations. Faulkner *et al.* have put junk DNA on the run by claiming that retrotransposons (supposedly the remains of ancient viruses that inserted themselves into the genomes of humans and other species) are highly functional after all." Robert W. Carter, *The slow, painful death of junk DNA*, [Ref-0784](#), 23(3) 2009, 11:12, p. 12.

evolution - DNA - twins : ☼ + "Considering that [identical twins] have the same DNA sequence in each of their cells, it seems a bit strange that they often possess a number of physical differences, such as different

fingerprints, and different susceptibilities to disease. This raises the question: if two people can have identical DNA sequences and yet be so different, is there more to our genetic blueprint than just DNA? The answer is an emphatic 'yes!' Everyone, it seems, has heard of DAN. But may people are unaware that the DNA code itself is governed by another code, known as the *epigenetic code*. In fact, so significant is this code that one *Science* writer said that genes (stretches of DNA) are 'little more than puppets' whereas the enzymes controlling this other code are the 'master puppeteers'. . . . identical twins possess the same DNA code, but different epigenetic codes. . . . the epigenetic codes of identical twins, though indistinguishable during the early years of life, can diverge markedly as they age. Also, epigenetic differences were greater in identical twins that lived apart and had different lifestyles." David White, *The genetic puppeteer*, [Ref-0028](#), 30(2) March-May 2008, 42:44, p. 42.

evolution - DNA similarity : ☼ + "Surprise, surprise! Evolutionists are now saying that bats and horses are more closely related than cows and horses. In the prestigious *Proceedings of The National Academy of Sciences*, scientists reported their study of genetic re-arrangements associated with *retroposons*, which are strands of DNA that copy themselves into RNA and then copy themselves back into DNA at different sites on a chromosome. In the evolutionary paradigm, closely related species should share more of these rearrangements than more distant relatives. Until this study, scientists considered bats and horses to be very distant cousins. They were shocked to discover that bats and horses share a high degree of DNA similarity. . . . Bats and horses should thus have been very different in their DNA, because of their obvious structural and functional differences. This shocking result revealed an astounding discrepancy between morphological and genetic data." Ryan Jaroncyk, *Saddle up the Horse, It's Off to the Bat Cave*, [Ref-0028](#), 30(2) March-May 2008, 40:41, p. 40.

Evolution - DOC 00044 : [00044.doc](#)☆

evolution - earth - age : [age - earth - evolution](#)☆

evolution - ethics - Huxley - quote : [quote - evolution - ethics - Huxley](#)☆

evolution - family lineage - quote - Hastings : [quote - evolution - family lineage - Hastings](#)☆

evolution - fruit fly : ☼ + "Macroevolutionary scientists have tried to change *Drosophila* [a fruit fly] through a variety of means over the past seventy-five years or so in an effort to force it to mutate into some new life form. However, *even with intelligent intervention*, and under laboratory-controlled conditions, all of the efforts of macroevolutionists have been in vain. *Drosophila* remains what it has always been -- a fruit fly. Instead of demonstrating that genetic boundaries do not exist, *Drosophila* has proved just the opposite." Lane P. Lester and Raymond G. Bohlin, *The Natural Limits to Biological Change* (Grand Rapids, MI: Zondervan, 1984) 88-89, cited by [Ref-0122](#), p. 149.

evolution - hibernation : ☼ + "The champion hibernator of the squirrel clan is the Arctic ground squirrel (*Spermophilus parryi*) of the northern tundra. . . . Permafrost stops the

squirrel from digging very deep and forces it to hibernate in soil with below freezing temperatures, even as low as -15 degrees C (5 degrees F). Core body temperatures have been measured at -2 to 3 degrees C (28-37 degrees F), respiration and heartbeat are undetectable, brain wave activity is zero and only a trickle of blood is entering the brain. How they are able to survive is still a mystery. If these animals were human they would be pronounced dead." Tom Hennigan, *Squirrels!*, [Ref-0028](#), 30(2) March-May 2008, 28:31, p. 31.

evolution - Hitler's views : ☼ + "The stronger must dominate and not mate with the weaker, which would signify the sacrifice of its own higher nature. Only the born weakling can look upon this principle as cruel, and if he does so it is merely because he is of a feebler nature and narrower mind; for if such a law did not direct the process of evolution than the higher development of organic life would not be conceivable at all. . . . If Nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile." Adolf Hitler, *Mein Kampf*, trans./annot. James Murphy (New York: Hurst and Blackett, 1942), 161:62, cited by [Ref-0122](#), p. 56. See [Ref-0065](#), "A Moron and a Liar", Sept./Oct. - Nov./Dec. 2000

evolution - homosexuality - connection : [2009103001.pdf](#)☆

evolution - human - quote : [quote - evolution - human](#)☆

evolution - human vs. chimpanzee DNA : [DNA - chimps vs. humans](#)☆

evolution - illusory - Lewis - quote : [quote - evolution - illusory - Lewis](#)☆

evolution - incompatible with Christianity - quote : [quote - evolution - incompatible with Christianity](#)☆

evolution - information loss : ☼ + "There are abundant examples in the evolutionary literature where genetic degradation has been used in an attempt to show an increase in information over time. Examples include sickle cell anemia (which confers a resistance to the malaria parasite by producing deformed hemoglobin molecules), aerobic citrate digestion by bacterial (which involves the loss of control of the normal anaerobic citrate digestion), and nylon digestion by bacteria (which involves a loss of substrate specificity in one enzyme contained on an extra-chromosomal plasmid). Since they all involve decay of prior information, none of these examples are satisfactory evidence for an increase in biological complexity over time." Robert W. Carter, "Can mutations create new information?," [Ref-0784](#), 25(2) 2011, 92-98, pp. 95-96.

evolution - intelligence - can't account for : [intelligence - information as evidence](#)☆

evolution - intelligence - evidence : [quote - evolution - intelligence - evidence](#)☆

evolution - language - uniquely human : ☼ + "There is a great gulf between human language and animal communication. As a result, one must wonder how it is that every member of humankind has this capacity while none of the other ten million (or so) species

does. If chimps and humans are equally 'evolved' or developed (having a common ancestor as evolutionary thinking would have us believe), then why is it that no other primate species also has it at least in some form?" Fred Field, "The language faculty: following the evidence", [Ref-0784](#), 22(1) 2008, 73:80, p. 79.

evolution - life from non-life - quote : [quote - evolution - life from non-life](#)☆

evolution - living fossils : "There are multitudes of living fossils existing today. Sharks, tortoises, horseshoe crabs, gars, sturgeons, bowfins, oysters, mussels, paddlefish, monk seals, elephant shrews, ginkgo trees, and even pandas have been added to the long list of living fossils. These are all virtually the same as their fossilized grandparents. As the list grows, these living creatures continue to cause problems for the evolutionary model of origins." *Living Fossils: A Problem for Evolution*, [Ref-0042](#), September 13, 2005. "The most amazing aspect of the new fossil is that it looks *surprisingly modern*, indicating little or no change in lampreys for 360 Ma!" Michael J. Oard, *Modern-looking lampreys 'older' than thought*, [Ref-0784](#), 22(1) 2008, 5, p. 5.

evolution - Marx - quote : [quote - evolution - Marx](#)☆

evolution - missing link - Lucy : ☺ + "For over the last 30 years, the supposedly 3.2 Ma old *Australopithecus afarensis* specimen known as 'Lucy' has been boldly proclaimed as the ancestor of all humanity in magazines, television, shows, books, newspapers, and museums. However, Tel Aviv University anthropologists have published a study casting serious doubt on Lucy's role as mankind's ape ancestor. Based on a comparative analysis of jaw bones in living and extinct primates, researchers concluded that Lucy and members of her kind should be 'placed as the beginning of the branch that evolved in parallel to ours.' In other words, Lucy should no longer be considered to be our direct ancestor. . . . As is typically the case in the field of human evolution, a single bone structure overturns years of grossly exaggerated claims." Ryan Jaronyk, "No more love for Lucy?", [Ref-0784](#), 21(3) 2007, p. 17.

evolution - mutations damaging : ☺ + "We have seen that there are some point mutations that, under the right circumstances, do give the organism an advantage. There are point mutations that make bacteria resistant to antibiotics. There are some that make insects resistant to insecticides. There are some that increase quantitative traits in farm plants and animals. But all these mutations reduce the information in the gene by making a protein less specific. They add no information, and they add no new molecular capability. Indeed, all mutations studied destroy information. None of them can serve as an example of a mutation that can lead to the large changes of macroevolution. The neo-Darwinians would like us to believe that large evolutionary changes can result from a series of small events if there are enough of them. but if these events all lose information they can't be the steps in the kind of evolution the NDT is supposed to explain, no matter how many mutations there are. **Whoever thinks macroevolution can be made by mutations**

that lose information is like the merchant who last a little money on every sale but thought he could make it up on volume." [Ref-0155](#), p. 160. "Behe's major argument as to where the edge of evolution lies (what random mutations can and cannot achieve), revolves mainly around the malaria parasite. He analyses the interaction between humans and *Plasmodium falciparum*. *Plasmodium* has mutated to overcome various antibiotics, such as chloroquine, and humans have mutated to generate some measure of resistance to malaria (e.g., sickle cell, thalassemia). Behe shows that all the cases of adaptation, in both *Plasmodium* and humans, are due to *breaking* things, not creating new complex features. . . . He also looks at pyrimethamine resistance in *Plasmodium*, DDT resistance in mosquitoes and warfarin resistance in rates. In every case things are *broken* by mutations to create resistance." Don Batten, *Clarity and confusion*, [Ref-0784](#), 22(1) 2008, 28:32, pp. 28-29. "Long before the mutational theory of evolution was popularized, Agassiz foresaw the overwhelmingly harmful nature of mutations and the inability of "selection" to produce new life forms. He recognized that the problem with Darwinism was not the survival of the fittest, but rather the arrival of the fittest. Agassiz knew, as did most all animal and plant breeders both then and today, that clear limits exist to variation and no known way exists to go beyond these limits in spite of 4,000 years of trying." Jerry Bergman, "Louis Agassiz: Anti-Darwinist Harvard Paleontology Professor", <http://www.icr.org/article/5932/>, accessed 20110303].

evolution - purposeless : ☺ + "Let me summarize my views on what modern evolutionary biology tells us loud and clear--and these are basically Darwin's views. There are no gods, no purposes, and no goal-directed forces of any kind. There is no life after death. When I die, I am absolutely certain that I am going to be dead. That's the end of me. There is no ultimate foundation for ethics, no ultimate meaning in life, and no free will for humans, either. What an unintelligible idea." Provine, W.B. 1994. *Origins Research*. 16 (1): 9 cited in Lawrence E. Ford, *Anchors Away*, [Ref-0959](#), March 2009, 4:5, p. 5.

evolution - science doesn't require : ☺ + "In fact, the Ph.D. cell biologist (and creationist) Dr. David Menton, who speaks at many conferences, has stated, "The fact is that though widely believed, evolution contributes nothing to our understanding of empirical science and thus plays no essential role in biomedical research or education." Jason Lisle, "Can creationists be scientists?", [Ref-0028](#), Vol. 12 Issue 4, 2005, p. 1.

evolution - scientists dissent : [2010020401.pdf](#)☆

Evolution - Sermon - Inspiration of the Word - 08009.doc : [08009.doc](#)☆

evolution - survival of the fittest : ☺ + "It has long been held that predators preferentially take the young, weak, and diseased prey. This concept is central to natural selection and is one of the tenets on which evolution rests. The premise is flawed. The entire superstructure built on natural selection providing a mechanism for evolution collapses into disarray if predators do not actually take the weakest individuals. Upon close examination,

the these is neither logical nor supported by the scientific evidence. Natural selection therefore lacks as a mechanism for evolution. . . . Young animals are only available during a small fraction of the year and most wild animals are healthy. If predators had to rely on eating young or sick prey they would soon start to death. There is another fundamental problem with this theory. If predators ate diseased animals they would likely become ill. . . . Most predators have overkill potential. For example, cheetah or other cats are capable of catching, killing and eating prey larger than they are. The chase-kill instinct is a powerful driving force for many predators, as can be commonly observed in cats hunting mice, or dogs chasing cats or rabbits. In a 20 year study in New Zealand, it was demonstrated that well fed farm cats would travel 3 km to kill rabbits." E. Norbert Smith, "Which prey do predators eat?", [Ref-0784](#), 24(2) 2010, 75:77, p. 75. "McBride worked with ranchers, again protecting the herd from predatory mountain lions. In this area of Mexico, cattle are taken to market only once a year. Some of the younger calves were weaned very young and had difficulty keeping up with the herd. They often straggled behind, making easy targets for the mountain lions. Without fail the lions ignored the young weak calves, but instead attacked and killed the large healthy 500-600 pound steers. Once again this demonstrated the fallacy in thinking these predators select the weak and flies in the face of evolution dogma. . . . Observations clearly show predators do not consistently select the weak, sick or young as evolutionist have long accepted and taught. Many predators have overkill potential and can easily catch and kill larger healthy prey. Predators also seem to seek the chase-kill sequence and will actually ignore live prey that will not flee when approached. . . . The entire predator/prey relation needs to be studied in depth and re-evaluated. It appears the evolutionists have been misled and one of their important foundation cornerstones is cracked and should soon disintegrate." E. Norbert Smith, "Which prey do predators eat?", [Ref-0784](#), 24(2) 2010, 75:77, p. 77.

evolution - theistic - against : Gen. 2:2-3; Ex. 20:11; Ex. 31:17; Mark 13:19; John 1:3; Acts 4:24; Acts 14:15; 2Cor. 4:6; Col. 1:16; Heb. 1:2; Heb. 1:10; Rev. 4:11; Rev. 10:6; Rev. 14:7 ☺ "When the NT refers to creation. . . it always refers to a past, completed event -- an immediate work of God, not a still-occurring process of evolution." [Ref-0164](#), Spring 2002, p. 15. "**Order of Appearance (long-age):** 1. Sun/stars existed before earth; 2. Sun is earth's first light; 3. First life = marine organisms; 4. Reptiles predate birds; 5. Land mammals predate whales; 6. Disease/death precede man. **Order of Appearance (Bible):** 1. Earth created before sun/stars; 2. Light on earth before sun; 3. First life = land plants; 4. Birds predate land reptiles; 5. Whales predate land mammals; 6. Disease/death result from man's sin." [Ref-0232](#), p. 141. For a comparison of the conflicts between the order of creation as given by Scripture vs. as given by theistic evolution, see [Ref-0232](#), p. 141.

Evolution - Theistic - Day Age Theory - 00046.doc : [00046.doc](#)☆

evolution - transitional forms missing - Bates : [2009010402.htm](#)☆

evolution - transitions lacking - quote : [quote - evolution - transitions lacking](#)☆
 evolution - virtue - quote : [quote - evolution - virtue](#)☆
 evolution - vs. creation - quote : [quote - evolution vs. creation](#)☆
 Evolution Å- footnote 29 - Quotations - #09002.doc : [#09002.doc](#)☆
 Evolution Å- footnote 29 - Sermon - Genesis & Inerrancy - 08017.doc : [08017.doc](#)☆
 ex-nihilo - creation : [creation - ex-nihilo](#)☆
 Ex. 1 : [Jan21](#)☆
 Ex. 1:1 : [X0002 - date - Exodus](#)☆
 Ex. 1:2 : [tribes - names given](#)☆
 Ex. 1:5 : [Jacob - number of offspring in Egypt](#)☆
 Ex. 1:7 : [Israel - population to grow in Egypt](#)☆
 Ex. 1:8 : [Egypt - turned against Jacob by God](#)☆
 Ex. 1:11 : [F00036 - exodus - Pharaoh of](#)☆; [Rameses - Egypt - early](#)☆
 Ex. 1:12 : [persecution - fruit of](#)☆
 Ex. 1:16-21 : [law - higher](#)☆
 Ex. 1:17 : [fear - God; higher - law](#)☆
 Ex. 1:17-19 : [lie - used by God?](#)☆
 Ex. 1:19 : [birth - easily; King - James - Ex. 1:19](#)☆
 Ex. 1:22 : [seed - of woman - attacked](#)☆
 Ex. 2 : [Jan21](#)☆
 Ex. 2:1 : [Moses - Levite](#)☆
 Ex. 2:2 : [higher - law; law - higher; Moses - age at adoption](#)☆
 Ex. 2:3 : [ark - Noah's - pitch covered; ark - Noah's - shelter in](#)☆
 Ex. 2:10 : [Moses - means drawn out](#)☆
 Ex. 2:11 : [Moses - age at compassion for Hebrews](#)☆
 Ex. 2:12 : [Moses - murderer](#)☆
 Ex. 2:15 : [Moses - fled to Median](#)☆
 Ex. 2:16 : [well - wife found at](#)☆
 Ex. 2:17 : [stood up - response; well - water provided by stranger](#)☆
 Ex. 2:22 : [Moses - sons of; Moses - sons of](#)☆
 Ex. 2:24 : [covenant - Abrahamic \[5002.1\]; covenant - remembered](#)☆
 Ex. 3 : [Jan21](#)☆
 Ex. 3:1 : [burning - bush; shepherd - Moses and David](#)☆
 Ex. 3:2 : [fire - consuming; shekinah - visible](#)☆; [thorns - represent sin](#)☆
 Ex. 3:2 (cf. John 8:58) : [Angel - of Jehovah](#)☆
 Ex. 3:2-5 : [Angel - of Jehovah - is Jehovah](#)☆
 Ex. 3:5 : [deity - Jesus worshiped](#)☆; [holy - ground; Jesus - preincarnate appearance; theophany](#)☆
 Ex. 3:5 (sandals made by man) : [hands - made without](#)☆
 Ex. 3:6 : [Abraham - Isaac - Jacob - God of; cited - Ex. 3:6; face - to face](#)☆; [living - God](#)☆
 Ex. 3:7 : [chosen - Israel](#)☆; [prayer - heard](#)☆
 Ex. 3:8 : [covenant - land \[5002.4.0\]; Egypt - liberation promised; milk - flowing with](#)☆
 Ex. 3:10-11 : [Moses - deliverer from Egypt](#)☆
 Ex. 3:12 : [signs - and wonders](#)☆
 Ex. 3:13 : [father - God of](#)☆
 Ex. 3:14 : [eternal - God](#)☆; [I AM - title of God](#)☆
 Ex. 3:14 (- Time and Age - 00041.doc) : [00041.doc](#)☆
 Ex. 3:15 : [Abraham - Isaac - Jacob - God of; chosen - Israel](#)☆; [cited - Ex. 3:15](#)☆
 Ex. 3:17 : [covenant - land \[5002.4.0\]; milk - flowing with](#)☆
 Ex. 3:18 : [chosen - Israel](#)☆; [Mt. Sinai - location](#)☆
 Ex. 3:19 : [Masoretic Text - orthographic peculiarities](#)☆
 Ex. 3:20 : [hand - stretched](#)☆
 Ex. 3:21 : [Moses - wife](#)☆
 Ex. 3:22 : [purchased - firstborn](#)☆
 Ex. 4 : [Jan22](#)☆
 Ex. 4:2 : [question - rhetorical by God](#)☆
 Ex. 4:5 : [Abraham - Isaac - Jacob - God of](#)☆
 Ex. 4:6-7 : [leprosy - healed](#)☆
 Ex. 4:8 : [signs - and wonders](#)☆
 Ex. 4:9 : [blood - water as](#)☆
 Ex. 4:10-12 : [Moses - speech of](#)☆
 Ex. 4:11 : [created - deformed by God; created - each person](#)☆
 Ex. 4:12 : [Holy Spirit - speak by](#)☆
 Ex. 4:20 : [Moses - sons of](#)☆
 Ex. 4:21 : [heart - hardened by God](#)☆
 Ex. 4:22 : [adoption - of Israel; Israel - born in Egypt; Israel - firstborn of God; son of God - Israel](#)☆
 Ex. 4:24 : [circumcision - penalty for failure](#)☆
 Ex. 4:25 : [flint - knife; Moses - sons of](#)☆
 Ex. 4:25-27 : [exegesis - Ex. 4.25-27](#)☆
 Ex. 4:27 : [kiss - greeting; mountain - of God](#)☆
 Ex. 5 : [Jan22](#)☆
 Ex. 5:3 : [Hebrews - God of; Mt. Sinai - location](#)☆
 Ex. 6 : [Jan22](#)☆
 Ex. 6:3 : [documentary hypothesis - AGAINST](#)☆; [name - Jehovah unknown](#)☆
 Ex. 6:3-8 : [covenant - Abrahamic \[5002.1\]](#)☆
 Ex. 6:4 : [covenant - land \[5002.4.0\]](#)☆
 Ex. 6:5 : [covenant - remembered](#)☆
 Ex. 6:6 : [chosen - Israel](#)☆
 Ex. 6:8 : [covenant - land \[5002.4.0\]](#)☆
 Ex. 6:12 : [Moses - speech of](#)☆
 Ex. 6:16 : [2006080201.htm](#)☆; [Hebron - a Levite](#)☆
 Ex. 6:16-20 : [Egyptian - duration of bondage](#)☆; [exegesis - Ex. 6:16 20](#)☆
 Ex. 6:18 : [Hebron - a Levite](#)☆
 Ex. 6:19 : [2006080201.htm](#)☆
 Ex. 6:20 : [Aaron - mother of; chronology - B.C. 1542 - Moses - born - Klassen](#)☆; [chronology - B.C. 1545 - Aaron - born - Klassen](#)☆; [chronology - B.C. 1571 - Moses - born - Jones](#)☆; [incest - practiced](#)☆; [Moses - mother of](#)☆
 Ex. 6:30 : [Moses - speech of](#)☆
 Ex. 7 : [Jan23](#)☆
 Ex. 7:1 : [Aaron - prophet](#)☆
 Ex. 7:3 : [heart - hardened by God](#)☆; [Pharaoh - purpose; signs - and wonders](#)☆
 Ex. 7:4 : [unbelievers - used by God](#)☆
 Ex. 7:5 : [judgment - God known by](#)☆
 Ex. 7:7 : [chronology - B.C. 1542 - Moses - born - Klassen](#)☆; [chronology - B.C. 1545 - Aaron - born - Klassen](#)☆; [chronology - B.C. 1571 - Moses - born - Jones](#)☆; [Moses - age at death](#)☆
 Ex. 7:11 : [magicians - Pharaoh's](#)☆; [miracles - not of God; rod - struck with; sorcery - practiced](#)☆
 Ex. 7:12 : [millennial kingdom - theocratic kingdom - parallels](#)☆
 Ex. 7:13 : [heart - hardened](#)☆
 Ex. 7:16 : [Hebrews - God of](#)☆
 Ex. 7:17-21 : [blood - water as](#)☆
 Ex. 7:19 : [exegesis - Ex. 7:19](#)☆; [hand - stretched; water - and blood](#)☆
 Ex. 7:20 : [rod - struck with](#)☆
 Ex. 7:22 : [magicians - Pharaoh's](#)☆; [miracles - not of God; sorcery - practiced](#)☆
 Ex. 7:23 : [heart - hardened](#)☆
 Ex. 8 : [Jan23](#)☆
 Ex. 8:2 : [frogs - unclean](#)☆
 Ex. 8:5 : [hand - stretched](#)☆
 Ex. 8:7 : [magicians - Pharaoh's](#)☆; [miracles - not of God; sorcery - practiced](#)☆
 Ex. 8:9 : [intercession - Moses](#)☆
 Ex. 8:10 : [unique - God](#)☆
 Ex. 8:15 : [heart - hardened](#)☆
 Ex. 8:16 : [gnats - unclean; hand - stretched; rod - struck with](#)☆
 Ex. 8:17-18 : [heavens - earth - merism](#)☆
 Ex. 8:18 : [miracles - limitation of ungodly; sorcery - practiced](#)☆
 Ex. 8:18-19 : [magicians - Pharaoh's](#)☆
 Ex. 8:19 : [finger - of God](#)☆; [heart - hardened](#)☆
 Ex. 8:22 : [Goshen - spared](#)☆
 Ex. 8:23 : [separated - people of God from world](#)☆; [signs - and wonders](#)☆
 Ex. 8:27 : [Mt. Sinai - location](#)☆
 Ex. 8:29-30 : [intercession - Moses](#)☆
 Ex. 8:32 : [heart - hardened](#)☆
 Ex. 9 : [Jan24](#)☆
 Ex. 9:1 : [Hebrews - God of](#)☆
 Ex. 9:3 : [hand - of God](#)☆
 Ex. 9:4 : [separated - people of God from world](#)☆
 Ex. 9:9 : [sores - as judgment](#)☆
 Ex. 9:9-10 : [heavens - earth - merism](#)☆
 Ex. 9:11 : [magicians - Pharaoh's](#)☆; [sores - as judgment](#)☆
 Ex. 9:12 : [heart - hardened by God](#)☆
 Ex. 9:16 : [name - for God's; Pharaoh - purpose; predestination - of God](#)☆
 Ex. 9:16 (cf. Rom. 9:17) : [inspiration - scripture says = God says](#)☆
 Ex. 9:18 : [intercession - Moses](#)☆
 Ex. 9:23-25 : [hailstones - from God](#)☆
 Ex. 9:24 : [intercession - Moses](#)☆
 Ex. 9:26 : [Goshen - spared](#)☆
 Ex. 9:29 : [earth - is God's](#)☆
 Ex. 9:33 : [intercession - Moses](#)☆
 Ex. 9:34 : [heart - hardened](#)☆
 Ex. 10 : [Jan24](#)☆
 Ex. 10:1 : [heart - hardened by God](#)☆
 Ex. 10:2 : [teaching - children](#)☆
 Ex. 10:3 : [Hebrews - God of](#)☆
 Ex. 10:10-11 : [teaching - children](#)☆
 Ex. 10:13 : [east - wind](#)☆
 Ex. 10:14 : [locusts - army](#)☆
 Ex. 10:15 : [earth - local in scope](#)☆
 Ex. 10:18 : [intercession - Moses](#)☆
 Ex. 10:20 : [heart - hardened by God](#)☆
 Ex. 10:22 : [darkness - plague](#)☆
 Ex. 10:23 : [light - without sun](#)☆; [separated - people of God from world](#)☆
 Ex. 10:26 : [obedience - before revelation](#)☆
 Ex. 10:27 : [heart - hardened by God](#)☆
 Ex. 10:28 : [prophecy - by unbelievers](#)☆
 Ex. 11 : [Jan24](#)☆
 Ex. 11:2-3 : [Egypt - riches from prophesied](#)☆
 Ex. 11:7 : [separated - people of God from world](#)☆
 Ex. 11:8 : [anger - righteous](#)☆
 Ex. 11:9 : [Pharaoh - purpose](#)☆
 Ex. 11:10 : [heart - hardened by God](#)☆

Ex. 12 : [Jan25](#)☆

Ex. 12:2 : [ark - Noah's rested](#); [crucifixion - vs. Passover](#)☆; [resurrection - anniversary](#)☆; [year - civil vs. religious](#)☆

Ex. 12:3 : [tenth day](#); [tenth day of Nisan](#)

Ex. 12:5 : [Passover lamb - sheep or goat](#); [sacrifice - perfect](#)☆

Ex. 12:5-6 : [Passover lamb - Christ](#)☆

Ex. 12:6 : [ark - Noah's rested](#); [crucifixion - vs. Passover](#)☆; [Nisan - 14](#)☆

Ex. 12:9 : [messianic prophecy - no bones broken](#)

Ex. 12:10 : [eat - before morning](#)

Ex. 12:12 : [2005031501.tif](#)☆; [Egypt - gods - judged](#)

Ex. 12:13 : [atonement - by blood](#)☆

Ex. 12:14-17 : [crucifixion - vs. Passover](#)☆

Ex. 12:15 : [leaven - prohibited](#); [type - leaven represents sin](#)☆

Ex. 12:16 : [Sabbath - high](#)

Ex. 12:17 : [feast - unleavened bread](#)

Ex. 12:19 : [proselyte - to Judaism](#)☆; [type - leaven represents sin](#)☆

Ex. 12:19-20 : [leaven - prohibited](#)

Ex. 12:22-23 : [type - Jericho of Passover](#)☆

Ex. 12:23 ([sheltering](#)) : [blood - characteristics of Christ's](#)

Ex. 12:25 : [covenant - land \[5002.4.0\]](#)

Ex. 12:26 : [teaching - children](#)

Ex. 12:27 : [feast - unleavened bread](#)

Ex. 12:32 : [bless - God](#)

Ex. 12:34 : [unleavened bread - why](#)

Ex. 12:35-36 : [Egypt - riches from prophesied](#)☆

Ex. 12:36 : [favor - God given](#); [predestination - of God](#)☆

Ex. 12:37 : [Egyptian - duration of bondage](#)☆; [Rameses - Egypt - early](#)☆

Ex. 12:40 : [2008042403](#)☆; [2008042501](#)☆; [Abraham - to the law](#); [chronology - B.C. 1445 - Exodus - early](#)☆; [chronology - B.C. 1450 - Exodus](#)☆; [chronology - B.C. 1466 - Exodus](#)☆; [chronology - B.C. 1850 - Abrahamic Covenant](#)☆; [exegesis - Ex. 12:40](#)☆

Ex. 12:40-41 : [chronology - B.C. 1462 - Exodus - Klassen](#)☆; [chronology - B.C. 1892 - Abraham enters Canaan - Klassen](#)☆; [Egyptian - duration of bondage](#)☆

Ex. 12:41 : [crucifixion - vs. Passover](#)☆; [resurrection - anniversary](#)☆

Ex. 12:44 : [circumcised - Gentiles](#)

Ex. 12:46 : [messianic prophecy - no bones broken](#)

Ex. 12:48 : [circumcised - Gentiles](#)

Ex. 13 : [Jan25](#)☆

Ex. 13:1 : [purchased - firstborn](#)

Ex. 13:2 : [heavens - earth - merism](#)☆

Ex. 13:3 : [leaven - prohibited](#); [unleavened bread - feast of](#)

Ex. 13:4 : [ark - Noah's rested](#); [year - civil vs. religious](#)☆

Ex. 13:5 : [covenant - land \[5002.4.0\]](#); [milk - flowing with](#)

Ex. 13:7 : [leaven - prohibited](#); [type - leaven represents sin](#)☆

Ex. 13:9 : [phylactery](#)☆

Ex. 13:9 (?) : [forehead - name on](#)☆

Ex. 13:11 : [covenant - land \[5002.4.0\]](#)

Ex. 13:12 : [firstborn - God owns](#)

Ex. 13:13 : [donkey - firstborn redeemed by lamb](#)☆

Ex. 13:13-15 : [purchased - firstborn](#)

Ex. 13:14 : [teaching - children](#)

Ex. 13:16 : [forehead - name on](#)☆; [phylactery](#)☆

Ex. 13:19 : [Joseph - bones to return to Canaan](#)

Ex. 13:21 : [cloud - and fire](#); [cloud - as covering](#); [healing - Passover](#)

Ex. 13:21-22 : [clouds - with God](#); [shekinah - visible](#)☆

Ex. 14 : [Jan26](#)☆

Ex. 14:4 : [heart - hardened by God](#)☆

Ex. 14:8 : [heart - hardened by God](#)☆

Ex. 14:10 : [eyes - lifted](#)

Ex. 14:11 : [Red Sea - rebelled by](#); [waters - parted by God](#)

Ex. 14:13 : [forever = not forever - Hebrew olam](#)

Ex. 14:15 : [obedience - before revelation](#)☆

Ex. 14:16 : [hand - stretched](#)

Ex. 14:17 : [heart - hardened by God](#)☆

Ex. 14:19 : [Angel - of Jehovah](#)☆; [angel - sent before](#)

Ex. 14:19-20 : [shekinah - visible](#)☆

Ex. 14:20 : [clouds - darkness](#); [darkness - and God](#); [darkness - hid Israel](#); [dichotomy - of gospel](#); [kingdoms - only two](#); [light - hidden from those in dark](#)

Ex. 14:21 : [baptism - born of water/spirit](#)☆; [baptism - in Red Sea](#); [breath - of God](#); [east - wind](#); [Red Sea - parted](#); [waters - parted by God](#)

Ex. 14:24 : [cloud - and fire](#); [day - watches](#)☆; [shekinah - visible](#)☆

Ex. 14:26 : [trusting - in chariots](#)☆; [trusting - in horses](#)

Ex. 14:27 : [hand - stretched](#)

Ex. 14:27-28 : [sea - gives up dead](#)☆

Ex. 14:28 : [Red Sea - all Egyptian soldiers perished](#)

Ex. 15 : [Jan26](#)☆

Ex. 15:1 : [songs](#); [trusting - in horses](#)

Ex. 15:3 : [Septuagint - anthropomorphism removed](#)

Ex. 15:4 : [sea - cast into](#); [trusting - in chariots](#)☆

Ex. 15:8 : [breath - of God](#); [Red Sea - parted](#)

Ex. 15:10 : [breath - of God](#)

Ex. 15:11 : [fear - God](#); [unique - God](#); [unique - God - who like](#)

Ex. 15:12 : [earth - swallowed by](#)

Ex. 15:13 : [redemption - in OT](#)

Ex. 15:13-16 : [redemption - purchased](#)

Ex. 15:16 : [Israel - purchased](#)

Ex. 15:17 : [mountain - of God's inheritance](#)

Ex. 15:19 : [trusting - in chariots](#)☆; [trusting - in horses](#)

Ex. 15:20 : [Miriam - prophetess](#); [praise - dance](#); [prophetess - in OT](#)☆

Ex. 15:21 : [trusting - in horses](#)

Ex. 15:25 : [poison - water](#); [tested - by God](#)☆; [tree - cast into water](#)

Ex. 15:26 : [covenant - Mosaic - conditional \[5002.3.2\]](#); [heals - God](#); [names - of God](#)☆

Ex. 16 : [Jan27](#)☆

Ex. 16:2 : [complaining](#)

Ex. 16:4 : [bread - daily](#); [bread - from heaven](#); [manna - test by God](#); [tested - by God](#)☆

Ex. 16:7-12 : [complaining](#)

Ex. 16:10 : [clouds - with God](#); [shekinah - visible](#)☆

Ex. 16:13 : [quail - from God](#)

Ex. 16:14 : [dew - blessing](#)☆; [manna - angel's food](#)

Ex. 16:15 : [manna - meaning - what is it?](#)

Ex. 16:18 : [coveting - AGAINST](#)

Ex. 16:19 : [eat - before morning](#)

Ex. 16:20 : [manna - test by God](#)

Ex. 16:23 : [eat - before morning](#); [Sabbath - origin](#)☆

Ex. 16:25-27 (no gathering of manna) : [Sabbath - prohibitions](#)

Ex. 16:27-28 : [manna - test by God](#)

Ex. 16:29 (no travel) : [Sabbath - prohibitions](#)

Ex. 16:31 : [manna - described](#)

Ex. 16:34 : [ark of covenant - contents](#)☆; [manna - ark of covenant](#)

Ex. 16:35 : [manna - 40 years](#); [manna - ceased](#); [wilderness - forty years](#)☆

Ex. 17 : [Jan27](#)☆

Ex. 17:2 : [tested - God by man](#)

Ex. 17:3 : [complaining](#)

Ex. 17:6 : [living - water](#)☆; [water - from rock](#)

Ex. 17:7 : [complaining](#)

Ex. 17:8-16 : [Amalek - attacks Israel](#)☆

Ex. 17:9 : [Joshua - Moses' servant](#)

Ex. 17:9-11 : [hand - stretched](#)

Ex. 17:14 : [Amalekites - to be destroyed](#); [law - written](#)☆; [Moses - Torah - author](#)☆

Ex. 17:15 : [altar - built](#); [Jehovah - Nissi](#); [names - of God](#)☆

Ex. 18 : [Jan27](#)☆

Ex. 18:3-4 : [Moses - sons of](#)

Ex. 18:4 : [Eliezer - meaning](#)

Ex. 18:7 : [kiss - greeting](#)

Ex. 18:11 : [Egypt - gods - inferior](#); [Egypt - plaques](#)

Ex. 18:13 : [Moses - judges](#)

Ex. 18:13-26 : [elders - plural](#)☆

Ex. 18:16 : [counsel - by Scripture](#)☆

Ex. 18:19 : [intercession - Moses](#)

Ex. 18:27 : [dispensations](#)☆; [Mt. Sinai - location](#)☆

Ex. 19 : [Jan28](#)☆

Ex. 19:1 : [dispensations](#)☆; [Mtt. Sinai - travel time from Egypt](#); [Pentecost](#)☆; [Pentecost - law given on](#)☆

Ex. 19:2 : [Mt. Sinai](#)

Ex. 19:4 : [eagle's - wings](#)

Ex. 19:5 : [covenant - Mosaic - conditional \[5002.3.2\]](#); [earth - is God's](#); [inheritance - Israel as God's](#); [Israel - treasure](#)☆

Ex. 19:5-6 : [chosen - Israel](#)☆; [covenant - Mosaic \[5002.3.0\]](#)☆; [Israel - purchased](#)

Ex. 19:6 : [kingdom - of priests](#); [nation - holy](#)

Ex. 19:6 (- [Israel's Election - 00051.doc](#)) : [00051.doc](#)☆

Ex. 19:9 : [clouds - with God](#); [commandments - ten - spoken](#); [voice - God's audible](#)☆

Ex. 19:9-19 : [Pentecost - law given on](#)☆

Ex. 19:11 : [Mt. Sinai](#); [third day](#)

Ex. 19:12-13 : [cited - Ex. 19:12-13](#)

Ex. 19:15 : [marriage - abstaining from sex](#)

Ex. 19:16 : [clouds - with God](#)

Ex. 19:16 (first mention) : [shofar](#)☆

Ex. 19:17 : [commandments - ten - spoken](#)

Ex. 19:18 : [earth - presence of God comes](#)☆; [mountains - smoke by God](#); [Mt. Sinai](#); [shekinah - visible](#)☆

Ex. 19:19 : [voice - God's audible](#)☆

Ex. 19:20 : [Mt. Sinai](#); [Mt. Sinai - God descends on](#)

Ex. 19:21 : [face - to face](#)☆

Ex. 19:21-24 : [sin - consumed](#)

Ex. 19:23 : [Mt. Sinai](#)

Ex. 20 : [Jan28](#)☆
 Ex. 20:1-26 : [covenant - Mosaic \[5002.3.0\]](#)☆
 Ex. 20:3 : [gods - worshipping other; worship - anything but God prohibited](#)
 Ex. 20:3-4 : [2003040302.tif](#)☆; [2003040302.tif](#)☆; [unique - God - who like](#)
 Ex. 20:3-17 : [commandments - ten given](#)☆
 Ex. 20:4 : [formless - God; idols - man made; idols - prohibited; idols - vs. art; Roman Catholicism - second commandment](#)☆
 Ex. 20:5 : [generational - iniquity](#)☆; [jealous - God](#)
 Ex. 20:6 : [generational - blessing; law - keep](#)
 Ex. 20:7 : [name - God's used in vain; name - in vain](#)
 Ex. 20:8 : [Sabbath - covenant theology confuses](#)☆; [Sabbath - keep; Sabbath - rest](#)☆
 Ex. 20:8-11 : [Sabbath - instituted; Sabbath - origin](#)☆
 Ex. 20:10 : [proselyte - to Judaism](#)☆
 Ex. 20:11 : [cited - Ex. 20:11; creation - bara vs. asa](#)☆; [creation - ex-nihilo](#)☆; [creation - six days](#)☆; [evolution - AGAINST; evolution - theistic - against](#)☆; [gap theory - argument from silence](#)☆; [heavens - earth - merism](#)☆; [six - incomplete](#)
 Ex. 20:12 : [children - toward parents](#)☆; [inspiration - God through Moses; parents - honor](#)
 Ex. 20:12-16 : [cited - Ex. 20:12-16](#)
 Ex. 20:13 : [capital punishment](#)☆; [cited - Ex. 20:13; murder - prohibited](#)
 Ex. 20:13 (- Death Penalty - 00022.doc) : [00022.doc](#)☆
 Ex. 20:13-16 : [cited - Ex. 20:13-16](#)
 Ex. 20:14 : [adultery - prohibited; cited - Ex. 20:14; inerrancy - partial](#)☆; [KJV - errors?](#)☆; [Wicked - Bible](#)☆; [X0107 - adultery](#)
 Ex. 20:15 : [stealing - prohibited](#)
 Ex. 20:16 : [lying - AGAINST; testimony - false](#)
 Ex. 20:17 : [coveting - AGAINST; monogamy](#)☆; [wife - coveting neighbor's](#)
 Ex. 20:18 : [Mt. Sinai - fear at](#)
 Ex. 20:19 : [incarnation - as revelation; intercession - Moses](#)
 Ex. 20:20 : [fear - God; sin - fear of God prevents; tested - by God](#)☆; [wisdom - fear of God](#)
 Ex. 20:21 : [darkness - and God](#)
 Ex. 20:22 : [voice - God's audible](#)☆
 Ex. 20:23 : [idols - prohibited](#)
 Ex. 20:24 : [name - God comes where recorded](#)
 Ex. 20:25 (altar) : [hands - made without](#)
 Ex. 20:26 : [altar - steps prohibited](#)☆; [nakedness - before God; uncovering - father as nakedness](#)
 Ex. 21 : [Jan29](#)☆
 Ex. 21:1-4 : [slavery - seven years](#)☆
 Ex. 21:3 : [sovereign - God](#)
 Ex. 21:6 : [forever = not forever - Hebrew olam](#)
 Ex. 21:10 : [polygamy - law concerning](#)
 Ex. 21:12-14 : [capital punishment](#)☆
 Ex. 21:13 : [manslaughter - refuge for accidental](#)
 Ex. 21:14 (- Death Penalty - 00022.doc) : [00022.doc](#)☆
 Ex. 21:15 : [children - toward parents - death penalty](#)
 Ex. 21:15-17 : [children - toward parents](#)☆
 Ex. 21:16 : [kidnapping - death penalty; slavery - AGAINST](#)☆; [slavery - fellow Israelites prohibited](#)
 Ex. 21:17 : [children - toward parents - death penalty; cited - Ex. 21:17](#)
 Ex. 21:22 : [abortion - AGAINST](#)☆
 Ex. 21:22-23 : [womb - formed in](#)☆; [X0109 - abortion](#)
 Ex. 21:23 : [capital punishment](#)☆
 Ex. 21:23 (- Death Penalty - 00022.doc) : [00022.doc](#)☆
 Ex. 21:24 : [cited - Ex. 21:24; evil - not to repay](#)
 Ex. 21:28 : [animals - manslaughter by](#)
 Ex. 21:29-30 : [animals - owner responsibility](#)
 Ex. 21:32 : [30 - pieces of silver](#)☆
 Ex. 21:36 : [animals - owner responsibility](#)
 Ex. 22 : [Jan29](#)☆
 Ex. 22:1 : [provision - 5 number of](#)☆
 Ex. 22:1-9 : [restore - more than was taken](#)
 Ex. 22:1-15 : [theft - restitution](#)
 Ex. 22:2 : [thief - killed on entry](#)
 Ex. 22:11 : [oath - of the Lord](#)
 Ex. 22:16 : [marriage - cohabitation not equivalent; marriage - required for sex](#)
 Ex. 22:16 ((sex does not constitute marriage)) : [marriage - living together instead](#)☆
 Ex. 22:17 : [marriage - father gives daughter](#)
 Ex. 22:18 : [witchcraft - AGAINST](#)☆
 Ex. 22:19 : [bestiality](#)
 Ex. 22:20 : [idolatry - death penalty; sacrifice - to other gods](#)
 Ex. 22:21 : [strangers - treatment of](#)
 Ex. 22:22 : [orphans - affliction of; widows - affliction of](#)
 Ex. 22:25 : [usury - AGAINST](#)☆
 Ex. 22:26 : [pledge - return by sundown](#)
 Ex. 22:28 : [rulers - respect](#)
 Ex. 22:29 : [firstborn - God owns; firstfruits - to God](#)
 Ex. 23 : [Jan30](#)☆
 Ex. 23:1-3 : [testimony - false](#)
 Ex. 23:2 : [crowd - do not follow; crowd - dynamics](#)
 Ex. 23:3 : [poor - impartial toward](#)
 Ex. 23:4 : [animal - lost - help](#)
 Ex. 23:4-5 : [enemy - love](#)☆
 Ex. 23:7 : [blood - innocent shed](#)
 Ex. 23:8 : [bribery - blinded by](#)
 Ex. 23:9 : [strangers - treatment of](#)
 Ex. 23:11 : [poor - gleaning allowed](#)
 Ex. 23:12 : [proselyte - to Judaism](#)☆; [Sabbath - rest](#)☆
 Ex. 23:13 : [gods - worshipping other; worship - anything but God prohibited](#)
 Ex. 23:14-17 : [feasts - mandatory attendance](#)
 Ex. 23:15 : [ark - Noah's rested; year - civil vs. religious](#)☆
 Ex. 23:16 : [Pentecost](#)☆
 Ex. 23:18 : [eat - before morning; leaven - prohibited; type - leaven represents sin](#)☆
 Ex. 23:19 : [fencing - Torah - milk and meat](#)☆; [firstfruits - to God](#)
 Ex. 23:20 : [angel - guardian; angel - man](#)☆; [angel - name of God in; X0113 - man - angel](#)☆
 Ex. 23:20-23 : [Angel - of Jehovah](#)☆; [Angel - of Jehovah - fights for Israel; Angel - of Jehovah - is Jehovah](#)
 Ex. 23:21 : [angels - male; name - unknown; sin - authority to forgive](#)☆
 Ex. 23:22 : [bless - those who bless](#)☆
 Ex. 23:23 : [nations - destroy in land of Canaan](#)☆
 Ex. 23:25-26 : [health - leaving Egypt](#)
 Ex. 23:26 : [barren - no longer; birth - easily; life - long promised](#)
 Ex. 23:27 : [confused - enemies by God](#)
 Ex. 23:31 : [covenant - land - borders \[5002.4.1\]](#)☆; [Red Sea - meaning](#)☆
 Ex. 23:32 : [covenant - prohibited with enemies](#)
 Ex. 23:33 : [company - evil corrupts good; pagan - influence](#)
 Ex. 24 : [Jan30](#)☆
 Ex. 24:1-11 : [covenant - Mosaic \[5002.3.0\]](#)☆
 Ex. 24:3-8 : [cited - Ex. 24:3-8](#)
 Ex. 24:4 : [altar - built; inspiration - writing and speaking God's words](#)☆; [law - written](#)☆; [Moses - Torah - author](#)☆
 Ex. 24:5 : [sacrifice - before priesthood](#)
 Ex. 24:6 : [blood - sprinkling](#)
 Ex. 24:7 : [book - of covenant](#)
 Ex. 24:8 : [blood - covenant; blood - sprinkling; scarlet & hyssop](#)
 Ex. 24:8 (sprinkling) : [blood - characteristics of Christ's](#)
 Ex. 24:10-11 (?) : [man - God as likeness](#)☆
 Ex. 24:12 : [finger - of God writing; testimony - tablets](#)☆
 Ex. 24:13 : [Joshua - Moses' servant](#)
 Ex. 24:15-16 : [clouds - with God; shekinah - visible](#)☆
 Ex. 24:16 : [Mt. Sinai](#)
 Ex. 24:17 : [fire - consuming](#)
 Ex. 24:18 : [forty - days; Moses - forty days](#)
 Ex. 25 : [Jan31](#)☆
 Ex. 25:2 : [giving - voluntary; tithing - devotional scriptures](#)
 Ex. 25:5 : [dugong - skin](#)☆
 Ex. 25:8 : [tabernacle - command to build](#)
 Ex. 25:10 : [ark of covenant - command to build; hermeneutics - allegory - Hippolytus](#)☆
 Ex. 25:16 : [ark of covenant - contents](#)☆; [testimony - tabernacle](#)☆
 Ex. 25:18 : [idols - vs. art](#)
 Ex. 25:20-21 : [cherubim - guard](#)☆
 Ex. 25:21 : [ark of covenant - contents](#)☆
 Ex. 25:22 : [shekinah - dwells between cherubim](#)
 Ex. 25:31 : [number - of man](#)☆
 Ex. 25:37 : [lamps - seven](#)
 Ex. 25:40 : [cited - Ex. 25:40; tabernacle - plans given; temple - plans by Holy Spirit](#)
 Ex. 26 : [Jan31](#)☆
 Ex. 26:1 : [cherubim - guard](#)☆; [cherubim - tabernacle curtains](#)
 Ex. 26:14 : [dugong - skin](#)☆
 Ex. 26:30 : [tabernacle - plans given](#)
 Ex. 26:31 : [cherubim - guard](#)☆; [veil - torn in two](#)
 Ex. 27 : [Feb01](#)☆
 Ex. 27:8 : [tabernacle - plans given](#)
 Ex. 27:20 : [light - continuous](#)☆
 Ex. 27:21 : [veil - torn in two](#)
 Ex. 27:30 : [tabernacle - plans given](#)
 Ex. 27:31 : [cherubim - tabernacle veil](#)
 Ex. 28 : [Feb01](#)☆
 Ex. 28:1 : [Aaronic - priesthood](#)☆
 Ex. 28:2 : [garments - purpose of priestly](#)
 Ex. 28:3 : [Holy Spirit - artisan by; Holy Spirit - filled by](#)☆
 Ex. 28:3-4 : [ministry - to God](#)
 Ex. 28:9-12 : [tribes - names as memorial](#)
 Ex. 28:11 : [KJV - errors?](#)☆
 Ex. 28:11-14 : [ouches - KJV](#)☆
 Ex. 28:17 : [stones - precious](#)☆

Ex. 28:17-20 : breastplate - stones
 Ex. 28:17-21 : jasper☆
 Ex. 28:21-29 : tribes - names as memorial
 Ex. 28:25 : ouches - KJV☆
 Ex. 28:30 : urim - and thummim☆
 Ex. 28:33 : hem - garment☆
 Ex. 28:35 : bells - in holy place
 Ex. 28:38 : hand - and head☆
 Ex. 28:40 : garments - purpose of priestly
 Ex. 28:41 : ordination - appointed
 Ex. 28:42 : altar - steps prohibited☆
 Ex. 28:42-43 : nakedness - before God
 Ex. 29 : Feb02☆
 Ex. 29:1 : ministry - to God; sacrifice - perfect☆
 Ex. 29:7 : anointed - Aaron
 Ex. 29:9 : Aaronic - priesthood☆; ordination - appointed
 Ex. 29:10-19 : hand - laid on head of offering
 Ex. 29:12 : blood - under altar
 Ex. 29:16 : blood - sprinkling
 Ex. 29:20 : head - hands - feet; right side - favor
 Ex. 29:20-21 : blood - sprinkling
 Ex. 29:21 : anointed - Aaron; oil - anointed
 Ex. 29:24 : offering - wave
 Ex. 29:26-27 : offering - wave
 Ex. 29:28 : offering - heave
 Ex. 29:29 : ordination - appointed
 Ex. 29:34 : eat - before morning
 Ex. 29:35 : ordination - appointed
 Ex. 29:37 : altar - atonement for; altar - sanctifies
 Ex. 29:38 : offering - daily
 Ex. 29:40 : wine - bread and
 Ex. 29:42-45 : dwells - God with man
 Ex. 29:44 : ministry - to God
 Ex. 30 : Feb02☆
 Ex. 30:6 : veil - torn in two
 Ex. 30:8 : prayer - as incense; prayer - without ceasing☆
 Ex. 30:11-16 : 2003040302.tif☆
 Ex. 30:12 : purchased - firstborn
 Ex. 30:12-16 : numbered - Israel☆; temple - collection for
 Ex. 30:15 : equality - of mankind
 Ex. 30:18 : laver
 Ex. 30:23 : myrrh☆
 Ex. 30:30 : oil - anointed
 Ex. 31 : Feb03☆
 Ex. 31:3 : Holy Spirit - artisan by; Holy Spirit - filled by☆; Holy Spirit - in OT
 Ex. 31:9 : law - written☆
 Ex. 31:13 : names - of God☆; Sabbath - keep; Sabbath - sign of Mosaic covenant
 Ex. 31:13 (Sabbath) : covenant - signs of
 Ex. 31:14 (no work) : Sabbath - prohibitions
 Ex. 31:14-15 : cut off - death
 Ex. 31:17 : creation - six days☆; evolution - theistic - against☆; heavens - earth - merism☆; Sabbath - sign of Mosaic covenant
 Ex. 31:18 : finger - of God writing; Mt. Sinai
 Ex. 31:24 : law - written☆
 Ex. 32 : Feb03☆
 Ex. 32:1-3 : gods - man made; idols - man made
 Ex. 32:4 : calf - golden; image - animal substituted for God; ox - glory exchanged for; quote - papal bulls - Tyndale☆
 Ex. 32:4-8 : idols - worshiped
 Ex. 32:10 : temple - alone in
 Ex. 32:11 : intercession - Moses
 Ex. 32:13 : covenant - Abrahamic [5002.1]; covenant - land - inheritance [5002.4.2]; covenant - land - unfulfilled [5002.4.3]☆; covenant - land [5002.4.0]
 Ex. 32:14 : mind - God changed; repents - God; Septuagint - anthropomorphism removed
 Ex. 32:15 : written - both sides
 Ex. 32:16 : finger - of God writing
 Ex. 32:17 : Joshua - on Mt. Sinai
 Ex. 32:19 : anger - righteous; gold - drinking; tablets - broken☆
 Ex. 32:22 : sin - tendency
 Ex. 32:25 : Masoretic Text - orthographic peculiarities☆
 Ex. 32:26-28 : Levi - chooses God
 Ex. 32:27-29 : hate - family for God; unbelievers - killed
 Ex. 32:30-32 : intercession - Moses
 Ex. 32:32 : accused - for brethren; book - of life☆; book - of life blotted vs. written
 Ex. 32:34 : Angel - of Jehovah☆
 Ex. 33 : Feb03☆
 Ex. 33:1 : angel - sent before; covenant - land [5002.4.0]
 Ex. 33:2 : nations - destroy in land of Canaan☆
 Ex. 33:3 : milk - flowing with
 Ex. 33:3-5 : fire - consuming
 Ex. 33:7 : camp - outside; exegesis - John 1:14-18☆
 Ex. 33:11 : face - to face☆; Joshua - Moses' servant
 Ex. 33:14 : exegesis - John 1:14-18☆
 Ex. 33:16 : Israel - separate; Jews - remain distinct☆
 Ex. 33:18-23 : glory - viewed☆; shekinah - visible☆
 Ex. 33:19 : predestination - of God☆
 Ex. 33:20 : exegesis - John 1:14-18☆
 Ex. 33:20-23 : seeing - God☆
 Ex. 33:22 : rock - in cleft☆
 Ex. 33:23 : exegesis - John 1:14-18☆; seek - face not hand; seen - God not
 Ex. 34 : Feb04☆
 Ex. 34:1 : anger - righteous; finger - of God writing; magi - gifts of; tablets - cut by human hands
 Ex. 34:2 : Mt. Sinai
 Ex. 34:4 : Mt. Sinai
 Ex. 34:5 : clouds - with God
 Ex. 34:5-6 : shekinah - visible☆
 Ex. 34:6 : glory - viewed☆
 Ex. 34:6-7 : exegesis - John 1:14-18☆
 Ex. 34:7 : generational - iniquity☆
 Ex. 34:9 : inheritance - Israel as God's; intercession - Moses
 Ex. 34:10 : chosen - Israel☆; Israel - demonstrates God; Israel - treasure☆
 Ex. 34:10-35 : covenant - Mosaic [5002.3.0]☆
 Ex. 34:11 : nations - destroy in land of Canaan☆
 Ex. 34:12-15 : covenant - prohibited with enemies
 Ex. 34:13 : idolatry - judge by destruction; idols - destroy
 Ex. 34:14 : jealous - God
 Ex. 34:15 : adultery - spiritual; sacrifice - to idols - eating☆
 Ex. 34:16 : woman - pagan influence on godly man
 Ex. 34:18 : feast - unleavened bread
 Ex. 34:19 : firstborn - God owns
 Ex. 34:20 : donkey - firstborn redeemed by lamb☆
 Ex. 34:21 : Sabbath - keep
 Ex. 34:22 : feast - ingathering; Pentecost☆
 Ex. 34:23-24 : feasts - mandatory attendance
 Ex. 34:25 : eat - before morning; leaven - prohibited; type - leaven represents sin☆
 Ex. 34:26 : firstborn - God owns
 Ex. 34:27 : inspiration - writing and speaking God's words☆
 Ex. 34:27-28 : exegesis - John 1:14-18☆; Moses - Torah - author☆
 Ex. 34:27-29 : law - written☆
 Ex. 34:28 : fasting; finger - of God writing; forty - days; Moses - forty days; testimony - tablets☆
 Ex. 34:29 : face - shine; Mt. Sinai
 Ex. 34:32 : Mt. Sinai
 Ex. 34:32-35 : exegesis - John 1:14-18☆
 Ex. 35 : Feb04☆
 Ex. 35:2 : Sabbath - keep; Sabbath - penalty for breaking
 Ex. 35:3 (no kindling of fire) : Sabbath - prohibitions
 Ex. 35:5 : giving - voluntary
 Ex. 35:7 : dugong - skin☆
 Ex. 35:21-29 : giving - voluntary
 Ex. 35:23 : dugong - skin☆
 Ex. 35:31 : Holy Spirit - filled by☆
 Ex. 35:31-33 : Holy Spirit - artisan by
 Ex. 36 : Feb05☆
 Ex. 36:1 : Holy Spirit - artisan by
 Ex. 36:2 : heart - stirred
 Ex. 36:3 : offering - free will
 Ex. 36:3-7 : give - generously
 Ex. 36:8 : cherubim - decorative
 Ex. 36:19 : dugong - skin☆
 Ex. 36:35 : cherubim - decorative
 Ex. 37 : Feb05☆
 Ex. 37:1 : ark of covenant - dimensions
 Ex. 38 : Feb05☆
 Ex. 38:1 : five - provision☆
 Ex. 38:8 : giving - voluntary
 Ex. 38:21 : testimony - tabernacle☆
 Ex. 38:24 : numbered - people
 Ex. 38:25 : giving - voluntary
 Ex. 38:26 : archaeology - weight - beqa'☆
 Ex. 38:29 : giving - voluntary
 Ex. 39 : Feb06☆
 Ex. 39:10 : Judah - emerald☆
 Ex. 39:10-13 : breastplate - stones
 Ex. 39:13-18 : ouches - KJV☆
 Ex. 39:14 : tribes - names as memorial
 Ex. 39:24 : hem - garment☆
 Ex. 39:34 : dugong - skin☆
 Ex. 40 : Feb06☆
 Ex. 40:1 : tabernacle - when to erect
 Ex. 40:9 : oil - anointed
 Ex. 40:9-11 : anointed - tabernacle and utensils
 Ex. 40:13 : ministry - to God
 Ex. 40:15 : Aaronic - priesthood☆; anointed - Aaron's sons
 Ex. 40:17 : tabernacle - when to erect
 Ex. 40:20 : ark of covenant - contents☆; testimony - tablets☆
 Ex. 40:21-23 : veil - torn in two
 Ex. 40:34 : clouds - with God; shekinah - visible☆
 Ex. 40:36-37 : cloud - following
 Ex. 40:38 : cloud - and fire

exact - census : [census - exact](#)

exalted - humble : [Isa. 5:15](#); [Isa. 52:13](#); [Mtt. 23:12](#)

examine - all things : [test - all things](#)☆

examine - yourself : [Lam. 3:40](#); [2Cor. 13:5](#)

example - jealousy : [jealousy - example](#)

exceeding - scripture : [scripture - exceeding](#)

exceptions - Greek grammar : [Greek grammar - exceptions](#)☆

exchange - money - heaven : [money - exchange - heavenly](#)

exegesis - 1Cor. 2:14 : [1Cor. 2:14](#) ☩ *natural* man = ψυχικός man. *sensual* ([Jas. 3:15](#)) = ψυχική

exegesis - 1Cor. 12:13 : [1Cor. 12:13](#) ☩ “If ἐνὶ πνεύματι (en eni pneumatic) is given instrumental force, then in this passage alone we read that the Holy Spirit baptizes us into one body, where as in the other New Testament passages ([Mtt. 3:11](#); [Mark 1:8](#); [Luke 3:16](#); [John 1:33](#); [Acts 1:5](#) [in connection with [Acts 2](#)]) we learn that Jesus baptizes his followers in or with the Holy Spirit. On this basis, some try to distinguish two separate works of grace.” [Ref-0698](#), p. 46n49.

exegesis - 1Cor. 13:8 : [1Cor. 12:8-10](#); [1Cor. 13:8](#) ☩ “The reason an understanding of [1Cor. 12:8-10](#) is so significant is that in [1Cor. 13:8](#), a gift from each section of the first delineation in [1Cor. 12:8-10](#): gnōsis from the first section, prophēteiai from the second section, and glōssai from the third section. Why does Paul refer to these three gifts in that context?” Donald G. McDougall, “Cessationism in [1_Cor_13:8-12](#)”, [Ref-0164](#), 14/2 (Fall 2003) 177-213, p. 184. “Since tongues appears here between two other arguably revelatory gifts, since interpreted tongues brought the body of Christ an edifying word from God, and since [1Cor. 13:8-12](#) focuses to a great degree upon God’s revelation to His church, Paul here groups these three gifts because they are all to some degree revelatory in content. Carson suggests that maybe the distinction here is that tongues, as distinct from prophecy and knowledge, is not included in what one might term “inscripturated” revelation . . . Might not the inclusion of all three in one group and the exclusion of tongues in the list of gifts that are “rendered inoperative,” result from such a distinction?” Donald G. McDougall, “Cessationism in [1_Cor_13:8-12](#)”, [Ref-0164](#), 14/2 (Fall 2003) 177-213, p. 184.

exegesis - 1Cor. 13:10 : [1Cor. 13:10](#); [Eph. 4:13](#) ☩ “Though the use of teleios [in [Eph. 4:1-16](#)] may not be determinative of its meaning in [1 Cor 13:10-11](#), it is certainly corroborative. The Ephesians passage has the same author and the same subject matter -- although with a distinctly different emphasis. Paul refers to the purpose of the gifts and states that a reason for the gifts is that the church might attain to the status of ἀνδρα τέλειον (andra teleion, “a mature man”) ([Eph. 4:13](#)), in order that they might no longer be νεπιοί ([Eph. 4:14](#)) “tossed here and there by waves” ([Eph 4:14](#), NASB). Note that teleion and νεπιοί stand in contrast to one another, and teleion clearly refers to maturity.” Donald G. McDougall, “Cessationism in [1_Cor_13:8-12](#)”, [Ref-0164](#), 14/2 (Fall 2003) 177-213, p. 205. “On the basis of Paul’s use of teleios throughout his epistles and more specifically elsewhere in [1 Corinthians](#), it is evident that [1 Cor 13:10](#) uses to teleion in contrast with νεπιοί as a reference to

“maturity” and not to “completeness” or the presence of the Lord, although the latter is clearly in view in [1 Cor. 13:12](#). Although to teleion does not refer to the completion of the canon, the overall emphasis on divine revelation in this passage and the reference to three revelatory gifts shows that the revelatory process is a major theme. By the time the church becomes mature, the revelatory process reflected in the three gifts will come to an end by God’s intervention. Thus tongues -- a supernatural manifestation of the use of earthly languages -- will end prior to or at the time of this maturation. . . . At the maturation of the church (whenever that happens) all revelatory gifts will have come to an end according to this passage.” Donald G. McDougall, “Cessationism in [1_Cor_13:8-12](#)”, [Ref-0164](#), 14/2 (Fall 2003) 177-213, pp. 212-213. “At least seven interpretations have been suggested for the meaning of τέλειος (“the perfect”) in verse 10: The completion of the canon (Merrill Unger, Joseph Dillow, Myron Houghton), the maturity of the Church at the end of the apostolic age (Robert Thomas), at the time the believer dies and is face to face with the Lord (Thomas R. Edgar), at the Rapture (Stanley D. Toussaint), at the Second Advent of Christ (Charles C. Ryrie in the Ryrie Study Bible, but he seems to suggest the canon view in *Balancing the Christian Life*, the eternal state (John F. MacArthur, Jr.) and the eschaton in general (Gordon D. Fee).” Robert Dean, Jr., “Three Arguments for the Cessation of Tongues”, [Ref-0055](#), Vol. 9 No. 26, March 2005, 63:86, p. 73.

exegesis - 1Cor. 13:12 : [1Cor. 13:12](#) ☩ “In a mirror a person looks at himself, not at someone else or God. In the comparison, face to face must describe looking into something that accurately and clearly reflects oneself. When the believer gazes into the completed canon of Scripture, he sees himself as he truly is.” Robert Dean, Jr., “Three Arguments for the Cessation of Tongues”, [Ref-0055](#), Vol. 9 No. 26, March 2005, 63:86, p. 77.

exegesis - 1Cor. 15:54 : [Isa. 25:8](#); [1Cor. 15:54](#) ☩ “It seems certain, however, that this second-century Theodotion was preceded in his work of revision by a person of the 1st cent b.c. or 1st cent a.d., styled “Ur-Theodotion” by modern scholarship. The reason for this postulate is the appearance of “Theodotonic” readings in writings antedating the time of the activity of the second-century Theodotion. Some of these readings are found in the NT (cf. the quotation in [1 Cor. 15:54](#) of [Isa. 25:8](#), which corresponds exactly to that of Theodotion).” S. K. Soderlund, [Ref-0008](#), p. 4:404.

exegesis - 1Jn. 4:3 : [1Jn. 4:3](#) ☩ “The phrase ‘is come in the flesh’ is not found in many of the ancient Greek texts and therefore is not contained in the Critical Text and many contemporary English versions. Once more, in Polycarp’s [letter to the] *Philippians* we read: ‘For every one who shall not confess that Jesus Christ is come in the flesh, is antichrist: and whosoever shall not confess the testimony of the Cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts and say that there is neither resurrection nor judgement, that man is the first-born of Satan.’ (*Philippians* 7:1).” [Polycarp wrote this circa 150 AD] “Some

have suggested that Polycarp was not citing [1 John 4:3](#) but instead was citing [2 John 1:7](#). J.B. Lightfoot and others have listed this citation of Polycarp as coming from [1 John 4:3](#), and the Greek of Polycarp matches better with the Greek in [1 John 4:3](#) than in does with the Greek in [2 John 1:7](#).” [Ref-0086](#), p. 12. “1 John and Polycarp use the *perfect tense*, 2 John uses the *present tense*. . . Clearly Polycarp was citing [1 John 4:3](#), which matches the Traditional Text.” [Ref-0086](#), p. 48.

exegesis - 1S. 8:16 : [1S. 8:16](#) ☩ “Here, by consulting Hatch and Redpath’s *A Concordance to the Septuagint* . . . or by using one of the sophisticated computer concordances to trace Hebrew equivalents for Greek words . . . you can find at once that βουκόλια is how the LXX frequently translated the Hebrew בָּקָר, cattle. Now just two more steps. First you compare בָּקָר and בָּקָר. The words are the same except for the middle consonant, ך or ך. The *shureq* vowel (ו), though written with *waw*, is only a vowel and represents a vocalization decision by copyists long after [1 Samuel](#) was first written. . . . What original word would account for both בָּקָר and בָּקָר? Your answer is: בָּקָר, “cattle.” The ך of בָּקָר is probably the miscopy. Second, you confirm this decision by analyzing the immediate context. After “male slaves” and “female slaves” (a logical pair), “young men” and “donkeys” would hardly go together. But “cattle” and “donkeys,” another logical pair, certainly would.” [Ref-0749](#), p. 39.

exegesis - 1S. 14:41 : [1S. 14:41](#) ☩ “. . . it is virtually certain that in [1 S. 14:41](#) the LXX preserves the authentic passage missing in the MT through scribal error.” S. K. Soderlund, [Ref-0008](#), p. 4:401.

exegesis - 1Th. 5:3 : [1Th. 5:3](#) ☩ “They” vs. “you” (of verse 15) because the church is gone?

exegesis - 1Ti. 3:11 : [1Ti. 3:11](#) ☩ slanderer = diabolos (1228), false accuser

exegesis - 2Cor. 11:14 : [2Cor. 11:14](#) ☩ “Or take μετασχηματίζω in [2 Corinthians 11:13-15](#), translated by the word “transform.” Each occurrence is in the direct middle voice. . . . The Greek verb means “to transform one’s self,” but it means more than that. It refers to the action of changing one’s outward expression by assuming an outward expression which does not come from within, and is not representative of one’s inner nature, while at the time there is no change in one’s sinner nature. It is an outward change of that which inwardly remains the same. . . . Satan originally was an angel of light, and the enswathement of light that that clothed his person come from his inner nature. This is μορφόομαι. But he fell into sin and gave outward expression of the darkness of his totally depraved nature. This is also μορφόομαι. But he saw that he could not deceive and attract the human race in that way. So he changed his outward expression to that of an angel of light by assuming from the outside an expression of light, that expression not coming from nor being representative of his sin-darkened nature. This is μετασχηματίζω. The word “masquerade” would be an approximation of the total content of this word. But even that

does not translate the word in its fullness." Ref-0946, pp. 86-87.

exegesis - 2K. 24:10-12 : 2K. 24:10-12 ☪ "The Babylonian Chronicles date the siege and the deportation of King Jehoiachin (Jeconiah) of Judah from the 7th year of Nebuchadnezzar. . . . However the Hebrew account seems to conflict with the Babylonian record as it declares that the second deportation which brought Jehoiachin to Babylon . . . occurred in the 8th year of Nebuchadnezzar (2K. 24:10-12). The "discrepancy" resolves itself when it is seen that the Hebrews count the accession year of foreign monarchs as their first year of reigning. Thus Nebuchadnezzar's 7th year by Babylonian dating becomes his 8th by Hebrew reckoning." Ref-0186, p. 132.

exegesis - 2S. 15:6-7 : 2S. 15:6-7 ☪ "Many of the modern translations have followed the Syriac version and read "after four days" even though every extant Hebrew manuscript reads "forty". Admittedly, two of the Hebrew manuscripts have the novel, yet obviously erroneous rendering "forty days" rather than "forty years". However, as it is impossible that Absalom could have won the hearts of all Israel in so short a time, all scholarship has conceded that this is a corrupted reading of the text. . . . Possible solutions: the forty years are: 1. Not forty into David's reign for this incident did not occur at the end of David's life. 2S. 21:1 makes clear that a minimum of 4 years remained unto David . . . 2. Not Absalom's age. We have already shown that Absalom's "potential" age at David's death would have been 70 - 33 = 37 years old (or 39 max). As we have also shown that the rebellion and death of Absalom took place at least 4 years prior to David's decease, Absalom's life span cannot exceed 37 - 4 = 33 years (or 39 - 4 = 35). 3. Not David's age, Were David 40, Absalom would be only about 7 years old . . . 4. Not the number of years Absalom was at the gate winning the hearts of Israel for he did not live that long. . . . the answer is number five -- other! . . . When had David won over and bonded unto himself the hearts of the men of Israel? Forty years earlier when he slew the Philistine giant, Goliath . . ." Ref-0186, p. 105.

exegesis - 2S. 21:19 : 2S. 21:19; 1Chr. 20:5 ☪ Elhanan killed the brother of Goliath as is clarified in 1Chr. 20:5.

exegesis - 2Th. 1:12 : 2Th. 1:12 ☪ "It is somewhat surprising that many scholars (most notably, R. Bultmann) have embraced 2Th. 1:12 as an explicit affirmation of Christ's deity. Only by detaching κυριου from Ιησου Χριστου could one apply Sharp's rule to this construction." Ref-0129, p. 276 note 55.

exegesis - 2Th. 2:2 : 2Th. 2:2 ☪ "The rendering of the verb ενεστηκεν in [2Th. 2:2b] as 'is present' rather than as 'has come' or 'will come' is very important, because it is the key to interpreting the difficult verse immediately following. English versions have, for the most part, consistently mistranslated this verb. . . . Only three versions consulted render the verb correctly. Darby renders, 'the day of the Lord is present,' Weymouth has, 'the day of the Lord is now here,' and the NRSV gives, 'the day of the Lord is already here.' Either of these captures the intensive force of the perfect tense ενεστηκεν. That the perfect tense of ενιστημι (*enistemi*) means 'is present' cannot be doubted seriously in light of its usage

elsewhere in the NT (Rom. 8:38; 1Cor. 3:22; 7:26; Gal. 1:4; Heb. 9:9)." Thomas, Robert L., 'Imminence in the NT, Especially Paul's Thessalonian Epistles,' Ref-0164, Vol. 13 No. 2, Fall 2002, pp. 209-210. "The perfect tense 'views action as a finished product' and 'signifies action as complete from the point of view of present time.' In light of this, James Everett Frame has asserted that the verb does not mean 'is coming,' 'is at hand,' or 'is near.' Instead, it means 'has come,' 'is on hand,' or 'is present.' Thus, the Thessalonian believers had been told that the Day of the Lord had already come and they were in it." Ref-0220, p. 64. "If the context warrants, as this one certainly does, a present [tense] idea is legitimate and even preferable: "If the apostasy does not come first and the man of lawlessness is not revealed, the Day of the Lord is not present. That is a proverbial truth you can count on." . . . Transferring these grammatical findings back to 2 Thessalonians 2:3, we arrive at the following sense: "The day of the Lord is not present unless first in sequence within that day there comes the apostasy and, following this apostasy's beginning, the revealing of the man of lawlessness." Rather than the two events preceding the Day of the Lord as has so often been suggested, these are happenings that compose the earlier stages of that day after it has begun. By observing the nonoccurrence of these, the readers could rest assured that the day whose early stages are so characterized was not currently present for them." Ref-0231, pp. 73-75.

exegesis - 2Th. 2:3 : 2Th. 2:3 ☪ "In 1Th. 5:2 [Paul] wrote that the day of the Lord will come as a thief. If that day has precursors as 2Th. 2:3 is often alleged to teach, it could hardly come as a thief. Thieves come without advance notice or precursors. Neither does the day of the Lord have any prior signals before it arrives." Thomas, Robert L., 'Imminence in the NT, Especially Paul's Thessalonian Epistles,' Ref-0164, Vol. 13 No. 2, Fall 2002, pp. 212. "The first seven English translations of apostasia all rendered the noun as either "departure" or "departing." They are as follows: Wycliffe Bible (1384); Tyndale Bible (1526); Coverdale Bible (1535); Cranmer Bible (1539); Breeches Bible (1576); Beza Bible (1583); Geneva Bible (1608). This supports the notion that the word truly means "departure." In fact, Jerome's Latin translation, known as the Vulgate from around the time of A.D. 400, renders apostasia with the "word *discessio*, meaning 'departure.'" Why was the King James Version the first to depart from the established translation of "departure"? Theodore Beza, the Swiss reformer was the first to translate apostasia and create a new word, rather than translate it as others had done. The translators of the King James Version were the first to introduce the new rendering of apostasia as "falling away." Most English translators have followed the KJV and Beza in departing from translating apostasia as "departure." No good reason was ever given. . . . Kenneth Wuest, a Greek scholar from Moody Bible Institute, added the following contextual support to taking apostasia as a physical departure: "But then hee apostasia of which Paul is speaking precedes the revelation of Antichrist in his true identity., and is to katechon that which holds back his revelation (2Th. 2:6). The hee apostasia,

therefore, cannot be either a general apostasy in Christendom which does precede the coming of Antichrist, nor can it be the particular apostasy which is the result of his activities in making himself the alone object of worship. Furthermore, that which holds back his revelation (2Th. 2:3) is vitally connected with hoo katechoon (2Th. 2:7), He who holds back the same event. The latter is, in my opinion, the Holy Spirit and His activities in the Church. All of which means that I am driven to the inescapable conclusion that the hee apostasia (2Th. 2:3) refers to the Rapture of the Church which precedes the Day of the Lord, and holds back the revelation of the Man of Sin who ushers in the world-aspect of that period." Thomas Ice, "Is the Rapture in 2 Thessalonians 2:3?", Ref-0181, March 2004, p. 4. "The first seven English translations of apostasia all rendered the noun as either "departure" or "departing." They are as follows: Wycliffe Bible (1384); Tyndale Bible (1526); Coverdale Bible (1535); Cranmer Bible (1539); Breeches Bible (1576); Beza Bible (1583); Geneva Bible (1608). [5] This supports the notion that the word truly means "departure." In fact, Jerome's Latin translation known as the Vulgate from around the time of A.D. 400 renders apostasia with the "word *discessio*, meaning 'departure.'" [6] Why was the King James Version the first to depart from the established translation of "departure"? Theodore Beza, the Swiss reformer was the first to transliterate apostasia and create a new word, rather than translate it as others had done. The translators of the King James Version were the first to introduce the new rendering of apostasia as "falling away." Most English translators have followed the KJV and Beza in departing from translating apostasia as "departure." No good reason was ever given. . . . Kenneth Wuest, a Greek scholar from Moody Bible Institute added the following contextual support to taking apostasia as a physical departure: 'But then hee apostasia of which Paul is speaking, precedes the revelation of Antichrist in his true identity, and is to katechon that which holds back his revelation (2:6). The hee apostasia, therefore, cannot be either a general apostasy in Christendom which does precede the coming of Antichrist, nor can it be the particular apostasy which is the result of his activities in making himself the alone object of worship. Furthermore, that which holds back his revelation (vs. 3) is vitally connected with hoo katechoon (vs. 7), He who holds back the same event. The latter is, in my opinion, the Holy Spirit and His activities in the Church. All of which means that I am driven to the inescapable conclusion that the hee apostasia (vs. 3) refers to the Rapture of the Church which precedes the Day of the Lord, and holds back the revelation of the Man of Sin who ushers in the world-aspect of that period." Thomas Ice, *IS THE RAPTURE IN 2 THESSALONIANS 2:3?*, [http://www.pre-trib.org/data/pdf/Ice-TheRapturein2Thessal.pdf] accessed 20111108.

exegesis - Acts 1:14 : Acts 1:14 ☪ "Not one translation reflects the article before the word prayer in any sense. "The prayer" (Acts 1:14) may be specific prayer for the promise referred to in verse 4. In the Greek, "prayer" has the article." David Olander, Ref-1217, p. 144.

- exegesis - Acts_2:1** : Acts 2:1 ☉ "On the day of Pentecost, only the eleven disciples spoke in tongues, not the one hundred twenty who had temporarily gathered at Peter's request to select a replacement disciple for Judas. It is highly unlikely that so many would have remained together in the small upper room apartment. Further, the nearest antecedent for the third person plural reference "they" of Acts 2:1 is in the final plural phrase of Acts 1:23, "the eleven apostles." Thus only the eleven were gathered in one place when the Church was born." Robert Dean, Jr., "Three Arguments for the Cessation of Tongues", [Ref-0055](#), Vol. 9 No. 26, March 2005, 63:86, p. 84.
- exegesis - Acts_2:9** : Acts 2:9-11 ☉ "Unbelieving Jews were gathered in Jerusalem from many different regions for the second annual pilgrimage feast, Pentecost. Although sixteen regions are mentioned (Acts 2:9-11), careful study of the languages involved indicate that probably no more than eight or none had extant languages. The regions of Cappadocia, Pontus, Asia, Phrygia, and Pamphylia had been conquered by the Greeks in the fourth century B.C. and had been speaking Greek as the lingua franca of their region. it is doubtful if any of their ancient dialects had survived into the first century AD." Robert Dean, Jr., "Three Arguments for the Cessation of Tongues", [Ref-0055](#), Vol. 9 No. 26, March 2005, 63:86, p. 84.
- exegesis - Acts_2:23** : Acts 2:23; Rom. 8:29; Rom. 11:2; 1Pe. 1:20 ☉ "The words *boulē* (counsel) and *prognōsis* (foreknowledge) are in a construction called Granville Sharps rule, where two nouns are in the same case, connected by *kai* (and), the first noun preceded by the article, the second noun without the article. The rule states that in this construction the second noun refers to the same thing to which the first noun does, and is a further description of it. That means that *boulē* and *prognōsis* refer to the same thing, the act of selecting the One out of the Persons of the Godhead who would be the Lamb slain as the Sacrifice for sin. The word *prognōsis* therefore means more here than mere previous knowledge, even though that knowledge be part of the omniscience of God. It partakes of the nature of *boulē* and is part and parcel of the same act. It means "foreordination." The a.v., translators have so rendered it in I Peter 1:20 where they speak of Christ as "the Lamb who verily was foreordained before the foundation of the world." The word should also be so translated in Romans 8:29 and 11:2 in connection with Israel as the people foreordained of God, and in I Peter 1:2, with relation to the saints being foreordained, as well as in our present verse, where the translation should read, "for whom He did foreordain." It speaks of the sovereign act of God foreordaining certain from among mankind to be saved. It is only fair that the author inform the reader that Vincent, Denney, Robertson, and Alford all translate *prognōsis* by the word "foreknowledge" and understand it to refer to the prescience of God, as Vincent puts it, not to the idea of pre-election." [Ref-0815](#), Rom. 8:29. Wuest also applies the Granville-Sharp rule to show that "foreknowledge" refers to "determinate counsel" in [Ref-0946](#), p. 22.
- exegesis - Acts_3:19** : Acts 3:19 ☉ "The phrase "times of refreshing" looks ahead to the promised eschatological Davidic kingdom on this earth. However, not everyone agrees with this interpretation. Actually five views are held. First, some say it looks at present-day spiritual blessings, and the coming of Christ takes places in a person's heart when that person trusts in Him. Second, others say Peter was stating that the times of refreshing will be fulfilled in the present age. Third, others say the times of refreshing refer to blessings for present-day believers but that the sending of the Messiah refers to the second coming of Christ when He will bring great spiritual blessings. A fourth view is that the times of refreshing refer to present-day blessings whereas the sending of the Messiah is yet future when the Old Testament prophecies regarding a literal earthly kingdom will fulfilled. A number of writers take a fifth position, maintain that the times of refreshing and the sending of Jesus are both eschatological and refer to the coming of the promised Davidic kingdom. A number of important factors support this view. . . . The noun *ἀναψύξεως*, translated "refreshing," is a New Testament *hapax legomenon*. It is used in Greek literature in various forms to refer to "cooling by blowing, refreshing, relieving, resting." It occurs in the Septuagint only in Exodus (Eng., Ex. 8:15; LXX, Ex. 8:11), where it refers to relief from the plague of frogs." Stanley D. Toussaint and Jay Q. Quine, *No, Not Yet: The Contingency of God's Promised Kingdom*, [Ref-0200](#), Vol. 164 No. 654 April-June 2007, 131:147, pp. 143-144.
- exegesis - Acts_5:37** : Acts 5:37 ☉ "When Gamaliel, in Acts 5:37, speaks of Judas the Galilaean who led a rising in the days of the taxing, we turn to the pages of Josephus, and find the story of this rising both in his *War* (ii.8) and in the *Antiquities* (xviii.1)." [Ref-0239](#), p. 106.
- exegesis - Acts_11:28** : Acts 11:28 ☉ "The famine that affected the Roman world, and more particularly Palestine, under Claudius (Acts 11:28) is assigned by Josephus (*Ant.* xx.5.2) to the Judean procuratorship of Tiberius Julius Alexander, i.e., between A.D. 45 and 48." F. F. Bruce, "Acts of the Apostles", [Ref-0008](#), p. 1:42b
- exegesis - Acts_11:30** : Acts 11:30 ☉ "The famine-relief visit of Barnabas and Paul from Antioch to Jerusalem (Acts 11:30; 12:25) is probably to be dated some little time after Herod Agrippa's death [A.D. 44]." F. F. Bruce, "Acts of the Apostles", [Ref-0008](#), p. 1:42b
- exegesis - Acts_12:2** : Acts 12:2 ☉ "In his Ecclesiastical History (ii. 9) Eusebius preserves a tradition, which was first found in Clement of Alexandria, that the officer who was attached to James and commissioned with guarding him, was so impressed with the apostle's witness, that before James was martyred, this officer confessed Christ as Saviour and was beheaded with the apostle." [Ref-0309](#).
- exegesis - Acts_12:23** : Acts 12:23 ☉ "Herod the king" of Acts 12:1 was the elder Herod Agrippa, who received the royal title from the Emperor Gaius in A.D. 37 and had Judea added to his kingdom by Claudius in A.D. 41; he died in A.D. 44 (Josephus *Ant.* xix.8.2; *BJ* ii.11.6). The implication of Acts 12 is that his death took place not long after Peter's imprisonment and escape." F. F. Bruce, "Acts of the Apostles", [Ref-0008](#), p. 1:42b
- exegesis - Acts_19:38** : Acts 19:38 ☉ "For Paul's Ephesian ministry we have no [historical] pointer of comparable precision; the most likely explanation, however, of the strange plural "there are proconsuls" in Acts 19:38 is that it reflects the interregnum in the governorship of the province of Asia which followed the assassination of Junius Silanus late in A.D. 54 (Tacitus *Ann.* xiii.2)." F. F. Bruce, "Acts of the Apostles", [Ref-0008](#), p. 1:43a
- exegesis - Amos_5:8** : Amos 5:8 ☉ "an allusion to the Seven Sisters; and Orion". Jonathan F. Henry, "Origin of the Constellations at Babel", [Ref-0785](#), Volume 12 Number 35 March 2008, 5:20, p. 15.
- exegesis - Amos_9:11** : Amos 9:11 ☉ "The feminine plural suffix ("their broken places") [in Amos 9:11] refers to the two kingdoms that had been divided since the days of Rehoboam. God will unite the nation once again under their messianic king. The masculine singular suffix ("his ruins") refers to David (not his booth, which is feminine). Since David is dead, Kaiser points out that this "must refer to that 'second David,' mentioned in Hosea 3:5. God will raise up from the ashes of 'destruction' the new David, even Christ the Messiah." The feminine suffix ("build it") refers to the fallen booth, the Davidic dynasty that will be restored under the Messiah." [Ref-1272](#), p. 55.
- exegesis - Dan_1:12** : Dan. 1:12 ☉ *vegetables*: "[t]he word is *ZeRo'IM* from *ZaRa* which means 'to sow.' Probably grain such as barley or wheat." [Ref-0045](#), p. 19.
- exegesis - Dan_3:25** : Dan. 3:25 ☉ "But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; 27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them." *Song of the Three Youths*, 13:26-27, [Ref-0306](#).
- exegesis - Dan_7:1** : Dan. 7:1 ☉ ". . . near the end of Daniel 7:1, the awkward phrase "he related the sum of the words" is completely absent from 4QDan^a, the only scroll that preserves this verse." [Ref-0790](#), p. 484.
- exegesis - Dan_9:24** : Dan. 9:24 ☉ ". . . nowhere in Holy Writ is קִדְּשׁ קִדְּשׁ (ʔa most holy) applied to the Church or to a person. . . Each of the 39 occurrences of קִדְּשׁ קִדְּשׁ pertains to the Tabernacle, Temple (specifically the Holy of Holies), or the things of the Temple. . . A reasonable deduction from that fact is ʔa most holy' is the Temple. The allusion is not likely to be the Holy of Holies proper because that term almost always has the article with it." Charles H. Ray, *A Study of Daniel 9:24 - 27, Part II*, [Ref-0055](#), Vol. 5 No. 16, December 2001, p. 309. "How is that the Messianic Kingdom will fulfill all prophecies, since there are things concerning the time beyond the Kingdom, the Eternal State? . . . the Eternal State is New Testament revelation; no Old Testament prophet ever saw beyond the Kingdom into the Eternal Order. From the perspective of the Old Testament and in light of the fact that no prophet ever saw beyond the Messianic Kingdom, when Daniel speaks about the

sealing up of vision and prophecy with the Kingdom, he means that insofar as Old Testament prophecy is concerned, everything will indeed be fulfilled." [Ref-0219](#), pp. 193-194. [But what about Isa. 25:8 which prophesied the abolition of death -- a condition of the eternal state?]

exegesis - Dan. 9:24-27 : Dan. 9:24-27 ☪ + Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), pp. 189-222. "There is probably no passage of the Old Testament upon which so much labor and ingenuity has been expended as the striking prophecy of the seventy weeks which closes the ninth chapter of the Book of Daniel. Many of the Fathers and not a few Catholic apologists down to our time consider it a Messianic prophecy accurately defining the time of Christ's redemption." Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), p. 189. "Origen said that Daniel's seventy-weeks prophecy was fulfilled in Christ. "The weeks of years, also, which the prophet Daniel had predicted, extending to the leadership of Christ, have been fulfilled." [Origen, *De principiis* 4.1.5, in the "The Ante-Nicene Fathers", vol. 4, ed. Alexander Roberts and James Donaldson (Edinburgh, 1867; reprint, Grand Rapids: Eerdmans, 1989), 353.] Although the details of his calculations are not known (or if he even attempted this), he apparently assumed that the seventy weeks began with Darius the Mede. Jerome (citing the *Stromata*) preserved Origen's opinion on this. "We must quite carefully ascertain the amount of time between the first year of Darius, the son of Ahasuerus, and the advent of Christ, and discover how many years were involved, and what events are said to have occurred during them. Then we must see whether we can fit these data in with the time of the Lord's coming." [Origen, *Stromata*, vo. 10, cited by Jerome in his *Commentary on Daniel*, 105-06] J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 1* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 181:200, p. 193.

exegesis - Dan. 9:25-26 : Dan. 9:25-26 ☪ "That by this 'anointed one' Christ is meant (and not perhaps Cyrus, or according to 2 Macc. 4:34, the high priest Onias, murdered in B.C. 172) was the interpretation of the ancient church and of such later expositors as Hengstenberg, Auberlen, and Keil." [Ref-0197](#), p. 159n2. "As already noted, this noun in Daniel 9:25-26 does not refer to a high priest because the designation מְשִׁיחַ for a high priest was not used beyond the Mosaic period, and whenever it was used it was always clarified by juxtaposition with the word "priest" in the articular expression הַמְשִׁיחַ הַכֹּהֵן. Some appeal to Isaiah 45:1 to support their contention that the Persian king Cyrus is the מְשִׁיחַ of Daniel 9:25. But this seems improbable because the term מְשִׁיחַ in Isaiah 45:1 is clarified by the juxtaposition of Cyrus's name with the term מְשִׁיחוֹ לְכוֹרֶשׁ (לְמִשְׁחָהוֹ לְכוֹרֶשׁ). This shows that this foreign king is described by God as His anointed one. However, such clarification is noticeably absent in Daniel 9:25. In Daniel 9:25-26 מְשִׁיחַ is used in a unique way. Only here does מְשִׁיחַ occur without the article and without any qualifying

noun or pronoun. The more formal designation for the king of Israel was "the Lord's anointed" or sometimes "My anointed" (1S. 2:35), "Your anointed" (Ps. 132:10), or "His anointed" (1S. 12:3). In Daniel 9:25, however, the one in view is designated מְשִׁיחַ, an expression that occurs nowhere else in the Old Testament. The expression is doubly unique. The noun מְשִׁיחַ, which occurs forty-three times in the Old Testament, has a wide semantic range. The word basically means "leader, ruler, prince," and is used most frequently for various kings of Israel (for Saul in 1S. 9:16 and David in 2S. 5:2). Several times מְשִׁיחַ is used of a priest (e.g., 1Chr. 9:20), twice for foreign rulers (Ps. 76:12; Eze. 28:2), once of nobles (Job 29:10, in the plural), and a few times of military commanders (1Chr. 13:1) and tribal heads (1Chr. 27:16). Yet only rarely does the term occur in the prophets. However, in Isaiah 55:4 the term מְשִׁיחַ is used in a prophetic reference to the Messiah, "Behold, I have made him a witness to the peoples, a leader [מְשִׁיחַ] and commander for the peoples." Hence both the term מְשִׁיחַ and מְשִׁיחַ are capable of referring to the Messiah, the promised Son of David. The question, however, is how מְשִׁיחַ should be understood in Daniel 9:25. Is there anything in the preceding context that would be a suitable reference to the Messiah? . . . A suitable candidate in a previous chapter in Daniel makes perfect sense, namely, "One like a Son of Man" to whom is "give dominion, glory, and a kingdom, that all peoples, nations, and men of every language might serve Him" (Dan. 7:13-14). Daniel 9 is also linked to chapter 7 by references in both chapters to a "week" and to the Antichrist. . . . This link, then, serves to support contextually the argument that the מְשִׁיחַ of 9:25 is the "Son of Man" of 7:13, namely, the Messiah." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2* [Ref-0200](#), Vol. 166 No. 663 July-September 2009, 319:335, pp. 323-324. "McComiskey (following the argument commonly used by critical scholars) objects to [the identification of the מְשִׁיחַ as Jesus] because of a punctuation marker known as an 'atnāh in the Masoretic text. That mark (,) is placed between the words "seven weeks" . . . and "sixty two weeks" . . . McComiskey says this means that the מְשִׁיחַ appears after seven weeks (of years) from the issuing of the "decree [בְּרַר] to restore and rebuild Jerusalem," not after sixty-nine weeks (seven and sixty-two) weeks). . . . The NRSV reflects this understanding of the 'atnāh in its translation. "Know therefore and understand: from the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks; and for sixty-two weeks it shall be built again with streets and moat, but in troubled time." This translation, however, is not convincing. First, in their original form the Hebrew manuscripts did not have vowel points or accentuation markers. These were added by Jewish scribes known as Masoretes many centuries after the time of Jesus' crucifixion. . . . about A.D. 600-700 . . . Thus there is nothing inspired about the accentuation markers, and they are certainly subject to debate. The

primary Greek version of Daniel (which was accepted by the early church fathers) was the text of Theodotion. Although there is some dispute as to the identity of Theodotion and when this text originated, the point is that this Greek text reflects no bifurcation of the verse between the two temporal references. Beckwith highlights the significance of these early translations that preceded the imposition of Masoretic punctuation. "In the Septuagint, in Theodotion, in Symmachus and in the Peshitta the 7 and 62 weeks are treated as a single period, at the end of which the anointed one comes. The same is true even of Aquila's translation, though Aquila's rabbinical education was unimpeachable." Even Jerome, who knew Hebrew and lived in Palestine in the latter part of the fourth century A.D. where he certainly would have known of the best manuscripts of that day, made no indication in his Latin Vulgate translation of separating the seven and sixty-two weeks. He translated מְשִׁיחַ quite literally as *christum ducem* ("Christ, a leader"). Because of the heated polemics between Christians and Jews over the centuries, some might even claim that Jewish scribes purposely inserted the 'atnāh in verse 25 in order to refute the Christian claim that Jesus is the predicted Messiah. Yet this theory can never be proved or disproved. Beyond these points, however, some clarification is needed about the purpose and accuracy of the Masoretic use of the 'atnāh. It is sometimes mistakenly assumed that the 'atnāh served always as a disjunctive accent, marking a major break between clauses. Although it certainly has this use, that was not its only function. . . . In an excellent analysis of the Hebrew 'atnāh Owusu-Antwi remarks, "It is a distinguishing feature that the Hebrew verse is divided into two parts termed 'dichotomy,' for the purposes of chanting. The 'atnāh is generally employed to mark the caesura of the dichotomy. Although 'atnāh is the principle divider within the verse, the accentuators did not hesitate to make strict rules for logical (or syntactical) division give way, when they wished to express *emphasis*, or otherwise give effect to the reading." Owusu-Antwi suggests several more ways in which the 'atnāh is used. . . . In some cases the 'atnāh has been wrongly placed. . . . In verse 25 the presence of the 'atnāh between the "seven weeks" and "sixty-two weeks" should not be the governing factor for understanding this verse." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2* [Ref-0200](#), Vol. 166 No. 663 July-September 2009, 319:335, pp. 325-238. "Verse 24 cites six things God will accomplish in the seventy weeks. . . . If these purposes of God are fulfilled in any way by Christ, then this would reinforce the messianic interpretation of the passage. . . . Even if some of the six purposes for the seventy weeks (Dan. 9:24) could be understood in a nonmessianic way, one stands out as clearly messianic . . . "to bring in everlasting righteousness." The words "everlasting righteousness" do not occur elsewhere in the Old Testament. Of course the noun צְדָקָה ("righteousness") and its cognate forms occur scores of times. . . . Of interest is the fact that this word is used numerous times in Isaiah. Many verses state that the Messiah will transform the nation in righteousness [Isa. 1:26; 11:4-5; 16:5; 62:1-2].

. . . When Daniel wrote that one of the purposes for the seventy weeks is "to bring in everlasting righteousness" (Dan. 9:24), this would have been freighted with meaning for the Jews, for they were looking forward to what the Messiah, Son of David, would accomplish for Israel as a nation and for the world. His kingdom will be a kingdom characterized by righteousness under His righteous rule. . . . Obviously the seventy weeks cannot have been fulfilled in the Maccabean period when Antiochus terrorized the nation, because God did not then "bring in everlasting righteousness." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2* [Ref-0200](#), Vol. 166 No. 663 July-September 2009, 319:335, pp. 329-331. "Another point to note is that the מְשִׁיחַ in verse 26 is the same figure as the מְשִׁיחַ in verse 25. These are the only two anarthrous constructions of מְשִׁיחַ in the Old Testament, and the difference between them can be easily explained by noting that once the author introduced him as מְשִׁיחַ in verse 25, he simply needed to refer to him by the more abbreviated designation מְשִׁיחַ in the following verse. With such close proximity of the references one would not expect two different individuals to be referred to." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2* [Ref-0200](#), Vol. 166 No. 663 July-September 2009, 319:335, p. pp. 333-334.

exegesis - Dan. 10:16 : Dan. 10:16 ☪ . . . where the Hebrew bible reads "one in the likeness of the sons of men," but pap6QDan most likely agrees with the Septuagint's "something in the likeness of a human hand." [Ref-0790](#), p. 484.

exegesis - Dan. 11 : Dan. 11 ☪ + For commentary on the historic fulfillment by Antiochus, see [Ref-0207](#), pp. 323-333. "That Dan. 11 treats of the Antichrist all pre-millennial students are agreed, but as to how much of it refers to him there is considerable difference of opinion. A small minority, from whom we must dissent, confine the first thirty-five verses to the past. Others make the division in the middle of the chapter and regard all from Dan. 11:21 onwards as a description of the Man of Sin, and with them the writer is in hearty accord. A few consider the entire chapter, after Dan. 11:2, as containing a prediction of the Antichrist under the title of 'The King of the North,' and while we are not prepared to unreservedly endorse this, yet it is fully allowed that there is not a little to be said in its favor." [Ref-0215](#), "Antichrist in Daniel." "Whatever view be taken of the earlier portion of the eleventh of Daniel, it is clear that 'the king' of the thirty-sixth and following verses is the great enemy of the last days." [Ref-0043](#), p. 185.

exegesis - Dan. 11:6 : Dan. 11:6 ☪ "In the passage of time, it was natural that there would be intermarriage for political reasons between Egypt and Syria, and such is pictured in verse 6. The participants were the king of the south Ptolemy II Philadelphus (285-246 B.C.) and his daughter, Berenice, who was married to Antiochus II Theos (261-246 B.C.) about 252 B.C." [Ref-0005](#), p. 258.

exegesis - Dan. 11:9 : Dan. 11:9 ☪ "Verse 9 as translated in the King James Version seems to imply that the king of the south

returns to his own land. A better translation, however, would indicate that he, Seleucus Callinicus, is the subject of the verb *shall come into his kingdom* and refers to the fact that Seleucus several years after the Egyptian invasion was able to mount a return attack on Egypt about 20 B.C. Seleucus, however, was defeated completely and was forced to 'return into his own land.' " [Ref-0005](#), p. 260.

exegesis - Dan. 11:36 : Dan. 11:36 ☪ "While it is often claimed that there is no indication of a change of time frame or subject in Daniel 11:36, two good factors indicate that the king of verse 36 is not the same as the king of the north in verses 21-35. First, verse 35 ends with the notice that the persecution of Antiochus will refine God's people for "the time of the end." It is reasonable to think that the prophecy will immediately begin a discussion of the time of the end, in keeping with the catch-concept organizing principle seen elsewhere in prophecy. . . . Second, verse 36 introduces the king in a unique way. He is simply referred to as "the king." No Hellenistic king in this chapter before verse 36 is referred to simply as "the king," even when having been recently mentioned (cf. v. 25). Alexander is "a mighty king" (v. 3). Various Seleucid kings are always "the king of the north" (vv. 6-8, 11, 13, 15), and various Ptolemaic kings are always "the king of the south" (vv. 5-6, 9, 11, 14, 25 [twice]). The king of the north and south together are called "the two kings" (v. 27)." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, p. 203.

exegesis - Dan. 11:36-45 : Dan. 11:36-45 ☪ "Traditional Christian exegesis has interpreted Daniel 11:36-45 differently, tending to read these verses as a prophecy about an eschatological king, often identified as the Antichrist (to use a New Testament term). This was the position of several church fathers, including Chrysostom, Hippolytus, Theodoret, and Jerome.² Luther also adopted this interpretation, and contemporary evangelical scholars often advocate it. It views the end of Daniel 11 not as inaccurate prophecy but as prophecy that is yet to be fulfilled. It is part of the larger teaching of Scripture concerning the events leading up to Jesus' second advent. [2] Jerome saw some application to the Antichrist starting at Dan. 11:21, but he said verses 36-45 refer exclusively to the Antichrist. See Jerome's commentary on 11:21-45 in Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids: Eerdmans, 1949, reprint, Eugene, OR: Wipf and Stock, 1998), 306-17. Hippolytus and Theodoret understood Dan. 11:36 as the beginning of the prophecy about the Antichrist, but Chrysostom applied the whole chapter to the Antichrist (see Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, 466-70)." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, pp. 195-196. "Yet one faces several problems in seeking to identify the king of Dan. 11:36-45 with Antiochus. First, no historical facts suggest that Antiochus exalted and magnified "himself about every god" (v. 36), or showed "no regard for the gods of his fathers" (v. 37), or honored "a god whom his fathers did not know" (v. 38). While Antiochus had his coins inscribed "King Antiochus, God Manifest," these coins also bore the likeness of Zeus on the reverse, while other coins he

issued depicted Apollo. Moreover, Antiochus was known for his devotion to the Greek gods in general, and in Jerusalem he erected a statue of Olympian Zeus and ordered that sacrifices be made to it. He also promoted worship of Dionysius in Jerusalem (2 Macc. 6:7). Greek historian Polybius, a contemporary of Antiochus, reported that in 166 B.C. Antiochus held a festival at Daphne where he honored "all gods or spirits worshiped by people." In addition Apollo was honored on the festival's coinage." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, p. 201. "Before the rise of modern higher criticism there was a long-standing interpretive tradition among both Jews and Christians that the king described in verses 36-45 differs from the one prophesied in previous verses. The consensus of such diverse figures as Chrysostom, Hippolytus, Theodoret, Jerome, Rashi, Ibn Ezra, Luther, and Calvin was that one should not see these verses as a description of Antiochus." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, p. 209.

exegesis - Dan. 11:37 : Dan. 11:37 (Gods plural?) ☪ Word is *elohim* and could also be translated in the singular as is common elsewhere. "The very fact that the plural form for the word 'god' is used in a context where the singular is found in the majority of cases makes this a reference to heathen deities and not a reference to the God of Israel. . . . In Christian translations -- such as the American Standard Version, the Revised Standard Version, the Amplified Old Testament, the New American Standard, the New International Version, among others -- have all translated the phrase to read *the gods of his fathers*. . . . the New Scofield Reference Bible, itself based on the King James Version, has done a great service by rendering this passage to read in the plural form. This is true of the official Orthodox Jewish commentary in the *Socino Commentary on the Old Testament*, as well as the prominent Christian commentary in the *Kiel and Delitzsch Commentary*." [Ref-0219](#), p. 211. "The king will not favor "the God of his fathers" (Dan. 11:37). This phrase (with "his" and with other pronouns) occurs forty-five times in the Old Testament and is always a description of Yahweh.¹³ Therefore this king will come from among the people of God. Some interpreters see this as an indication that the Antichrist will be Jewish. However, this phrase is a religious identification, not an ethnic one. It indicates that the eschatological king will come from those whose ancestral tradition is to worship the true God. [13] Exodus 3:13, 15-16; 4:5; Deuteronomy 1:11, 21; 4:1; 6:3; 12:1; 26:7; 27:3; 29:24; Joshua 18:3; Judges 2:12; 2 Kings 21:22; 1 Chronicles 5:25; 12:18; 29:20; 2 Chronicles 7:22; 11:16; 13:12, 18; 14:3; 15:12; 19:4; 20:6, 33; 21:10; 24:18, 24; 28:6, 9, 25; 29:5; 30:7, 19, 22; 33:12; 34:32-33; 36:15; Ezra 7:27; 8:28; 10:11; Daniel 11:37. Only Daniel 11:37; 1 Chronicles 5:25; 12:18; and 2 Chronicles 20:33 do not explicitly identify "the God of the fathers" as Yahweh." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, p. 207.

exegesis - Dan. 11:45 : Dan. 11:45 ☪ "A more translation of this verse would be: *He shall*

plant the tents of his palace between the seas at the glorious holy mountain." [Ref-0219](#), p. 245.

exegesis - Dan. 12:2 : Dan. 12:2 ☪ "Verse 2 may be rendered as follows: 'Many from among the sleepers. . . these shall be unto everlasting life; but those [the rest of the sleepers who do not awake at this time] shall be unto shame. [So Tregelles reads the passage, and A. R. Fausset says the Jewish commentators support him (Jamieson, Fausset, and Brown *Commentary on the Bible* [New York: Geo. H. Doran, no date], *in loc.*)]" [Ref-0183](#), p. 196. "Tregelles ably comments on this passage. . . 'Two of the Rabbis who commented on this prophet were, Saadiah Haggaoon (in the tenth century of our era), and Aben Ezra (in the twelfth); the latter of these was a writer of peculiar abilities and accuracy of mind. He explains the verse in the following manner: . . . its interpretation is, *those who shall awake shall be unto everlasting life, and those who shall not awake shall be unto shame unto everlasting contempt.*' . . ." S. P. Tregelles, *Remarks on the Prophetic Visions in The Book of Daniel*, pp. 165-66, cited by [Ref-0050](#), p. 399-400. "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those [the rest of the sleepers] shall be unto shame and everlasting contempt." S. P. Tregelles, *Remarks on the Prophetic Visions in the Book of Daniel*, p. 159, words in brackets supplied by Tregelles. "The true rendering of Dan. xii.1-3, in connection with the context, is 'And (at that time) Many (of thy people) shall awake (or be separated) out from among the sleepers in the earth-dust. These (who awake) shall be unto life everlasting, but those (who do not awake at that time) shall be unto shame and contempt everlasting.' So, the most renowned Hebrew Doctors render it, and the best Christian exegetes." [Ref-0734](#), p. 266. "So Cocceius, the best Hebraist of his day. "No universal resurrection is taught here. These who are unto eternal life are distinguished from those who are unto eternal shame and contempt. The former awak at the time specified [Dan. 11:45-12:1]. To Carry the verb 'awake' into the second member of the verse is to add to Scripture which I dare not do." (On Daniel 12:2.) So Saadiah the prince of Hebrew scholars, the two Kimchis, Abarbanel, Bechai and Maimonides." [Ref-0734](#), p 268n. "Many of those who sleep in the dusty earth will awaken; these for everlasting life and these for shame, for everlasting abhorrence." [Ref-0196](#).

exegesis - Dan. 12:11-12 : Dan. 12:11-12 ☪ "Daniel 12 does not explain the significance of these two sets of days, but the fact that the Bible refers to them seems to indicate that they will end on the dates of important events. . . . the 1,290 days may end on the day that will conclude the judgment to take place after the Second Coming of Christ [Mtt. 25:31-46] . . . perhaps the 1,335 days will end on the day that will begin the Millennial Kingdom. . . . it may take another 45 days to form the governmental structure necessary to operate the kingdom." [Ref-0220](#), pp. 57-58. "The blessing is that those who survive until the 75th day of the interval will enter the Messianic Kingdom." [Ref-0219](#), p. 367.

exegesis - definition : ☪ + "[T]he critical or technical application of hermeneutical principles to a biblical text in the original languages with a view to the exposition or declaration of its meaning." Robert L. Thomas, *Introduction to Exegesis* (Sun Valley, Calif.: author, 1987), pp. 15-16. Cited in [Ref-0110](#), p. 147. "Exegesis can now be defined as the skillful application of sound hermeneutical principles to the biblical text in the original language with a view to understanding and declaring the author's intended meaning both to the immediate and subsequent audiences." John MacArthur Jr., *The Mandate of Biblical Inerrancy: Expository Preaching*, [Ref-0110](#), p. 29. "Exegesis, then, is the application of hermeneutical principles to decide what a text says and means in its own historical, theological, contextual, literary, and cultural setting. The meaning thus obtained will be in agreement with other related Scriptures." James E. Rosscup, *Hermeneutics and Expository Preaching*, [Ref-0110](#), p. 120. "The word 'explain' comes from the word ἐξηγέομαι and from this word comes the word exegesis. "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him" (John 1:18)." Dave Olander, [Ref-1217](#), p. 133.

exegesis - Deu. 6:4 : Deu. 6:4 ☪ "The large 'ayin and dālet in Deu. 6:4 probably call attention to an important passage or warn that the reading must be precise. In a case such as this, one would expect that the first and last words of the passage would be the ones to be enlarged. It has been suggested by some that since this would have resulted in the enlargement of a šin and a dālet and would bring to mind the word דָּם meaning "demon," that it was decided to enlarge the last letter of the first word instead. This brings to mind the word דָּע meaning "witness" or "testimony.""
[Ref-0841](#), p. 4.

exegesis - Deu. 28:27 : Deu. 28:27 ☪ "Deuteronomy 28:27 mentions hemorrhoids in the kethîv (written) text, but it was later considered an impolite term, so the marginal qerē (read text) changed it to tumors. Usually the KJV translators would go with the qerē, but here they chose to use the written text and translated it *emerod*, the older English form of *hemorrhoids*." [Ref-0684](#), p. 95.

exegesis - Eph. 2:8 : Eph. 2:8 ☪ "in Eph. 2:8 the KJV reads 'for by grace are ye saved,' while many modern translations (e.g., RSV, NASB) have 'for by grace you have been saved.' The perfect paraphrastic construction is most likely intensive, however. The KJV translators, though not having nearly as good a grasp on Greek as modern translators, seem to have had a better grasp on English. They apparently recognized that to translate Eph. 2:8 with an English perfect would say nothing about the state resulting from the act of being saved." [Ref-0129](#), p. 575. Regarding the neuter demonstrative *And this* τούτο *not of yourselves*. . . Does it refer to *grace* in χαριτι? *Faith* πιστεως? Note that the demonstrative τούτο is neuter in gender whereas the other two nouns are feminine in gender. Although a neuter demonstrative can refer to a feminine, it is a relatively rare construction. Most likely, τούτο refers to the entire statement that precedes: *by grace you have been saved through faith*. "The one verse which seems to teach that saving faith is the gift of God is

Ephesians 2:8. But a careful study of this verse and its context shows clearly that it is salvation which is the gift of God. The Wycliffe Bible Commentary gives this explanation: *The word that refers not to grace or to faith, but to the whole act of salvation*. This is also the interpretation of Calvin, Meyer, Ellicott, Alford, Eadie, and others. The Greek text favors this meaning because the relative pronoun that τούτο is neuter while the word faith πιστις is feminine. In addition the whole context, especially verse 9 [Eph. 2:9], makes clear that the issue is salvation by grace opposed to the ever-present error of salvation by works. The same conclusion is reached by the grammarian J. Harold Greenlee. Sir Robert Anderson's footnote on Ephesians 2:8 is well stated: *Eph 2:8 . 'The gift of God' here is salvation by grace through faith . Not the faith itself. 'This is precluded,' as Alford remarks, 'by the manifestly parallel clauses 'not of yourself,' and 'not of works,' the latter of which would be irrelevant as asserted of faith*. It is still more definitely precluded, he might have added, by the character of the passage." Roy L. Aldrich, "The Gift of God", [Ref-0200](#), Vol. 122, July 1965, p. 249.

exegesis - Eph. 4:11 : Eph. 4:11 ☪ "In Ephesians 4:11, the words "pastors" and "teachers" are in the construction with which we have been dealing [the Granville-Sharp rule]. We are required to understand, therefore, that the two designations refer to the same individual." [Ref-0946](#), pp. 23-24.

exegesis - Eph. 4:22-24 : Eph. 4:22-24 ☪ The three main verbs, "put off," "be renewed," and "put on," are all infinitives, not imperatives. See Anthony A. Hoekema, "The Reformed Perspective", [Ref-0238](#), p. 80.

exegesis - Eph. 4:26 : Eph. 4:26 ☪ "to pigeonhole, without comment, ὀργιζεσθε in Eph. 4:26 as a conditional imperative is a tacit assumption that such imperatives can be joined by *kai* to another imperative with a different semantic force; but there is no undisputed instances of this in the NT." [Ref-0129](#), p. 2.

exegesis - Eph. 5:21 : Eph. 5:21 ☪ ". . . there is a break between verse 20 and verse 21 in most English versions, and the Greek participle in verse 21 (?submitting yourselves to one another) is translated as an imperative (?Submit yourselves to one another). This seems to miss Paul's point completely. If he had wanted to make a break at verse 21, it would have been the simplest thing in the world to write an imperative. Instead, he writes a durative participle that is just like the participles that precede it, so that we should connect this last participle with the preceding context. Mutual submission (v. 21) is simply the result of being filled with the Holy Spirit (v. 18)." [Ref-0133](#), p. 37.

exegesis - etymology : ☪ + "As Louw remarks, to derive the meaning of ὑπερέτης (hypēretēs) from ὑπό (hypo) and ἐρέτης (eretēs) is no more intrinsically realistic than deriving the meaning of "butterfly" from "butter" and "fly," or the meaning of "pineapple" from "pine" and "apple." Even those of us who have never been to Hawaii recognize that pineapples are not a special kind of apple that grows on pines." [Ref-0698](#), pp. 29-30.

exegesis - Ex. 4:25-27 : Ex. 4:25-27 ☪ "So Zipporah took a sharp stone and cut off the foreskin of her son and touched it to hsi feet;

and she said, 'You caused my bridegroom's bloodshed!' So he released him; then she said, 'A bridegroom's bloodshed was because of circumcision.'" [Ref-0196](#).

exegesis - Ex. 6:16-20 : Ex. 6:16-20; Num. 26:57-60; Ezra 7:1-5; 1Chr. 6:3-15 ☪ "The ancestry of Moses' family in Exodus 6:16-20 is modestly *abridged* (just as Ezra, with similar humility, demonstrably abbreviates his own family line in Ezra 7:1-5, leaving out five known generations of his priestly forebears; cf. 1 Chron. 6:3-15)." Brenton Minge, "Short sojourn comes up short?", [Ref-0784](#), 21(3) 2007, p. 63. "By holding to the long chronology, Brenton Minge has to resort to explaining away the detailed chronology and genealogy of Moses. Exodus 6:14-20 and Numbers 26:57-60 when taken together clearly indicate a literal four generation line from Moses to Jacob. It is to be noted that in the Exodus passage the ages of individuals are noted. Chronologies with ages and dates are literal and unbroken. Only those chronologies where no dates or ages are given have omissions in them." Mike Viccary, "Mike Viccary replies", [Ref-0784](#), 21(3) 2007, p. 64.

exegesis - Ex. 7:19 : Ex. 7:19 ☪ + A colorful misinterpretation of the events: "Even Moses: When G-d commanded him to strike the Nile River and turn it to blood, he asked Aaron to do it, because he owed a debt of gratitude to the Nile for having protected him when his mother set him afloat." Yaakov Ketzaleh, *Ketzaleh Shares Mixed Feelings About Arik Sharon*, Israel National News, January 9, 2006.

exegesis - Ex. 12:40 : Ex. 12:40 ☪ + For a summary of textual date on Exodus 12:40, see Paul J. Ray, Jr. "The Duration of the Israel Sojourn in Egypt", [Ref-0066](#), 17.2 (2004):33-44, p. 34.

exegesis - Eze. 8:1 : Eze. 8:1 ☪ "The sixth year of the exile of Jehoiachin was 592/591 . . . the sixth month is Elul (Aug/Sept) and in 592 the fifth day of Elul was Sept 17." [Ref-0840](#), p. 265.

exegesis - Eze. 8:16 : Eze. 8:16 ☪ "And who were these men? They were the priesthood of the nation, represented here by the presidents of the twenty-four courses with the high priest at their head!" [Ref-0183](#), p. 122.

exegesis - Eze. 24:1 : 2K. 25:1; Eze. 24:1 ☪ "The ninth year of the exile of Jehoiachin was 589/588 . . . the tenth month is Tebeth (Dec/Jan), and in 588 the tenth day of Tebeth was Jan 15. The identical date is recorded in identical words in 2K. 25:1 but in terms of the reign of Zedekiah (where the regnal years are Tishri years), and the result is the same." [Ref-0840](#), p. 265.

exegesis - Eze. 28:15 : Eze. 28:15 ☪ "The phrase *in the day that you were created* is one of several reasons why Ezekiel could not be speaking of the literal king of Tyre, but he is speaking of someone else. The prince of Tyre or the literal human king of Tyre was born, not created." [Ref-0219](#), p. 558.

exegesis - Eze. 40:1 : Eze. 40:1 ☪ "In fact Eze. 40:1 speaks of what seems to be an exact anniversary . . . of the inauguration of the exile and date it "at the beginning of the year, on the tenth day of the month." This must mean the tenth day of Nisan in the eighth year of Nebuchadnezzar, which was on Apr 22, 597

and was a little more than a month after the fall of Jerusalem on Mar 16." [Ref-0840](#), p. 257.

exegesis - Eze. 44:9 : Eze. 44:7; Eze. 44:9 ☪ "it must be noted that during Old Testament days, non-Jews were not barred from participation in the worship of Jehovah. Foreigners or non-Jews were allowed to present their offerings in the house of the Lord (cf. Lev. 17:10,12; Num. 15:14). In this text of Ezekiel, however, the prophet is dealing with the sacrilegious and unauthorized practice of foreigners officiating in the sanctuary. Although such infringements were probably winked at before (cf. Eze. 44:7), the prophet now predicts that the practice would be strictly banned in the millennial temple (Eze. 44:9)." [Ref-0207](#), p. 298.

exegesis - Gal. 3:20 : Gal. 3:20 ☪ Has 430 interpretations - The New International Commentary on Galatians - Herman Ridderbos.

exegesis - Gen. 1:1 : Gen. 1:1 ☪ "For Brodie the finished form of the [Genesis] text comes from a relatively late period. In fact he says the sources of Genesis include, among others, the Old Testament prophets (appendix 2) and Homers *Odyssey* (appendix 3)." Robert B. Chisholm Jr., review of *Genesis as Dialogue: A literary, Historical, and Theological Commentary*, by Thomas L. Brodie. [Ref-0200](#) vol. 162 no. 648, October-December 2005 424:436, p. 496. "Rashi, a medieval Jewish commentator (1040-1105) believed that the first word of Genesis 1:1 in the Hebrew text, *b'rae shai* (In the beginning) was in what is called in Hebrew the "construct state." He would, therefore, have translated Genesis 1:1 in this manner: "In the beginning of God's creating of the heaven and the earth." He felt that it was impossible that Genesis should be giving the actual order of creation, because if so, Genesis 1:2 has the Spirit of God hovering over the waters before the text says anything specifically about the creation of the waters. The answer to this problem, however, lies in the fact that the waters over which the Spirit of God was hovering on the first part of the first day of creation were doubtless included in the general term "earth." Thus when God created the "earth" in Genesis 1:1 "waters" were a part of that. In his translation of Genesis 1:1 as a dependent clause . . . Rashi is followed not only by Abraham Ibn Ezra, also a medieval Jewish commentator, and the translators of the recent *New Jewish Version* (1962), but also by several evangelical scholars including Merrill Unger. This view would require the changing of the Masoretic vowel pointing, and a complete extrusion of *creatio ex nihilo* from the Genesis account of creation. . . . For over 2000 years since the translation of the Hebrew Torah into the Greek for the Jewish community in Alexandria, Egypt, all official Jewish translations until the *New Jewish Version* have rendered Genesis 1:1 as an independent clause." [Ref-0819](#), pp. 17-18. "Normally, a word in the absolute state has the article. Had this been the case in Genesis 1:1, one might have expected to find the word *b'rae shai* instead of *b'rae' shai*. But the article is missing in this instance, and its absence has precipitated a good deal of discussion. One thing is certain: a noun in the construct state *cannot* take the article, so if *b'rae' shai* is in the construct, its form is just what we would expect." [Ref-0819](#), pp. 152-153. "One of the

most obvious arguments for the absolute state of *b'rae shai* in Genesis 1:1 is the wording of some of the ancient translations (and transliterations). Their testimony is worthy of notice since they were prepared by men much nearer both in time and in linguistic understanding to the writing of the Old Testament. Those who are so cavalier in their dismissal of the traditional rendering might well remember that the translation "In the beginning God created" has the support of such ancient versions as the "LXX, Vulgate, Aquila, Theodotion, Symmachus, Targum Onkelos." The Septuagint (LXX), for example, reads *en archē ho theos epoiesen* the translation of which is indisputably, "In the beginning God made." [Ref-0819](#), p. 155.

exegesis - Gen. 1:5 : Gen. 1:4-5 ☪ + "I turned to Ibn Ezra's commentary on Genesis. This scholar (c. 1089-1164) from medieval Spain is highly regarded in traditional Rabbinical circles, and his commentary was highly commended by Maimonides (1135-1204). Maimonides (aka Rabbi Moses ben Maimon, or the acronym Rambam) has been considered the key figure in Judaism since the Temple was destroyed in A.D. 70. . . . Ibn Ezra was somewhat liberal, imbibing neo-platonic philosophy, and was a forerunner to the Jewish numerological mysticism known as the Kabbala. But on Genesis, he has no doubt: he says very clearly, 'One day refers to the movement of the sphere.' This shows that the common sceptical objection 'how could the creation days be literal before the sun was created' was solved *in principle* centuries ago. The 'sphere' referred to the celestial sphere of the pre-Galilean Ptolemaic cosmology, universally accepted in the Middle Ages. . . . The footnote makes sure we get the point when it says, 'The heavenly sphere made one revolution. The sun was not yet . . .' This shows that they had no problem with the sun being created on the fourth day, as opposed to 'appearing' as many long-agers . . . claim." Paul James-Griffiths, "Creation Days and Orthodox Jewish Tradition," [Ref-0028](#) 26(2) March-May 2004, p. 54. "Perhaps the most telling argument against the Day-Age Theory is, 'what else could God say to convey the idea that the days of creation were *literal* days?' He used the *only* terms available to him to communicate that idea. There was a word, on the other hand, which Moses could have used had he wanted to signify *ages*, or *vast periods of time*. He could have used the word *dôr* (דור) which has that very meaning." [Ref-0819](#), p. 177.

exegesis - Gen. 2:4 : Gen. 2:4 ☪ "Genesis employs the prepositional phrase *ביום* seven times outside of Genesis 2:4. In each of these instances, one can or must translate it as the adverb "when" as opposed to the prepositional phrase "in the day". However, in twelve of the thirteen uses of the similar prepositional phrase *ביום*, it requires a translation of "on X day" (where X is either an ordinal number or demonstrative pronoun). Five of the occurrences of *ביום* occur in the same collocation as Genesis 2:4, namely, *ביום* followed by an infinitive construct. In these instances this construction functions in a manner analogous to the infinitive construct with proclitic *ב* (*b*) denoting the time of action, therefore logically it should be translated as

"when." David G. Graves, ". . . when Yahweh God made the earth and the heavens" -- a proposal for the right translation of אֲדָמָה in Genesis 2:4, [Ref-0784](#), 23(3) 2009, 119:122, p. 122.

exegesis - Gen. 12:3 : Gen. 12:3 ☩ I will bless [piel = intensely] those [plural] who bless [piel = intensely] you, And I will curse [to snare, bind] him [singular] who curses [to slight, make little] you.

exegesis - Gen. 13:15 : Gen. 13:15 ☩ "Yet Abram died having never possessed any part of the Land, except for a few wells and a burial cave which he had to purchase with good money. In order for God to fulfill His promise to Abram, two things have to occur. Abram must be resurrected, and the Land must be restored to Israel." [Ref-0219](#), p. 427.

exegesis - Gen. 18:10 : Gen. 18:10; Gen. 18:15 ☩ + "time of life" is אֶתְּנֶנְךָ, *precise (זמן) time/season of life/living*. This may refer to the season (spring) or a specific time of visitation by God to Sarah to bring fertility.

exegesis - Gen. 18:15 : [exegesis - Gen. 18:10](#) ☆

exegesis - Gen. 22:17 : Gen. 22:17 ☩ "[In Gen 22:17] the HCSB, NASB, NIV, NKJV, and NET Bible all translate the third person singular pronoun here as "their." The KJV and ESV translate the singular pronoun accurately as "his." [Ref-1272](#), p. 143.

exegesis - Gen. 26:3 : Gen. 26:3 ☩ "It should be noted that the promise is not merely to Isaac's descendants, but to Isaac himself, requiring Isaac's future resurrection and possession of the Land." [Ref-0219](#), p. 429.

exegesis - Gen. 28:13 : Gen. 28:13 ☩ "the possession of the Land is not a promise to the seed only, but to the individual Jacob as well. For this reason Jacob must also be resurrected and possess the Land." [Ref-0219](#), p. 430.

exegesis - Gen. 36:24 : Gen. 36:24 ☩ "An interesting example of the last category [of emendations] is in Genesis 36:24, where Anah found *water* (or hot springs) in the wilderness. This reading is in the Masoretic text and the Vulgate, but the KJV follows the Talmud (and Luther) which interprets it as *mules*. The Septuagint reads a proper name here, "Jamin," and the Targum reads "mighty men." Apparently even in ancient times there was a problem as to the word's meaning." [Ref-0684](#), p. 98.

exegesis - Gen. 41:38 : Gen. 41:38 ☩ *ruach Elohim* - not "divine spirit"

exegesis - Heb. 1:1 : Heb. 1:1 ☩ ". . . in the excellent commentary on the Epistle to the Hebrews by Philip Edgcumbe Hughes, we are told, regarding the opening verses, "The aorist tense, used both of God's speaking by the prophets (λαλήσας [lalēsasi]) and also of his speaking by Christ (ἐλάλησεν [elalēsen]), indicates that God has finished speaking in both cases."⁵ The conclusions, arguably, is theologically correct; but it is not proved by this argument." [Ref-0698](#), p. 70.

exegesis - Heb. 11:21 : Heb. 11:21; Gen. 47:31 ☩ + See Septuagint for variation of Gen. 47:31 which reads *staff* instead of *bed*. See also [Ref-0838](#), p. 24.

exegesis - Hos. 5:5 : Hos. 5:5; 2K. 15:17; 2K. 15:23; Isa. 7:1-9 ☩ "That there were two kingdoms in the north at this time in addition to Judah in the south is testified to in Hosea 5:5

where the prophet declared, "Therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them" (KJV). Pekah began as a rival of Menahem in 752 B.C., the same year that Menahem began in Samaria. He had twelve years of overlap that paralleled the ten years of Menahem (2 Kings 15:17) and the two years of Pekahiah (2 Kings 15:23), and he also had eight years of sole reign from 740, the second and last year of Pekahiah, to 732. His twenty years terminated in 732 when he was slain by Hoshea." [Ref-0839](#), p. 63. But see [Ref-0186](#), pp. 181-184 where Thiele's concept of two kingdoms in the north is thoroughly refuted. Jones remarks, concerning Isa. 7:1-9, "Who can honestly read these verses and not see that Israel and Ephraim are being used interchangeable and synonymously?" [Ref-0186](#), p. 184.

exegesis - Isa. 7:12 : Isa. 7:12 ☩ ". . . Ahaz, with false piety, refuses to test God [Isa. 7:12]. The disingenuous nature of his response is plain in that this is a kin who had so little regard for the Lord that he practiced idolatry, even offering his own son as a child sacrifice to Molech (2 Kgs 16:3; 2 Chr 28:3)." [Ref-1272](#), p. 140.

exegesis - Isa. 7:14 : Isa. 7:14 ☩ For a brilliant exegetical defense of the traditional Christian interpretation of this text, see Dr. E. J. Young's *Studies in Isaiah* (Grand Rapids: Eerdmans Publishing Co., 1954) pp. 143-198, cited by [Ref-0183](#), p. 163n3. "Additional light concerning this situation is found in Isaiah 7-8. Ahaz was terrified because the purpose of Pekah and Rezin was to replace him on the throne of Judah by "the son of Tabeel" (Isa. 7:5-6). . . . The Lord, however, told Ahaz through Isaiah that this effort would not succeed and that He would give him a sign concerning it. A child would be born who would not be old enough to discern evil from good (Isa. 7:16) or to "say 'My father' or 'My mother' " before the land of the two kings Ahaz fared would be devastated. . . . The child was to be called "Immanuel" (7:14). This was the second son of Isaiah, Maher-Shalal-Hash-Baz ("speed the spoil, hasten the prey"), who was to be a prototype of Christ . . . The invasion would occur before the child had reached the age of two. It was between the years 735 to 732 that this took place." [Ref-0839](#), pp. 133-134. See [Ref-1272](#) for a more accurate interpretation which understands the child to be Shear-Jashub (Isa. 7:3) who accompanied Isaiah to see Ahab. The name *Immanuel* applies only to the Christ child which is a separate prophecy concerning virgin birth which does not concern either of Isaiah's children. "The historical setting [of Isaiah 7:14] was a threat against Judah around the year 734 BC. At that time, Rezin, king of Syria (Aram) and Pekah, king of the northern kingdom of Israel, formed an anti-Assyrian alliance. They in turn wanted Ahaz, king of Judah, to join their alliance. When he refused, they decided to make war against Ahaz to force the issue (7:1). The northern alliance against Ahaz caused great fear in the royal family of David (7:2) because the goal was not just to conquer Judah but also to "set p the son of Tabeel as king" in the place of Ahaz (7:6). Their plan would place a more pliable king on the throne and also put an end to the Davidic house. This thread provides a significant detail in understanding the passage." [Ref-1272](#), p. 148. "A close reading of the text will disclose

not just one prophecy here but two--a long term prediction addressed to the house of David (Isa. 7:13-15) and a short-term prediction addressed to Ahaz (Isa. 7:16-25). . . . Since the northern alliance was threatening to replace Ahaz with the son of Tabeel, the entire house of David was being endangered. Were Syria and Israel to succeed, the messianic promise of a future son of David who would have an eternal house, kingdom, and throne (2 Sam 7:16) would be demolished. This provides the need for a long-term sign of hope that despite the menace to the house of David, the Messiah would be born, with the sign of His coming being His virgin birth. . . . When addressing Ahaz alone, the *singular* was used. However in 7:13-14, Isaiah used the second person *plural*. This is not an obvious change in the English Bible, but in v. 13 the imperative verb "listen" is plural, the expression "is it not enough for *you*" is plural, and "Will *you* also try" is plural. Then in v. 14 "you" is plural. The reason for the shift is that God was clearly fed up with this wicked and sanctimonious king, so he addressed the royal house he represented. Moreover, it was not only Ahaz that was being threatened but the entire house of David. . . . The prophet returned to using the second-person singular pronoun in 7:16 ("the land of the two kings *you* [sg.] dread"). In 7:1011 he used the singular to address King Ahaz. Then, when addressing the house of David with the prophecy of Messiah, he shifted to the plural. But in 7:16, he addressed King Ahaz, using the singular pronoun once again and giving him a clear prophecy: before Shear-Jashub would be able to discern good from evil, the northern confederacy attacking Judah would fail. Within two years, Tiglath-Pileser defeated both Israel and Syria, just as the prophet had predicted. Having completed his long-term prophecy, Isaiah gave a short-term prophecy. In doing so, he followed a frequent pattern in his book. He consistently did this so his readership could have confidence in the distant prediction by observing the fulfillment of the near one." [Ref-1272](#), p. 140, 158. "Some might object that the careful reading available to Matthew [Isa. 7:14] was not understandable to Ahaz, who might be considered "the original audience" of this prophecy. This objection fails to understand the nature of the Bible as a text. While Ahaz did receive this prophecy in a particular time and place, all we have is a textual record of that event in the composition known as the book of Isaiah. Thus, Ahaz is not the original audience of the book of Isaiah but a character in the inspired narrative written in the book. The audience of the book is eighth century BC Judah, to whom a careful reading of the visible compositional strategies were available. They could read it in context with Isaiah 9 and 11 just as any reader of the book of Isaiah can after the house of David had found its fulfillment in the virgin birth of Jesus of Nazareth." [Ref-1272](#), p. 161n37.

exegesis - Isa. 7:16 : Isa. 7:3; Isa. 7:16; Isa. 8:4; **Isa. 8:18** ☩ "The non-Messianic sign was of Isaiah's small child, Shear-jashub, whom the prophet carried in his arms (Isa. 7:3) and who would have relevance to the unbelieving Ahaz and the immediate problem at hand. . . . As Shear-jashub (Isa. 7:3, 16), Isaiah's first son, was given as a sign of deliverance to Judah, so Mahershalal-hash-baz, the second

son, was the sign of the destruction of Judah's foes." [Ref-1274](#), p. 1163-1164 "So who is the child in [Isa. 7:16]? In light of Isaiah being directed to bring his own son to the confrontation with the king at the conduit of the upper pool [Isa. 7:3], it makes most sense to identify the lad as Shear-Jashub. Otherwise there would be no purpose for God directing Isaiah to bring the boy. Thus having promised the virgin birth of the Messiah (Isa. 7:13-15), the prophet then points to the very small boy that he has brought along and says, "But before *this* lad (using the article with a demonstrative force) knows enough to refuse evil and choose good, the land whose two kings you dread will be forsaken." In this way, Shear-Jashub functioned as a sign to the king. Appropriately, Isaiah could tell Judah in the very next chapter, "Here I am with the children the Lord has given me to be signs and wonders in Israel from the Lord of Hosts who dwells on Mount Zion" (Isa. 8:18)." [Ref-1272](#), pp. 157-158.

exegesis - Isa. 9:6 : Isa. 9:6 ☪ "... the Masoretic Text inserts accents which divide the titles [of Isaiah 9:6, English text] resulting in this translation: "The Wonderful Counselor, the Mighty God, calls his name eternal father, prince of peace." According to this translation, the first two couplets are names that refer to God himself, and the second two refer to the child that was born. The point of this reading appears to be to negate any thought of considering the child whose birth is described as deity. Additionally, the Masoretic Text reading is decidedly different from the New Testament rendering in Luke 1:32-33." [Ref-1272](#), p. 43.

exegesis - Isa. 18:4 : Isa. 18:4 ☪ "In a modern archaeological discovery, an ink inscription on a clay jar found at Arad, to be dated at the beginning of the sixth century B.C., mentions the third day of the month of Tsakh. This makes it possible to think that this month name occurs in Isa. 18:4 where the phrase מִן הַיָּמִים הַשְּׁלֹשִׁים, formerly translated "like clear heat" (RSV), may now be rendered, "like the heat of the month of Tsakh." [Ref-0840](#), p. 27.

exegesis - Isa. 48:10 : Isa. 48:10; Isa. 49:6 ☪ "[Ben Sira interpreted] Isaiah's "Servant" as an individual rather than a corporate entity, he considered it part of the messianic task "to restore the tribes of Israel" (48:10) which Isaiah had said was part of the Servant's task in Isa 49:6." Douglas E. Fox, *Ben Sira on TO Canon Again: The Date of Daniel*, [Ref-0845](#) 49:2, Fall 1987, 335:350, p. 341.

exegesis - Isa. 53:1 : Isa. 53:1 ☪ "The Hebrew noun שְׂבוּעָה means "the thing heard," therefore "news, message." With the pronominal suffix, an ambiguity is created: the text may speak of a report that is either given . . . or received . . . In the Greek text [Septuagint], on the other hand, only the former interpretation seems possible, . . ." [Ref-0838](#), p. 219.

exegesis - Isa. 53:11 : Isa. 53:11 ☪ "... what do we find when we turn to the scrolls? I went to the Great Isaiah Scroll in Jerusalem and I discovered there is a different reading. Not, "He shall see of the travail of his soul." Instead, there's a new word there, "Out of the travail of his soul he will see *light*." That is explosive. In that verse we do not only have Good Friday, we have Easter Sunday. Hope,

life, resurrection--there it is in the Great Isaiah Scroll." John D. Barry, *The Great Isaiah Scroll and the Original Bible: An Interview with Dr. Peter Flint*, [Ref-0066](#), 23.4 (2010), 110-112, p. 111.

exegesis - Jas. 4:4 : Jas. 4:4 ☪ Evidences that the *spirit* spoken of here is God's Holy Spirit rather than the spirit within man (e.g., MacArthur Study Bible) include: 1) The theme of the passage concerns spiritual adultery (idolatry); 2) James refers his Jewish readers (the twelve tribes, Jas. 1:1) to the OT Scriptures which a strong theme concerning God's jealousy in relation to spiritual adultery (Jer. 2:2; Ex. 20:5; Ex. 34:14; Deu. 4:23-24; 5:9; 6:14-15; Jos. 24:19-20); 3) The Spirit is said to "dwell in us" - which is never used in relation to our own spirit who resides in us from creation but only ever used of foreign spirits, both God's Spirit (John 14:17; Rom. 8:9,11; 1Cor. 3:16; Eph. 2:22; 2Ti. 1:14) and demon spirits (Mat. 12:45; Luke 11:26; Rev. 18:2). It is also worth considering that some teachers, such as John MacArthur, who favor Lordship salvation must find the spirit to be the human spirit because if otherwise, then these are carnal Christians (true believers who are acting as adulterers and enemies of God) which is counter to Lordship salvation teaching.

exegesis - Jdg. 11:34-40 : Jdg. 11:34-40 ☪ "While some commentators believe that Jephthah's daughter was an actual human sacrifice [Jdg 11:34-40], others maintain that she was given by Jephthah to lifelong service in the tabernacle. Thus, she was never to marry and went with her friends to mourn her virginity. If this is the case, then perhaps it indicates that serving in the temple was restricted to virgins." [Ref-1272](#), pp. 153-154.

exegesis - Jdg. 18:30 : Jdg. 18:30 ☪ "This verse [Judges 18:30] records the establishment of the first pagan priesthood in Israel. The consonantal text's original reading indicated that msh (Moshe or Moses) was the grandfather of Jonathan, the founder of this pagan priesthood. The Masoretes inserted the raised letter ך (n or nun making the word read mnsh (Mēnaššeh). According to Tov, the suspended nun was a correction of "an earlier reading which ascribed the erecting of the idol in Dan to one of the descendants of Moses The addition can therefore be understood as a deliberate change of content." [Ref-1272](#), p. 37.

exegesis - Jdg. 19:25 : Jdg. 19:25 ☪ "You can see from a quick comparison that either the Levite or the old man can be referred to as simply אִישׁ אֶחָד ("the man"). Who then is the actual grammatical referent for . . . "the man" . . . in v. 25? . . . Second, you note that in vv. 22-25 it is clearly established that the owner of the house was in conversation with the rapists, but there is no indication that the Levite was. You then decide, rightly, that . . . "the man" . . . can have as its grammatical referent the old man, not the Levite." [Ref-0749](#), pp. 52-53.

exegesis - Joel 3 : Joel 3 ☪ "The prophecy in this chapter is thought by some to relate to the latter times of the world, when God shall finally deliver his people from all their adversaries; and it must be confessed that the figures employed are so lofty as to render it impossible to restrain the whole of their import to any events prior to the commencement of

the Christian era." Adam Clarke, *Adam Clarke's Commentary on the Bible*
exegesis - John 1:1 : John 1:1 ☪ "As Martin Luther said, the lack of an article [preceding θεος in και θεος ην ο λογος] is against Sabellianism; the word order is against Arianism. . . . Jesus Christ is God and has all the attributes that the Father has. But he is not the first person of the Trinity. All this is concisely affirmed in και θεος ην ο λογος." [Ref-0085](#), p. 29. "As to ος in its *anarthrous* use, he would not translate "the Word was a god." and for the reason that the context does not teach polytheism, and because the absence of the article here qualifies. Therefore, the quality or character of Deity is emphasized. The translation would be, "The Word as to His essence was Deity." [Ref-0946](#), p. 16. "[Stoicism] was founded by Zeno (c. 335-265 B.C.), a Phoenician, whose outlook has been summarized as "Live according to nature." He assumed that the natural world consists in two forms: (1) the outward and visible, and (2) the breath or spirit (*logos*) which permeates reality. Everything came into being and finds its meaning through the *logos*, which involves reason, the active universal principle. The Stoics assumed a cyclical character of the natural order. Happiness and virtue are found by living in harmony with his order, submitting to the *logos*." [Ref-1200](#), p. 115.

exegesis - John 1:14-18 : Ex. 33:7; Ex. 33:14; Ex. 33:20; Ex. 33:23; Ex. 34:6-7; Ex. 34:27-28; Ex. 34:32-35; John 1:14-18 ☪ + "It is clear that the Evangelist's thought in these verses is immersed in the background of the Old Testament, particularly Exodus 33-34. KÄ[st]enberger's helpful chart highlights connections between the two. | Israel finds grace in Yahweh's sight (Ex. 33:14); Disciples receive "grace" (John 1:16). | No one can see Yahwey's face and live (Ex. 33:20); No one has seen God at any time (John 1:18). | Yahwey's glory passes by Moses (Ex. 33:23; 34:6-7); The disciples beheld the Word's glory (John 1:14). | Yahweh abounds in loving-kindness and truth (Ex. 34:6); Jesus is full of grace and truth (John 1:14,17). | Yahweh dwelt in a tent (Ex. 33:7); The Word "tented" among the disciples (John 1:14). | Moses was given the Law (Ex. 34:27-28); The Law was given through Moses (John 1:17). | Moses, the mediator between Yahweh and Israel (Ex. 34:32-35); Jesus, the Mediator between God and man (John 1:17-18)." Stephen S. Kim, *The Literary and Theological Significance of the Johannine Prologue*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 421:435, p. 433.

exegesis - John 3:4 : John 3:4 ☪ "To fully understand why Nicodemus posed the question as he did, it is necessary to understand that in Pharisaic Judaism, there were six different ways of being born again. Nicodemus qualified for four of the six ways. The two ways for which he was not qualified were: 1. When Gentiles converted to Judaism, they were said to be born again. Since Nicodemus was not a Gentile, he could not qualify in this manner. 2. When a man was crowned king, he was said to be born again. Nothing is said about Nicodemus having been of the House of David, and hence, he was not of royal lineage. But there were four other ways to be born again, and Nicodemus

qualified for all four. 1. First, when a Jewish boy became bar mitzvah at the age of 13, he was said to be born again. At that age, he subjected himself to the Mosaic Law and became responsible for his own sins. Since Nicodemus was beyond the age of 13, he had already experienced his bar mitzvah. 2. A second way was by marriage, for when a Jew married, he was said to be born again. Although nothing is said about Nicodemus's wife, it has been clearly stated that he was a member of the Sanhedrin. One of the rules for becoming a member of the Sanhedrin was that one must be married, and so we know from this that Nicodemus was married. 3. A third way that a Jew could be born again was to be ordained as a rabbi. Since Nicodemus was a Pharisee, he had been ordained as a rabbi and thus had been born again in a third way. 4. The final way to be born again in Judaism was to become the head of a rabbinical school. In verse 10, Jesus said to Nicodemus that he was "the teacher of Israel." The one who was the head of rabbinical school was always referred to as the teacher of Israel. Hence, Nicodemus was also the head of a rabbinical school. The point, then, is this: Nicodemus had undergone every process available in Judaism to be born again. There was no other way available in Judaism, and so the only way he could see being born again at his age was to re-enter his mother's womb and start the process all over again." Arnold Fruchtenbaum, *Nicodemus & Yeshua: Jewish salvation God's way*, Ref-0067, Fall 2009, p. 6.

exegesis - John 3:7 : John 3:7 ☪ "Another example in Greek is the word *anōthen* in John 3:7 when Jesus is speaking to Nicodemus. The word can mean either "from above" or "again." Thus, some English translations say "born from above" (*New Jerusalem Bible*) and others say "born again" (NASB, NIV, NLT)." Ref-1162, p. 181.

exegesis - John 3:16-36 : John 3:16-36 ☪ Red letters? May be commentary by John

exegesis - John 5:1 : John 5:1 ☪ "St. John mentions expressly three Passovers at which the Lord was present; and if the feast of John 5:1 be a Passover, the question is at an end. It is now generally admitted that that feast was either *Purim* or *Passover*, and Hengstenberg's proofs in favour of the latter are overwhelming. The feast of *Purim* had no Divine sanction. It was instituted by the decree of Esther, Queen of Persia, in the 13th year of Xerxes (b.c. 473), and it was rather a social and political than a religious feast, the service in the synagogue being quite secondary to the excessive eating and drinking which marked the day. It is doubtful whether our Lord would have observed such a feast at all; but that, contrary to the usual practice, He would have specially gone up to Jerusalem to celebrate it, is altogether incredible." Ref-0762, p. 97n10.

exegesis - John 8:11 : manuscript - John 7:53 ☆

exegesis - John 13:10 : John 13:10 ☪ "The oriental background here is that of the Roman baths, where the Roman would perform a complete ablution (λούω). But by the time he reached his home, his feet would be dusty, and he would have his slave wash (νίπτω) them. He stayed bathed until he reached home, and did not need λούειν but only νίπτειν. So, the believer is *λελουμένος*, completely

washed from his sins at Calvary, but as he walks through this life, sin at times enters his experience. He not go back to the cross to be bathed (λούω) all over again in the fountain filled with blood, for he stays bathed until he reaches heaven. but he needs to confess that sin, and be washed (νίπτω) from the defilement which that sin brought into his life." Ref-0946, pp. 75-76.

exegesis - Luke 4:17 : Luke 4:17 ☪ "Scripture reading [in the synagogue] focused on the Pentateuch but included the Prophets as well, Readings of the Law were organized in a way that assured consecutive coverage of the whole of the Mosaic books in a three-year cycle. In the land of Israel several members of a congregation, usually three, five, or seven, were invited to take part in the reading, each having to read at least three verses. In Diaspora synagogues the reading was done by only one person. Both in Israel and abroad, one person alone could read from the Prophets; he was free to select the passage (see Luke 4:17). The readings were accompanied by a targum, a translation-interpretation which included both a free rendering of the text into another language and a brief explanation of it. In the land of Israel the interpretation was in Aramaic, elsewhere in the vernacular, for example Greek. The Torah was interpreted verse by verse, the Prophets in larger units." Ref-1200, p. 142.

exegesis - Luke 6:17 : exegesis - Mtt. 5:1 ☆

exegesis - Luke 11:7 : Luke 11:7 ☪ "Sleeping in bed with his children? It seems strange to us living in America today in multiple-bedroom houses, but in the time of Christ, the main room served both as the living and sleeping areas. Understandably, it would have been a great inconvenience to get out of bed and possibly wake his wife and children to get his friend the loaves of bread." Greg Gulbrandsen, *Parables from the Taybeh House*, Ref-0066, 20:24, p. 20.

exegesis - Luke 15:8 : Luke 15:8 ☪ "For most of us, the loss of a single coin would not necessitate the need to light a lamp or sweep the floor. At worst, we might need to move a piece of furniture or two. But what of a house from the time of Jesus? As can be seen, the floor is dirt. A lost coin would be difficult to find without the assistance of both a lamp and a broom." Greg Gulbrandsen, *Parables from the Taybeh House*, Ref-0066, 20:24, p. 21.

exegesis - Luke 18:18 : Luke 18:18 ☪ "Of all the above translations, only one had the article. This speaks volumes and should be very significant to any student of the Word. The rendering would be 'will he find the faith on the earth?' This would indicate 'the faith' as an embodiment of truth rather than just faith in general. . . In the rapture, all believers leave the planet and meet Him in the air. 'The faith' literally leaves and there is total apostasy. Luke 18:18 is referring to the second coming which has absolutely nothing to do with the rapture. When Christ returns to the earth at the second coming the world will be in complete apostasy. There will be those who have turned to Christ for salvation, but there will not be the embodiment of truth as there was during the church age." David Olander, Ref-1217, pp. 147-148.

exegesis - Luke 21:12-19 : exegesis - Mtt. 24:9-14 ☆

exegesis - Luke 24:44 : Luke 24:44 ☪ "Here 'the psalms' might denote not only the contents of the Psalter but also the whole of the third division -- the Writings -- of which the Psalter was the first book. We cannot be sure of this. . ." Ref-0073, p. 32. "A key passage that suggests this order can be found in the *Halakhic Letter* from Qumran (4QMMT): "And we have also written to you so that you may have discernment in the book of Moses and in the books of the Prophets and in Dav[id]." (It is interesting to note that Jesus uses almost the same terminology in Luke 24:44 . . ." Ref-0790, p. xvii.

exegesis - Mark 3:14 : Mark 3:14 ☪ See Christopher W. Skinner, "Whom He Also Named Apostles": A Textual Problem in Mark 3:14", Ref-0200, 161 (July-September 2004):322-329.

exegesis - Mark 8:22 : Mtt. 11:12-24; Mark 8:22-25 ☪ ". . . the majority of those who saw the miracle [of the feeding of the 4,000] saw it as a miracle only; but it is rather striking that in Mark Jesus helps His disciples to understand the real significance of the multiplication of the bread in the passage (Mark 8:19-21) which comes only a few verses before the declaration of Peter at Caesarea Philippi . . . Between these words and the incident at Caesarea Philippi comes, significantly enough, the healing of the blind man of Bethsaida who received his sight gradually, first seeing men as trees walking, and then seeing things clearly (Mark 8:22ff.) -- a parable of the disciples, who had hitherto perceived His Messiahship dimly, but were now, through their spokesman Peter, to declare outright, 'You are the Messiah.'" Ref-0239, p. 71. "Our Lord's action here is most significant, Having abandoned Bethsaida to judgment Mt 11:12-24. He would neither heal in that village, nor permit further testimony to be borne there Mr 8:26. The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf Re 3:20." C. I. Scofield, *Scofield Study Bible*.

exegesis - Mark 13:9-13 : exegesis - Mtt. 24:9-14 ☆

exegesis - Mark 13:20 : exegesis - Mtt. 24:22 ☆

exegesis - meaning - interpretation - hermeneutics : hermeneutics - exegesis - meaning - interpretation ☆

exegesis - meaning - personal : hermeneutics - meaning - personal ☆

exegesis - Mtt. 1:7-8 : 1Chr. 3:11-12; Mtt. 1:7-9 ☪ "Even in Christ's own genealogy, after the flesh, three entire generations of kings are known to have been omitted, possibly because of their association with Ahab's house (cf. Matt. 1:7-8, 1Chron. 3:11-12)." Brenton Minge, "'Short' sojourn comes up short?", Ref-0784, 21(3) 2007, p. 63.

exegesis - Mtt. 1:16 : Mtt. 1:16 ☪ "When [Matthew] comes to the listing of Jesus he says, ". . . and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ" (Mtt. 1:16). To whom do the italicized words "of whom" refer? Joseph as father? Mary as mother? Both Joseph and Mary as parents? It is possible for the English words "of whom" to mean any of these. However, behind the English words "of whom" stands the Greek relative pronoun *ης*. The feminine gender of the relative pronoun points

specifically to Mary as the one from whom Jesus Christ was born. The genealogy regularly emphasizes the male who fathers a child, but here "meticulous Matthew" delivers a precise statement of the relationship of Jesus Christ to Joseph and Mary. While the genealogy establishes that Joseph is the legal father of Jesus, Matthew emphasizes that Mary is the biological parent "of whom" Jesus was born. Further, the passive voice of the verb ἐγεννήθη ("was born")--the only passive among the forty occurrences of γεννάω in the genealogy--prepares for Matthew's emphasis upon divine action in the conception and birth of Jesus (Mtt. 1:18-25)." [Ref-0085](#), p. 108.

exegesis - Mtt. 5:1 : Mtt. 5:1; Luke 6:17 ☪ ". . . I have learned that εἰς τὸ ὄρος (eis to oros) in Matthew 5:1 probably does not mean Jesus went "up a mountain" or "to a mountain" or "onto a mountainside," but simply "into the hill country"; and interestingly πεδινός in Luke 6:17, usually rendered "plain," commonly refers to a plateau in mountainous regions." [Ref-0698](#), p. 43. (This may be true, but the comparison of Jesus' sermon with the Law of Moses and Deuteronomy 18:15 argue for understanding Jesus' sermon as being "on a mount.")

exegesis - Mtt. 5:28 : Mtt. 5:28 ☪ "in Mtt. 5:28, 'everyone who looks at a woman' (πᾶς ὁ βλέπων γυναίκα) with lust in his heart does not mean 'continually looking' or 'habitually looking,' any more than four verses later 'everyone who divorces his wife' (πᾶς ὁ ἀπολῶν τὴν γυναίκα αὐτοῦ) means 'repeatedly divorces!'" [Ref-0129](#), p. 616.

exegesis - Mtt. 6:13 : Mtt. 6:13; John 10:28-30; John 17:15 ☪ "Take the adjective *ponhrou* in Matthew 6:13, for example. The King James Version (as well as more than one modern translation) translates this as "but deliver us us from *evil*." But the adjective has an article modifying it τοῦ, indicating that it is to be taken substantively: "the evil one." And there is no little theological difference between the two. The Father does not always keep his children out of danger, disasters, or the ugliness of the world. In short, he does not always deliver us from evil. But he does deliver us from the evil one. This text is not teaching that God will make our life a rose garden, but that he will protect us from the evil one, the devil himself (cf. John 10:28-30; 17:15)." Daniel B. Wallace, [Ref-0085](#), p. 63.

exegesis - Mtt. 8 : [exegesis - Mtt. 8](#)☆; Mtt. 8:1-4; Mtt. 8:5-13; Mtt. 8:14-17 ☪ + "Some see in these three miracles the entire outline of Matthew's Gospel. First, Christ ministered to the Jews and was rejected (Mtt. 8:1-4). This represents the offer of the kingdom that was rejected by the nation. Second, Christ ministered to a Gentile because of his great faith. This represents the inclusion of the Gentiles in God's interim program subsequent to the nation's rejection of the kingdom offer. Third, Christ ministered to Peter's mother in law (Mtt. 8:14-17). This represents the re-offer and acceptance of the kingdom offer by the nation during the Tribulation and millennium." Stanley D. Toussaint, *Behold the King*, (Portland: Multnomah, 1980), 125. Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 17n34.

exegesis - Mtt. 23:35 : Mtt. 23:35 ☪ "there is . . . a still more specific connection between the

crimes, such as the murder of Abel, and the responsibility of the generation which rejected the Messianic King. For the establishment of His Kingdom on earth would, according to Old Testament prophecy, put an end to all such crimes of violence and injustice. . . Viewed from this standpoint, Israel's sin in rejecting the Messianic King becomes a gigantic crime against all humanity. . . not only the crimes of the past. . . but also the crimes of the future." [Ref-0183](#), p. 359.

exegesis - Mtt. 24:9-14 : Mtt. 24:9-14; Mark 13:9-13; Luke 21:12-19 ☪ "Although these verses are very similar to those recorded in Mark 13:9-13 and Luke 21:12-19, the differences show that Matthew is not dealing with the same thing. Luke clearly stated that the events he was describing came *before* the sign of the end of the age, when 'nation shall rise up against nation, and kingdom against kingdom.' However, in the Matthew account, the passage begins with the word *Then*, pointing out that the Messiah is now describing what will come *after* the event of nation raising up against nation, and kingdom against kingdom. While the words seem to be similar, these similarities do not prove sameness. Mark and Luke described events that will happen to the Apostles *before* the sign of the [the end of the age], while Matthew dealt with events of the first half of the Tribulation that would come *after* the sign" [Ref-0219](#), p. 639.

exegesis - Mtt. 24:20 : Mtt. 24:20 ☪ "Why not in winter? After all, it seldom snows in Israel anyway. The reason for this prayer is that the Jews will be escaping toward the mountains in the east. Most of the escape routes will force them to use *wadis*, which are dry water beds that only fill up with flash floods when it rains during the winter months. . . . When it does rain, many of these *wadis* become filled instantly and very dangerous to cross." [Ref-0219](#), p. 262.

exegesis - Mtt. 24:22 : Mtt. 24:22; Mark 13:20 ☪ "the two verbs translated 'had shortened' and 'hath shortened' in the Mark passage and the verb translated 'should be shortened' in the Matthew passage are all in the aorist tense and indicative mood with the augment. Aorist tense verbs have no time significance except when they are in the indicative mood with the augment. That firm is used to express past time. A number of scholars have concluded that since the two verbs in Mark 13:20 are in that form, they are expression action in the past . . . Ezra P. Gould stated, 'The [aorist] tenses put this action in the past -- *if the Lord had not shortened the time, no flesh would have been saved*. The language is proleptic, stating the event as it already existed in the Divine decree.' . . . The second verb translated 'shortened' in Matthew 24:22 is a different tense (future) than the others, but that does not nullify this conclusion. That verb simply indicates that in the future God will actually cause to happen what He determined in eternity past and prophesied in the Old Testament." [Ref-0220](#), pp. 51,54.

exegesis - Mtt. 24:36 : Mtt. 24:36 ☪ *Oida* means "knowing in the sense of giving careful attention to and planning." In the sense of responsibility.

exegesis - Mtt. 25:1-13 : Mtt. 25:1-13 ☪ "The contrast here is not between two types of believers, but between believers and

unbelievers. The believers (wise virgins) have oil, a symbol of the Holy Spirit, while the unbelievers (foolish virgins) *take no oil with them*. Thus the foolish ones are excluded from the marriage feast (the Messianic Kingdom), for them the Lord *knew not*, while the wise virgins *went in with him to the marriage feast*." [Ref-0219](#), p. 378.

exegesis - Mtt. 26:23 : Mtt. 26:23 ☪ + Arnold Fruchtenbaum relates the dipping by Jesus as the parsley which is dipped in saltwater (commemorating the Exodus).

exegesis - Mtt. 27:9 : Mtt. 27:9 ☪ "In Mtt. 27:9 a verse from Zechariah is cited as coming from Jeremiah. The Jewish tradition was that the spirit of Jeremiah was in Zechariah and such a method of citation would not offend their historical sense." [Ref-0015](#), p. 203.

exegesis - Num. 6:24-26 : Num. 6:24-26 ☪ ". . . the discovery of the text of Numbers 6:24-26 (the high-priestly benediction) inscribed on a silver amulet from a tomb at Ketef Hinnom in Jerusalem and dated to the seventh century B.C. (long before the return from the Exile) argues against [the assumption that Deuteronomy was written after the exile]." [Ref-0818](#), p. 92.

exegesis - Num. 16:1-2 : Num. 16:1-2 ☪ See [Tsitsith](#). "Compare also Targum Pseudo-Jon. on Nu. 16:2, where the peculiar colour of the Tsitsith is represented as the cause of the controversy between Moses and Korah. But see the version of this story in Jer. Sanh. 10, 27d, end)." [Ref-0021](#), footnote 5, 192.

exegesis - Num. 27:5 : Num. 27:5 ☪ The reason for the large final nun in this verse is lost to antiquity. [Ref-0841](#), p. 4.

exegesis - Ps. 16:10 : Ps. 16:10 ☪ See Gregory V. Trull, "An Exegesis of Psalm 16:10", [Ref-0200](#), 161 (July-September 2004):304-321.

exegesis - Ps. 18:1 : 2S. 22:1; Ps. 18:1 ☪ + "This reviewer especially appreciates the author's recommendation that the two copies of Psalm 18 (2S. 22) not be assimilated and harmonized with one another. It seems viable to identify 2 Samuel 22 as the royal archive's copy of the original composition (presented as an exhibit of David's psalmistry) and Psalm 18 as the revised version for the more liturgical use in the Temple." William D. Barrick, book review of John Goldingay, *Psalms: Volume 1, Psalms 1-41*, [Ref-0164](#), Volume 18 Number 2 Fall 2007, 251:254, p. 253.

exegesis - Ps. 23:5-6a : Ps. 23:5 (-6a); 2S. 9:7-13 ☪ Mephiboseth responding to David?

exegesis - Ps. 34:19-20 : Ps. 34:19-20; John 19:33-36 ☪ The TNIV reads: *The righteous may have many troubles, but the Lord delivers them from them all; He protects all their bones, not one of them will be broken*. The TNIV obscures the Messianic implications of this prophecy as understood by John (John 19:33-36).

exegesis - Ps. 110:3 : Ps. 110:3; Ps. 2:7 ☪ "Signund Mowinckel and other scholars prefer the LXX, which reads [at Ps. 110:3], "from the womb of the dawn, I have begotten you," a translation based on the same Hebrew consonants but with different vowel pointings (yēliditkā). Additionally, Bentzen has suggested that the corruption of the MT resulted from deliberate scribal efforts to obfuscate the meaning and its plain allusion to Ps. 2:7." [Ref-1272](#), p. 175. "A final but significant inerttextual link between the two

psalms is derived from the variant reading for [Ps. 110:3]. There, God declares to the King, "from the womb of the dawn, *I have begotten You* [yeliditika]," the same word used in God's oracle to the King in [Ps. 2:7]: "You are my Son, today *I have begotten you* [yeliditika]." Although Psalms 2 and 110 are clearly linked in the New Testament (Heb. 1:3-5,13; 5:5-6), the phrases about the Begotten One were not associated (as far as we know) until Justin Martyr in the second century." [Ref-1272](#), p. 181.

exegesis - Rev. 1:4 : Rev. 1:4 ☪ "This [Rev. 1:4 ἀπο ὁ ων και ὁ ην και ὁ ἐρχομενος] is the first and worst grammatical solecism in Revelation, but many more are to follow. . . . If intentional, the question of what the author intends. Few scholars would disagree with Charles' [R.H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John*] assessment: 'The Seer has deliberately violated the rules of grammar in order to preserve the divine name inviolate from the change which it would necessarily have undergone if declined. Hence the divine name is here in the nominative.' . . . The Seer is no doubt alluding to Ex. 3:14 in the LXX (ἐγω εἰμι ὁ ων - ?I am who I am), a text well familiar to early Gentile Christians." [Ref-0129](#), p. 63.

exegesis - Rev. 2:13 : Rev. 2:13 ☪ The pagan mystery cults at Babylon had transferred to Pergamos after the death of Belshazzar, and later moved to Rome. [Ref-0033](#), p. 240.

exegesis - Rev. 3:10 : Rev. 3:10 ☪ *Which shall come modifies hour and not trial* showing that it is the hour which is the the focus. [Ref-0126](#), p. 288. All members of the body of Christ are in one of two groups at the time of the rapture: (1) the "rapture generation" which is alive; (2) all other believers in Christ who died prior to the rapture. The former group are kept from the hour by being taken in the rapture; the latter group are kept from the hour by death. Both groups are resurrected together.

exegesis - Rev. 3:14 : Rev. 3:14 ☪ "Further compounding the problem, the recent third edition of Bauer's "A Greek-English Lexicon of the New Testament and Other Early Christian Literature" makes a startling change under its definition for ἀρχή. The earlier second edition cites Revelation 3:14 under the meaning "the first cause" with the following note: "but the meaning *beginning* -- first created is linguistically possible." In the third edition, however, the alternative meaning for ἀρχή in this verse is changed from "linguistically possible" to "linguistically probable" without amending any of the cited evidence. . . . The most probably interpretation of ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ is "supreme Authority over the creation of God," encompassing both the original and new creations. . . . As in the Septuagint the majority of the occurrences of ἀρχή in the New Testament are protemporal, with the governmental sense in the second place. Of significance is the fact that there are no clear uses of ἀρχή as causal. . . . While it is wrong to determine the meaning of a word in a particular context based on statistical probability alone, the data from the nuances of ἀρχή in the Septuagint, the New Testament, and the apostolic fathers show an overwhelming tendency to employ ἀρχή as a protemporal or a governmental indicator. . . . Based on these syntactical issues the most natural rendering of the phrase would be "the

supreme Authority over the creation of God," taking τῆς κτίσεως as a genitive of subordination and τοῦ θεοῦ as source or producer, an interpretation that avoids the objections against the former options. . . . The constellation of evidences presented in this article strongly suggests that viewing ἀρχή in Revelation 3:14 as governmental is most probable, whereas causal, propartial, or prosequential interpretations are improbable. This view fits the theme and theology of the Apocalypse itself (Christ as Ruler over the present and future ages); it harmonizes with the New Testament doctrine of the agency of Christ in creation (by and through the Son, but from the Father); it adopts a legitimate nuance of ἀρχή when referring to persons; it harmonizes with the most probable understanding of κτίσις (the created universe rather than the act of creating); it best explains the syntactical functions of the noun ἀρχή, and the two genitives (τῆς κτίσεως as a genitive of subordination and τοῦ θεοῦ as a genitive of source); and it best accounts for the subsequent reference in Revelation 3:21-22 to Christ being granted authority to rule by the Father. . . . Regarding the recent assertion by Bauer, Arndt, Gingrich, and Danker that the meaning "first created" for ἀρχή in Revelation 3:14 is linguistically probable, in light of the evidence and arguments presented in this article the entry should be amended to "linguistically improbable." Michael J. Svelgel, "Christ as Ἀρχή in Revelation 3:14," [Ref-0200](#), vol. 161 no. 642 (April-June 2004), xxx-yyy, pp. 215, 218, 222, 223, 225, 231.

exegesis - Rev. 5:9 : [2008021401.pdf](#) ; Rev. 5:9 ☪ "Some critics and expositors have rejected this ἡμῶς (us), for the reason that it is omitted in the Codex Alexandrinus, and in the Ethiopic version; though the latter is not much more than a loose paraphrase. The Codex Sinaiticus, however, which was discovered in 1860, and which is of equal antiquity and authority with the Codex Alexandrinus, contains it. The Codex Basilianus, in the Vatican, contains it. The Latin, Coptic or Memphitic, and Armenian, which are of great value, contain it. And so do *all other MSS. and versions*. And to discredit it simply and only because it does not appear in that one single Codex of Alexandria, is most unreasonable and unjust to the weight of authority for its retention." [Ref-0035](#), p. 108*. "Revelation 5:9 is a passage where UBS/Nestle-Aland has gone out on a limb -- and they know it. This is reflected in their original evaluation of this as a C rating. . . . this paper shows that UBS/Nestle-Aland are joined by only two other critical Greek editions (Tischendorf and Westcott-Hort). This does not inspire confidence in their reading of verse 9. . . . only one Greek manuscript out of all the manuscripts on Revelation supports the reading preferred by the UBS/Nestle-Aland text." [Ref-0782](#), p. 4. "Revelation 5:9 has content that is appropriate to humans (the elders), while verse 10 is appropriate for angelic singers (the cherubs). John did not explain the arrangement of singers, but his words allow for an antiphonal arrangement." [Ref-0782](#), p. 8. "Internal arguments leave Alexandrinus under a cloud. The fact that τῷ αἵματι σου is at the top of the next makes it impossible to rule out the possibility that the scribe simply had a memory lapse as he

finished once column and started another." [Ref-0782](#), p. 12.

exegesis - Rev. 9:1 : Rev. 9:1 ☪ *fallen* is perfect tense, *having fallen* -- at a time prior to John seeing.

exegesis - Rev. 12:10 : Rev. 12:10 ☪ *strength . . . and power* in the NKJV is better rendered as *power . . . and authority* as the NASB. The phrase is δύναμις . . . και ἡ ἐξουσία. Εξουσία here is "Authority, absolute power, warrant . . . authority and commission." [Ref-0227](#), p 278.

exegesis - Rev. 14:2 : Rev. 14:2 ☪ All texts except the TR end with the phrase, *καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαροῶδων κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν, and the voice (sound) which I heard as harpists while harping on the harps of them*. The voice, or sound was as harps. This may not speak specifically of harpists as the KJV and NKJV assume. Also, *voice* and *sound* in this verse both are φωνή and the choice to utilize *sound* vs. *voice* is somewhat arbitrary. It may be a singular voice, or the sound (of a multitude).

exegesis - Rev. 15:2 : Rev. 15:2

exegesis - Rev. 16:17 : Rev. 16:17 ☪

According to Rev. 15:8, only God is in the temple at this juncture so the loud voice is likely His.

exegesis - Rev. 17:10 : Rev. 17:9-10 ☪ "Also" in the NKJV text (Rev. 17:10, Rev. 17:9 NASB) is not found in any Greek text. It simply says "The seven heads are seven mountains on which the woman sits. They are (εἰσιν) seven kings."

exegesis - Rev. 20:4 : Rev. 20:4 ☪ *Who had not worshiped* (NKJV) is *και οἱτινες οὐ προσεκύνησαν; and all the ones who not they worshiped*. The KJV and NKJV give the impression that this is a further description of those who were beheaded. Not so. This is a second category who refused worship and were killed, but not by being beheaded.

exegesis - Rom. 5:13-14 : Rom. 5:13-14 ☪ "While the word "sin" is a general term and can refer to internal sin and external sin, it can refer to the sin nature and the acts of sin externally, the words transgression and trespass have a more limited meaning. The point is this: You cannot transgress or trespass a specific commandment until the commandment is given. In other words, no one could be guilty of breaking the Mosaic Law until the Mosaic Law was given. Until then, they could be in violation of other aspects of God's law like God's moral law but could not be guilty of violating the Mosaic Law. . . . With the Mosaic Law, it was forbidden for a brother and sister to have sexual intercourse and to marry. . . . Once these commandments were given, to violate those commandments would be transgression and trespassing. . . . That was not true of those who did these things prior to the giving of the laws. It should be obvious that that children of Adam and Eve, who were brothers and sisters, married each other." Arnold Fruchtenbaum, "Fruit from the Frucht," [Ref-0067](#), Spring 2004, p. 4.

exegesis - Rom. 6:1 : Rom. 6:1 ☪ "Does . . . [Romans 6:1] refer to acts of sin or the evil nature? A glance at the Greek text will show that the word "sin" is preceded by the article. The article identifies the sin referred to as a particular kind defined by the context. It points to the sin spoken of in 5:21, and indicates that Paul is still speaking of the same sin." [Ref-0946](#), p. 21.

exegesis - Rom. 7:1-25 : Rom. 7:1-25 ☪ "This chapter speaks neither of the experience of a Christian after his conversion (as Augustine, Jerome, the Reformers explain), nor of Paul's experience under the Law before his conversion (so, e.g. Neander). Much rather Paul speaks of himself as *he would be if he were considered as 'in himself'* (ver. 25, *autos*, ego, that is ?I, of myself, standing in my own strength,' apart from the Holy Spirit). In Romans 7 he is always 'in himself,' but in Romans 8 always 'in Christ'. Thus these two chapters do not treat of two successive experiences but of two conditions, two ways of considering the matter. Even a regenerate Christian can (abnormally indeed) sometimes (or often) be in Romans 7 as to his *experience*, while, as to his *standing*, he is always in Romans 8, and should certainly *walk* constantly in Romans 8." [Ref-0197](#), p. 129.

exegesis - Rom. 9:10 : Rom. 9:10 ☪ *by one man* (NKJV) is better understood as *by one seminal emission* (εξ ενος κοιτην) according to [Ref-0203](#), p. 440. The emphasis is on the absolutely matching origin of the two sons and God's electing purposes in accordance with this fact. Both Jacob and Esau were from the same mother, the same father, and even the same act of sexual union. ". . . "identical twins" or "monozygotic" (from "one egg"). These children share the exact same genes and hence are always the same sex and have same eye color. They are identical in every biological characteristic that is caused by the genes. . . . "fraternal twins" or "dizygotic" (from "two eggs"). In this case, both eggs from the mother are fertilized by different sperms. They can be different gender and have different genetically determined characteristics (e.g., eye color). They would share the same basic degree of genetic similarities as any two siblings born to the same parents." Michael A. Grisanti, *Cultural and Medical Myths about Homosexuality*, [Ref-0164](#), Vol. 19 No. 2 Fall 2008, 175:202, pp. 178-179.

exegesis - Rom. 11:26 : Rom. 11:26; Rom. 11:28 ☪ "Covenantal interpreters usually balk over making 'Israel' in Rom. 11:26 refer to Jews in distinction with Gentiles, even though no one has objected to this national, ethnic identification in the previous ten references to 'Israel' in Romans." Walter C. Kaiser, Jr., "Kingdom Promises as Spiritual and National," [Ref-0199](#), p. 301. "Three major views of the identity of "all Israel" in Rom. 11:26 have concluded that "all Israel" refers to the church, to the elect remnant of believing Jews during the present age, and to the ethnic nation of Israel. Romans 11:28 is an often neglected verse that helps in determining which of the views is correct because the pronoun "they" in v. 28 refers to the same people as the "all Israel" of v. 26. Since context requires that the pronoun "you" in v. 28 refers to Gentiles, the "enemies" and the "they" of v. 28 must be ethnic Jews, thereby eliminating the possibility of "all Israel" being the church. The two clauses in v. 28 describe what is true of ethnic Israel at the same time, not one condition prior to Israel's salvation and another subsequent to that salvation. That eliminates the view that "all Israel" depicts an elect remnant of believing Jews, because they could hardly be enemies according to the gospel after becoming believers." Matt Waymeyer, "The Dual Status of Israel in Romans_11:28",

[Ref-0164](#), Vol. 16 No. 1, (Spring 2005), 57:71, p. 57. "Rather for Augustine, in Romans 11, *Some Jews have believed in Christ, and they are the remnant of the natural olive and fulfillment of the divine promises to historical Israel. . . . The "Israel" that will ultimately be saved are the predestined elect, drawn into a unity out of the Jews and Gentiles. . . . Judaism is simply relegated to the latter [non-elect] category, and its status in salvation-history assigned of the pre-Christian past.* [Peter Corday, *Principles of Patristic Exegesis: Romans 9-11 in Origin, John Chrysostom, and Augustine* (New York: E. Mellen Press, 1983), 171, 333] [Ref-1263](#), p. 5. "But consider Matt Waymeyer's persuasive point that "they" in Rom 11:28 (:they are enemies . . . they are loved") being unbelieving national Israel, is identical to the national "them" in v. 27 ("this will be my covenant with them when I take away their sins"), which is identical to "Jacob" and to national or "all Israel" in v. 26, and so is not a mere remnant." [Ref-1263](#), p. 94

exegesis - Ru. 1:4 : Ru. 1:4 ☪ "In order to obtain children Naomi's sons married Moabite women (common values). But the Mosaic Covenant was specific regarding marriage to non-Israelites, which was not only specifically prohibited but was also considered so unthinkable that it, like the move to Moab, was a judgment of God." Charles P. Baylis, "Naomi in the Book of Ruth in Light of the Mosaic Covenant," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 413:431, p. 421.

exegesis - Ru. 1:5 : Lev. 26:21-22; Ru. 1:5; Ru. 4:13 ☪ "God, as the giver and remover of life (Ruth 4:13), removed the sons. "If then, you walk with hostility against Me and are unwilling to obey Me . . . I will bereave you of your children" (Lev. 26:21-22)." Charles P. Baylis, "Naomi in the Book of Ruth in Light of the Mosaic Covenant," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 413:431, p. 421.

exegesis - Ru. 1:6 : Ru. 1:6 ☪ "At the level of common values, an Israelite might consider moving to another more fruitful country, but knowing that the famine was controlled by Yahweh (Ruth 1:6) would necessitate a response based on the Mosaic Covenant. If disobedience was the cause of the famine, then a return to covenant loyalty was required (Deu. 30:1-2), but if a test was involved, then the Israelites were to trust in Yahweh to provide (8:1-20)." Charles P. Baylis, "Naomi in the Book of Ruth in Light of the Mosaic Covenant," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 413:431, p. 420.

exegesis - Ru. 3:3 : 2S. 12:20; Ru. 3:3 ☪ "The clause "Wash yourself therefore, and anoint yourself and put on your best clothes" (Ruth 3:3) is similar to David's situation where he "washed, anointed himself, and changed his clothes" after he ceased mourning publicly for his dying child (2S. 12:20). Also when Joab wanted the woman of Tekoa to appear like a long term mourner, he said, "Please pretend to be a mourner, and put on mourning garments now, and do not anoint yourself with oil, but be like a woman who has been mourning for the dead many days" (14:2)." Charles P. Baylis, "Naomi in the Book of Ruth in Light of the Mosaic Covenant," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 413:431, p. 421.

exegesis - Ru. 3:13 : Ru. 3:13 ☪ "The word in Hebrew is *lun* and not *shachav*, and that is significant because *shachav* does carry sexual connotations but *lun* does not. So, by the use of this verb, all ambiguity is removed concerning the sexual implication between the two." Arnold Fruchtenbaum, "Fruit from the Frucht," [Ref-0067](#), Winter 2004, p. 6.

exegesis - semantic range : ☪ + "A frequently cited example of semantic breadth is bound up with our word *board*." ⁷² A board is a piece of dressed lumber, a plank. Many people pay room and board, an expression possibly derived from the fact that in older English the table from which one ate on special occasions was called a festive board. A group of people gathered together for business might be called a board of trustees; and if they get on a ship or a train, they will step on board and hope they do not fall overboard. The same word can function as a verb: workmen may board up a broken window, and passengers board a jetliner." [Ref-0698](#), p. 57. "A second level of interpretation is the task of finding adequate equivalents in the "target" language. To complicate matters, the semantic range of a given word is usually not identical to the range of its corresponding word in another language. This affords the opportunity for interpretation, and thus for error. When someone translates a word from one language into another, he or she must decide what sense the original word carries and identify an equivalent word in the target language. Thus, even if the sense of the original thought has been correctly understood, a word in the target language may be chosen that has a more specific or more general meaning than the original word. Moreover, the translator may tend to choose in the target language one word instead of another for various reasons, such as to make the translation sound pleasant or to avoid suggesting a social, political, or religious taboo in the target culture." [Ref-0838](#), pp. 87-88.

exegesis - Sos. 3:1-5 : Sos. 3:1-5; Sos. 5:2-8 ☪ "Despite the differences, the parallels between Sos. 3:1-5 and Sos. 5:2-8 are self-evident . . . 1. She is in bed at night (3:1a; 5:2a); 2. He is nowhere to be found (3:1b), he is at her door, which he asks her to open (5:3-5); 3. She arises from her bed to seek him (3:2a), she arises from her bed to open for him (5:6a); 4. She seeks him but cannot find him (3:2b; 5:6b); 5. The night watchmen find her (3:3; 5:7a); 6. She finds her lover and takes him home (3:4), the night watchmen assault her and take her cloak (5:7c); 7. She adjures the daughters of Jerusalem (3:5; 5:8)." Gordon H. Johnston, *The Enigmatic Genre and Structure of the Song of Songs*, [Ref-0200](#), Vol. 166 No. 663, July-September 2009, 289:306, p. X.

exegesis - Sos. 3:6-11 : Sos. 3:6-11; Sos. 5:9-16 ☪ "Another set of parallel panels occurs in the poetic depictions of Solomon's royal palanquin (3:6-11) and the man's handsome physique (5:9-16). Both share an identical threefold structure: (1) an introductory question (3:6; 5:9), (2) an answer in the form of a descriptive praise (*waf*) poem (3:7-10; 5:10-16a); and (3) a concluding address to the daughters of Jerusalem (3:11; 5:16b)." Gordon H. Johnston, *The Enigmatic Genre and Structure of the Song of Songs*,

Ref-0200, Vol. 166 No. 663, July-September 2009, 289:306, p. 303.

exegesis - Sos. 4:1-7 : Sos. 4:1-7; Sos. 6:4-19 ☪ "The fifth set of parallel panels includes the two anatomical descriptions (*wasf*) songs in 4:1-7 and 6:4-10. Both open with his praise of here beauty . . . Each continues with a listing of anatomical features in identical order: eyes, hair, teeth, (lips), cheeks . . . The metaphorical descriptions of thee of these four features of her anatomy are identical." Gordon H. Johnston, *The Enigmatic Genre and Structure of the Song of Songs*, Ref-0200, Vol. 166 No. 663, July-September 2009, 289:306, p. 304.

exegesis - Sos. 5:2-8 : [exegesis - Sos. 3:1-5](#)★

exegesis - Sos. 5:9-16 : [exegesis - Sos. 3:6-11](#)★

exegesis - Sos. 6:4-10 : [exegesis - Sos. 4:1-7](#)★

exegesis - Zec. 1:1 : Zec. 1:1 ☪ "He gave the exact date: "In the eighth month, in the second year of Darius [October 27, 520 B.C.]"" David M. Levy, "Called to Repentance", Ref-0057, March/April 2004, p. 24.

exegesis - Zec. 1:8 : Zec. 1:8 ☪ The terms for *red*, *sorrel*, and *white* are all plural forms: *red ones*, *sorrel ones*, *white ones*.

exegesis - Zec. 6:11 : Zec. 6:11; Zec. 6:13 ☪ The term for *crown* is plural signifying that the 'branch' will wear *both* kingly and priestly crowns (Zec. 6:13). "The Hebrew word for 'crown' here is [עֲטֻרָה](#), a term never used in the OT for the priestly crown or mitre. Thus, the scene here is the investing of the priest with royal authority." Ref-0014, Zec. 6:12 n10.

exegesis - Zec. 9:8 : Zec. 9:8 ☪ "The words *my house* (v. 8) are a metonymy for the 'land, Temple, and people of Israel.'" In his conquest of the Middle East, Alexander's marauding forces passed Jerusalem on the way to Egypt and returned via the same route without ever invading the city. Jerusalem's deliverance can be attributed directly to God's divine protection The Lord promised to encamp around the city, and He did (2:5). Ancient historian Flavius Josephus in his *Antiquities of the Jews* (11.8.5-6), recorded how Jerusalem, humanly speaking, survived." David M. Levy, *The Grecian Conqueror*, Ref-0057, September/October 2005, p. 33.

exegesis - Zec. 12:12 : Zec. 12:12 ☪ "Two [rabbis] have interpreted this verse. One said: 'This is the mourning over the Messiah,' and the other said: 'This is the mourning over the Evil Inclination . . . (Y. Suk. 55b) . . . R. Dos says: '[They will mourn] over the Messiah who will be slain. . . (B. Suk. 52a)'" Ref-0012, p. 167.

exegesis Isa. 7:14 : [2010031401.pdf](#)★

Exegetical Dictionary of the New Testament, H. R. Balz and G. Schneider : [Ref-0682](#)★

Exegetical Fallacies, 2nd ed., D. A. Carson : [Ref-0698](#)★

Exell, Joseph S., Pulpit Commentary : [Ref-0932](#)★

Exell, Joseph S., The Biblical Illustrator : [Ref-1280](#)★

exercise - spiritual vs. physical : [spiritual - exercise vs. physical](#)

exile - prayer in : [prayer - in exile](#)

existence - decried : [life - decried](#)

existential - judge by scripture : [scripture - experience - judge by](#)★

Exodus - Archaeology - Biblical - 00053.doc : [00053.doc](#)★

Exodus - book of - written : [X0002 - date - Exodus](#)★

Exodus - date - Albright : [chronology - B.C. 1290 - Exodus - Albright](#)★

Exodus - date - Austin : [chronology - B.C. 1533 - Exodus - Austin](#)★

Exodus - date - earlier modified : [chronology - B.C. 1450 - Exodus](#)★

Exodus - date - early : [chronology - B.C. 1445 - Exodus - early](#)★

Exodus - date - Jones : [chronology - B.C. 1491 - Exodus - Jones](#)★

Exodus - date - Klassen : [chronology - B.C. 1462 - Exodus - Klassen](#)★

Exodus - date - late : [chronology - B.C. 1250 - Exodus - late](#)★

Exodus - date - Rowley : [chronology - B.C. 1225 - Exodus - Rowley](#)★

exodus - date - theories : 1K. 6:1 ☪ "Broadly speaking, two major theories have emerged, one which places the events in the Eighteenth Egyptian Dynasty and the fifteenth century B.C., and one which places the events in the Nineteenth Egyptian Dynasty and the thirteenth century B.C." Ref-0840, p. 225. "Setting aside extreme views the principal positions are whether there was: (1) an early exodus (15th century B.C.) with the entire 430 years spent in Egypt (the "long sojourn" position); (2) a late date for the Exodus (13th century B.C.; Rameses III's dynasty), again placing the 430 years as spent in Egypt; and (3) an early exodus (15th century B.C.) with but 215 of the 430 years of sojourn spent in Egypt ("short sojourn" position). Thus two major questions must be settled in a Scripture honoring manner. Was the Exodus during the 15th or the 13th centuries B.C. and was the duration of the sojourn in Egypt 430 years or less? . . . Regarding the question as to whether the Exodus was a 15th (early date) or 13th century (late date) B.C. episode, the Biblical evidence unmistakably places the event in the 15th. Moreover, those who defend the late date such as Albright and Rowley placing the Exodus at B.C. 1290 and 1225 respectively, do so by rejecting the 480 years of 1K. 6:1, deeming it completely unreliable." Ref-0186, p. 49.

Exodus - date - Young : [chronology - B.C. 1446 - Exodus - Young](#)★

Exodus - date of - earlier : [chronology - B.C. 1466 - Exodus](#)★

Exodus - eclipsed by future gathering : [gathering - eclipses Egyptian exodus](#)

exodus - Pharaoh of : [F00036 - exodus - Pharaoh of](#)★

exodus - tribulation - parallels : [millennial kingdom - theocratic kingdom - parallels](#)★

exorcism - by Jews : Luke 11:19; Acts 19:13

exorcism - demons : Deu. 19:15; Mark 1:26; Mark 1:34; Mark 1:39; Mark 3:14-15; Mark 6:13; Mark 16:9; Mark 16:17; Luke 4:35; Luke 5:18; Luke 7:21; Luke 8:31; Luke 9:42; Luke 9:49; Acts 5:16; Acts 8:7; Acts 19:12

exorcism - failed : Mtt. 17:16; Mark 9:18; Luke 9:40

exorcism - fasting for : [fasting - for exorcism](#)

exorcism - multiple demons : [demons - multiple](#)

exorcism - name of Jesus : Luke 9:49; Acts 16:18; Acts 19:13-14 ☪ In Acts 19:13, the

Jewish exorcists use of Jesus' name would seem to be mimicking what they had heard by Paul.

exorcism - prayer for : [prayer - and exorcism](#)

expanding - red shift - Hubble - quote : [quote - red shift - Hubble](#)★

Expanding Universe - Space - 00042.doc : [00042.doc](#)★

expansion - universe : [heavens - stretched](#)★

expectation - faith : [faith - expectation](#)★

expelled - Jews from Rome : [Rome - Jews expelled](#)

experience - doctrinal - balance - quote - Lloyd-Jones : [quote - experience - doctrine - balance - Lloyd-Jones](#)★

experience - judge by scripture : [scripture - experience - judge by](#)★

experience - learning - quote : [quote - experience - learning](#)★

experience - seeking - quote - Lloyd-Jones : [quote - experience - seeking - Lloyd-Jones](#)★

experience - young lack : 2Chr. 13:7

experiential - emerging church : [emerging church - experiential](#)★

Experientially - Biblical Principles - 00017.doc : [00017.doc](#)★

expert - bias of : ☪ "An experienced Judge with an intelligent jury -- any tribunal, indeed, accustomed to sift and weigh conflicting testimony -- would be better fitted to deal with it [the Daniel controversy] than a company of all the philologists of Christendom. The philologist's proper place is in the witness-chair. He can supply but a part, and that by no means the most important part, of the necessary evidence. And if a single well-ascertained fact be inconsistent with his theories, the fact must prevail. But this the specialist is proverbially slow to recognize. He is always apt to exaggerate the importance of his own testimony, and to betray impatience when evidence of another kind is allowed legitimate weight. And nowhere is this tendency more marked than among the critics." Ref-0745, p. ix. "In his *History of the Criminal Law*, Sir James Fitzjames Stephen declares that, as no kind of evidence more demands the test of cross-examination than that of experts, their proper place is the witness chair and not the judgment seat." Ref-0745, p. 51. "But the *dictum*, so familiar with the lawyer, would not be forgotten, that the testimony which least deserves credit is that of *skilled* witnesses, for the judgment of such men becomes warped by their habit of regarding a subject from one point of view only." Ref-0745, p. 96. Anderson refers to the "proverbial disability of experts in dealing with a mass of apparently conflicting evidence." Ref-0762, Preface to 5th Edition.

expiation - definition : ☪ "Although not a biblical word, expiation may be defined as the act of bearing a penalty for sin." Ref-0104, p. 154.

Explore Prophecies Fulfilled by Jesus, Epiphany Software : [Ref-1001](#)★

Explore the Laws of the Bible, Epiphany Software : [Ref-1002](#)★

Explore the Life of Jesus, Epiphany Software : [Ref-1003](#)★

Exploring Logos Searching. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. : [Ref-0329](#)★

expose - darkness : [darkness - expose](#)

Exposition of Daniel, H. C. Leupold :
 Ref-1241☆

Exposition of Ecclesiastes, H. C. Leupold :
 Ref-1241☆

Exposition of Genesis, H. C. Leupold :
 Ref-1241☆

Exposition of Isaiah, H. C. Leupold :
 Ref-1241☆

Exposition of the Entire Bible, John Gill :
 Ref-0904☆

Exposition of the Epistle of James, An, Manton : Ref-1034☆

Exposition of the Epistle to the Romans, Haldane : Ref-1014☆

Exposition of The Psalms, H. C. Leupold :
 Ref-1241☆

Exposition of the Shorter Catechism, A. A. Hodge : Ref-0872☆

Exposition of Zechariah, H. C. Leupold :
 Ref-1241☆

expositional preaching - Calvinism :
 Calvinism - expositional preaching☆

Expositions of Holy Scripture, Alexander MacLaren : Ref-1270☆

expository - preaching : ☩ + "The proper elements in an expository sermon may be summed up as follows: 1. *Preaching is expository in purpose.* It explains the text. 2. *Preaching is logical in flow.* It persuades the mind. 3. *Preaching is doctrinal in content.* It obligates the will. 4. *Preaching is pastoral in concern.* It feeds the soul. 5. *Preaching is imaginative in pattern.* It excites the emotion. 6. *Preaching is relevant in application.* It touches the life." Ref-0110, p. 289.

Expository Messages on the Epistle to the Galatians, Ironside, H. A. : Ref-1119☆

Expository Notes on Ezekiel, the Prophet, Ironside, H. A. : Ref-1120☆

Expository Notes on the Epistles of James, Ironside, H. A. : Ref-1121☆

Expository Notes on the Epistles of Peter, Ironside, H. A. : Ref-1122☆

Expository Notes on the Gospel of Mark, Ironside, H. A. : Ref-1123☆

Expository Notes on the Gospel of Matthew, Ironside, H. A. : Ref-1124☆

Expository Notes on the Prophet Isaiah, Ironside, H. A. : Ref-1125☆

expository preaching - context - quote :
 quote - expository preaching - context☆

expository preaching - innovation - quote :
 quote - expository preaching - innovation☆

extinct - instinct - quote : quote - instinct - extinct☆

extinction - ark animals : ark - Noah's - extinction of animals☆

extra-terrestrial life - Origin of Life - 00043.doc : 00043.doc☆

eye - apple of God's : Deu. 32:11; Ps. 17:8; Zec. 2:8

eye - design : ☩ + "However, ophthalmologists, specialists in eye anatomy and disease, have denounced Dawkins' claim [that the eye is poorly designed] repeatedly. E.g. Dr. George Marshall, the Sir Jules Thorn Lecturer in Ophthalmic Science at the University of Glasgow, Scotland, stated in reply to Dawkins: "The idea that the eye is wired backward comes from a lack of knowledge of eye function and anatomy." Dr. Marshall explains that the nerves could not go behind the eye, because that space is reserved for the choroid, which provides the

rich blood supply needed for the very metabolically active retinal pigment epithelium (RPE). This is necessary to regenerate the photoreceptors. So it is necessary for the nerves to go in front." Jonathan Sarfati, "Fiber Optics in the Eye", Ref-0028, 32(1) December 2008 - February 2009, 45:47, pp. 45-46.

eye - for eye : Gen. 9:6; Lev. 24:19-20; Pr. 24:29; Mtt. 5:38

eye - lamp of body : Luke 11:34

eye - right damaged : antichrist - wounded and healed [5001.22]☆

eye - seeing : ear - hearing

eye - Trilobite : Trilobite - eye☆

eye for eye - AGAINST : Pr. 24:29

eye witness - apostles of Jesus : apostles - saw Jesus

eyes - covenant with : Job 31:1; Job 31:7

eyes - desire of : Job 31:1; 2S. 11:2; Eze. 23:11-16; Eze. 24:16; Eze. 24:21; Eze. 24:25; Mtt. 5:27-30

eyes - dim - old age : 1K. 14:4

eyes - do not see : Ps. 135:18; Jer. 5:21

eyes - full of : Eze. 1:18; Eze. 10:12; Rev. 4:6

eyes - guard : viewing - avoid wickedness

eyes - heart and walk follow : Job 31:7

eyes - lifted : Gen. 22:13; Gen. 31:10; Gen. 31:12; Gen. 33:1; Gen. 37:25; Ex. 14:10; Isa. 40:26; Isa. 49:18; Isa. 51:6; Isa. 60:4; Jer. 3:2; Dan. 4:34; John 11:41; John 17:1

eyes - lust - control : X0111 - pornography

eyes - opened by God : Gen. 21:19; Num. 22:31; 2K. 6:17; Ps. 146:8

eyes - restrained : Gen. 3:7; Luke 24:16; Luke 24:31; John 20:14

eyes - right in own : right - in own eyes☆

eyes - seven : Zec. 3:9; Zec. 4:10; Rev. 5:6

eyes - to see : ears - to hear

eyesight - from God : vision - eyesight from God

eyesight - spiritual : Job 10:4

eyewitnesses - wrote Scripture : Luke 1:1-3; John 19:35; 2Pe. 1:16; 1Jn. 1:3

Eze 40:1 : chronology - exclusive dating☆

Eze 40:39 : millennial kingdom - temple - sin offering

Eze. 1 : Nov15☆

Eze. 1:1 : age - of service; archaeology - Chebar☆; chronology - Ezekiel☆; heaven - opened; Ref-1120☆; X0023 - date - Ezekiel☆

Eze. 1:1-2 : chronology - Ezekiel - dates from captivity☆

Eze. 1:2 : archaeology - Jehoiachin☆; chronology - Ezekiel☆

Eze. 1:3 : archaeology - Chebar☆; vision - from God☆

Eze. 1:4 : cloud - and fire; light - and supernatural; north - coming from

Eze. 1:5-22 : living creatures☆

Eze. 1:6 : wings - four

Eze. 1:9-11 : cherubim - wings - touching

Eze. 1:10 : F00041 - Kells - book of - faces of cherubim☆; tabernacle - camped about

Eze. 1:12 : Holy Spirit - led by

Eze. 1:13 : coals - seraphim and cherubim

Eze. 1:13-21 : chariot - God's

Eze. 1:15 : wheels

Eze. 1:15-28 : chariots - of God☆

Eze. 1:18 : eyes - full of

Eze. 1:20 : Holy Spirit - led by

Eze. 1:22 : sea - of glass

Eze. 1:24 : voice - of God

Eze. 1:26 : man - God as likeness☆

Eze. 1:28 : face - falling on before God☆; rainbow - around throne; shekinah - visible☆

Eze. 2 : Nov15☆

Eze. 2:2 : Holy Spirit - indwelt - not permanent in OT☆; Holy Spirit - prophecy by

Eze. 2:6 : fear - of man☆

Eze. 2:9 : written - both sides

Eze. 2:17-19 : witness - responsibility to gospel

Eze. 3 : Nov16☆

Eze. 3:1 : bread - word as; scroll - eaten

Eze. 3:1-3 : temple - Ezekiel's vs. John's☆

Eze. 3:3 : sweet - God's word

Eze. 3:5 : moon - new moon offerings

Eze. 3:5-6 : tongues - sign to unbelievers☆

Eze. 3:9 : fear - of man☆

Eze. 3:11-13 : shouting - praise

Eze. 3:12 : Holy Spirit - carried by☆

Eze. 3:12-14 : Holy Spirit - led by

Eze. 3:13 : cherubim - wings - touching; living creatures☆

Eze. 3:14 : Holy Spirit - carried by☆

Eze. 3:15 : archaeology - Chebar☆

Eze. 3:17 : chosen - believers☆; watchmen

Eze. 3:18 : salvation - must precede death; watchman - responsible

Eze. 3:20 : salvation - must precede death

Eze. 3:23 : archaeology - Chebar☆; face - falling on before God☆; shekinah - visible☆

Eze. 3:24 : Holy Spirit - indwelt - not permanent in OT☆; Holy Spirit - person☆

Eze. 3:26 : prophecy - warn vs. rebuke

Eze. 3:27 : rejection - gospel - allow

Eze. 4 : Nov16☆

Eze. 4:4-6 : sin - imputed

Eze. 4:5 : manuscript - Eze. 4:5,9☆

Eze. 4:6 : forty - days

Eze. 4:9 : manuscript - Eze. 4:5,9☆

Eze. 4:13 : dispersion - Israel☆

Eze. 4:14-15 : unclean - human waste

Eze. 5 : Nov17☆

Eze. 5:1 : priest - hair uncut

Eze. 5:1-2 : judgment - divided

Eze. 5:2 : Israel - unbelieving die

Eze. 5:3 : hem - garment☆; Israel - remnant of☆

Eze. 5:10 : cannibalism; children - eaten

Eze. 5:11 : abomination of desolation☆

Eze. 5:12 : Israel - remnant of☆; Israel - unbelieving die

Eze. 5:15 : Israel - purpose☆

Eze. 5:16-17 : famine - from God

Eze. 6 : Nov17☆

Eze. 6:3 : temple - command to rebuild; worship - at high places

Eze. 6:4-5 : sacrifice - men to idols

Eze. 6:8 : dispersion - Israel☆

Eze. 6:8-10 : Israel - remnant of☆

Eze. 6:9 : adultery - spiritual

Eze. 6:12 : famine - from God; sword - judgment - sword, famine, pestilence

Eze. 6:13 : sacrifice - men to idols

Eze. 6:14 : temple - command to rebuild

Eze. 7 : Nov17☆

Eze. 7:2 : four - meaning

Eze. 7:9 : names - of God☆

Eze. 7:10 : pride - AGAINST☆

Eze. 7:15 : famine - from God

Eze. 7:19 : trusting - in riches

Eze. 7:22 : temple - desecration by Gentile☆; temple - destroyed
Eze. 7:22-24 : temple - defiled
Eze. 7:24 : pride - AGAINST☆
Eze. 7:26 : prophecy - ceases☆
Eze. 8 : Nov18☆
Eze. 8:1 : chronology - Ezekiel☆; chronology - Ezekiel - dates from captivity☆; exegesis - Eze. 8:1☆
Eze. 8:3 : Holy Spirit - carried by☆; Holy Spirit - led by; north - last - east first; vision - from God☆
Eze. 8:3-5 : idols - God jealous of
Eze. 8:3-6 : abomination of desolation☆
Eze. 8:4-6 : shekinah - departs temple☆
Eze. 8:5 : north - last - east first
Eze. 8:9-12 : idols - worshiped
Eze. 8:10-12 : idolatry - Israel
Eze. 8:14 : Nimrod - wife of☆; north - last - east first
Eze. 8:16 : exegesis - Eze. 8:16☆; gate - east☆; worshiped - heavens☆
Eze. 8:17 : Masoretic Text - scribal emendations☆
Eze. 8:17 (?) : divination - examples☆
Eze. 8:18 : prayer - inhibited☆
Eze. 9 : Nov18☆
Eze. 9:1-6 : Jerusalem - guarded - angels☆
Eze. 9:2 : five - provision☆; leaders - lead in sin; marriage - mixed forbidden
Eze. 9:3 : cherubim - live☆; prayer - of repentance; shekinah - departs temple☆; shekinah - visible☆
Eze. 9:4 : forehead - name on☆; hand - and head☆; intercession - for others; righteousness - desired; seal - of God☆
Eze. 9:6 : church - judgment begins
Eze. 9:7 : temple - defiled
Eze. 9:8 : intercession - Ezekiel; Israel - remnant of☆
Eze. 9:11 : land - defiled by sin
Eze. 9:12 : marriage - mixed forbidden
Eze. 9:14 : marriage - mixed forbidden
Eze. 9:15 : Israel - remnant of☆
Eze. 9:24 : return - of Israel☆
Eze. 10 : Nov18☆
Eze. 10:1-7 : Jerusalem - guarded - angels☆
Eze. 10:1-20 : cherubim - live☆
Eze. 10:2 : judgment - fire
Eze. 10:2-7 : chariot - God's
Eze. 10:3 : discipleship - cost☆
Eze. 10:4 : chronology - B.C. 0592 - temple - glory departs - Jones☆; shekinah - departs temple☆
Eze. 10:5 : oath - made
Eze. 10:6 : fasting
Eze. 10:6-7 : judgment - fire
Eze. 10:11 : confession; Jesus - before wife and husband
Eze. 10:12 : eyes - full of
Eze. 10:14 : F00041 - Kells - book of - faces of cherubim☆
Eze. 10:15 : archaeology - Chebar☆
Eze. 10:18 : shekinah - visible☆
Eze. 10:18-19 : chronology - B.C. 0592 - temple - glory departs - Jones☆; east - glory departs and reenters; shekinah - departs temple☆
Eze. 10:20 : archaeology - Chebar☆
Eze. 10:22 : archaeology - Chebar☆
Eze. 11 : Nov19☆
Eze. 11:1 : Holy Spirit - carried by☆; Holy Spirit - led by; Israel - Gentiles - not like
Eze. 11:5 : Holy Spirit - person☆
Eze. 11:9-10 : nations - used in judgment
Eze. 11:13 : intercession - Ezekiel
Eze. 11:13-16 : Israel - remnant of☆
Eze. 11:14 (- Diaspora - 00021.doc) : 00021.doc☆
Eze. 11:14-18 : gathering - of Israel in faith☆
Eze. 11:14-21 : covenant - land - new covenant relationship☆
Eze. 11:17 : return - of Israel☆
Eze. 11:19 : heart - hardened☆; Holy Spirit - indwells believers
Eze. 11:19-20 : believers - unity across testaments?☆; covenant - new - provisions☆; Israel - salvation of☆
Eze. 11:22 : cherubim - live☆
Eze. 11:22-23 : chronology - B.C. 0592 - temple - glory departs - Jones☆; shekinah - departs temple☆
Eze. 11:24 : Holy Spirit - carried by☆; Holy Spirit - led by; vision - from God☆
Eze. 12 : Nov19☆
Eze. 12:2 : ears - to hear
Eze. 12:3-13 : captivity - Babylonian - predicted☆
Eze. 12:6 : Israel - remnant of☆
Eze. 12:13 : Zedekiah - blinded
Eze. 12:24 : vision - false; witchcraft - AGAINST☆
Eze. 12:25 : Word - God performs His
Eze. 12:27-28 : prophecy - near
Eze. 13 : Nov19☆
Eze. 13:2-10 : prophets - false☆
Eze. 13:3 : prophets - false☆
Eze. 13:5 : day - of the Lord☆; tribulation - terms - day of the LORD☆
Eze. 13:7 : vision - false; witchcraft - AGAINST☆
Eze. 13:9 : witchcraft - AGAINST☆
Eze. 13:10 : peace - false
Eze. 13:11 : hailstones - from God
Eze. 13:16 : peace - false; prophets - false☆
Eze. 13:18-23 : sorcery - practiced; witchcraft - AGAINST☆
Eze. 13:23 : prophets - false☆
Eze. 14 : Nov20☆
Eze. 14:3 (=11) : tempting - self
Eze. 14:3-5 (?) : prayer - inhibited☆
Eze. 14:3-8 : heart - idolatry
Eze. 14:3-11 : idolatry - Israel
Eze. 14:4-5 : sin - fellowship with God broken
Eze. 14:6 : repentance - from sin☆
Eze. 14:9 : prophet - false - judged; prophets - false☆
Eze. 14:9-10 : prophets - false - death penalty
Eze. 14:12 : righteous - preserved
Eze. 14:12-20 : righteous - one saves from judgment☆
Eze. 14:13 : famine - from God; heavens - earth - merism☆; sin - against God only
Eze. 14:14 : Daniel - book mentioned elsewhere in Scripture; Daniel - righteous; intercession - Daniel; intercession - Job; intercession - Noah; Job - righteous; Noah - righteous
Eze. 14:14-20 : intercession - ineffective; prayer - inhibited☆
Eze. 14:16 : righteous - preserved
Eze. 14:17 : heavens - earth - merism☆
Eze. 14:18 : righteous - preserved
Eze. 14:19 : heavens - earth - merism☆
Eze. 14:20 : righteous - preserved
Eze. 14:21 : heavens - earth - merism☆
Eze. 14:22 : righteous - preserved
Eze. 14:23 : righteous - preserved
Eze. 14:24 : righteous - preserved
Eze. 14:25 : righteous - preserved
Eze. 14:26 : righteous - preserved
Eze. 14:27 : righteous - preserved
Eze. 14:28 : righteous - preserved
Eze. 14:29 : righteous - preserved
Eze. 14:30 : righteous - preserved
Eze. 14:31 : righteous - preserved
Eze. 14:32 : righteous - preserved
Eze. 14:33 : righteous - preserved
Eze. 14:34 : righteous - preserved
Eze. 14:35 : righteous - preserved
Eze. 14:36 : righteous - preserved
Eze. 14:37 : righteous - preserved
Eze. 14:38 : righteous - preserved
Eze. 14:39 : righteous - preserved
Eze. 14:40 : righteous - preserved
Eze. 14:41 : righteous - preserved
Eze. 14:42 : righteous - preserved
Eze. 14:43 : righteous - preserved
Eze. 14:44 : righteous - preserved
Eze. 14:45 : righteous - preserved
Eze. 14:46 : righteous - preserved
Eze. 14:47 : righteous - preserved
Eze. 14:48 : righteous - preserved
Eze. 14:49 : righteous - preserved
Eze. 14:50 : righteous - preserved
Eze. 14:51 : righteous - preserved
Eze. 14:52 : righteous - preserved
Eze. 14:53 : righteous - preserved
Eze. 14:54 : righteous - preserved
Eze. 14:55 : righteous - preserved
Eze. 14:56 : righteous - preserved
Eze. 14:57 : righteous - preserved
Eze. 14:58 : righteous - preserved
Eze. 14:59 : righteous - preserved
Eze. 14:60 : righteous - preserved
Eze. 14:61 : righteous - preserved
Eze. 14:62 : righteous - preserved
Eze. 14:63 : righteous - preserved
Eze. 14:64 : righteous - preserved
Eze. 14:65 : righteous - preserved
Eze. 14:66 : righteous - preserved
Eze. 14:67 : righteous - preserved
Eze. 14:68 : righteous - preserved
Eze. 14:69 : righteous - preserved
Eze. 14:70 : righteous - preserved
Eze. 14:71 : righteous - preserved
Eze. 14:72 : righteous - preserved
Eze. 14:73 : righteous - preserved
Eze. 14:74 : righteous - preserved
Eze. 14:75 : righteous - preserved
Eze. 14:76 : righteous - preserved
Eze. 14:77 : righteous - preserved
Eze. 14:78 : righteous - preserved
Eze. 14:79 : righteous - preserved
Eze. 14:80 : righteous - preserved
Eze. 14:81 : righteous - preserved
Eze. 14:82 : righteous - preserved
Eze. 14:83 : righteous - preserved
Eze. 14:84 : righteous - preserved
Eze. 14:85 : righteous - preserved
Eze. 14:86 : righteous - preserved
Eze. 14:87 : righteous - preserved
Eze. 14:88 : righteous - preserved
Eze. 14:89 : righteous - preserved
Eze. 14:90 : righteous - preserved
Eze. 14:91 : righteous - preserved
Eze. 14:92 : righteous - preserved
Eze. 14:93 : righteous - preserved
Eze. 14:94 : righteous - preserved
Eze. 14:95 : righteous - preserved
Eze. 14:96 : righteous - preserved
Eze. 14:97 : righteous - preserved
Eze. 14:98 : righteous - preserved
Eze. 14:99 : righteous - preserved
Eze. 15 : Nov20☆
Eze. 15:1 : Jerusalem - compared to a vine
Eze. 15:2 : Jerusalem - compared to a vine
Eze. 15:3 : Jerusalem - compared to a vine
Eze. 15:4 : Jerusalem - compared to a vine
Eze. 15:5 : Jerusalem - compared to a vine
Eze. 15:6 : Jerusalem - compared to a vine
Eze. 15:7 : Jerusalem - compared to a vine
Eze. 15:8 : Jerusalem - compared to a vine
Eze. 15:9 : Jerusalem - compared to a vine
Eze. 15:10 : Jerusalem - compared to a vine
Eze. 15:11 : Jerusalem - compared to a vine
Eze. 15:12 : Jerusalem - compared to a vine
Eze. 15:13 : Jerusalem - compared to a vine
Eze. 15:14 : Jerusalem - compared to a vine
Eze. 15:15 : Jerusalem - compared to a vine
Eze. 15:16 : Jerusalem - compared to a vine
Eze. 15:17 : Jerusalem - compared to a vine
Eze. 15:18 : Jerusalem - compared to a vine
Eze. 15:19 : Jerusalem - compared to a vine
Eze. 15:20 : Jerusalem - compared to a vine
Eze. 15:21 : Jerusalem - compared to a vine
Eze. 15:22 : Jerusalem - compared to a vine
Eze. 15:23 : Jerusalem - compared to a vine
Eze. 15:24 : Jerusalem - compared to a vine
Eze. 15:25 : Jerusalem - compared to a vine
Eze. 15:26 : Jerusalem - compared to a vine
Eze. 15:27 : Jerusalem - compared to a vine
Eze. 15:28 : Jerusalem - compared to a vine
Eze. 15:29 : Jerusalem - compared to a vine
Eze. 15:30 : Jerusalem - compared to a vine
Eze. 15:31 : Jerusalem - compared to a vine
Eze. 15:32 : Jerusalem - compared to a vine
Eze. 15:33 : Jerusalem - compared to a vine
Eze. 15:34 : Jerusalem - compared to a vine
Eze. 15:35 : Jerusalem - compared to a vine
Eze. 15:36 : Jerusalem - compared to a vine
Eze. 15:37 : Jerusalem - compared to a vine
Eze. 15:38 : Jerusalem - compared to a vine
Eze. 15:39 : Jerusalem - compared to a vine
Eze. 15:40 : Jerusalem - compared to a vine
Eze. 15:41 : Jerusalem - compared to a vine
Eze. 15:42 : Jerusalem - compared to a vine
Eze. 15:43 : Jerusalem - compared to a vine
Eze. 15:44 : Jerusalem - compared to a vine
Eze. 15:45 : Jerusalem - compared to a vine
Eze. 15:46 : Jerusalem - compared to a vine
Eze. 15:47 : Jerusalem - compared to a vine
Eze. 15:48 : Jerusalem - compared to a vine
Eze. 15:49 : Jerusalem - compared to a vine
Eze. 15:50 : Jerusalem - compared to a vine
Eze. 15:51 : Jerusalem - compared to a vine
Eze. 15:52 : Jerusalem - compared to a vine
Eze. 15:53 : Jerusalem - compared to a vine
Eze. 15:54 : Jerusalem - compared to a vine
Eze. 15:55 : Jerusalem - compared to a vine
Eze. 15:56 : Jerusalem - compared to a vine
Eze. 15:57 : Jerusalem - compared to a vine
Eze. 15:58 : Jerusalem - compared to a vine
Eze. 15:59 : Jerusalem - compared to a vine
Eze. 15:60 : Jerusalem - compared to a vine
Eze. 15:61 : Jerusalem - compared to a vine
Eze. 15:62 : Jerusalem - compared to a vine
Eze. 15:63 : Jerusalem - compared to a vine
Eze. 15:64 : Jerusalem - compared to a vine
Eze. 15:65 : Jerusalem - compared to a vine
Eze. 15:66 : Jerusalem - compared to a vine
Eze. 15:67 : Jerusalem - compared to a vine
Eze. 15:68 : Jerusalem - compared to a vine
Eze. 15:69 : Jerusalem - compared to a vine
Eze. 15:70 : Jerusalem - compared to a vine
Eze. 15:71 : Jerusalem - compared to a vine
Eze. 15:72 : Jerusalem - compared to a vine
Eze. 15:73 : Jerusalem - compared to a vine
Eze. 15:74 : Jerusalem - compared to a vine
Eze. 15:75 : Jerusalem - compared to a vine
Eze. 15:76 : Jerusalem - compared to a vine
Eze. 15:77 : Jerusalem - compared to a vine
Eze. 15:78 : Jerusalem - compared to a vine
Eze. 15:79 : Jerusalem - compared to a vine
Eze. 15:80 : Jerusalem - compared to a vine
Eze. 15:81 : Jerusalem - compared to a vine
Eze. 15:82 : Jerusalem - compared to a vine
Eze. 15:83 : Jerusalem - compared to a vine
Eze. 15:84 : Jerusalem - compared to a vine
Eze. 15:85 : Jerusalem - compared to a vine
Eze. 15:86 : Jerusalem - compared to a vine
Eze. 15:87 : Jerusalem - compared to a vine
Eze. 15:88 : Jerusalem - compared to a vine
Eze. 15:89 : Jerusalem - compared to a vine
Eze. 15:90 : Jerusalem - compared to a vine
Eze. 15:91 : Jerusalem - compared to a vine
Eze. 15:92 : Jerusalem - compared to a vine
Eze. 15:93 : Jerusalem - compared to a vine
Eze. 15:94 : Jerusalem - compared to a vine
Eze. 15:95 : Jerusalem - compared to a vine
Eze. 15:96 : Jerusalem - compared to a vine
Eze. 15:97 : Jerusalem - compared to a vine
Eze. 15:98 : Jerusalem - compared to a vine
Eze. 15:99 : Jerusalem - compared to a vine
Eze. 16 : Nov21☆
Eze. 16:1 : Jerusalem - compared to a prostitute
Eze. 16:2 : Jerusalem - daughter harlot
Eze. 16:3 : Jerusalem - daughter harlot
Eze. 16:4 : Jerusalem - daughter harlot
Eze. 16:5 : Jerusalem - daughter harlot
Eze. 16:6 : Jerusalem - daughter harlot
Eze. 16:7 : Jerusalem - daughter harlot
Eze. 16:8 : covenant - Mosaic [5002.3.0]☆; marriage - covenant☆; wife - of Jehova☆
Eze. 16:8 ((marriage is a covenant)) : marriage - living together instead☆
Eze. 16:8 (KJV) : hem - garment☆
Eze. 16:10 : dugong - skin☆
Eze. 16:15-41 : adultery - spiritual
Eze. 16:16 : worship - at high places
Eze. 16:17 : idolatry - Israel; X0111 - pornography
Eze. 16:20 : Gehenna - Valley of Hinnom☆
Eze. 16:20-21 : sacrifice - child☆
Eze. 16:21 : age - of accountability
Eze. 16:23 : Trinity - or Semitic triplet?☆; warnings - three times☆
Eze. 16:24-25 : worship - at high places
Eze. 16:26 : world - compromise with☆
Eze. 16:26-29 : Babylon - Assyria - Egypt - and Israel
Eze. 16:31 : worship - at high places
Eze. 16:32 : wife - of Jehova☆
Eze. 16:34 : harlots - mother of☆
Eze. 16:36 : idolatry - Israel
Eze. 16:38 : divorce☆
Eze. 16:38 (?) : marriage - covenant☆
Eze. 16:42 : idols - God jealous of
Eze. 16:44-45 : Jerusalem - daughter harlot
Eze. 16:44-48 : harlots - mother of☆
Eze. 16:49 : Sodom - prideful; Sodom - sin of
Eze. 16:59 : covenant - Mosaic - broken [5002.3.1]☆
Eze. 16:59-61 : covenant - Mosaic [5002.3.0]☆
Eze. 16:60 : covenant - new - everlasting [5002.5.3]☆; covenant - remembered☆; covenants - eternal☆
Eze. 16:60-62 : covenant - new [5002.5.0]☆
Eze. 16:60-63 : covenant - new - sin forgiven
Eze. 17 : Nov21☆
Eze. 17:2 : KJV - variety of translation☆; parables - God uses
Eze. 17:3 : eagle's - wings
Eze. 17:7 : eagle's - wings
Eze. 17:10 : east - wind
Eze. 17:13-18 : covenants - keep
Eze. 17:13-19 : covenants - minor☆
Eze. 17:15 : covenant - responsibility to keep; trusting - in horses
Eze. 17:20 : captivity - Babylonian - predicted☆
Eze. 17:21 : captivity - Babylonian - dispersion to nations (plural)
Eze. 17:23 : birds - nest in branches
Eze. 17:28 : mountain - of Lord's house☆
Eze. 18 : Nov22☆; sin - responsibility - individual

Eze. 18:6 : idolatry - Israel; menstruation - sex prohibited; repentance - from sin☆
Eze. 18:7 : poor - duty to
Eze. 18:8 : usury - AGAINST☆
Eze. 18:10 : son - unrighteous
Eze. 18:13 : blood - on own head; usury - AGAINST☆
Eze. 18:14 : generational - iniquity☆
Eze. 18:15 : idolatry - Israel
Eze. 18:17 : usury - AGAINST☆
Eze. 18:19-20 : generational - iniquity☆
Eze. 18:22-23 : sins - forgiveness available
Eze. 18:23 : repentance - from sin☆; salvation - universal desire of God
Eze. 18:24 : sin - die in
Eze. 18:25-29 : judging - God by man
Eze. 18:27-28 : repentance - God desires
Eze. 18:30-32 : repentance - God desires
Eze. 18:32 : salvation - universal desire of God
Eze. 19 : Nov22☆
Eze. 19:11-14 : times - of the Gentiles☆
Eze. 19:12 : east - wind
Eze. 20 : Nov23☆
Eze. 20:1 : chronology - Ezekiel☆; chronology - Ezekiel - dates from captivity☆; tenth day
Eze. 20:3 : prayer - inhibited☆; Sabbaths - plural☆; Sabbaths - profaned; silent - God
Eze. 20:4 : generational - iniquity☆
Eze. 20:6 : milk - flowing with
Eze. 20:7-8 : viewing - avoid wickedness
Eze. 20:9 : name - for God's; name - profaned - God's
Eze. 20:12 : Sabbath - keep; Sabbath - sign of Mosaic covenant
Eze. 20:13 : disobedience☆
Eze. 20:14 : name - for God's; name - profaned - God's
Eze. 20:15 : milk - flowing with
Eze. 20:16 : disobedience☆; Sabbaths - plural☆
Eze. 20:16-18 : idolatry - Israel
Eze. 20:16-24 : Sabbaths - profaned
Eze. 20:18-19 : wilderness - disobedience of children
Eze. 20:20 : Sabbath - keep; Sabbath - sign of Mosaic covenant
Eze. 20:21 : disobedience☆
Eze. 20:22 : name - for God's; name - profaned - God's
Eze. 20:23 : dispersion - Israel☆
Eze. 20:23-44 : Jews - remain distinct☆
Eze. 20:24 : idolatry - Israel; viewing - avoid wickedness
Eze. 20:26 : sacrifice - child☆
Eze. 20:28 : worship - at high places
Eze. 20:28-30 : idolatry - Israel
Eze. 20:30 : name - profaned - God's
Eze. 20:31 : prayer - inhibited☆; sacrifice - child☆
Eze. 20:32 : Israel - Gentiles - not like
Eze. 20:32-38 : Israel - all saved☆
Eze. 20:33 (- Diaspora - 00021.doc) : 00021.doc☆
Eze. 20:33-38 : Israel - return of in judgment; millennial kingdom - posttribulational population problem☆; return - of Israel☆
Eze. 20:33-44 : gathering - of Israel in unbelief☆
Eze. 20:35 : wilderness - led into☆
Eze. 20:37 (?) : covenant - new [5002.5.0]☆
Eze. 20:38 : Israel - unbelieving die
Eze. 20:39 : idolatry - Israel; name - for God's
Eze. 20:40 : millennial kingdom - sacrifices☆; mountain - of Lord's house☆
Eze. 20:44 : name - for God's
Eze. 20:49 : parables - God uses
Eze. 21 : Nov23☆
Eze. 21:2-5 : Jerusalem - opposed by God
Eze. 21:3-4 : righteous - suffer with evil
Eze. 21:10 : Judah - lawgiver; KJV - errors?☆; messianic prophecy - time of arrival☆; scepter; Shiloh - a person☆; times - of the Gentiles☆
Eze. 21:10-27 : kingdom - future☆
Eze. 21:12 (?) : thigh - hand under as vow☆
Eze. 21:13 : Judah - lawgiver; KJV - errors?☆; messianic prophecy - time of arrival☆; Shiloh - a person☆; times - of the Gentiles☆
Eze. 21:19-21 : captivity - Babylonian - predicted☆
Eze. 21:21 : teraphim - earthen idols☆
Eze. 21:21-23 : divination - examples☆
Eze. 21:25 : antichrist - wounded and healed [5001.22]☆
Eze. 21:25-27 : antichrist - Danite? [5001.4]☆; times - of the Gentiles☆
Eze. 21:26 : first - will be last
Eze. 21:26 (priestly turban or mitre and crown) : king - and priest
Eze. 21:26-27 : Shiloh☆; Trinity - or Semitic triplet?☆
Eze. 21:27 : Judah - lawgiver; messianic prophecy - time of arrival☆; Shiloh - a person☆
Eze. 21:29 : divination - examples☆; vision - false
Eze. 22 : Nov24☆
Eze. 22:2-4 : idols - defile
Eze. 22:3-4 : idolatry - Israel
Eze. 22:7 : children - toward parents☆; orphans - protected; parents - undermined; widow - duty to
Eze. 22:8 : holy things - despised; Sabbaths - profaned
Eze. 22:10 : menstruation - sex prohibited; uncovering - father as nakedness
Eze. 22:10-12 : incest - practiced☆
Eze. 22:12 : usury - AGAINST☆
Eze. 22:15 : dispersion - of Israel before 70AD☆
Eze. 22:17 (- Diaspora - 00021.doc) : 00021.doc☆
Eze. 22:17-22 : gathering - of Israel in unbelief☆; return - of Israel☆
Eze. 22:19-22 : refined - men by God
Eze. 22:25 : prophets - false☆
Eze. 22:26 : holy - vs. unholy; priests - ungodly; Sabbaths - profaned
Eze. 22:28 : prophets - false☆; vision - false
Eze. 22:29 : poor - duty to
Eze. 22:30 : intercessor - sought; seeking - God - none
Eze. 23 : Nov24☆; wives - God had as two sisters
Eze. 23:2-4 : Jerusalem - daughter harlot
Eze. 23:2-21 : harlots - mother of☆
Eze. 23:4 : Oholah☆
Eze. 23:5 : adultery - spiritual
Eze. 23:6 : trusting - in horses
Eze. 23:8 : idolatry - Israel; idolatry - Israel's from Egypt
Eze. 23:11-16 : eyes - desire of; X0111 - pornography
Eze. 23:12 : trusting - in horses
Eze. 23:19 : adultery - spiritual; idolatry - Israel's from Egypt
Eze. 23:23 : trusting - in horses
Eze. 23:27 : harlots - mother of☆; idolatry - Israel's from Egypt
Eze. 23:30 : adultery - spiritual; idolatry - Israel
Eze. 23:31-34 : cup - God's wrath
Eze. 23:32 : covenant - prohibited with enemies
Eze. 23:37 : sacrifice - child☆
Eze. 23:37-39 : hypocrisy - religious
Eze. 23:39 : sacrifice - child☆
Eze. 23:44 : adultery - spiritual
Eze. 23:47 : adultery - stoning
Eze. 23:48 : fear - corrective
Eze. 24 : Nov25☆
Eze. 24:1 : chronology - Ezekiel☆; chronology - Ezekiel - dates from captivity☆; exegesis - Eze. 24:1☆; tenth day
Eze. 24:16 : eyes - desire of
Eze. 24:16-18 : hate - family for God; mourning - not allowed
Eze. 24:17 : dead - do not mourn
Eze. 24:21 : eyes - desire of; temple - forsaken☆
Eze. 24:25 : eyes - desire of
Eze. 24:26 : quote - Israel - nation predicted - Spurgeon (1855)☆
Eze. 25 : Nov25☆
Eze. 25:3 : bles - those who bless☆
Eze. 25:6 : bles - those who bless☆
Eze. 25:8 : bles - those who bless☆
Eze. 25:9 : shoulder - geographic term☆
Eze. 25:12-14 : Arab states - future - Edom (Jordan)☆; Edom - God against
Eze. 25:13 : heavens - earth - merism☆
Eze. 26 : Nov25☆
Eze. 26:1 : chronology - Ezekiel☆; chronology - Ezekiel - dates from captivity☆
Eze. 26:1-14 : 2008042402☆
Eze. 26:2 : bles - those who bless☆
Eze. 26:3-21 : F00029 - Tyre - destruction prophesied☆
Eze. 26:7 : king - of kings applied to Nebuchadnezzar
Eze. 26:7-14 : 2003040301.tif☆; 2003040301.tif☆
Eze. 26:20 : land - of living
Eze. 27 : Nov26☆
Eze. 27:12 : Tarshish
Eze. 27:13 : souls - trafficking in
Eze. 27:16 : Judah - emerald☆
Eze. 27:25 : Tarshish
Eze. 27:26 : east - wind
Eze. 27:29-32 : shipping - loss of☆
Eze. 27:37 : dwells - God with man
Eze. 28 : Nov26☆
Eze. 28:2 : antichrist - worshiped [5001.21]☆
Eze. 28:2-9 : man - supposed to be as god
Eze. 28:2-10 : antichrist - Danite? [5001.4]☆
Eze. 28:3 : Daniel - book mentioned elsewhere in Scripture
Eze. 28:3-5 : antichrist - intelligence of [5001.10]
Eze. 28:6 : antichrist - worshiped [5001.21]☆
Eze. 28:9 : antichrist - worshiped [5001.21]☆
Eze. 28:12 : antichrist - intelligence of [5001.10]
Eze. 28:12 (- Angels - 00052.doc) : 00052.doc☆

Eze. 28:13 : [breastplate - stones](#); [Eden - Garden of](#); [Judah - emerald](#)☆; [Satan - created by Christ](#)☆; [stones - precious](#)☆

Eze. 28:13-14 : [Satan - abodes of](#)

Eze. 28:14 : [cherubim - live](#)☆; [water - walks on](#)☆; [Zion - Mt. in heaven?](#)

Eze. 28:15 : [evil - origin of](#); [exegesis - Eze. 28:15](#)☆

Eze. 28:16 : [cherubim - live](#)☆; [Zion - Mt. in heaven?](#)

Eze. 28:17 : [pride - first sin](#); [quote - pride - transforming power](#)☆

Eze. 28:20-24 : [2003040301.tif](#)☆

Eze. 28:25-26 : [return - of Israel](#)☆

Eze. 29 : [Nov26](#)☆

Eze. 29:1 : [chronology - B.C. 0587 - Solomon's Temple destroyed](#)☆; [chronology - Ezekiel](#)☆; [chronology - Ezekiel - dates from captivity](#)☆

Eze. 29:5 : [birds - feed on dead](#)

Eze. 29:8 : [heavens - earth - merism](#)☆

Eze. 29:8-14 : [Arab states - future - Egypt](#)☆

Eze. 29:16 : [trusting - in Egypt](#)

Eze. 29:17 : [chronology - Ezekiel - dates from captivity](#)☆

Eze. 29:21 : [horn - symbol of strength](#)

Eze. 30 : [Egypt - Babylon - destroys](#); [Nov27](#)☆

Eze. 30:3 : [day - of the Lord](#)☆; [times - of the Gentiles](#)☆; [tribulation - terms - day of the LORD](#)☆

Eze. 30:3 (?) : [wrath - delivered from](#)☆

Eze. 30:3-10 : [day - of the Lord - past](#)

Eze. 30:20 : [chronology - Ezekiel - dates from captivity](#)☆

Eze. 31 : [Nov27](#)☆

Eze. 31:1 : [chronology - Ezekiel - dates from captivity](#)☆

Eze. 31:4-9 : [tree - planted](#)

Eze. 31:6 : [birds - nest in branches](#)

Eze. 31:9-18 : [Eden - Garden of](#)

Eze. 32 : [Nov27](#)☆

Eze. 32:1 : [chronology - Ezekiel - dates from captivity](#)☆

Eze. 32:4 : [birds - feed on dead](#)

Eze. 32:6 (?) : [hyperbole - examples](#)☆

Eze. 32:7 : [stars - no light from](#); [sun - signs in](#)

Eze. 32:7-11 : [sun - signs in - fulfilled?](#)

Eze. 32:11 : [Egypt - Babylon - destroys](#)

Eze. 32:17 : [chronology - Ezekiel](#)☆; [chronology - Ezekiel - dates from captivity](#)☆

Eze. 33 : [Nov28](#)☆

Eze. 33:4-8 : [blood - on own head](#)

Eze. 33:6 : [sin - die in](#); [watchman - responsible](#)

Eze. 33:7 : [watchmen](#)

Eze. 33:8 : [sin - die in](#)

Eze. 33:11 : [wicked - death - no pleasure in](#)

Eze. 33:13 : [righteousness - self](#)☆

Eze. 33:14-16 : [repentance - God desires](#)

Eze. 33:16 : [sins - forgiveness available](#); [sins - forgotten by God](#)

Eze. 33:17 : [judging - God by man](#)

Eze. 33:19 : [repentance - God desires](#)

Eze. 33:20 : [judging - God by man](#)

Eze. 33:21 : [chronology - Ezekiel - dates from captivity](#)☆

Eze. 33:24-26 : [proselyte - to Judaism](#)☆

Eze. 33:24-29 : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

Eze. 33:30 : [tithing - devotional scriptures](#)

Eze. 33:30-33 : [do - the Word](#)

Eze. 33:31-32 : [hypocrisy - religious](#)

Eze. 33:32 : [prophet - playing music](#)

Eze. 34 : [Nov28](#)☆

Eze. 34:1-6 : [leadership - causes damage](#)

Eze. 34:1-10 : [shepherds - bad](#)

Eze. 34:3 : [elders - teach](#)

Eze. 34:4 : [sick - shepherding](#)

Eze. 34:8-10 : [leadership - causes damage](#)

Eze. 34:11-31 : [shepherd - good](#)

Eze. 34:12-13 : [gathering - of Israel - uncategorized](#)

Eze. 34:15 : [elders - teach](#)

Eze. 34:16 : [marriage - mixed forbidden](#)

Eze. 34:17-22 : [judgment - sheep and goat](#)☆

Eze. 34:23 : [David - shepherd in future](#)

Eze. 34:24 : [David - future king](#)☆

Eze. 34:25 : [antichrist - covenant made](#)☆; [covenant - peace with animals](#); [lamb - wolf](#)

Eze. 34:25-30 : [animals - symbolize nations](#)☆

Eze. 34:25-31 : [covenant - new \[5002.5.0\]](#)☆

Eze. 34:27-28 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

Eze. 34:28 : [lamb - wolf](#)

Eze. 35 : [Arab states - future - Edom \(Jordan\)](#)☆; [Nov29](#)☆

Eze. 35:1-5 : [Arabs - Jews - hatred of](#)

Eze. 35:2 : [Edom - God against](#)

Eze. 35:5 : [bless - those who bless](#)☆

Eze. 35:12 : [covenant - land - occupation opposed](#)☆

Eze. 35:12-15 : [bless - those who bless](#)☆

Eze. 35:15 : [Edom - God against](#); [temple - desolate](#)

Eze. 36 : [Nov29](#)☆

Eze. 36:1-5 : [covenant - land - occupation opposed](#)☆

Eze. 36:5 : [covenant - land - land owned by God \[5002.4.5\]](#)☆; [Edom - God against](#)

Eze. 36:5-7 : [bless - those who bless](#)☆

Eze. 36:8-15 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

Eze. 36:11 : [heavens - earth - merism](#)☆

Eze. 36:15 : [bless - those who bless](#)☆

Eze. 36:18 : [idolatry - Israel](#)

Eze. 36:19 : [dispersion - Israel](#)☆

Eze. 36:20-23 : [covenant - land - dispossessed](#); [covenant - land - dispossessed - profanes God's name](#); [name - for God's](#)

Eze. 36:21 : [second coming - preconditions](#)☆

Eze. 36:21-23 : [name - profaned - God's](#)

Eze. 36:22 : [Israel - glory of God](#)

Eze. 36:22-24 : [gathering - of Israel in unbelief](#)☆

Eze. 36:22-38 : [covenant - land - new covenant relationship](#)☆

Eze. 36:24 : [return - of Israel](#)☆

Eze. 36:24-27 : [covenant - new - sin forgiven](#); [covenant - new \[5002.5.0\]](#)☆

Eze. 36:25 : [idolatry - Israel](#); [water - sprinkling](#)

Eze. 36:25-27 : [baptism - born of water/spirit](#)☆; [believers - unity across testaments?](#)☆; [Israel - salvation of](#)☆; [type - water represents Holy Spirit](#)

Eze. 36:26 (?) : [circumcision - heart](#)☆

Eze. 36:26-27 : [Holy Spirit - poured on](#)☆

Eze. 36:27 : [covenant - new - provisions](#)☆; [Holy Spirit - indwells believers](#)

Eze. 36:29-30 : [fruitfull - harvest](#)

Eze. 36:33 : [covenant - new - sin forgiven](#); [covenant - new \[5002.5.0\]](#)☆; [Israel - salvation of](#)☆

Eze. 36:34 : [fruitfull - harvest](#)

Eze. 36:35 : [2003011601.htm](#)☆; [Eden - Garden of](#)

Eze. 37 : [Nov30](#)☆

Eze. 37:1 : [Holy Spirit - led by](#); [Holy Spirit - revelation by](#)

Eze. 37:1-8 : [gathering - of Israel in unbelief](#)☆

Eze. 37:1-10 : [quote - Israel - nation predicted - Spurgeon \(1855\)](#)☆

Eze. 37:1-23 : [covenant - land - new covenant relationship](#)☆

Eze. 37:5-10 : [Holy Spirit - breath of God](#)

Eze. 37:9 : [born - again](#)☆; [Holy Spirit - life giver](#)

Eze. 37:9-14 : [gathering - of Israel in faith](#)☆

Eze. 37:11 : [return - of Israel](#)☆

Eze. 37:13 : [resurrection - in OT](#)☆

Eze. 37:14 : [believers - unity across testaments?](#)☆; [covenant - land \[5002.4.0\]](#); [covenant - new \[5002.5.0\]](#)☆; [Holy Spirit - indwells believers](#); [Holy Spirit - life giver](#)

Eze. 37:15 (- Diaspora - 00021.doc) : [00021.doc](#)☆

Eze. 37:15-28 : [millennial kingdom](#)☆

Eze. 37:16 : [Israel - reunited](#); [staff - broken](#)

Eze. 37:17 : [echad - compound one](#)☆

Eze. 37:21 : [return - of Israel](#)☆

Eze. 37:21-23 : [gathering - of Israel in faith](#)☆

Eze. 37:21-25 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

Eze. 37:23 : [idolatry - Israel purged](#)

Eze. 37:24 : [David - future king](#)☆

Eze. 37:24-25 : [covenant - Davidic \[5002.2.0\]](#)☆; [Messiah](#)

Eze. 37:25 : [covenant - Davidic - unconditional \[5002.2.1\]](#); [covenant - land - borders \[5002.4.1\]](#)☆; [covenant - land \[5002.4.0\]](#); [covenant - unconditional](#)☆; [covenants - eternal](#)☆

Eze. 37:26 : [covenant - new \[5002.5.0\]](#)☆; [temple - sacrifice future](#)☆

Eze. 37:26-28 : [covenant - priestly](#)☆; [millennial kingdom - sacrifices](#)☆

Eze. 37:27 : [covenant - new - everlasting \[5002.5.3\]](#)☆; [tabernacle - Davidic](#)☆

Eze. 38 : [Nov30](#)☆

Eze. 38:2 : [Gog - locust king](#)☆; [Magog](#); [Rosh](#)☆

Eze. 38:2-3 : [2012021601.htm](#)☆; [Gog - Magog](#)☆

Eze. 38:3 : [Gog - locust king](#)☆; [Rosh](#)☆

Eze. 38:4 : [nations - God controls](#); [weapons - ancient - prophecy](#)☆

Eze. 38:6 (- Noah's Grandsons - 00048.doc) : [00048.doc](#)☆

Eze. 38:8 : [days - latter](#); [dwelling - safely - Gog invades](#)☆; [gathering - of Israel in unbelief](#)☆; [mountains - of Israel - in Israel](#)☆

Eze. 38:10 : [nations - God controls](#)

Eze. 38:11 : [dwelling - safely - Gog invades](#)☆

Eze. 38:13 : [Tarshish](#)

Eze. 38:14 : [dwelling - safely - Gog invades](#)☆; [Gog - locust king](#)☆; [inheritance - Israel as God's](#)

Eze. 38:14-21 : [2012021601.htm](#)☆

Eze. 38:15 (- Noah's Grandsons - 00048.doc) : [00048.doc](#)☆

Eze. 38:16 : [covenant - land - land owned by God \[5002.4.5\]](#)☆; [days - latter](#); [Gog - locust king](#)☆

Eze. 38:18 : [Gog - locust king](#)☆

Eze. 38:19-20 : [earthquake - from God](#)

Eze. 38:22 : [fire - and brimstone; hailstones - from God](#)

Eze. 38:23 : [judgment - God known by; name - of God - Israel used for](#)

Eze. 39 : [Nov30](#)☆

Eze. 39:1 : [2012021601.htm](#)☆; [Gog - locust king](#)☆; [Rosh](#)☆

Eze. 39:2 : [KJV - errors?](#)☆; [mountains - of Israel - in Israel](#)☆

Eze. 39:3 : [bow - symbol of strength; left hand](#)

Eze. 39:4 : [birds - feed on dead; mountains - of Israel - in Israel](#)☆

Eze. 39:6 : [2012021601.htm](#)☆; [Magog](#)

Eze. 39:7 : [gathering - of Israel in unbelief](#)☆; [name - for God's; name - of God - Israel used for; name - profaned - God's](#)

Eze. 39:9 : [weapons - ancient - prophecy](#)☆; [weapons - burned](#)☆

Eze. 39:11 : [2012021601.htm](#)☆; [Gog - locust king](#)☆; [X0071 - multitude](#)☆

Eze. 39:14-15 : [dead - touching unclean](#)

Eze. 39:15 : [2012021601.htm](#)☆

Eze. 39:17 : [mountains - of Israel - in Israel](#)☆

Eze. 39:17-20 : [birds - feed on dead; sacrifice - men for animals](#)

Eze. 39:18 : [animals - symbolize nations](#)☆

Eze. 39:21-29 : [Israel - purpose](#)☆

Eze. 39:23-24 : [dispersion - Israel](#)☆

Eze. 39:25 (whole house) : [tribes - ten not lost](#)☆

Eze. 39:25-28 : [gathering - of Israel in unbelief](#)☆; [return - of Israel](#)☆

Eze. 39:28 : [dispersion - Israel](#)☆

Eze. 39:29 : [born - of the Spirit; Holy Spirit - poured on](#)☆

Eze. 40 : [Dec01](#)☆; [millennial kingdom](#)☆

Eze. 40:1 : [captivity - Babylonian - timing; chronology - B.C. 1406 - Jordan - crossed by Israel - Young](#)☆; [chronology - B.C. 1422 - Jordan - crossed by Israel - Klassen](#)☆; [chronology - B.C. 1446 - Exodus - Young](#)☆; [chronology - B.C. 1451 - Jordan - crossed by Israel - Jones](#)☆; [chronology - Ezekiel](#)☆; [chronology - Ezekiel - dates from captivity](#)☆; [exegesis - Eze. 40:1](#)☆; [Rosh Hashanah - head of the year](#)☆; [Sabbath - land - calendar of Sabbatical years](#)☆; [tenth day; tenth day of Nisan](#)

Eze. 40:1-2 : [temple - Ezekiel's vs. John's](#)☆

Eze. 40:2 : [mountain - of Lord's house](#)☆

Eze. 40:5 : [cubit - length](#)☆

Eze. 40:5 (- 43:27) : [millennial kingdom - temple](#)☆

Eze. 40:5 (- 46:24) : [millennial kingdom - law](#)☆

Eze. 40:38-46 : [millennial kingdom - sacrifices](#)☆

Eze. 40:39-42 : [2003052301.tif](#)☆

Eze. 40:44 : [worship - music](#)☆

Eze. 40:46 : [covenant - priestly](#)☆

Eze. 41 : [Dec01](#)☆; [millennial kingdom](#)☆

Eze. 41:4 : [Holy Place - dimensions](#)

Eze. 41:18 : [cherubim - live](#)☆; [shekinah - dwells between cherubim](#)

Eze. 41:18-19 : [F00041 - Kells - book of - faces of cherubim](#)☆

Eze. 41:20 : [Masoretic Text - dots](#)☆

Eze. 42 : [Dec02](#)☆; [millennial kingdom](#)☆

Eze. 42:13 : [millennial kingdom - temple - differences](#)☆; [millennial kingdom - temple - sin offering](#)

Eze. 42:20 : [Ezekiel's vision - dimensions](#)☆

Eze. 43 : [2003052301.tif](#)☆; [Dec02](#)☆; [millennial kingdom](#)☆; [millennial kingdom - sacrifices](#)☆

Eze. 43:2 : [voice - of God](#)

Eze. 43:2-4 : [shekinah - comes to temple](#)☆; [shekinah - visible](#)☆

Eze. 43:3 : [archaeology - Chebar](#)☆; [face - falling on before God](#)☆

Eze. 43:4 : [east - glory departs and reenters](#)

Eze. 43:5 : [Holy Spirit - led by](#)

Eze. 43:5-6 : [Trinity](#)☆

Eze. 43:6 : [Holy Spirit - person](#)☆

Eze. 43:7 : [holy - ground; Israel - restoration](#)☆; [king - and priest; temple - throne within millennial](#)

Eze. 43:10-11 : [millennial kingdom - temple - literal](#)☆

Eze. 43:13 : [cubit - length](#)☆

Eze. 43:13-16 : [Zadokites - faithful priests](#)

Eze. 43:17 : [altar - steps prohibited](#)☆

Eze. 43:18 : [blood - sprinkling](#)

Eze. 43:19 : [millennial kingdom - temple - sin offering](#)

Eze. 43:20 : [millennial kingdom - temple - atonement](#)

Eze. 43:21-22 : [millennial kingdom - temple - sin offering](#)

Eze. 43:22-23 : [sacrifice - perfect](#)☆

Eze. 43:24 : [covenant - salt; salt - offering](#)

Eze. 43:25 : [millennial kingdom - temple - sin offering; sacrifice - perfect](#)☆

Eze. 43:26 : [millennial kingdom - temple - atonement](#)

Eze. 44 : [2003052301.tif](#)☆; [Dec02](#)☆; [millennial kingdom](#)☆; [millennial kingdom - sacrifices](#)☆

Eze. 44:1-2 : [east - gate shut](#)☆; [east - glory departs and reenters; shekinah - comes to temple](#)☆

Eze. 44:4 : [face - falling on before God](#)☆

Eze. 44:7 : [circumcision - heart](#)☆; [covenant - Mosaic - broken \[5002.3.1\]](#)☆; [covenant - Mosaic \[5002.3.0\]](#)☆; [exegesis - Eze. 44:9](#)☆; [temple - desecration by Gentile](#)☆

Eze. 44:9 : [exegesis - Eze. 44:9](#)☆; [temple - desecration by Gentile](#)☆

Eze. 44:10-12 : [idolatry - Israel](#)

Eze. 44:10-13 : [Levites - restricted - millennial temple](#)

Eze. 44:15-31 : [millennial kingdom - temple - differences](#)☆

Eze. 44:20 : [hair - trimmed - millennial priests](#)

Eze. 44:21 : [wine - prohibited](#)☆

Eze. 44:25 : [dead - touching unclean](#)

Eze. 44:27 : [millennial kingdom - temple - sin offering](#)

Eze. 44:28 : [Levites - inheritance](#)

Eze. 44:29 : [millennial kingdom - temple - sin offering](#)

Eze. 44:30 : [firstfruits - to God](#)

Eze. 44:31 : [dead - touching unclean](#)

Eze. 45 : [2003052301.tif](#)☆; [Dec03](#)☆; [millennial kingdom](#)☆; [millennial kingdom - sacrifices](#)☆

Eze. 45:9 : [king - problems from](#)

Eze. 45:15 : [millennial kingdom - temple - atonement](#)

Eze. 45:17 : [millennial kingdom - temple - atonement; millennial kingdom - temple - sin offering](#)

Eze. 45:18 : [sacrifice - perfect](#)☆

Eze. 45:19 : [millennial kingdom - temple - sin offering](#)

Eze. 45:20 : [millennial kingdom - sinners in](#)☆; [millennial kingdom - temple - atonement; sin - unknowingly](#)

Eze. 45:21-24 : [millennial kingdom - temple - differences](#)☆

Eze. 45:22-23 : [millennial kingdom - temple - sin offering](#)

Eze. 45:23 : [sacrifice - perfect](#)☆

Eze. 45:25 : [millennial kingdom - temple - sin offering](#)

Eze. 46 : [Dec03](#)☆; [millennial kingdom](#)☆

Eze. 46:1-24 : [2003052301.tif](#)☆; [millennial kingdom - sacrifices](#)☆

Eze. 46:4 : [sacrifice - perfect](#)☆

Eze. 46:6 : [sacrifice - perfect](#)☆

Eze. 46:13 : [sacrifice - perfect](#)☆

Eze. 46:13-15 : [millennial kingdom - temple - differences](#)☆

Eze. 46:20 : [millennial kingdom - temple - sin offering](#)

Eze. 46:22 : [Masoretic Text - dots](#)☆

Eze. 47 : [Arab states - future - Lebanon](#)☆; [Dec04](#)☆; [millennial kingdom](#)☆

Eze. 47:1 : [living - water](#)☆; [millennial kingdom - river](#)

Eze. 47:7 : [tree - planted](#)

Eze. 47:8-9 : [living - water](#)☆

Eze. 47:10-20 : [millennial kingdom - sea exists](#)

Eze. 47:12 : [fruit - monthly; tree - healing leaves; tree - planted](#)

Eze. 47:13-28 : [covenant - land - borders \[5002.4.1\]](#)☆

Eze. 47:14 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

Eze. 47:22-23 : [millennial kingdom - law](#)☆

Eze. 48 : [Arab states - future - Lebanon](#)☆; [Dec04](#)☆; [millennial kingdom](#)☆

Eze. 48:8 : [Judah - over Joseph](#)

Eze. 48:9-10 : [Ezekiel's vision - dimensions](#)☆

Eze. 48:11 : [Levites - sin of; Zadokites - faithful priests](#)

Eze. 48:14 : [covenant - land - land owned by God \[5002.4.5\]](#)☆

Eze. 48:28 : [millennial kingdom - sea exists](#)

Eze. 48:30-35 : [tribes - names as memorial](#)

Eze. 48:35 : [Ezekiel's vision - dimensions](#)☆; [Jerusalem - new name; names - of God](#)☆; [shekinah - comes to temple](#)☆

Eze. 49:1 - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Ezekiel - book of - written : [X0023 - date - Ezekiel](#)☆

Ezekiel - chronology : [chronology - Ezekiel](#)☆

Ezekiel - dates from captivity - chronology : [chronology - Ezekiel - dates from captivity](#)☆

Ezekiel - intercession : [intercession - Ezekiel](#)

Ezekiel - Revelation - alledged parallels : [Revelation - Ezekiel - alledged parallels](#)☆

Ezekiel's vision - dimensions : [Eze. 42:20; Eze. 48:9-10; Eze. 48:35](#) ☺ “. . . according to Ezekiel 48:9-10, the sacred area set apart for the Temple is 25,000 cubits (8.75 miles square) on each side; according to Ezekiel 48:35 the city of Jerusalem measures 18,000 cubits (some 6 miles); and according to Ezekiel 42:20 the overall size of the Temple itself is '500 cubits' (875 [feet square], or the equivalent of about three football fields.)” Ref-0146, p. 512.

Ezra - age - extreme : [Ezra 1:1; Ezra 2:1; Ezra 13:6; Ne. 10:1-10; Ne. 12:1-9; Dan. 9:25-27](#) ☺

"The traditional chronology of the Books of Ezra and Nehemiah, which were originally but one book, in use today by nearly all scholars, Christian or secular is not tenable. The presence of an Ezra and a Nehemiah at the beginning and end of this narrative has long created a problem as the history spans from the first year of Cyrus (B.C. 536) to at least the thirty-second year of a Persian monarch designated as "Artaxerxes". Although his identification was long held in debate, for the past several centuries he has commonly been identified as Artaxerxes I Longimanus, placing the twentieth year of his rule as c.445 B.C. and his thirty-second as 433. As Ezra and Nehemiah are specified to be among the leaders who returned from the Babylonian captivity in 536 B.C. with Zerubbabel, their minimal ages would have exceeded 120 by even Artaxerxes' twentieth year (536 - 445 - 91 + 30); yet the Biblical record reveals that by this time men's normal life spans were that of today (Ps. 90:10). Although Walter Williams, the last survivor of the American Civil War, died in 1959 at 117, Carey White in 1991 at 115, a Japanese woman in 1986 at 120, and nearly 5,000 individuals in the Caucasus Mountain region of Russia were documented as attaining 100 years with some becoming 110-114 along with equal and even greater claims for Indians in the mountains of Ecuador, most scholars have not been able to accept such extended life spans for Ezra and Nehemiah. The result is that, in the main, the predicament has been managed by assuming that there must be two different Ezras and Nehemiahs, despite the fact that the context seems to indicate that they are one and the same. Inasmuch as it has been undeniably demonstrated that there are not merely two men involved in the problem, these scholars have wrongly assumed that two Ezras and Nehemiahs solves the dilemma. Comparing the lists of leaders of the Priests and Levites in Nehemiah 10 and 12 which are supposedly separated by 91 years leaves the traditional modern solution, dealing as it does with only Ezra and Nehemiah, totally inadequate. . . . As Sir Robert Anderson did not take this matter into account, those who utilize his solution for the 483 (490) year Daniel 9:25 prophecy simply fail to unravel the issue and secure the proper chronology. Although Sir Isaac Newton recognized the full extent of the conundrum and formulated a chronological solution with regard to the Books of Ezra and Nehemiah which reduced the ages of the Priests and Levites on the Nehemiah 10 and 12 registers to conform to the normal range thereby constructing an improvement over the traditional scheme, he knowing left Ezra and Nehemiah as having attained ages 120 and older. Although because of this the vast majority of today's scholars find Newton's solution unsatisfactory, the author deems it as not only an acceptable answer, but a most meritorious piece of insight and revelation." Ref-0186, pp. 259-260. "This second solution to the paradox lies in taking the Biblical kings of Persia has having been mismatched in the secular list. Again, the great ages attributed to the men of Nehemiah's generation indicate that [sic] the Biblical "Artaxerxes" in question to be a Persian King who reigned before Artaxerxes Longimanus. This correction reduces the outlandish ages of these men to

conform to the evidence of other Scripture." Ref-0186, p. 277.

Ezra - book - divided : [Samuel - book - divided](#)☆

Ezra - book of - written : [X0012 - date - Ezra](#)☆

Ezra - intercession : [intercession - Ezra](#)

Ezra 1 : [Jun11](#)☆

Ezra 1:1 : [Cyrus - Stela of](#)☆; [Ezra - age - extreme](#)☆; [Jeremiah - mention](#); [Ref-1142](#)☆; [Samuel - book - divided](#)☆; [X0012 - date - Ezra](#)☆

Ezra 1:1-4 : [chronology - B.C. 0536 - Decree of Cyrus - Jones](#)☆; [chronology - B.C. 0539 - Decree of Cyrus](#)☆; [Jerusalem - decree to rebuild No.1](#)☆

Ezra 1:2 : [archaeology - Cyrus Cylinder](#)☆; [Cyrus - proclamation of](#); [heavens - God of](#); [temple - command to rebuild](#)

Ezra 1:5 : [Holy Spirit - moved by](#)

Ezra 1:5 (Levi after Assyrian captivity) : [tribes - ten not lost](#)☆

Ezra 1:7 : [temple - treasures restored](#)

Ezra 1:7-11 : [temple - return of treasures prophecied](#)

Ezra 2 : [Jun11](#)☆

Ezra 2:1 : [Ezra - age - extreme](#)☆

Ezra 2:5 (Arah of Asher cf. 1Chr. 7:39-40) : [tribes - ten not lost](#)☆

Ezra 2:10 (Bani of Gad cf. Ne. 7:15) : [tribes - ten not lost](#)☆

Ezra 2:21 (Bethlehem of Zebulun cf. Jos. 19:15-16) : [tribes - ten not lost](#)☆

Ezra 2:26 (Ramah of Naphtali cf. Jos. 19:32-39) : [tribes - ten not lost](#)☆

Ezra 2:29 (Nebo of Reuben cf. 1Chr. 5:1-8) : [tribes - ten not lost](#)☆

Ezra 2:40 (Levites) : [tribes - ten not lost](#)☆

Ezra 2:59 : [genealogy - lost](#)☆

Ezra 2:61 : [genealogy - from women](#)☆

Ezra 2:61-64 : [genealogy - lost](#)☆

Ezra 2:63 : [urim - and thummim](#)☆

Ezra 2:66 : [horses - forbidden](#)

Ezra 2:68 : [giving - voluntary](#)

Ezra 2:69 : [give - according to ability](#)

Ezra 2:70 (Levites) : [tribes - ten not lost](#)☆

Ezra 3 : [Jun12](#)☆

Ezra 3:2 : [inspiration - verbal - it is written](#)

Ezra 3:2-13 : [temple - desecration vs. defilement](#)☆

Ezra 3:4 : [inspiration - verbal - it is written](#)

Ezra 3:6 : [temple - sacrifice without](#)☆

Ezra 3:7 : [temple - command to rebuild](#)

Ezra 3:9 (Levites) : [tribes - ten not lost](#)☆

Ezra 3:10 : [musical instruments - in worship](#)

Ezra 3:11 : [praise - continuous](#)

Ezra 4 : [Jun12](#)☆

Ezra 4:2 : [archaeology - Esarhaddon - vassal treaty](#)☆; [friends - enemy acts as](#)

Ezra 4:3 : [temple - command to rebuild](#)

Ezra 4:6 : [Ahasuerus - Darius Hystaspis](#)☆

Ezra 4:7-24 : [Aramaic - Scriptures written in](#)☆

Ezra 5 : [Jun12](#)☆

Ezra 5:1-17 : [Aramaic - Scriptures written in](#)☆

Ezra 5:3-17 : [chronology - B.C. 0518/19 - Decree of Darius](#)☆

Ezra 5:13 : [temple - command to rebuild](#)

Ezra 5:14 : [times - of the Gentiles](#)☆

Ezra 6 : [Jun13](#)☆

Ezra 6:1 : [Aramaic - Scriptures written in](#)☆

Ezra 6:1-5 : [Jerusalem - decree to rebuild No.1](#)☆

Ezra 6:1-12 : [chronology - B.C. 0518/19 - Decree of Darius](#)☆

Ezra 6:2 : [Darius - identity of king of Media](#)☆

Ezra 6:3-5 : [chronology - B.C. 0536 - Decree of Cyrus - Jones](#)☆; [chronology - B.C. 0539 - Decree of Cyrus](#)☆

Ezra 6:4 : [Cyrus - used by God](#); [unbelievers - used by God](#)

Ezra 6:5 : [temple - treasures restored](#)

Ezra 6:6-12 : [Jerusalem - decree to rebuild No.2](#)☆

Ezra 6:10 : [Gentile - believers prior to crucifixion](#)☆; [heavens - God of](#); [pray - for authorities](#)

Ezra 6:11 : [tree - hung on](#)

Ezra 6:12 : [Darius - rebuild temple](#); [name - God's dwells in temple](#)

Ezra 6:14 : [Artaxerxes - rebuild temple](#); [Darius - rebuild temple](#)

Ezra 6:14-15 : [2008122901.pdf](#)☆; [2008122901.pdf](#)☆

Ezra 6:15 : [chronology - B.C. 0515 - second temple completed - Finegan](#)☆; [chronology - B.C. 0515 - second temple completed - Gilbert](#)☆; [chronology - B.C. 0516 - second temple completed - Couch?](#)☆; [chronology - B.C. 0516 - second temple completed - Klassen](#)☆; [chronology - B.C. 0516 - second temple completed - Levy](#)☆; [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆

Ezra 6:17 : [sacrifice - numerous animals](#)☆

Ezra 6:18 : [inspiration - verbal - it is written](#); [Levitical - divisions](#)

Ezra 6:22 : [nations - God controls](#); [predestination - of God](#)☆

Ezra 7 : [Jun13](#)☆

Ezra 7:1 : [2008122901.pdf](#)☆

Ezra 7:1-5 : [exegesis - Ex. 6:16 20](#)☆

Ezra 7:6 : [predestination - of God](#)☆

Ezra 7:11-26 : [chronology - B.C. 0457 - Decree of Artaxerxes to Ezra - Hoehner](#)☆; [Jerusalem - decree to rebuild No.3](#)☆

Ezra 7:12 : [heavens - God of](#)

Ezra 7:12-26 : [Aramaic - Scriptures written in](#)☆

Ezra 7:15 : [messianic prophecy - sought by Gentiles](#)☆

Ezra 7:21 : [heavens - God of](#)

Ezra 7:24 : [kings - honor God](#); [tax - temple servants exempt](#)

Ezra 7:27 : [nations - God controls](#)

Ezra 8 : [Jun13](#)☆

Ezra 8:18 (Levites) : [tribes - ten not lost](#)☆

Ezra 8:22 : [protection - divine sought](#)

Ezra 8:23 : [prayer - fasting and](#)

Ezra 9 : [Jun14](#)☆

Ezra 9:2 : [Jews - remain distinct](#)☆

Ezra 9:4 : [scripture - fear](#)

Ezra 9:5 : [intercession - Ezra](#)

Ezra 9:6 : [hyperbole - examples](#)☆

Ezra 9:8 : [Israel - remnant of](#)☆

Ezra 9:9 : [Jerusalem - rebuilt - wall](#)

Ezra 9:12-14 : [marriage - mixed forbidden](#)

Ezra 9:15 : [Israel - remnant of](#)☆

Ezra 10 : [Jun14](#)☆

Ezra 10:11 : [hate - family for God](#)

Ezra 13:6 : [Ezra - age - extreme](#)☆

F00000 : ☺ + Index items beginning with "F00. . ." represent sequentially-numbered files

- containing documents and information which do not appear in electronic format.
- F00001 - abortion - crime statistics :** ☉ + "Since legalization of abortion, more than 34 million legal abortions have been performed, 1.37 million of them in 1996, the latest year for which statistics are available. The rate of illegal abortions reached almost 1 in 3 in 1980 and now averages 1 in 4." *Drop in crime is linked to legal abortion, scholars say*, Seattle Times, Aug. 9, 1999
- F00002 - alphabet - ancient :** ☉ + Chart of ancient alphabet. See also [Ref-0843](#), pp. 34-35.
- F00003 - Thessalonians - adult bible fellowship notes :** 1Th. 1:1 ☉ + Teaching notes for adult bible fellowship class entitled *Thessalonians* at Camano Chapel, Fall 2000. <http://www.CamanoChapel.org>
- F00004 - archaeology - Noah's Ark - Edward Crawford's search for :** ☉ + Anderson, Dale, *Found: The Ark, The Stone, And The Barnabas Scroll*, Christian Times-Press, November 1993.
- F00005 - evangelism - styles assessment :** ☉ + Material presented by Steve Redfern, *Christian Living 201*, Camano Chapel, July 8, 2001. <http://www.CamanoChapel.org>
- F00006 - gospel - in stars - AGAINST :** Rom. 16:25 ☉ + The two brightest stars in the constellation Delphinus, *Svalocin* and *Rotanev*, began appearing on star charts in 1814. Many years ago it was discovered that these two star names are 'Nicolaus Venator' spelled backwards. Venator, a Russian, was assistant to the great Italian astronomer Giuseppe Piazzi, and is often referred to by the Latin equivalent, Niccolo Cacciatore. [Ref-0003](#), vol. 12, no. 2, 1998, p. 171. See also [Ref-0003](#), 13(1), 1999 and [Ref-0101](#), [Ref-0102](#), [Ref-0103](#). "Some have even suggested that the zodiac is an extrabiblical witness to the gospel through which multitudes who have never had the Scriptures preached to them might find Christ. The problem with this view is that it is based on nothing but sheer imagination. One thing is certain: The zodiac has never communicated the gospel in any sensible way to those who are most obsessed with it. And there is no credible record of anyone who ever discovered the gospel message in the stars that way." [Ref-0179](#), p. 113.
- F00007 - doctrines believers should know - adult bible fellowship notes :** ☉ + Teaching notes for adult bible fellowship class entitled *Doctrines Believers Should Know* at Camano Chapel, Fall 2001. <http://www.CamanoChapel.org>
- F00008 - tabernacles - feast of - plants :** Lev. 23:40 ☉ + For an explanation of the plant species in Lev. 23:40, see [Ref-0057](#), September/October 2001, p. 17.
- F00009 - church - seeker friendly - Spurgeon :** ☉ + *Feeding Sheep or Amusing Goats*, C. H. Spurgeon
- F00010 - postmodern era - church in :** ☉ + *The Church in the Postmodern Era* by Rick Shrader
- F00011 - legalism - what it is and what it is not :** ☉ + LEGALISM: *What it is and what it is not*, The Middletown Bible Church <http://www.middletownbiblechurch.org>
- F00012 - parachurch movements - pros and cons :** ☉ + *Parachurch Movements*, Oct. 15, 1999
- F00013 - progressive - dispensationalism - observations :** ☉ + *Progressive Dispensationalism: Some Observations*, George Zeller, Middletown Bible Church <http://www.middletownbiblechurch.org>
- F00014 - women - re-imagining conference 1993 :** ☉ + M.H. Reynolds, Jr., *The 1993 Women's Re-Imaging Conference: Christian Liberty or Damnable Heresy?*, Foundation, July - August 1994, pp. 4-12.
- F00015 - open - view of God :** ☉ + Myron J. Houghton, *An Evaluation of the Open View of God*
- F00016 - creation - date :** ☉ + Batten, Don, *Old-Earth or young-Earth*, [Ref-0028](#), December 2001 - February 2002, p. 26 citing *Young's Analytic Concordance of the Holy Bible*, s.v. creation.
- F00017 - gospels - understanding - Jan Fekkes :** ☉ + *Understanding Jesus and the Gospels*, Dr. Jan Fekkes, Camano Chapel Adult Bible Fellowship Class, Winter 2001. <http://www.CamanoChapel.org>
- F00018 - sovereignty - free will - debate :** ☉ + Bryson, George and James White, *The Divine Sovereignty - Human Responsibility Debate*, [Ref-0113](#), Vol. 23, No. 4, 2001 and Vol. 24, No. 1, 2002.
- F00019 - Israel - maps :** ☉ + Maps of Israel.
- F00020 - Roman Catholicism - trends :** ☉ + "Catholicism in Crisis," *Time Magazine*, April 2, 2002, pp. 32-33.
- F00021 - AIDs - statistics :** ☉ + "Aids Turns 20," *National Geographic*, February 2002, pp. 36-37.
- F00022 - diseases - global :** ☉ + "Challenges for Humanity," *National Geographic*, February 2002, pp. 10-12.
- F00023 - Koran - Genesis :** ☉ + "The Koran vs. Genesis," [Ref-0028](#), Vol. 24 No. 2 Marcy-May 2002, pp. 46-51
- F00024 - cult - murder :** ☉ + Cults whose members commit murder. [Ref-0113](#), Vol. 24 No. 2, pp. 54-55
- F00025 - marriage - prayer for wife by husband :** ☉ + *Prayer For My Marriage*, Pastor Kris Kramer, Camano Chapel, May 2002.
- F00026 - Bible - in British Museum :** ☉ + "The Bible In The British Museum," [Ref-0066](#), Vol. 13 No. 2, Spring 2000
- F00027 - moralism - dangers of :** ☉ + MacArthur, John, "The Deadly Danger of Moralism," *The Master's Seminary Mantle*, vol. 9:2, Summer 2002.
- F00028 - illustration - pray - ready to :** ☉ + Summary: A man calls his friends from a hotelroom via a hands-free cell phone to ask for prayer and the hotel maid responds. *That Ready To Pray* a letter from the Christian Law Association.
- F00029 - Tyre - destruction prophesied :** Isa. 23:1-18; Eze. 26:3-21; Jer. 27:3-11; Zec. 9:2-4 ☉ + Destruction began with Nebuchadnezzar (Eze. 26:7) who besieged the mainland city for 13 years (585-572 BC) and destroyed it. Then, in 332 BC, Alexander the Great set siege for 6 months. Built causeway using dirt and debris of the destroyed mainland city. Alexander threw stones and timbers into the water (Eze. 26:12). It was again attacked and almost completely destroyed by Muslims in A.D. 1291
- (fulfilling Eze. 26:14). Modern day Tyre is a fishing town with a harbor, built down the coast from the ancient site. Ancient Tyre is now a barron rock where local fisherman spread nets to dry (Eze. 26:4,14). [Ref-0025](#), p. 255. "This prophecy against Tyre was partly fulfilled in 586 B.C. when King Nebuchadnezzar took the mainland city of Tyre after a siege of thirteen years but was unable to take its nearby island to which most of the people had fled. In 322 B.C., Alexander the Great, by scraping up the stones and timber of the mainland city as building material, built a great causeway to the heavily-defended island, and so completed the conquest of Tyre. Today, the site of ancient Tyre, has fresh water supply enough for a large modern city, but it has not been occupied for 2,300 years." [Ref-0207](#), p. 65. "Nebuchadnezzar besieged Tyre from 586-573 B.C. and eventually destroyed it. But many of the inhabitants escaped to a fortified island. Alexander scraped up the ruins of old Tyre and dumped the debris into the sea, enabling him to build a half-mile causeway so his army could attack the island. In 332 B.C. Alexander conquered the island city and burned it to the ground. The prophecies of Tyre's destruction were fulfilled in every detail as Alexander annihilated this "power," its riches, fleet of ships, commerce, and fortifications (cf. Ezek. 26-28)." David M. Levy, *The Grecian Conqueror*, [Ref-0057](#) September/October 2005, p. 32.
- F00030 - Palestinian - refugees - not by Israel :** ☉ + *It Never Happened*. Farah, Joseph, cited by [Ref-0182](#), November 2002, p. 4. [<http://www.WorldNetDaily.com>]
- F00031 - 613 commandments - printed :** ☉ + 613 *Mitvot* based primarily on the list compiled by Maimonides in the *Mishneh Torah*.
- F00032 :** ☉ + AVAILABLE FILE NUMBER
- F00033 - last - days - Thomas Ice :** ☉ + *Are We Living in the Last Days?*, Thomas Ice, [Ref-0181](#), Vol. VII no. 9, January 2003.
- F00034 - bible league - 2002 ministry results :** ☉ + Bible League 2002 Ministry Results.
- F00035 - humans - dawn of - chart :** ☉ + Chart: "Dawn of Humans", *National Geographic*, Vol. 191, No. 2, February 1997.
- F00036 - exodus - Pharaoh of :** Ex. 1:11 ☉ + *Bible and Spade* Vol. 16 No. 1, Winter 2003, p. 20 [<http://www.Biblearchaeology.org>]
- F00037 - Colossians - Book of - class :** ☉ + *Book of Colossians*. Camano Chapel Adult Bible Fellowship Class, Spring 2003. Taught at [<http://www.camanochapel.org>]
- F00038 - Mummies - of Peru :** ☉ + *Mummies of Peru*. National Geographic. January 1997. pp. 34-43. Includes photos of an Inca maiden who was sacrificed as a young girl.
- F00039 - Mayan - sacrifice :** ☉ + Priit J. Vesilind and Wes Skiles, *Watery Graves of the Maya*, National Geographic, October 2003, pp. 82-101.
- F00040 - freedom - religious - Canada :** "Chris Kempling speaks to the UN about religious freedom in Canada", *Sunday Magazine*, April 2005, p. 4. [<http://www.SundayMagazine.org>]
- F00041 - Kells - book of - faces of cherubim :** Gen. 30:16; Gen. 49:9; Gen. 49:16; Num. 2:3; Num. 24:2; Isa. 4:2; Jer. 23:5-6; Eze. 1:10; Eze. 10:14; Eze. 41:18-19; Zec. 3:8; Zec. 6:12; Mtt. 1:1; Mark 1:1; Luke 1:1; Luke 3:23;

John 1:1; Rev. 4:7; Rev. 13:13 ☩ **Theme:** Matthew (King, Son of David), Mark (Servant), Luke (Son of Man), John (Son of God).

Genealogy: Matthew (Abraham, Mtt. 1:1), Mark (None), Luke (Adam, Luke 3:23), John (God, John 1:1). **Face:** Matthew (Lion), Mark (Ox), Luke (Man), John (Eagle), Eze. 1:10; 10:14; Rev. 4:7. **Camp:** Matthew (Judah - East), Mark (Ephraim - West), Luke (Reuben - South), John (Dan - North), Num. 2:3; 24:2

Branch: Matthew (King, Jer. 23:5-6), Mark (Servant, Zec. 3:8), Luke (Man, Zec. 6:12), John (God, Isa. 4:2). "The church Fathers connected the living creatures with the Gospels: the lion, Matthew; the ox, Mark; the main, Luke; the eagle, John." [Ref-0171](#), p. 19.

Lion: represents king, camp of Judah to the east of tabernacle (186,400 strong), book of Matthew. **Ox** : represents servant, camp of Ephraim west of tabernacle (108,100 strong), gospel of Mark. **Man:** represents man, camp of Reuben south of tabernacle (151,450 strong), gospel of Luke. **Eagle:** represents God, camp of Dan (judge) north of tabernacle (157,600 strong), gospel of John. "The gospels give a fourfold manifestation of Christ: He is seen in His sovereignty (Matthew), ministry (Mark), humanity (Luke), and deity (John)." [Ref-0075](#), p. 28. See also the chart in [Ref-0117](#), p. 95. "... by common consensus, Matthew's is the most 'Jewish' of the Gospels, with its stress on issues of special interest to the Torah and to the people, Israel, to whom Jesus spoke." [Ref-0137](#), p. 7. It is not clear that the Jews would have allowed images on their standards: "In the time of Augustus, Roman legionaries would leave their standards in the Judean port city of Caesarea, so that the images drawn upon them would not offend the sensitive Jews." [Ref-0150](#), p. 268. "The people of Israel in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah, on the west were three tribes under the standard of Ephraim, on the south were three tribes under the standard of Reuben, and on the north were three tribes under the standard of Dan (Num. 2). And the standard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan, an eagle, as the Jews affirm. Whence were frame the hieroglyphics of cherubims and seraphims, to represent the people of Israel. . . . The four seraphims standing in the four sides of the peoples court; the first in the eastern side with the head of a lion, the second in the western side with the head of an ox, the third in the southern side with the head of a man, the fourth in the northern side with the head of an eagle; and all four signify together the twelve tribes of Israel. . . ." [Ref-0849](#), p. 259.

fable - Jewish : 1Ti. 1:4; 1Ti. 4:7; 2Ti. 4:4; Tit. 1:13

face - beholding in mirror : Pr. 27:19; 1Cor. 13:12; 2Cor. 3:18; Jas. 1:23-25

face - falling on before God : Isa. 6:5 (?); Eze. 1:28; Eze. 3:23; Eze. 43:3; Eze. 44:4; Dan. 10:8; Mtt. 17:6; Acts 9:4; Rev. 1:17 ☩ Questionable: Isa. 6:5 (?);

face - God hides His : Deu. 31:18; Isa. 8:17; Isa. 54:8 ☩ See [prayer - inhibited](#).

face - man - disregard : [fear - of man](#)☆

face - of man - prayer for : [prayer - for men's ears](#)

face - of the deep : Gen. 1:2; Pr. 8:27

face - seek, not hand : [seek - face not hand](#)

face - set : Isa. 50:7; Luke 9:51

face - shine : Ex. 34:29; Ps. 89:15; 2Cor. 4:6

face - to face : Gen. 32:30; Gen. 33:10; Ex. 3:6; Ex. 19:21; Ex. 33:11; Num. 12:8; Deu. 5:4; Deu. 34:10; Jdg. 13:22; 1S. 6:19; 1K. 19:13; Ps. 17:15; Isa. 6:5; John 1:1; John 1:18; 1Cor. 13:2; 1Jn. 3:2; 1Jn. 4:12 (no man has seen); **Rev. 22:4** ☩ The [Talmud](#) tells the legend of how [Dadrian](#) the emperor asked Yehoshua b. Hananya (c. A.D. 90): "I would like to see your God." Yehoshua replied: "You cannot see him." The emperor said: "Indeed I must see him." Then the rabbi took Hadrian and placed him in the full blaze of the sun and said to him: "Look into it." He answered: "I cannot." Yehoshua replied; "If of the sun you say 'I cannot look at it,' which is only one of the servants who stand in the presence of God, how much more is it true of the Shekinah." [Ref-0023](#), p. 191. "The Talmud says there is the 'large face' of God and the 'small face,' and man can only see the latter." [Ref-0171](#), p. 20. See [shekinah - visible](#).

faces - cherubim - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

faces - four - book of Kells : [2009031501.jpg](#)☆

faces of cherubim - Camp of Israel - 00031.doc : [00031.doc](#)☆

faces Ā - seraphim - Gospel Comparison - #00048.doc : [#00048.doc](#)☆

facts - feelings follow - quote : [quote - feelings - after facts](#)☆

facts - twenty about Israel : [2003030407.tif](#)☆

Facts of the Matter, Hill : [Ref-1016](#)☆

failure - dispensational : [dispensational - failure](#)☆

fair - God unfair? : [judging - God by man](#)

faith - Abraham father of : [Abraham - father of faithful](#)☆

faith - analogy of : [hermeneutics - rule - synthesis](#)☆

faith - author and finisher : Rom. 12:3; Heb. 12:2

faith - before circumcision : [Abraham - faith before circumcision](#)☆

faith - blessing by : Gen. 27:26; Gen. 48:1; Gen. 50:24; Heb. 11:20

faith - by hearing : Rom. 10:17

faith - Calvin - quote : [quote - faith - Calvin](#)☆

faith - check - quote : [quote - assurance - Alcorn](#)☆

faith - contend for : Jude 1:3

faith - definition : Heb. 11:1

faith - doubtful action - sin : Rom. 14:23

faith - elders of : Heb. 11:2

faith - examine : 2Cor. 13:5

faith - excerpts from *What is Faith?* - Machen : [2003040301.doc](#)☆

faith - expectation : Php. 1:20 ☩ "The biblical idea of hope, however, can be expressed in the simple formula *hope equals desire plus expectation*." Charles C. Bing, "The Warning in Colossians 1:21-23" [Ref-0200](#), Volume 164 Number 653 January-March 2007, 74:88, p. 78.

faith - falling from : 2Pe. 2:20-21

faith - Gentile : Luke 7:9

faith - gift of God - NOT : [2003040201.htm](#)☆

faith - gift of God? : Acts 3:16; Rom. 12:3; 1Cor. 4:7; Eph. 2:8; **Php. 1:29** ☩ "There are those who agree that Ephesians 2:8 does not prove that saving faith is the gift of God, but they believe the doctrine is taught by other passages, such as: Acts 5:31 ; 11:18 ; Php.

1:29 ; 3:9 ; Romans 12:3 ; 2 Peter 1:1 ; 2 Timothy 2:25 ; and John 6:44-45 . A careful look at these verses yields no proof that faith or repentance, as a synonym for faith, are special gifts of God." Roy L. Aldrich, "The Gift of God", [Ref-0200](#), Vol. 122, July 1965, p. 250. "Chapter 11: Of Justification 1. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God." *Westminster Confession of Faith*, [Ref-0154](#), p. 1186. "When Paul in Ephesians 2:8 uses the clause that not of yourselves we are naturally drawn to ask the question 'What does that refer to?' According to Greek grammar, it cannot refer to the words grace or faith because the pronoun translated 'that' has an ending in the neuter gender. Both grace and faith are in the feminine gender. Corresponding terms must agree in gender. Grammatically, that can only refer to the conceptual notion as a whole, God's provision of a salvation that is by grace through faith. His salvation is of grace because He provided and initiates eternal life apart from all human effort; it is of faith because one must believe in the Lord Jesus Christ. Moreover, salvation is 'not of ourselves' because the faith exercised has no virtue or merit in itself. Merit is drawn strictly from the object of faith, Jesus Christ." George E. Meisinger, "Salvation by Faith Alone" in Mal Couch (ed.), *The Fundamentals for the Twenty-First Century* (Grand Rapids: Kregel Publications, 2000), 280-281.

faith - healing recipient without : [healing - recipient without faith](#)

faith - in Jesus' name : Acts 3:16

faith - inheritance by : [inheritance - by faith](#)

faith - justification by : [salvation - not by works](#)☆

faith - lacking : Mtt. 8:26

faith - lukewarm : 2Chr. 20:33

faith - mountains moved : Mtt. 17:20; Mtt. 21:21; 1Cor. 13:2

faith - one - Lord - baptism : [one - Lord - faith - baptism](#)

faith - OT saints - understanding : [salvation - OT saint's understanding](#)☆

faith - plus works - Roman Catholicism : [Roman Catholicism - faith plus works](#)☆

faith - precedes regeneration : [regeneration - follows faith](#)☆

faith - Rahab : [Rahab - faith](#)

faith - required to prophecy : [prophecy - faith required](#)

faith - righteousness by : Gen. 15:6; Rom. 3:22; Rom. 4:3-9; Rom. 5:18; Rom. 9:30-32; Gal. 3:6-8; Gal. 3:22; Php. 3:9; Heb. 11:7; Jas. 2:23

faith - rule of : ☩ + "But the *regula fidei* was the necessary context for the correct interpretation of that authoritative Scripture. F. F. Bruce summarizes this early understanding of the rule of faith: "When the summary of the apostolic tradition is called the rule of faith or

the rule of truth, the implication is that this is the church's norm, the standard by which everything must be judged that presents itself for Christian faith or claims to be Christian doctrine, the criterion for the recognition of truth and exposure of error. If at times it is formally distinguished from Scripture in the sense that it is recognized as the interpretation of Scripture, at other times it is materially identical with Scripture in the sense that it sums up what Scripture says. Plainly what was written down by the apostles in their letters and what was delivered by them orally to their disciples and handed down in the church's tradition must be one and the same body of teaching." [Ref-0791](#), pp. 23-24, "The error of the heretics, according to Athanasius, is not in their appeal to Scripture but in their appeal to Scripture taken out of the context of the apostolic faith, that which Irenaeus referred to as the *regula fidei*." [Ref-0791](#), p. 30. "These Scriptures, however, cannot be interpreted apart from the context of the apostolic faith without destroying their meaning. He [Hilary, the Bishop of Poitiers, ca. 300-367] writes of heretics, "Such is their error, such their pestilent teaching; to support it they borrow the words of Scripture, perverting its meaning and using the ignorance of men as their opportunity of gaining credence for their lies." Scripture is the final doctrinal authority, according to Hilary, but only when it is interpreted rightly. The mere use of Scripture does not guarantee the right use of Scripture." [Ref-0791](#), p. 31. "Regarding the Reformer's desire that Scripture be interpreted in and by the Church according to the rule of faith, McGrath notes, "Although it is often suggested that the reformers had no place for tradition in their theological deliberations, this judgment is clearly incorrect. While the notion of tradition as an extra-scriptural source of revelation is excluded, the classic concept of tradition as a particular way of reading and interpreting scripture is retained. Scripture, tradition and the *keyrgma* are regarded as essentially coinherent, and as being transmitted, propagated and safeguarded by the community of faith." [Ref-0791](#), p. 119.

faith - SAID : 1Ti. 1:20; 2Ti. 2:16; Jas. 2:14; 1Jn. 2:19

faith - salvation through : [salvation - through faith](#)☆

faith - shut lion : [lion - shut by faith](#)☆

faith - spoken : Mark 10:51-52

faith - statement - defection from : [doctrine - defection unethical](#)☆

faith - straying from : Heb. 5:2; 1Ti. 6:20-21

faith - sufficiency : Col. 2:10

faith - to faith : Rom. 1:17 ☩ [ἐκ πίστεως εἰς πίστιν](#) = from/by/of faith to/for faith intensive: "entirely of faith" -- Hodge

faith - vs. doubt : Luke 1:18; Luke 1:38; Luke 1:45

faith - vs. law : [law - vs. faith](#)☆

faith - vs. reason : Mtt. 16:8 ☩ "Thus already in this life he attempts to investigate the mysteries of revelation by the natural light of reason. The result of such an effort is precisely what Augustine called *intellectus*==some rational insight into the contents of revelation. Such is the ultimate meaning of Augustine's famous formula "understanding is the reward of faith. Therefore seek not to understand that you

may believe, but believe that you may understand." For Augustine, the truths for the Christian faith are true because they are revealed by God. Once one accepts the divine truth his reason will enable him to begin to understand those truths. Faith is higher than reason, yet cannot do without it; therefore when used properly, reason serves faith. This early medieval attitude is expressed clearly in the writings of Anselm (1033-1109). Two phrases he used summarize his position: *fides quaerens intellectum* ("Faith seeking understanding"), and *credo ut intellegam* ("I believe, in order that I may understand"). In other words, while faith precedes rational understanding, faith is itself rational." [Ref-0791](#), pp. 68-69.

faith - vs. repentance - quote : [quote - repentance vs. faith](#)

faith - vs. sight : 2Cor. 5:7

faith - vs. works : **John 6:28-29**; Rom. 3:20; Rom. 3:28; Rom. 4:5-6; Rom. 9:32; Eph. 2:8-10; 2Cor. 3:6; **Jas. 2:17-26** ☩ + "Faith means not doing something but receiving something; it means not the earning of a reward but the acceptance of a gift. A man can never be said to obtain a thing for himself if he obtains it by faith; indeed to say that he obtains it by faith is only another way of saying that he does not obtain it for himself but permits another to obtain it for him. Faith, in other words, is not active but passive; and to say that we are saved by faith is to say that we do not save ourselves but are saved only by the one in whom our faith is reposed; the faith of man presupposes the sovereign grace of God." J. Gresham Machen, *What is Faith?* (Grand Rapids: Eerdmans Publishing Company, 1946), 195. "R. C. Sproul presents the issue succinctly: The difference between Rome and the Reformation can be seen in these simple formulas: | **Roman view** | faith + works = justification | - | Protestant view | faith = justification + works | - Neither view eliminates works. The Protestant view eliminates human merit." Richard Mayhue, "Editorial", [Ref-0164](#) Vol. 16 No. 2 Fall 2005, p. 187.

faith - when Jesus returns? : Isa. 59:16; Isa. 63:3-5; Luke 18:8 ☩ [See alone - Jesus fights](#)

faith - without works : Acts 26:20; Tit. 1:16; Jas. 2:14-26 ☩ "The usual way of stating Reformation doctrine is that we are 'justified by faith alone but not by the faith that is alone.' That is, we are justified by our union with Jesus Christ by true faith, but that faith is not alone because it bears the fruit of good works. Antinomians say that justification is by faith alone and by a faith that may be alone. The faith ought to bring forth good works but, if it does not, that is not fatal to faith. The antinomian will never put it this way, but it amounts to justification by a faith without works, justification by a 'dead' faith. If faith may exist without works in antinomianism, then that justification may be by a dead faith, that is, by no faith at all." [Ref-0192](#), p. 29.

faith alone - quote : [quote - faith alone](#)☆

Faith in the Age of Reason, Jonathan Hill : [Ref-1261](#)☆

Faith in the Byzantine World, Mary Cunningham : [Ref-1256](#)☆

Faith in the Medieval World, G. R. Evans : [Ref-1257](#)☆

Faith Undone, Roger Oakland : [Ref-0812](#)☆; [Ref-0812](#)☆

faithful - God : Ps. 89:33

faithful - in least also in much : Luke 16:10

faithless - excluded : Ps. 78:41; Mtt. 13:58; Mark 5:40; Mark 6:4; Acts 9:40

faithless - God hides from : [hidden - God from faithless](#)

Faith's Checkbook, Spurgeon : [Ref-1066](#)☆
fall - Adam responsible : [Adam - responsible for fall](#)

Fall - and death - Death before The Fall? - [00006.doc](#) : [00006.doc](#)☆

fall - death from : [death - from the fall](#)

fall - good - Mormonism : [Mormonism - fall - good](#)☆

fall - Koran : [Koran - fall](#)☆

fall - of Adam : [Adam - sin of](#)

fall - of Satan : [Satan - fall of](#)☆

Fall - second law : [thermodynamics - second law and the Fall](#)☆

fall - stars : [stars - fall](#)☆

fallen - world : [world - fallen](#)

falls - Holy Spirit : [Holy Spirit - falls](#)

false - apostles : [apostle - false](#)

false - christs : Num. 24:17; Mtt. 24:5; Mtt. 24:24; Mark 13:5-6; Mark 13:22; Luke 21:8 ☩ For a map showing several dozen false messiahs between 400 and 1816 AD, see [Ref-0152](#), pp. 84-85. "Shabbetai Zevi (1626-1676), a Turkish Jew, proclaimed that he was the Messiah. . . Finally the bubble burst! In september 1666, Shabbetai was hauled before the Turkish court and, in the presence of the Sultan's physician. . . an apostate Jew, he was compelled to choose: Islam or death. On September 15, 1666, Shabbetai's choice was confirmed. Without excessive soul-searching he chose Islam! He took a Muslim name, Aziz Mehmed Effendi." [Ref-0153](#), p. 217. "The emphasis in Matthew 24:5 is upon 'many.' Not just a single person will come claiming to be the Messiah, but a whole host of individuals will make this claim. That's one of the reasons we know this passage is not referring to the time leading up to the A.D. 70 destruction of Jerusalem. A. H. M'Neile says, 'No such definite claim to Messiahship is known till that of Barkokba in the reign of Hadrian.' . . . H. A. W. Meyer clarifies the issue when he notes, 'We possess no *historical* record of any false Messiahs having appeared *previous to the destruction of Jerusalem* . . . [Leon] Morris explains: 'This will surely be a reference to the last days, for there is little evidence that any of the turbulent men so active preceding the fall of Jerusalem ever claimed to be the Messiah. Some claimed to be prophets, but that is not the same thing.'" Thomas Ice, "The Olivet Discourse", [Ref-0209](#), p. 168-169. "Rabbi Akiba proclaimed Bar Kokhba as Messiah in A.D. 132; the whole Jewish community of Crete followed a messiah named Moses in the fifth century; Abu Issa of Isfahan raised an army of 10,000 men; and European Jewry crowned Shabbetai Zvi messiah in the seventeenth century, although he later converted to Islam!" [Ref-0010](#), p. 192. "Discoveries in the Judean desert in the latter half of the twentieth century have clarified the exact name of the leader of the rebellion. Rabbi Akiba, a supporter, called him Bar Kokhba (son of the star, an allusion to the messianic prophecy of Num. 24:17); later Jewish writers refer to him as Bar Koziba (son of the lie). Christian writers refer to Kokheba or

Bar Kokheba. Coins and documents from his reign, including letters by him, clarify that his name was Simon (Shimeon) Bar (Ben) Kosiba(h) (Simon the son of Kosiba).” [Ref-1200](#), p. 103. “For a list and description of messianic movements in the first century see Richard A. Horsley with John S. Hanson, *Bandits, Prophets, and Messiahs: Popular Movements at the Time of Jesus* (New York: Harper and Row, 1985), 110-31.” [Ref-1200](#), p. 320n52.

false - confession : [confession - false](#)

false - conversion : Rom. 1:28; 1Cor. 9:28;

2Cor. 13:5-7; 2Ti. 3:8; Tit. 1:16; Heb. 6:8

false - dreams : [dreams - false](#)

false - friend : [friends - enemy acts as](#)

false - knowledge : [knowledge - false](#)

false - Messiah : [messiah - false](#)

false - prophecy desired : [prophecy - false - desired](#)

false - prophets : [prophets - false](#)☆

false - scribe : [scribe - false](#)

false - signs : [miracles - not of God](#)

false - teacher : [teacher - false](#)

false - teachers - separate from : [teachers - false - separate from](#)

false - vision : [vision - false](#)

false - witness - penalty : [witness - false - penalty](#)

false prophet - aids antichrist : [antichrist - aided by False Prophet \[5001.1\]](#)☆

families A– apostolic - Apostolic Families - 00066.doc : [00066.doc](#)☆

family - Abram to leave : Gen. 12:1; Gen. 13:14

family - dates - X0110 : [X0110 - dates - family](#)☆

family - enmity : Ps. 69:8; Mic. 7:6 (?); Zec. 13:3; Mtt. 8:22; Mtt. 10:21; Mtt. 10:35; Mtt. 10:34; Mark 13:12; Luke 12:52; Luke 14:26; Luke 21:16 ☪ “it was really impossible for [Polycarp] to remain hidden, since the very persons who betrayed him were people of his own household.” From “The Martyrdom of Polycarp”, [Ref-0217](#), p. 137. See [quote - family - separation - Rydelnik](#). Questionable: Mic. 7:6 (?);

family - evil down line : [generational - evil](#)

family - God before : [hate - family for God](#)

family - separation - quote - Rydelnik : [quote - family - separation - Rydelnik](#)☆

family - sin of father affects : [father - sin - affects family](#)☆

family - undermined : [parents - undermined](#)

family - vs. species : [ark - Noah's - animals fit on](#)☆

family lineage - evolution - quote - Hastings : [quote - evolution - family lineage - Hastings](#)☆

family tree - cousins : [2010032201.svg](#)☆

famine - described by measures : Isa. 5:10; Rev. 6:6

famine - from God : Gen. 41:28; Lev. 26:20; Lev. 26:26; Deu. 28:15-18; Deu. 28:38-40; Deu. 28:42; Deu. 29:23; 2S. 21:1-2; Ps. 105:16; Isa. 3:1; Isa. 3:7; Isa. 5:10; Jer. 14:4-6; Jer. 14:12-13; Jer. 14:18; Lam. 1:19; Lam. 2:12; Lam. 4:4-5; Eze. 5:16-17; Eze. 6:12; Eze. 7:15; Eze. 14:13; Lam. 4:9-11; Lam. 5:10; Amos 4:6; Mic. 6:14-15; Hag. 1:5-11; Hag. 2:13-17

famine - judgment - sword,

famine,pestilence : [sword - judgment - sword, famine,pestilence](#)

famine - provision in : Gen. 41:36-37; Gen. 41:49; Gen. 41:55-57; Gen. 42:3; Gen. 43:15; 1K. 17:9-10; Ps. 33:19; Ps. 37:19

Famous Theologians Who Affirm a Future for Israel : [2003020301.pdf](#)☆

Farah, Joseph, It Never Happened : [F00030 - Palestinian - refugees - not by Israel](#)☆

Farkas, J. R., & Reed, D. A., How to Rescue Your Loved One from Mormonism : [Ref-0823](#)☆

Farkas, J. R., & Reed, D. A., Mormonism: Changes, Contradictions, and Errors : [Ref-0822](#)☆

Farkas, J. R., & Reed, D., A. (1997, c1995). Mormonism : Changes, contradictions, and errors (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0377](#)☆

Farkas, J., R., Mormons: Answered Verse-by-Verse : [Ref-0821](#)☆

farming : Ps. 104:14-15

Farrar, Frederic William, History of Interpretation : [Ref-0743](#)☆

Farrar, Frederic William, The Life and Work of St. Paul : [Ref-0750](#)☆

Farrar, Frederic William, The Life of Christ : [Ref-0777](#)☆

Farrar, Frederic William, The Life of Lives: Further Studies in the Life of Christ : [Ref-0778](#)☆

Farstad, Arthur L., New King James Version In The Great Tradition : [Ref-0684](#)☆

fasting : Ex. 34:28; Deu. 9:9; Deu. 9:18; Deu. 9:25; Deu. 10:10; 1K. 19:8; Ne. 1:4; Est. 4:3; Est. 4:16; Ps. 109:24; Eze. 10:6; Dan. 9:3; Acts 13:2; Acts 27:21; Mtt. 9:14; Acts 9:6; Acts 14:23; Acts 27:33

fasting - and prayer : [prayer - fasting and](#)

fasting - believers should : Luke 5:35

fasting - for exorcism : Mtt. 17:21; Mark 9:29

fasting - husband's approval : Num. 30:13

fasting - ineffective : 2S. 12:16-17; 2S. 12:22; Isa. 58:3-6; Jer. 14:11-12

fasting - ungodly : Isa. 58:3-4

fat - forbidden as food : Lev. 3:17; Lev. 7:23-25

fate - life seems like : [life - unpredictable](#)

Father - access via Son : [Son - provides access to Father](#)

father - against title : [pope - AGAINST](#)

father - ancestor : Gen. 28:13; 2K. 14:3; 2K. 16:2

father - authority : Num. 30:3-5

father - bad image - quote : [quote - father - bad image](#)☆

father - descendant of : [father - ancestor](#)

father - gives daughter in marriage : [marriage - father gives daughter](#)

father - God of : Ex. 3:13; 1Chr. 28:9; Dan. 11:37-38

Father - Jesus' relationship with : Zec. 13:7; John 8:55; John 10:30; Mark 14:27

father - means grandfather : 2Chr. 7:14

father - must draw to Jesus : [drawn to Jesus - by Father](#)

father - of fatherless : Ps. 68:5; Ps. 82:3

father - relationship with damaged : ☪ + “It scares me when I think about all the ‘garbage’ in my past and I still struggle with things like self-esteem. I don’t even like to call the Lord ‘Father’. I think I’ve shared that with you before. Father is not a nice word to me. On Sunday our pastor spoke about Jesus and his relationship with the Father and how that

mirrors our relationship with him. It was a hard sermon for me and I did end up crying a little. It was sort of neat though because at the end of the sermon while our pastor was praying the sun came out and shone brightly through the window on me where I was sitting. We always sit in the same place! I felt the Lord say to me that this prayer was for me and that he understood why I feel the way I do. It made me feel so much better knowing he loves me anyway with all my faults and insecurities! Maybe someday I will be able to call him father, but I don’t feel like I can right now.”

father - responsible : Hos. 4:14

father - salvation affects household : [household - father saved](#)

father - sin affects family : Gen. 20:7; Num. 14:33; **Jos. 22:20**; **2S. 12:10-18**; Dan. 6:24; Isa. 43:27; Jer. 14:16; 1Cor. 15:22 ☪ See [father - sin affects son](#).

father - sin affects son : Lev. 26:39-40; 2S. 21:9; Ne. 1:4-6; **1K. 11:12**; 2S. 21:9; Est. 9:10; Ps. 109:14; **Isa. 65:7**; Mtt. 23:31-32 ☪ See [father - sin affects family](#).

father - spiritual : 1Cor. 4:15; 1Cor. 4:17

fatherless - duty to : [orphan - duty to](#)

fatherless - protected : [orphans - protected](#)

fatherless - statistics : ☪ + “In fact, the United States leads the world in fatherless families, with roughly 24 million children (or 34 percent of all kids in the United States) living in homes where the father does not reside. Nearly 40 percent of children in father-absent homes have not seen their dad during the past year, and more than half of all fatherless children have never been in their dad’s home. The number of children being raised by single mothers has more than tripled between 1960 and 2000.” Jim Daly, *Family News from Focus on the Family*, January 2006, p. 1 citing Wade F. Horn and Tom Sylvester, *Father Facts*, Fourth Edition (Gaithersburg, MD: National Fatherhood Initiative, 2002), pp. 15, 28 and U.S. Census Bureau, Current Population Reports, P20-537, Table CH-5. Washington .C.: U.S. Census Bureau, 2001.

fathers - children toward : [children - toward parents](#)☆

fathers - children toward - death penalty : [children - toward parents - death penalty](#)

fathers - church - anti-Semitism : [anti-Semitism - church fathers](#)☆

fathers - church - posttribulationist : [posttribulationism - church fathers](#)☆

fathers - church - preterism unknown : [2010021701.pdf](#)☆

fathers - church - quotation accuracy : [quotation - accuracy - church fathers](#)☆

fathers - church - recommended book - Moreschini : [book - recommended - church fathers - Moreschini](#)☆

fathers - toward children : [children - fathers toward](#)☆

father's - sin confessed : [sin - confessing ancestor's](#)☆

Fausset, A. R., Robert Jamieson and David Brown. A Commentary, Critical and Explanatory, on the Old and New Testaments : [Ref-0187](#)☆

Fausset, Jamieson-Fausset-Brown Bible Commentary : [Ref-1023](#)☆

favor - God given : Ex. 12:36

favor - right side : [right side - favor](#)

favorite - verses : Num. 10:35; Isa. 48:18; John 14:21

Favorite Scripture Tets of Famous People, Frederick Barton : [Ref-0707](#)☆

favoritism - AGAINST : [discrimination - AGAINST](#)

favoritism - none from God : Acts 10:34-35 ☺
This was not the case until the rejection of Messiah by the Jews prior to which Abraham, Isaac, Jacob and the nation Israel were had special favor with God according to sovereign election.

fear - because of disobedience : Lev. 26:17; Lev. 26:36-37; Lev. 26:36-37; Deu. 28:65-67

fear - cast out by love : 1Jn. 5:18

fear - corrective : Eze. 23:48

fear - day and night : Deu. 28:66; Ps. 91:5

fear - God : Gen. 31:42; Gen. 31:53; Ex. 1:17; Ex. 15:11; **Ex. 20:20**; Deu. 31:13; Jos. 4:24; 2S. 23:3; 1K. 18:3; 2Chr. 19:7; 2Chr. 19:9; Ne. 5:15; Job 9:34; Job 23:15-16; Job 25:1; **Job 28:28**; Ps. 5:7; Ps. 33:18; Ps. 34:7; Ps. 89:7; Ps. 115:13; Ps. 119:38; Ps. 111:10; Ps. 119:120; Ps. 128:4; Ps. 145:19; Ps. 147:11; **Pr. 1:7**; **Pr. 2:5**; Pr. 3:7; Pr. 8:13; Pr. 9:10; Pr. 10:27; Pr. 14:26; Pr. 15:16; **Pr. 15:33**; Pr. 16:6; Pr. 19:23; Pr. 22:4; Pr. 23:17; Pr. 24:21; Pr. 31:30; Ecc. 5:7; Ecc. 8:12; Ecc. 12:13; **Isa. 8:13**; Isa. 11:3; Isa. 33:5; Isa. 50:10; Isa. 57:11; Isa. 59:19; Jer. 5:22-24; Hab. 3:16; Luke 12:5; Acts 9:31; Acts 10:2; Acts 10:35; 2Cor. 5:13; 1Pe. 3:15; Rev. 19:5

fear - God - insincere : 2K. 17:29-41

fear - God - judge : [judge - fear God](#)

fear - handling : Ps. 56:3-4; Ps. 112:7-8; Pr. 3:5-6; Php. 4:6-7; 1Jn. 4:18

fear - Moses of God : [Moses - fear of God](#)

fear - not : John 14:27; Rom. 5:15; 2Ti. 1:7; 1Jn. 4:18

fear - of God - wisdom : [wisdom - fear of God](#)

fear - of God lacking : Jer. 2:19; Jer. 5:24; Ps. 36:1; Rom. 3:18

fear - of God prevents sin : [sin - fear of God prevents](#)

fear - of man : Deu. 1:17; 1S. 15:24; Job 32:21; Pr. 2:16; Pr. 28:23; Pr. 26:24; Pr. 29:25; Isa. 51:7; Isa. 51:12; Jer. 1:8; Jer. 1:17; Eze. 2:6; Eze. 3:9; Mtt. 22:16; Mark 12:14; John 12:42-43; Acts 4:19; Acts 5:29; Gal. 3:10 ☺
See [flattery - seduction by](#).

fear - of man by animals : [animals - fear man](#)

fear - priests of Rome : [Rome - fear of by priests](#)

fear - scripture : [scripture - fear](#)

fear - title of God : Gen. 31:42; Gen. 31:53

fear - too cautious : Ecc. 11:4

fear of death - free from : [death - fear of - free from](#)

feared - angels : [angels - feared](#)

fearer - God : [God - fearer](#)☆

fearful - Paul : [Paul - fearful](#)

feast - ingathering : Ex. 34:22

feast - of tabernacles : [tabernacles - feast of](#)

feast - of weeks : [Pentecost](#)☆

feast - tabernacles - Egypt : [Egypt - feast of tabernacles](#)☆

feast - trumpets : Num. 29:1

feast - unleavened bread : Ex. 12:17; Ex. 12:27; Ex. 34:18; Isa. 26:20

feast - wedding : [marriage - supper](#)☆

feast - wedding - Marriage Supper of the Lamb - 00070.doc : [00070.doc](#)☆

feast - wedding - parable : [parable - wedding feast](#)☆

feast days - liberty : [liberty - observance of days](#)

Feast of Firstfruits - Feasts - 00023.doc : [00023.doc](#)☆

Feast of Harvest - Feasts - 00023.doc : [00023.doc](#)☆

feast of harvest - Hag Ha Katzir : [Hag Ha Katzir](#)☆

Feast of Revelation - Feasts - 00023.doc : [00023.doc](#)☆

feast of tabernacles - all nations : [tabernacles - feast of - all nations](#)

feast of unleavened bread : [unleavened bread - feast of](#)

Feast of Unleavened Bread - Feasts - 00023.doc : [00023.doc](#)☆

Feast of Weeks - Feasts - 00023.doc : [00023.doc](#)☆

feast of weeks - Hag Ha Shavout : [Hag Ha Shavout](#)☆

Feasts - DOC 00023 : [00023.doc](#)☆

feasts - mandatory attendance : Ex. 23:14-17; Ex. 34:23-24; Num. 9:13; Deu. 16:16; 2Chr. 8:13; Luke 2:41

feasts - scriptures read : ☺ " . . . Canticles (Song of Solomon) was read at Passover (in the first month); Ruth was read at Pentecost (in the third month); Lamentations was read on the ninth of Ab (fifth month); Ecclesiastes was read at the Feast of Tabernacles in the seventh month; and Esther was read at the Feast of Purim in the twelfth month. This accounts for the MT order in the *Megilloth*: Canticles, Ruth, Lamentations, Ecclesiastes, and Esther." [Ref-0001](#), p. 77.

Feb01 : Mtt. 21:1-22; Ex. 27; Ex. 28 ☺ + [daily - bible](#).

Feb02 : Mtt. 21:23-46; Ex. 29; Ex. 30 ☺ + [daily - bible](#).

Feb03 : Mtt. 22:1-22; Ex. 31; Ex. 32; Ex. 33 ☺ + [daily - bible](#).

Feb04 : Mtt. 22:23-46; Ex. 34; Ex. 35 ☺ + [daily - bible](#).

Feb05 : Mtt. 23:1-22; Ex. 36; Ex. 37; Ex. 38 ☺ + [daily - bible](#).

Feb06 : Mtt. 23:23-29; Ex. 39; Ex. 40 ☺ + [daily - bible](#).

Feb07 : Mtt. 24:1-28; Lev. 1; Lev. 2; Lev. 3 ☺ + [daily - bible](#).

Feb08 : Mtt. 24:29-51; Lev. 4; Lev. 5 ☺ + [daily - bible](#).

Feb09 : Mtt. 25:1-30; Lev. 6; Lev. 7 ☺ + [daily - bible](#).

Feb10 : Mtt. 25:31-46; Lev. 8; Lev. 9; Lev. 10 ☺ + [daily - bible](#).

Feb11 : Mtt. 26:1-25; Lev. 11; Lev. 12 ☺ + [daily - bible](#).

Feb12 : Mtt. 26:26-50; Lev. 13 ☺ + [daily - bible](#).

Feb13 : Mtt. 26:51-75; Lev. 14 ☺ + [daily - bible](#).

Feb14 : Mtt. 27:1-26; Lev. 15; Lev. 16 ☺ + [daily - bible](#).

Feb15 : Mtt. 27:27-50; Lev. 17; Lev. 18 ☺ + [daily - bible](#).

Feb16 : Mtt. 27:51-66; Lev. 19; Lev. 20 ☺ + [daily - bible](#).

Feb17 : Mtt. 28; Lev. 21; Lev. 22 ☺ + [daily - bible](#).

Feb18 : Mark 1:1-22; Lev. 23; Lev. 24 ☺ + [daily - bible](#).

Feb19 : Mark 1:23-45; Lev. 25 ☺ + [daily - bible](#).

Feb20 : Mark 2; Lev. 26; Lev. 27 ☺ + [daily - bible](#).

Feb21 : Mark 3:1-19; Num. 1; Num. 2 ☺ + [daily - bible](#).

Feb22 : Mark 3:20-35; Num. 3; Num. 4 ☺ + [daily - bible](#).

Feb23 : Mark 4:1-20; Num. 5; Num. 6 ☺ + [daily - bible](#).

Feb24 : Mark 4:21-41; Num. 7; Num. 8 ☺ + [daily - bible](#).

Feb25 : Mark 5:1-20; Num. 9; Num. 10; Num. 11 ☺ + [daily - bible](#).

Feb26 : Mark 5:21-43; Num. 12; Num. 13; Num. 14 ☺ + [daily - bible](#).

Feb27 : Mark 6:1-29; Num. 15; Num. 16 ☺ + [daily - bible](#).

Feb28 : Mark 6:30-56; Num. 17; Num. 18; Num. 19 ☺ + [daily - bible](#).

Feb29 : Mark 7:1-13; Num. 20; Num. 21; Num. 22 ☺ + [daily - bible](#).

Federal Reserve Bank - history : [2006022201.htm](#)☆

Federer, William J., America's God and Country: Encyclopedia of Quotations : [Ref-1250](#)☆

Fee, Gordon D., New Testament Exegesis: A Handbook for Students and Pastors : [Ref-0748](#)☆

feed - on violence : [violence - feeding on](#)

feeding - 4000 : [4000 - fed](#)☆

feeding - 5000 : [5000 - fed](#)☆

feeding - bread - Jewish vs. Gentile multitude : [baskets - twelve vs. seven](#)☆

feet - bring good news : Isa. 52:7; Rom. 10:15; Eph. 6:15

feet - in blood : Ps. 58:10; Ps. 68:23; Isa. 63:3; Zec. 14:3; Rev. 14:19; Rev. 19:15

feet - represent path : [head - hands - feet](#)

feet - washing : Gen. 18:4; John 13:4-17; 1Ti. 5:10

Feinberg, Charles Lee. The Prophecy of Ezekiel: The Glory of the Lord : [Ref-0171](#)☆

Feinberg, John S. and Paul D. Feinberg, ed., Tradition and Testament : [Ref-0198](#)☆; [Ref-0751](#)☆

Feinberg, John S., ed., Continuity And Discontinuity : [Ref-0199](#)☆

Feinberg, Paul D., Christian Apologetics : [Ref-1086](#)☆

Fekkes, Jan - gospels - understanding : [F00017 - gospels - understanding - Jan Fekkes](#)☆

fellowship - believers not alone : [alone - believers not](#)

fellowship - break with sinning brother : [church - discipline](#)☆

fellowship - commanded : Ps. 22:22; Ps. 34:3; Ps. 52:9; Pr. 18:1; Mtt. 18:19-20; Heb. 10:25; 1Cor. 12:14-27

fellowship - insincere : Ecc. 5:1

fellowship - sin breaks with God : [sin - fellowship with God broken](#)

fellowship - unity : [unity - fellowship](#)

fellowship - vertical before horizontal : 1Jn. 1:7

feminine - stems - Greek grammar : [Greek grammar - feminine stems](#)☆

Feminism - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

fence - dangerous area : Deu. 22:8

fencing - legalism : [legalism - fencing](#)☆

fencing - Torah : Mtt. 5:22; Mtt. 5:28; Mtt. 5:32; Mtt. 5:34; Mtt. 5:39; Mtt. 5:44; Mark 7:3-4 ☪
 "These formulations represent an elaboration of three of the Ten Commandments. . . In the language of a text of Judaism attributed to authorities long before Jesus' own time, 'Make a fence around the Torah.' That is to say, conduct yourself in such a way that you will avoid even the things that cause you to sin, not only sin itself." [Ref-0137](#), p. 40. "But not resisting one who is evil has no relationship to 'an eye for an eye.' This is not in the category of 'a fence around the Torah.' It is a religious duty to resist evil, to struggle for good, to love God, and to fight against those who make themselves into enemies of God. The Torah knows nothing of not resisting evil. . ."
[Ref-0137](#), p. 43. "The fifth statement cites a saying not to be found in the Torah [what about Deu. 23:3,17-19; 1S. 24:19; Ezra 9:12; Ps. 41:10; Ps. 139:21-22?], which contains no commandment to hate one's enemies."
[Ref-0137](#), p. 44. ". . . this particular fence extends the border protecting the Commandments from out there to in here: to heart and mind and imagination. True, these sayings touch me in my everyday life, where murder is uncommon, but anger routine; adultery rare, fantasy, always; false swearing exceptional, swearing normal. So he has brought the power of his imagination to bear, and made these commandments immediate and urgent." [Ref-0137](#), p. 54. Yet we read the following from the Jerusalem Talmud concerning vows: "Is it not enough for you what the Torah has forbidden, that you must come and add more prohibitions?" [Jerusalem Talmud, Tr. Nedarim (Vows) 9,1] "Another category of interpretive method is found in the development of the material which was later (c. A.D. 90-200) collected, edited, and adapted in the Mishnah (commandments). Its nature is reflected in Mishnah *Aboth* 1:1, which speaks of making "a hedge around the Law." This hedge (or fence), which consists of a body of laws, customs, and usages alongside the Pentateuch, developed in the postexilic and following periods and originally circulated in oral form. It constituted the so-called oral law, the tradition, which was considered just as authoritative as the written law. A particular form of tradition found in the Mishnah is called *halakah* (walking uprightly, the proper way) and deals almost exclusively with the pentateuchal laws. It often explains and interprets by citing opinions from the past. *Halakah* also includes what appear to a non-Jew to be subsidiary, additional laws which, if observed, protect against breaking the law by fencing or hedging in the written command. Such additional interpretations and laws were regarded as part of the original divine intent." [Ref-1200](#), p. 129. "Finally, building a fence around the law is clarified in *Aboth* 3:14, "The tradition is a fence around the Law." To assure compliance with the law, instructions around it were multiplied; these instructions make up much of what is called oral tradition. . . . This codification, *Aboth* assumes, was the work of the Great Synagogue. Herbert Danby describes it as "a body of 120 elders, including many prophets, who came up from exile with Ezra; they saw that prophecy had come to an end and that restraint was lacking; therefore they made many new rules and restrictions for the better observance of the Law." In our summary of the

Persian period we noted that the very existence of the Great Synagogue is questioned. . . . This problem of historicity cannot be finally solved. If indeed there was such a body, it is probably to be dated from Ezra (c. 444 B.C.) and the events of Nehemiah 8-10 until the time of Simon the Just." [Ref-1200](#), pp. 170-171.

fencing - Torah - milk and meat : Ex. 23:19 ☪
 "The reference to seething a kid in its mother's milk has been a puzzler since patristic exegesis (Ex 23:19). It is now known to be part of heathenish idolatry. [Cf. J. Finegan, *Light from the Ancient Past*, p. 148. The rite is referenced to in the *Ras Shamra* texts.]" [Ref-0015](#), p. 204. "Many Jewish religious proscriptions were greatly extended throughout the ages by a process of creating a 'fence around the Torah,' and this prohibition is no exception. To guard against committing a transgression, even inadvertently, the interpretation of the biblical rule was stretched to include practices where were far removed from the original intention. Hence it was no longer only a 'kid' but all flesh; no longer only goat's milk, but all milk and all dairy products; not just the process of cooking them together, but even consuming the two during the same meal. All this led to detailed regulations concerning separate sinks, cooking utensiles, plates, and cutlery for meat and milk products. These items must be stored and washed separately, and if 'contaminated,' they need to be thoroughly 'purified' by a very elaborate process." [Ref-0151](#), p. 7.

fertility - by God : Gen. 17:17; Gen. 18:12-15; Gen. 21:5-8; 2K. 4:16-17

fertility - phallic symbols : [phallic symbols - idolatry](#) ☆

fetal tissue - abortion : [abortion - fetal use](#)

few - God saves by : 1S. 14:6

Fields, Weston, Unformed and Unfilled : [Ref-0819](#) ☆

Fifty Years Among the Baptists, David Benedict : [Ref-0967](#) ☆

fig tree - unfruitful : Joel 1:7; Mtt. 21:19; Mark 11:13; Luke 13:6 ☪ "When the fig leaves appear about the end of March they are accompanied by a crop of small knobs, called *taqsh* by the Arabs, a sort of forerunner of the real figs. These *taqsh* are eaten by peasants and others when hungry. They drop off before the real fig is formed. But if the leaves appear unaccompanied by *taqsh*, there will be no figs that year. So it was evident to our Lord, when He turned aside to see if there were any of these *taqsh* on the fig tree to assuage His hunger for the time being, that the absence of the *taqsh* meant that there would be no figs when the time for figs came. For all its fair show of foliage, it was a fruitless and hopeless tree. The whole incident was an acted parable. To Jesus the fig tree, fair but barren, spoke of the city of Jerusalem, where He had found much religious observance, but no response to His message from God. The withering of the tree was thus an omen of the disaster which, as He foresaw and foretold, would shortly fall upon the city." [Ref-0239](#), pp. 73-74.

figurative - interpretation vs. other types of : [hermeneutics - literal vs. spiritual vs. figurative vs. mystical](#) ☆

figures - of speech - classification : [speech - figures of - classification](#) ☆

Figures of Speech Used in the Bible, E. W.

Bullinger : [Ref-1278](#) ☆

filled - be with Holy Spirit : [Holy Spirit - be filled](#)

filled - by Holy Spirit : [Holy Spirit - filled by](#) ☆

financial - balance : Pr. 30:7

Finch - Israel - nation predicted : [quote - Israel - nation predicted - Finch \(1558-1625\)](#) ☆

finches - Darwin's a myth : [2007042001.htm](#) ☆

Finegan, Jack, Handbook of Biblical Chronology : [Ref-0840](#) ☆

finger - of God : Ex. 8:19 ☪ See [finger - of God writing](#).

finger - of God writing : Ex. 24:12; Ex. 31:18; Ex. 32:16; Ex. 34:1; Ex. 34:28; Deu. 5:22; Deu. 9:10; Deu. 10:1; Deu. 10:4; Ps. 110:5; Dan. 5:5; Luke 11:30; John 8:6; 2Cor. 3:3; 2Cor. 3:7; Rev. 19:19

fingers - law bound on : [law - bound on fingers](#)

finish - what you begin : 2Cor. 8:10-11

finish - work in believer : Ps. 138:8; Php. 1:6; Heb. 12:2; 1Th. 5:24

finished - work of Christ : Ps. 22:31; Ecc. 3:14; John 4:34; John 6:35; John 6:53; John 6:56; John 17:4; John 19:28; John 19:30; Rom. 5:10; Col. 2:14; **Heb. 7:27; Heb. 9:12; Heb. 9:25-28; Heb. 10:10; Heb. 10:12; Heb. 10:14; Heb. 10:17-18**; 1Pe. 3:18 ☪ teleo (Strong's [g5055](#)) - to end, complete, execute, conclude, discharge (a debt). Note that John 6:35 explains the non-literal basis for interpreting John 6:53,56 in that *coming to Christ is considered eating while believing in Him is equated with drinking*.

Finley, Thomas John, How Biblical Languages Work : [Ref-1162](#) ☆

Finney - Arminian : [Arminian - Finney](#) ☆

Finney - atonement : [atonement - Finney](#) ☆

Finney, A Treasury of Great Preaching : [Ref-0982](#) ☆

Finney, Finney's Systematic Theology : [Ref-1006](#) ☆

Finney, Lectures to Professing Christians : [Ref-1007](#) ☆

Finney, Revival Lectures : [Ref-1008](#) ☆

Finney's Systematic Theology, Finney : [Ref-1006](#) ☆

fire - and brimstone : Gen. 19:24; Job 18:15; Ps. 11:6; Eze. 38:22

fire - and cloud : [cloud - and fire](#)

fire - baptism : [baptism - fire](#) ☆

fire - believer's works tried by : [judgment - believer's works](#)

fire - breathing creature : [dragon - fire breathing](#)

fire - chariots of : [chariots - of Israel](#) ☆

fire - Christ came to send : Luke 12:49

fire - city burnt by : Jer. 32:29; Jer. 34:2; Jer. 34:22; Jer. 37:8; Jer. 37:10; Jer. 38:18; Jer. 38:23; Jer. 39:8; Jer. 51:24-25; Jer. 52:13; Rev. 17:16; Rev. 18:8

fire - coals on head : Ps. 140:9-10; Pr. 25:22; Rom. 12:20

fire - consumed in judgement : Lev. 10:2; Num. 11:1; Deu. 5:25; Deu. 9:3; 2K. 1:10; Ps. 50:3; Ps. 78:63; Isa. 33:14; Luke 9:54

fire - consuming : Ex. 3:2; Ex. 24:17; Ex. 33:3-5; Lev. 9:24; Lev. 10:2; Num. 11:1; Deu. 4:24; Deu. 5:25; Deu. 9:3; Jdg. 6:21; 1K.

18:38; 2K. 1:10; 1Chr. 21:26; 2Chr. 7:1; Ps. 18:8; Ps. 21:9; Ps. 50:3; Ps. 78:63; Ps. 97:3;

Ps. 106:18; Isa. 33:14; Jer. 4:4; Jer. 21:12; Amos 5:6; Luke 9:54; Heb. 12:29

fire - consuming sacrifice : Lev. 9:24; Jdg. 6:21; 1K. 18:38; 1Chr. 21:26; 2Chr. 7:1

fire - continual : Lev. 6:13

fire - divided : [flames - divided](#)

fire - earth consumed : [heaven - and earth pass away](#)

fire - eternal on altar : [eternal - fire on altar](#)

fire - from heaven - Satan : Job 1:16; Rev. 13:13

fire - Gehenna : [Gehenna - Valley of Hinnom](#)☆

fire - judgment : [judgment - fire](#)

fire - lake of - mentioned : [lake of fire - mentioned](#)☆

fire - nonliteral : Joel 1:19-20 (?) ☪ + Caution: what is stated in Joel 1:19-20 may reflect literal fire in the following chapter. Questionable: Joel 1:19-20 (?);

fire - plucked from : Zec. 3:2; Jude 1:23

fire - preserved through : Isa. 43:2; Dan. 3:18; Dan. 3:25-27

fire - profane : Lev. 10:1; Num. 26:61 ☪ “The incense . . . had to be lighted with fire procured from the altar [of sacrifice] where the blood of the lamb had dripped. That fire had originally been lighted from the holy presence of God, and it was the failure on the part of Nadab and Abihu to light their incense with the fire from this altar which caused their death, when they brought strange fire into the presence of God.” [Ref-0224](#), p. 156.

fire - prophet's mouth : [prophet - fire from mouth](#)

fire - sacrifice accepted : [sacrifice - accepted by fire](#)

fire - tongues : [tongues - fire](#)

fire - wind - earthquake - Elijah : [Elijah - wind - fire - earthquake](#)☆

fire and smoke : [smoke and fire](#)

fire and water - purified by : Num. 31:23; Ps. 66:12; Isa. 43:2; Mark 9:22

firewood - from tools : [wood - firewood from tools](#)

first - and last : [eternal - God](#)☆

first - cause : Job 41:11; Rom. 11:35

first - day of week in NT : [Sunday - meetings](#)☆

first - praise : [praise - first](#)

first - sin : [pride - first sin](#)

first - to Jew : [Jew - first to](#)☆

first - will be last : Eze. 21:26; Mark 9:35; Luke 13:30

first - year of reign : Dan. 1:21; Dan. 10:1 ☪ “until first year” means “until Cyrus” and does not necessary exclude beyond then

first day - tomb empty : [tomb - empty on Sunday](#)

first day of week - resurrected by : [Sunday - resurrected by](#)

First Law of Thermodynamics - Science and the Bible - 00040.doc : [00040.doc](#)☆

First Scottish Confession - church in OT view : [church - OT view - First Scottish Confession](#)☆

firstborn - a position : Ps. 89:27; Col. 1:15; Col. 1:18; Heb. 12:23

firstborn - destroyed : Num. 33:4; Ps. 78:51; Ps. 135:8; Ps. 136:10

firstborn - double portion : Deu. 21:15

firstborn - from dead : [resurrection - first](#)☆

firstborn - God owns : Ex. 13:12; Ex. 22:29; Ex. 34:19; Ex. 34:26; Lev. 27:26; **Num. 3:13**; Num. 8:16-18; Deu. 12:6; Deu. 15:19; Ne. 10:36; Luke 2:23

firstborn - inheritance given to another : 1Chr. 26:10

firstborn - Israel of God : [Israel - firstborn of God](#)

firstborn - Israel receives double portion : [Israel - firstborn receives double portion](#)

firstborn - purchased : [purchased - firstborn](#)

firstborn - redemption : [redemption - firstborn](#)

firstborn - sacrificed : [sacrifice - of firstborn](#)

firstfruits - of dead : Lev. 23:10; Mtt. 27:52-53; 1Cor. 15:20 ☪ See Walvoord, John, *Matthew: Thy Kingdom Come*, p. 236 for the possible connection between Lev. 23:10 and Mtt. 27:52-53. “The token resuscitations are especially significant in identifying Christ. They affirm His authority over death, show that His death is the basis of the saints’ future resurrection, and show that Christ’s death is beneficial for those who died before the cross as well as after.” Andy Woods, “The Purpose of Matthew’s Gospel, Part II”, [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 40.

firstfruits - people as : Jas. 1:18; Jer. 2:3; Rev. 14:4

firstfruits - three years - uncircumcised : Lev. 19:23-25

firstfruits - to God : Ex. 22:29; Ex. 23:19; Lev. 23:14; Num. 15:20; 1K. 17:13; Ne. 10:37; Pr. 3:9-10; Eze. 44:30; Rom. 11:16

Fischer, B., & Weber, R. (1997, c1969). Biblia sacra : iuxta Vulgatam versionem (Ed. quartam emendatam). Stuttgart: Deutsche Bibelgesellschaft. : [Ref-0378](#)☆

fish - bread with : [bread - fish with](#)

fish - Christian symbol : ☪ “The first letters of the Greek words *Iesous CHristos THEou hUios Sōtēr*, Ἰησοῦς meaning ‘Jesus Christ, God’s Son, Savior’ make up the word *ICHTHUS* (Greek for fish).” [Ref-0063](#), p. 76. See also [Ref-0028](#), 30(2) March-May 2008.

fish - coin in mouth : Mtt. 17:27 ☪ “Another fish indigenous to the waters of the Sea of Galilee is the musht, . . . After a long courtship . . . the pair digs a hollow in the bottom of the lake and there deposit and fertilize the eggs. The parents then take the eggs into their mouths until they hatch after two or three weeks. . . . the Hebrew name for this fish [is] *Amnun* (nurse fish) . . . “The parental instincts of these fish often cause them to put objects in their mouths just prior to spawning in preparation for the eggs that will hatch in their mouths” (Martin et al 2003:116). It does not take much imagination to consider the *Amnun* was what Peter caught after Jesus had instructed him to go *hook* (KJV, NRSV, ASV) a fish, and in its mouth Peter would find a coin (Mt. 17:27). The musht’s flat shape makes it good for frying, and Christian pilgrims who eat at restaurants along the shore order musht advertised as “St. Peter’s Fish.”” David G. Hansen, *The Sea of Galilee: An Overview*, [Ref-0066](#), 23:3 (2010), 60-65, p. 62.

fish - Dagon? : [Dagon - fish?](#)☆

fish - St. Peter's Fish : [fish - coin in mouth](#)☆

fish - survive flood : [flood - fish survive](#)

fish - swallowed Jonah : Jonah 1:17 ☪ “The fossil bones of a giant fish named *Leedsichthys problematicus* (figure 2) provide support for the reliability of the book of Jonah.

L. problematicus was named after an English farmer, Alfred Leeds, who discovered the first fossils of this species in the late 1800s. The name ‘*problematicus*’ refers to the problem paleontologist encountered trying to classify this new fish. . . . This fish, alleged to be 155 million years old, was an astonishing 15 m long. But a new specimen of the same species found recently surpasses this, reaching a length of about 30 m! This is about the length of 3 school buses and is twice the size of a whale shark (14 m), or about the size of a blue whale, making it the largest fish ever discovered. . . . *Leedsichthys* would not have torn its prey apart with its teeth. In fact it didn’t have teeth on its jaws; it used thousands of gill rakers with needle-like teeth to filter plankton and small fish from the water. The fish was large enough to swallow a man whole.” Matthew Murdock, “Jonah and *Leedsichthys problematicus*, the problem fish”, [Ref-0003](#), 19(1) 2005, pp. 6-7.

fishers - Israel gathered : [gathering - of Israel - fishers and hunters](#)☆

fishers - of men : Mtt. 4:19; Luke 5:10

fishing - tongue - quote : [quote - tongue - fishing](#)☆

fishing - work - quote : [quote - work - loaves and fishes](#)☆

five - case vs. eight case - Greek grammar : [Greek grammar - case - 5 vs. 8](#)☆

five - Goliath and four brothers : [Goliath - brothers - four](#)☆

five - number of provision : [provision - 5 number of](#)☆

five - point Calvinism : [Calvinism - five points](#)☆

five - provision : Gen. 7:24; Gen. 15:9; Gen. 43:34; Gen. 45:22; Gen. 47:2-6; Ex. 38:1; 1S. 2:21; 1S. 17:40; 1S. 21:3; Isa. 6:4; Isa. 6:17; Eze. 9:2; Mtt. 24:17; Mark 6:38; Mark 8:19; Luke 9:13; Luke 16:28; John 4:19; John 6:9; Rev. 9:5; Rev. 9:10; Rev. 17:10 ☪ In Ezekiel 9:2 there are six men, but one has an inkwell rather than an axe leaving but five to mete out justice. In Gen. 15:9, there are five animals sacrificed. See [ten - double provision](#).

Five Points of Calvinism, The, Dabney : [Ref-0992](#)☆

five stones - X0068 : [X0068 - five stones](#)☆

Five Views on Sanctification - Stanley N. Gundry, ed. : [Ref-0238](#)☆

Flags of tribes - Camp of Israel - 00031.doc : [00031.doc](#)☆

flames - divided : Ps. 29:7; Acts 2:3

flashcards : [F](#)☆

flat - earth : [earth - flat](#)☆

flat earth - myth : [2005012001.htm](#)☆

Flatland - Space - 00042.doc : [00042.doc](#)☆

flattery - avoid : [fear - of man](#)☆

flattery - seduction by : [seduction - flattery](#)

flattery - speech : [ears - tickled](#)

Flavius, Josephus, Complete Works of Flavius Josephus : [Ref-1198](#)☆

flee - Babylon : [Babylon - come out of](#)

flee - sin : Gen. 39:12; 1Cor. 6:18; 1Cor. 10:14; 1Ti. 6:11; 2Ti. 2:22

flee - without pursuit : Pr. 28:1

fleece - dew - Baal : Jdg. 6:38-40 ☪ “Gideon’s choice of signs was not arbitrary or random. The tests were designed to demonstrate Yahweh’s control of the dew. This is significant because in Canaanite thinking the storm god Baal controlled the rain and the dew. In the

Ugaritic legend of Aqhat, Baal's weakness results in the disappearance of rain and dew. . . One of Baal's daughters is even named "Dew" ("Tallaya"). . . By seeing a demonstration of Yahweh's sovereignty over the dew, an area supposedly under the control of Baal, Gideon could be assured that he was insulated from Baal's vengeance." Robert B. Chisholm Jr., *Yahweh versus the Canaanite Gods: Polemic in Judges and 1 Samuel_1-7*, Ref-0200, Vol. 164 No. 654 April-June 2007, 165:180, p. 171.

fleece - Gideon : [Gideon - fleece](#)

fleeing : Gen. 24:14; 1S. 14:10; Jdg. 6:37

flesh - confidence in : Php. 3:3

flesh - God in : [incarnation - God in flesh](#)*

flesh - none saved without intervention : [tribulation - great](#)

flesh - one : [one - flesh](#)

flesh - sin dwells in : Rom. 7:18; Rom. 7:23-25

flesh - victory over : Gal. 5:16

flesh - vs. spirit : [spirit - vs. flesh](#)

flesh - works of : [fruit - of flesh](#)

flies - lord of : [Beelzebub](#)*

flint - knife : Ex. 4:25; Jos. 5:2

flood - age of Noah : [Noah - age at flood](#)

flood - and baptism : [baptism - flood](#)

flood - Atrahasis Epic - story : [archaeology - Atrahasis Epic - creation story](#)*

flood - date of Noah's : [chronology - B.C. 2302 - Noah's flood](#)*

flood - date of Noah's - Ussher : [chronology - B.C. 2348 - Noah's flood - Ussher](#)*

flood - enemy comes as : Ps. 18:4; Ps. 18:16; Isa. 59:19; Jer. 46:7-8; Rev. 12:15

flood - fish survive : Gen. 7:22

Flood - Genealogy And Age - DOC 00035 : [00035.doc](#)*

flood - global : [Noahic - flood - global](#); Gen. 6:13; Gen. 7:4; Gen. 7:19; Gen. 8:9; Gen. 9:11; Gen. 9:15; Ps. 104:6-8 ☪ "The ocean covers 71% of the total area [of the earth], and contains enough water to cover the whole planet to a depth of 2.7 km (1.7 miles) if the surface were completely flat." Ref-0028 21(1) Dec. 1998 - Feb. 1999, 16. "In the year 1925 Prof. Riem, speaking of the traditions of the Flood, referred to no fewer than 35 traces and gave 268 detailed accounts. 'Among these 268 accounts the Flood appears 77 times simply as the Flood, 80 times as an inundation, 3 times as a fall of snow, 58 times as rain.' Ref-0197, pp. 69-70. For 8 reasons why Noah's flood must have been global, see Ref-0232, p. 242. "In the late 1830s, the prominent evangelical Congregationalist theologian, John Pye Smith (1774-1851), advocated that Genesis 1-11 was describing a local creation and a local flood, both of which supposedly occurred in Mesopotamia." Terry Mortenson, "Philosophical Naturalism and the Age of the Earth: Are they Related?", Ref-0164, 15/1 (Spring 2004) 71-92, p. 77.

flood - Lord enthroned at : Gen. 6:17; Ps. 29:10

flood - never again : Gen. 8:21; Gen. 9:11; Isa. 54:9

flood - no rain before : [rain - none before flood](#)

flood - Noah - legends : [2008012301.htm](#)*; [2011101401.pdf](#)*

flood - Noahic : [Noahic - flood](#)

flood - purpose : [2006021801.htm](#)*

flood - representative of army : [type - water represents army](#)

flood - sacrifice after - Gilgamesh Epic :

[archaeology - Gilgamesh Epic - flood story](#)*

flood Ā- genealogy after - Noah's

Grandsons - 00048.doc : [00048.doc](#)*

floor - threshing : [threshing - floor](#)

fluency - language - quote - Robertson :

[quote - language fluency - Robertson](#)*

fly - angels : [angels - fly](#)*

fly - fruit - evolution : [evolution - fruit fly](#)*

foal - messianic prophecy : [messianic prophecy - on a donkey](#)*

foal of donkey - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#)*

fetus - images : [2004063001.htm](#)*

follow - Jesus : [discipleship - cost](#)*

follow me - Peter by angel : Acts 12:8

follow Me - Peter three times by Christ : Mtt.

4:19 (first); Mark 1:17 (first); Luke 5:3 (first); John 13:36 (promise to follow); John 21:19 (second); John 21:22 (third)

following - cloud : [cloud - following](#)

following - God in wilderness : [wilderness - following God in](#)

folly - by respectable : [foolishness - by respectable](#)

font - BSTGreek : [keyboard - Greek](#)*

font - BSTHebrew : [keyboard - Hebrew](#)*

Fonts - BSTGreek and BSTHebrew :

[2003012202.doc](#)*

fonts - English : ☪ + _gvmrc file entry: #set guifont=DejaVu_Sans_Mono:h14:b# | Special symbols include e=? o..=?

[left-curly-brace]ss[right-curly-brace]=?

[left-curly-brace]1/4[right-curly-brace]

[left-curly-brace]1/2[right-curly-brace]

[left-curly-brace]3/4[right-curly-brace]

[left-curly-brace]o[right-curly-brace]

Fonts - Greek and Hebrew :

[2003012201.doc](#)*

fonts - Hebrew and Greek : ☪ The *CrossLinks Topical Index* uses the SIL Ezra and Galatia fonts which can be obtained from <http://www.SpiritAndTruth.org/study/fonts/index.htm> (older versions of the *CrossLinks Topical Index* used the public-domain fonts **BSTHebrew** and **BSTGreek** which were available from <http://www.SpiritAndTruth.org/fonts/index.htm>).

food - angel's (manna) : [manna - angel's food](#)

food - animals - from God : [animals - provision from God](#)

food - clean : [unclean - no food is](#)

food - Father's will : [will - Father's as food](#)

food - from unclean source : [unclean - provision from](#)

food - prayer for : [prayer - at meals](#)

food - scripture as : [bread - daily](#)

food - Sermon - Staying Power - 08001.doc : [08001.doc](#)*

food - unclean eaten : [unclean - food eaten](#)

Food for the Desert - Darby, John Nelson. : [Ref-0659](#)*

fool - accusing of : Num. 20:10; Mtt. 5:22 ☪

"Fool (*more*, Gk.) may be a transliteration of the Hebrew *moreh*, 'rebel'. . . This word was used by Moses of the Israelites at Meribah, when his disobedience caused him to be prevented from entering the Promised Land (Num. 20:10)." Ref-0147, note Mtt. 5:22.

fool - contending with : Pr. 14:6-7; Pr. 16:22; Pr. 17:10; Pr. 23:9; Pr. 26:4-5; Pr. 27:3; Pr. 27:22; Pr. 29:9; Mtt. 7:6

fool - praise from : Ecc. 7:5

fool - questions - quote : [quote - questions - fool](#)*

fool - says no God : Ps. 14:1

fool - self confident : Pr. 14:16

fool - wisdom accessible to : Pr. 17:16

fool - words : Ecc. 10:12-14

foolish - to natural man : [natural man - foolish to](#)*

foolish - wisdom : [wisdom - foolish](#)*

foolishness - by respectable : Ecc. 10:1

foolishness - Sermon - Reading the Word - 08000.doc : [08000.doc](#)*

fools - wise become : [wise - become fools](#)

foot - tread - land ownership : [walk - land ownership](#)

footnotes - internet sources :

[2002110501.htm](#)*

footstep - on Mt. of Olives : 1K. 1:40; Zec. 14:4; Acts 1:9-11 ☪ "This is the same verb used of the first -- and most famous -- of Israel's deliverances: when God 'split' the Red Sea (Exodus 14:16,21; see also Ne. 9:11; Ps. 78:13; Isa. 65:12). The use of this exodus motif fits the situation precisely." Ref-0146, p. 465. "The second coming will occur not upon the Mount of Olives initially, but at the city of Bozrah (Micah 2:12-13; Isa. 34:1-7; 63:1-6). It is at this point that the Lord will begin fighting the forces of the Antichrist who have come down to the city of Bozrah to try to destroy the remnant located there." Arnold Fruchtenbaum, "The Little Apocalypse of Zechariah", Ref-0209, p. 264. "It must be noted that the angels did not prophesy that Jesus would return to the same *place* [Acts 1:9-11], but rather in the same *manner* in which He had left. Jesus left in the clouds of Heaven and according to Matthew 24:30, He will return in the clouds of Heaven." Ref-0219, p. 349.

Footsteps of the Messiah, The,

Fruchtenbaum : [Ref-0204](#)*

Footsteps of the Messiah, The, rev. ed.,

Fruchtenbaum : [Ref-0219](#)*

footstool - ark of covenant : 1Chr. 28:2; Ps. 132:7-8; Lam. 2:1

footstool - enemies made his : Ps. 110:1; Mtt. 22:44; Mark 12:36; Luke 20:42; Acts 2:35; Eph. 1:22; Heb. 1:13; Heb. 10:13

for us - God : Rom. 8:31

forbidden - by Holy Spirit : Acts 16:6

forbidden - fruit : Gen. 2:17; Gen. 3:3; Jer. 2:3

forces - held by God : [held together - by God](#)

forehead - God's name on : Rev. 7:3; Rev. 14:1; Rev. 22:4

forehead - harlot : Jer. 3:3; Rev. 17:5

forehead - name on : Gen. 4:15; Ex. 13:9 (?);

Ex. 13:16; Eze. 9:4; Rev. 13:16; Rev. 14:9;

Rev. 17:5; Rev. 20:4; Rev. 22:4 ☪

Questionable: Ex. 13:9 (?);

foreign - wives : [wives - foreign](#)

foreigner - enter temple : [temple - desecration by Gentile](#)*

foreigners - treat as locals : Lev. 19:34-35

foreknowledge - of God : [end - from beginning](#)

foreknown - by God : Hos. 13:15; Amos 3:2; Rom. 9:29

foreordination - of God : [predestination - of God](#)*

forever - Holy Spirit given to believers :

[Holy Spirit - sealed with](#)*

forever = not forever - Hebrew olam : Ex. 14:13; Ex. 21:6; Lev. 25:46; Deu. 15:17; Deu. 23:3; 1S. 1:22; 1S. 2:30; 1S. 20:23; 1S. 27:12; 1K. 9:3; 1Chr. 28:4; 2Chr. 7:16

forged - Thessalonian letter : [Thessalonian letter forged](#)

forget - children God : [children - forget God](#)

forget - God - prosperity causes : [prosperity - forgetting God in](#)☆

forget - the past : Php. 3:13; Luke 9:62

forgive - before prayer : [prayer - forgiveness before](#)

forgive - enemies : **Mtt. 5:44**; Acts 7:60; Rom. 12:20; 1Cor. 4:12

forgive - forgiven : Mtt. 6:12; Mtt. 6:15; Mark 11:25-26; Luke 6:37

forgive - fruit without : ☪ [Unforgiveness](#) leads to *offense* which leads to *resentment* which leads to *hatred* which leads to a *grudge* which leads to *revenge*. -- Chuck Swindoll

forgive - others : Mtt. 6:14-15; Mtt. 18:21-35; Mark 11:25; Luke 11:14; Eph. 4:32; **Col. 3:13**

forgive - repentant brother : Luke 17:3

forgiven - murder : [murder - forgiven](#)

forgiven - sins by Jesus or disciples : [sin - authority to forgive](#)☆

forgiveness - between believers : [grace - lack between believers](#)

Forgiveness - DOC 00055 : [00055.doc](#)☆

forgiveness - lacking : 2S. 14:24; Rom. 1:31

forgiveness - of sins available : [sins - forgiveness available](#)

forgotten - dead : [dead - forgotten](#)

forgotten - God : Isa. 17:10; Jer. 13:25

Forgotten Truths, Robert Anderson : [Ref-0761](#)☆

Forgotten Truths, Sir Robert Anderson : [Ref-0915](#)☆

formed - man by God : [created - man by God](#)

formed - man in womb : [womb - formed in](#)☆

formless - and void : Gen. 1:2; Isa. 34:11; Jer. 4:23 ☪ Hebrew *tohu waw bohu*. "The Hebrew pair *tōhū* and *bōhū* is an excellent example of hendiadys, "a single concept expressed by two words linked with the conjunction," and forming a unit in which one member of the pair is used to qualify the other member. . . . The uses of *tōhū* alone throughout the Old Testament, then, add some breadth to our concept of *bōhū*. . . . *the LXX translators did not use the Greek word "chaos" in translating tōhū and bōhū!* Moreover, no recognized Greek translation has ever done so." [Ref-0819](#), pp. 124-125.

formless - God : Ex. 20:4; Deu. 4:12; Deu. 4:15; Deu. 5:8; Acts 17:29; Rom. 1:23

fornication - contrary to sound doctrine : 1Ti. 1:10

fornication - without marriage : [unmarried - sin](#)

forsake - God will never : [leave - God will never](#)

forsaken - by God : Jer. 12:7

forsaken - God by man : Jer. 2:17; Jer. 2:19

forsaken - Jesus by apostles : [apostles - forsake Jesus](#)

forsaken - Jesus not : [cries - Jesus' heard](#)

forsaken - law : [law - forsaken](#)

forsaken - Messiah by God : Ps. 22:1; Mtt. 27:46; Mark 15:34

forsaken - temple : [temple - forsaken](#)☆

fortified - cities - archaeological evidence : [2003011601.htm](#)☆

fortress - rock as : Ps. 31:2

fortune - telling : [sorcery - practiced](#)

fortune telling - AGAINST : [witchcraft - AGAINST](#)☆

forty - and Moses : [Moses - and forty](#)

forty - days : Gen. 7:4; Gen. 7:12; Gen. 7:17; Gen. 8:6; Gen. 50:3; Ex. 24:18; Ex. 34:28; Num. 13:25; Num. 14:34; Deu. 9:9; Deu. 9:11; Deu. 9:18; Deu. 9:25; Deu. 10:10; 1S. 17:16; 1K. 19:8; Eze. 4:6; Jonah 3:4; Mtt. 4:2; Mark 1:13; Luke 4:2; Acts 1:3

forty - Koran : [Koran - forty](#)☆

forty blows : Deu. 25:3

forty days - Elijah : [Elijah - forty days](#)

forty days - Moses : [Moses - forty days](#)

forty two - months - X0105 : [X0105 - 3.5 years](#)☆

forty years - Saul reigned : [Saul - duration of reign](#)

forty years - wilderness : [wilderness - forty years](#)☆

fossil - insect - largest : ☪ + "The largest fossil insect found so far, the dragonfly *Meganeura*, had a wing-span of 71 cm (nearly 2 ft 5 in)." David Catchpoole, *Insect Inspiration Solves Giant Bug Mystery*, [Ref-0028](#), 27(4) September-November 2005, p. 44.

fossil - species : [ark - Noah's - species carried on Noah's](#)☆

fossils - living - Australian turtle : [2004121101.htm](#)☆

fossils - living - evolution : [evolution - living fossils](#)

found - scripture not : [scripture - not found](#)

foundation - apostles and prophets : 1Cor. 12:28; Eph. 3:5; Eph. 2:20; Eph. 3:5 ☪ "Here in Ephesians 2:20 the genitive is definitely the appositional use of the genitive; that is, we may translate this passage as 'built upon the foundation *which is* the apostles and prophets.'" [Ref-0115](#), p. 59. In view of Eph. 3:5 and the word order of Eph. 2:20, it would appear that New Testament prophets are in view.

foundation - before : Gen. 1:1; Ps. 90:2; Pr. 8:22-24; Isa. 40:21; Isa. 48:16; Mic. 5:2; John 1:1; John 17:5; John 17:24; **Eph. 1:4**; 2Ti. 1:9; 1Pe. 1:20; Rev. 13:8

foundation - Christ foreordained : 1Pe. 1:20

foundation - jewel : Isa. 54:11; Rev. 21:19

foundation - of church : Mtt. 16:18; 1Cor. 3:11; Eph. 2:20; Rev. 21:14 ☪ In view of Eph. 3:5 and the word order of Eph. 2:20, it would appear that New Testament prophets are in view. This is compatible with the view of the church as a mystery. See [body of Christ - mystery](#).

foundation - of world : Gen. 1:1; Pr. 8:29; Mtt. 13:35; Mtt. 25:34; Luke 11:50; John 1:1; John 17:24; Eph. 1:4; Heb. 4:3; Heb. 9:26; 1Pe. 1:20; Rev. 13:8; Rev. 17:8

foundation - required : Ps. 11:3; John 5:47

foundation - rock vs. sand : Mtt. 7:24; Luke 6:48

Foundations of Pentecostal Theology, Guy P. Duffield : [Ref-0701](#)☆

founding fathers - Christian : [2004112001.htm](#)☆

fountain - living water : [living - water](#)☆

fountains - of the deep : Gen. 7:11; Gen. 8:2; Pr. 3:20; Isa. 45:8 ☪ + "Scientists analyzing more than 600,000 seismograms of earthquakes travelling through the earth have found evidence of a 'vast water reservoir'

beneath eastern Asia. At least the volume of the Arctic Ocean, it is the first time a body of water so large has been found deep in the mantle." [Ref-0028](#), 29(3) June-August 2007, p. 8. "Recent research has strongly suggested that a massive body of water exists deep underneath Asia between about 700 and 1,400 km below the surface (roughly in the middle of the mantle). This massive 'seismic anomaly', a segment of the mantle that attenuates seismic waves from earthquakes, was revealed by analyzing some 600,000 seismograms (graphic recordings of shock waves traveling through the interior of the planet). According to the discoverers . . . the volume of water in this anomaly is at least that of the Arctic Ocean." Emil Silvestru, *Water inside fire*, [Ref-0784](#), 22(1) 2008, 3:4, p. 3.

four - heads : [four - wings](#)☆

four - meaning : Eze. 7:2

four - wings : [wings - four](#); Dan. 7:5; Dan. 11:5-11 ☪ "After twenty years of conflict by his generals over the inheritance of Alexander there emerged substantially four chief kingdoms: 1. The Syro-Babylonian kingdom of Seleucus (the 'king of the north.' Dan. 11:6,7,11); 2. The Egyptian kingdom of Ptolemy Lagos (the 'king of the south.' Dan. 11:5,9,11); 3. The Macedonian-Greek kingdom of Cassander; and 4. The Thracian-Bithynian kingdom of Lysimachus." [Ref-0197](#), p. 169.

four days - Lazarus dead : [Lazarus - dead four days](#)☆

Four Golden Hours: At Kingsway Hall, London With Dr. Harry A. Ironside, Ironside, H. A. : [Ref-1161](#)☆

Four-Fold Gospel, McGarvey : [Ref-1037](#)☆

Foursquare Gospel - doctrine : [2009102202.pdf](#)☆

fourteen generations - Matthew's genealogy : [difficulty - fourteen generations - Matthew's genealogy](#)☆

fourth - missionary journey - Paul : [Paul - missionary journey - fourth](#)☆

Fourth Lateran Council - 1215 AD : [chronology - A.D. 1215 - Fourth Lateran Council - transubstantiation](#)☆

fowls - feed on dead : [birds - feed on dead](#)

Fox, Fox's Book of Martyrs : [Ref-1009](#)☆

Fox's Book of Martyrs, Fox : [Ref-1009](#)☆

fragmented - Church : [denominationalism](#)☆

Frame, John M., No Other God : A Response to Open Theism : [Ref-1228](#)☆

Frame, John M., Perspectives on the Word of God : An Introduction to Christian Ethics : [Ref-1229](#)☆

Frame, John M., Salvation Belongs to the Lord : An Introduction to Systematic Theology : [Ref-1230](#)☆

Frame, John M., The Amsterdam Philosophy : A Preliminary Critique : [Ref-1224](#)☆

Frame, John M., The Collected Shorter Theological Writings : [Ref-1225](#)☆

Frame, John M., The Doctrine of God. A theology of lordship : [Ref-1226](#)☆

Frame, John M., The Doctrine of the Knowledge of God : [Ref-1227](#)☆

France - anti-Semitism - 20021204 : [2002120601.htm](#)☆

Francis Bacon - young earth : [earth - young - Francis Bacon](#)☆

Francis of Assisi and His World, Mark Galli : [Ref-1258](#)☆

frankincense - gift of magi : [magi - gifts of frankincense](#)

free - from fear of death : [death - fear of - free from](#)

free - gospel : [gospel - free](#)

free - salvation : [salvation - free](#)

free will : 1Chr. 29:6-9; 1Chr. 29:14; Ps. 78:29; John 5:40 (cf. Mtt. 23:37); John 1:12; John 3:16; John 5:40; John 6:37; **Rom. 9:16**; Rev. 22:17 ☪ “. . . Arminianism would logically hold that no confirmation in holiness is possible, not even in heaven; for even there the person would still retain his free will and might commit sin any time he chose.” [Ref-0096](#), p. 193. See [efficacious grace](#), see [death - spiritual vs. physical. chosen - believers](#). “[Jonathan Edward’s] works *On the Religious Affections, On the Freedom of the Will, On Original Sin, and On True Virtue* are still of more than historical interest and reflect a free handling of Calvinist doctrines against Arminianism in the light of what he had learned from the Cambridge Platonists, Newton, Locke, and other writers. Sin for him, as for Zwingli, is rooted in self-love. Man is morally free to do as he pleases, but what he pleases is determined by motives of which he is not master.” [Ref-1096](#), pp. 362-363.

free will - constrained : [dead - spiritually](#)☆

free will - council of Trent : [Roman Catholicism - council of Trent - canons](#)☆

free will - offering : [offering - free will](#)

free will - sovereignty - debate : [F00018 - sovereignty - free will - debate](#)☆

free will - Spurgeon - quote : [quote - free will - Spurgeon](#)☆

free will - vs. chosen : [chosen - believers](#)☆

free will - vs. predestination - debate : [2002050701.htm](#)☆

free will - vs. sovereignty : [sovereignty - vs. responsibility](#)☆

free will - vs. sovereignty - McClain - quote : [quote - free will vs. sovereignty - McClain](#)☆

free will - vs. sovereignty of God : [Job 23:14; Acts 2:23; Mtt. 26:24; Mark 14:21; Luke 22:22; Acts 1:16; Acts 2:23](#) ☪ Even though Jesus was crucified according to the plan of God (Acts 2:23), those who participated are still held responsible for their actions. “Scripture furnishes numerous instances where God’s sovereignty and human free will interplay with each other. Both are biblical teachings. To try to alter either one in an attempt at rational reconciliation is to attempt to escape human finitude. Such attempts will never succeed. Valid principles of understanding what God has said in His Word will not permit it.” [Ref-0231](#), p. 500.

Freedman, D. N. (1996, c1992). The Anchor Bible Dictionary. New York: Doubleday. : [Ref-0379](#)☆

freedom - atheism - quote - Horrell : [quote - atheism - freedom - Horrell](#)☆

freedom - by truth : [truth - freedom by](#)

freedom - decisions within boundaries : [decisions - freedom within boundaries](#)

freedom - how to use : Rom. 14:14-23; 1Pe. 2:16

freedom - lack of due to rejection of God’s Word : [bondage - rejection of God’s Word](#)

freedom - Luther - quote : [quote - freedom - Luther](#)☆

freedom - religious - Canada : [F00040 - freedom - religious - Canada](#)

freedom - religious - homosexuality : [homosexuality - religious freedom](#)☆

freedom - slaves - seven years : [slavery - seven years](#)☆

freedom of conscience - Roman Catholicism : [Roman Catholicism - freedom of conscience](#)☆

Freeman, Hobart E., An Introduction to the Old Testament Prophets : [Ref-0955](#)☆

French - language of medieval clergy : ☪ + “While the popular view of the late medieval English church is that it was dominated by the Latin language, it needs to be realized that French was also extensively used. Many senior English clergy spoke neither English nor Latin, but only French. An eyewitness account of the consecration of the bishop of Durham in 1318 discloses the remarkable fact that the new bishop could not even read the Latin words he was required to repeat during the service. After several attempts to pronounce the Latin word *metropoliticae*, he announced -- in French -- his intention to leave that word out, and get on with the remainder of the service.” [Ref-0686](#), p. 29.

Friberg, T., Friberg, B., & Miller, N. F. (2000). Vol. 4: Analytical lexicon of the Greek New Testament. Baker’s Greek New Testament library. Grand Rapids, MI: Baker Books. : [Ref-0380](#)☆

Friday vs. Wednesday Crucifixion - Passion Week - 00014.doc : [00014.doc](#)☆

friend - God as : Isa. 41:8; Pr. 18:24; John 15:14

friend of God - Abraham : [Abraham - friend of God](#)

friends - choose wisely : Pr. 12:26; Pr. 13:20

friends - enemy acts as : Ezra 4:2

friends - of the rich : [rich - befriended](#)

Friends of Israel Gospel Ministry. Israel My Glory : [Ref-0057](#)☆

friendship - be friendly : Pr. 18:24

friendship - true : Pr. 17:17

frogs - unclean : Ex. 8:2; **Lev. 11:10**; Ps. 78:45; Ps. 105:30; Rev. 16:13

From Advent To Advent - Stuart, C. E. : [Ref-0673](#)☆

frontlets : [hand - and head](#)☆

frozen - animals - hibernation : [evolution - hibernation](#)☆

frozen - reviving the dead : [2002070901.htm](#)☆

Fruchtenbaum - Premillennialism in the Old Testament : [2003120802.doc](#)☆

Fruchtenbaum, Arnold G., The Footsteps of the Messiah, rev. ed. : [Ref-0219](#)☆

Fruchtenbaum, Arnold G., The Footsteps of the Messiah. : [Ref-0204](#)☆

Fruchtenbaum, Arnold, A Passover Haggadah for Jewish Believers (English) : [Ref-0795](#)☆

Fruchtenbaum, Arnold, A Passover Haggadah for Jewish Believers (Hebrew) : [Ref-0794](#)☆

Fruchtenbaum, Arnold, A Study Guide of Israel: Historical and Geographical : [Ref-0793](#)☆

Fruchtenbaum, Arnold, Ariel Ministries. Ariel Ministries Newsletter : [Ref-0067](#)☆

Fruchtenbaum, Arnold, Ariel’s Bible Commentary: The Book of Genesis : [Ref-1204](#)☆

Fruchtenbaum, Arnold, Ariel’s Bible Commentary: The Books of Judges and Ruth : [Ref-0804](#)☆

Fruchtenbaum, Arnold, Ariel’s Bible Commentary: The Messianic Jewish Epistles : [Ref-0803](#)☆

Fruchtenbaum, Arnold, Biblical Lovemaking: A Study of the Song of Solomon : [Ref-0802](#)☆

Fruchtenbaum, Arnold, Hebrew Christianity: Its Theology, History and Philosophy : [Ref-0800](#)☆

Fruchtenbaum, Arnold, Israelology: The Missing Link in Systematic Theology : [Ref-0799](#)☆

Fruchtenbaum, Arnold, Jesus Was a Jew : [Ref-0798](#)☆

Fruchtenbaum, Arnold, Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah : [Ref-0796](#)☆

Fruchtenbaum, Arnold, The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events : [Ref-0801](#)☆

Fruchtenbaum, Arnold, The Messianic Bible Study Collection : [Ref-0797](#)☆

Fruchtenbaum, Arnold, Book of Acts (GB-325), Tyndale Theological Seminary. Book of Acts (GB-325) : [Ref-0100](#)☆

Fruchtenbaum, Arnold, Israelology - The Missing Link in Systematic Theology : [Ref-0009](#)☆

Fruchtenbaum, Arnold, Messianic Christology : [Ref-0011](#)☆

fruit - bearing : Ps. 1:3; Zec. 8:12; Luke 6:43-45; Luke 13:6

fruit - forbidden : [forbidden - fruit](#)

fruit - from root : Isa. 24:6; Isa. 37:31; Mtt. 7:15-20; Mtt. 13:3; Mtt. 13:18; Mark 4:3; Mark 4:14; Luke 8:5; John 15:4; 2Cor. 9:10

fruit - monthly : Eze. 47:12; Rev. 22:2

fruit - of flesh : Rom. 7:5; 1Cor. 6:9; Gal. 5:19-21; Rev. 21:8; Rev. 22:15

fruit - of Holy Spirit : [Holy Spirit - fruit](#)

fruit - offering : Gen. 4:3; Deu. 14:28; Deu. 26:2; Lev. 27:30

fruit - riches choke : [prosperity - forgetting God in](#)☆

fruit fly - evolution : [evolution - fruit fly](#)☆

fruitful - and multiply : Gen. 1:22; Gen. 1:28; Gen. 8:17; Gen. 9:1; Gen. 9:7; Gen. 17:20; Gen. 28:3; Gen. 35:11; Gen. 48:4; Lev. 26:9; Deu. 7:12-14; Deu. 28:4; Deu. 28:11; Deu. 30:9

fruitful - wife : [wife - productive](#)

fruitfull - harvest : Lev. 25:5; Eze. 36:29-30; Eze. 36:34; Amos 9:13

fruitfulness - by God : Lev. 26:3-5; Lev. 26:9-10; Deu. 10:22; Deu. 16:15; Deu. 28:4-6; Deu. 28:8; Deu. 28:11-12; Ps. 85:12; Ps. 107:35-38; Ps. 144:12-14 ☪ See [fruitful - and multiply, fruitful - harvest](#).

fruitfulness - lost : Hag. 1:6-10; Hag. 2:13-17

fruitless : Jer. 12:13

fulfill - ministry : [ministry - fulfill](#)

fulfilled - scripture : [scripture - fulfilled](#)

Full Assurance: A Series of Messages for Anxious Souls, Ironside, H. A. : [Ref-1127](#)☆

fullness - of Gentiles : Rom. 11:25

fullness - of Gentiles - vs times : [Gentiles - fullness vs. times](#)☆

fullness - of time : [time - fullness](#)

fullness of God - Jesus : [deity - Jesus fullness of God](#)

fundamentalism - five points : ☪ "in 1910, the General Assembly of the Presbyterian Church issued the Five Fundamentals of the Faith, which included: *first*, the inspiration of the Scriptures; *second*, the Virgin Birth; *third*, the substitutionary atonement; *fourth*, the resurrection of Jesus; and *fifth*, the miracles of Jesus. Those who subscribed to these five points were labeled 'Fundamentalists,' and so a new word was coined. . . . The General Assembly issued these in 1910 and reaffirmed them in 1916 and 1923." [Ref-0219](#), p. 73. "The phrase itself came into prominence first when a widely circulated set of booklets called *The Fundamentals: A testimony to the Truth* were published between 1910 and 1915. They contained nearly one hundred articles by leading evangelicals. Together they defended the "fundamentals," or basics, of the faith that newer forms of thought had recently called into question, among them assertions that the Bible is the inspired Word of God; that Jesus Christ was God in human flesh, was born of a virgin, lived a sinless life, died on the cross for the salvation of men and women, rose from the dead, ascended into heaven, and would return at the end of the age in great glory; that sin is real and not the product of fevered imaginations; that God's grace and not human effort is the source of salvation; and that the church is God's institution designed to build up Christians and to spread the gospel. Authors of the articles included some of the leading theological conservatives from the start of the twentieth century: Scottish theologian James Orr, Princeton Presbyterian B. B. Warfield, Anglican bishop H. C. G. Moule, American dispensationalist C. I. Scofield, evangelist R. A. Torrey, and Southern Baptist scholar E. Y. Mullins. . . . The term *fundamentalist* itself was coined by Baptist editor Curtis Lee Laws in 1920 as a designation for those who were ready "to do battle royal for the Fundamentals." Laws later called fundamentalism "a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism." " [Ref-0958](#), pp. 381-383.

funds - raising : [soliciting help](#)

furnace - Daniel avoids : [Daniel - avoids furnace](#)☆

futile - life opposed to God : Lev. 26:20; Ps. 78:33

future - judgment : [judgment - coming](#)

future - kingdom : [kingdom - future](#)☆

future - kingdom - offer also at hand : [kingdom - offer - at hand yet future](#)☆

future - only God can predict : [omniscient - God only](#)

future - predicting : Acts 16:16

future - sacrifices : [millennial kingdom - sacrifices](#)☆

future - temple : [temple - tribulation](#)☆

future active indicative - tense - Greek grammar : [Greek grammar - tense - future active indicative](#)☆

future believers - scriptures for : Ps. 22:30; Ps. 102:18; John 17:20; John 20:29; Rom. 15:4

Future Israel - Horner - notes : [2011070101.txt](#)☆

Future Israel: Why Christian Anti-Judaism Must Be Challenged, Barry E. Horner : [2011070101.txt](#)☆; [Ref-1263](#)☆

future middle indicative - tense - Greek grammar : [Greek grammar - tense - future middle indicative](#)☆

future tense - Greek grammar : [Greek grammar - future tense](#)☆

futurist - commentaries - Revelation : [2009020901.htm](#)☆

Gabelein's Annotated Bible Commentary, Arno C. Gabelein : [Ref-0960](#)☆

Gabelein, Arno C., Gabelein's Annotated Bible Commentary : [Ref-0960](#)☆

Gabelein, Arno C., The Work of Christ: Past, Present, and Future : [Ref-0961](#)☆

Gabriel : Dan. 8:16; Dan. 9:21; Luke 1:19; Luke 1:26

Gabriel - holy spirit - Koran : [Koran - holy spirit - Gabriel](#)☆

Gabriel - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

Gad - name given : Gen. 30:11

Gaebelein, Arno C., The Work of Christ: Past, Present, and Future : [Ref-1210](#)☆

gain - death as : [death - as gain](#)☆

Gal. 1 : [Sep22](#)☆

Gal. 1:1 : [apostles - not the twelve](#)☆; [apostleship - chosen by God vs. chosen by man](#); [deity - Jesus not mere man](#); [Galatians - Romans - parallels between](#)☆; [Galatians - written to both Jews and Gentiles](#)☆; [Galatians by Steve Lewis](#)☆; [Galatians by Steve Lewis](#)☆; [Ref-1031](#)☆; [Ref-1039](#)☆; [Ref-1119](#)☆; [resurrection - of Jesus](#); [X0045 - date - Galatians](#)☆

Gal. 1:4 : [gave - Jesus Himself](#); [Satan - immunity from](#); [theos - not proper name](#)☆; [zeal - without knowledge](#)

Gal. 1:6-7 : [Greek grammar - allos vs. heteros](#)☆; [Satan - imitator](#)☆

Gal. 1:6-9 : [gospel - different](#)

Gal. 1:8 : [angel - reject ungodly counsel of](#)☆; [correction - doctrinal](#)

Gal. 1:11 : [inerrancy - of scripture](#)☆

Gal. 1:12 : [incarnation - as revelation](#); [revelation - Jesus provides](#)

Gal. 1:12-16 : [Holy Spirit - revelation by](#); [Paul - revelation](#)

Gal. 1:12-17 : [resurrection - Christ - event 20](#)☆

Gal. 1:13 : [church - universal](#); [traditions - of men](#)

Gal. 1:15 : [chosen - apostles](#); [Paul - conversion of](#); [unbeliever - prepared by God](#); [womb - called from](#)

Gal. 1:16 : [Christ - believers indwelt by](#)☆; [Galatians - written to both Jews and Gentiles](#)☆

Gal. 1:17 : [Paul - apostolic authority](#)☆

Gal. 1:18 : [Paul - preparation time](#)

Gal. 1:19 : [apostles - not the twelve](#)☆

Gal. 2 : [Sep23](#)☆

Gal. 2:1 : [Paul - preparation time](#); [Titus - circumcision test case](#)

Gal. 2:2 : [Holy Spirit - revelation by](#); [Paul - revelation](#)

Gal. 2:3 : [circumcision - not required for believers](#)☆

Gal. 2:4 : [circumcision - false brethren teaching](#)

Gal. 2:5 : [truth - contending for](#)

Gal. 2:7-8 : [Paul - vs. Peter in Acts](#)☆

Gal. 2:8 : [apostles - not the twelve](#)☆; [Paul - apostolic authority](#)☆

Gal. 2:9 : [Cephas](#)☆; [Galatians - written to both Jews and Gentiles](#)☆

Gal. 2:10 : [Jerusalem - church - poverty of](#)

Gal. 2:11 : [Paul - withstands Peter](#); [Roman Catholicism - apostolic succession](#)☆

Gal. 2:11-14 : [Roman Catholicism - Papal infallibility](#)☆

Gal. 2:12 : [2011101901.png](#)☆; [2011101902.png](#)☆

Gal. 2:14 : [2011101901.png](#)☆; [2011101902.png](#)☆; [elder - disciplining](#); [law - and Gentiles in NT](#)☆; [public - rebuke](#)

Gal. 2:15 : [Galatians - written to both Jews and Gentiles](#)☆

Gal. 2:16 : [law - justification not by](#); [law - works of](#)☆; [salvation - not by works](#)☆; [sin - all](#)☆

Gal. 2:20 : [Christ - believers indwelt by](#)☆

Gal. 2:21 : [law - justification not by](#); [salvation - not by works](#)☆; [salvation - one way](#)☆

Gal. 3 : [Sep24](#)☆

Gal. 3:2 : [Holy Spirit - indwells believers](#); [law - works of](#)☆

Gal. 3:2-29 : [covenant - Mosaic \[5002.3.0\]](#)☆

Gal. 3:5 : [law - works of](#)☆

Gal. 3:6-8 : [faith - righteousness by](#)

Gal. 3:6-9 : [covenant - Abrahamic \[5002.1\]](#)

Gal. 3:7 : [2011101901.png](#)☆; [2011101902.png](#)☆; [Abraham - father of faithful](#)☆; [Israel - spiritual - AGAINST](#)☆; [seed of Abraham - physical vs. spiritual](#)☆

Gal. 3:7-25 : [law - summary](#)☆

Gal. 3:8 : [gospel - preached in OT](#); [justification](#); [seed of Abraham - nations blessed](#)

Gal. 3:8 (cf. Gen. 12:3) : [inspiration - scripture says = God says](#)☆

Gal. 3:10 : [fear - of man](#)☆; [inspiration - verbal - it is written](#); [law - all kept or cursed](#)☆; [law - works of](#)☆

Gal. 3:10-13 : [curse - redeemed from](#)

Gal. 3:11 : [justification](#); [law - justification not by](#); [salvation - not by works](#)☆; [sin - all](#)☆

Gal. 3:13 : [curse - Christ became](#); [curse - of law - redeemed from](#); [Galatians - written to both Jews and Gentiles](#)☆; [inspiration - verbal - it is written](#); [messianic prophecy - crucified](#); [Sabbath - no longer required](#)☆; [stoning - crucifixion instead](#)☆

Gal. 3:14 : [Holy Spirit - promised](#)☆

Gal. 3:14-19 : [covenant - Abrahamic \[5002.1\]](#)

Gal. 3:15 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆; [NASB - thought for thought](#)☆

Gal. 3:16 : [inerrancy - reliance on details](#); [seed - singular](#)☆

Gal. 3:16-17 : [chronology - B.C. 1445 - Exodus - early](#)☆; [chronology - B.C. 1450 - Exodus](#)☆; [chronology - B.C. 1466 - Exodus](#)☆; [chronology - B.C. 1850 - Abrahamic Covenant](#)☆; [Egyptian - duration of bondage](#)☆

Gal. 3:17 : [Abraham - to the law](#)

Gal. 3:17-19 : [covenant - Abrahamic - distinct from Mosaic](#)☆

Gal. 3:18-19 : [dispensation - church age](#)☆

Gal. 3:19 : [angel - law given through](#); [intercession - Moses](#); [law - purpose of](#)☆; [law - temporary](#); [Septuagint - quotation by N.T. - examples](#)☆

Gal. 3:20 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆; [exegesis - Gal. 3:20](#)☆

Gal. 3:21 : [law - justification not by](#); [law - salvation not by](#)

Gal. 3:22 : [faith - righteousness by](#)
Gal. 3:22 (all things not just persons) : [sin - all](#)☆
Gal. 3:23 : [Galatians - written to both Jews and Gentiles](#)☆
Gal. 3:24 : [covenant - Abrahamic - Gentiles participate](#); [law - purpose of](#)☆; [salvation - not by works](#)☆
Gal. 3:25 : [Galatians - written to both Jews and Gentiles](#)☆; [law - Christ is end of](#)☆; [law - not under](#)☆; [sin - all](#)☆
Gal. 3:26 : [sons - of God in NT](#)
Gal. 3:27 : [baptism - into Christ](#); [Christ - put on](#); [Holy Spirit - baptism](#)☆
Gal. 3:28 : [distinctions - none in Christ](#); [Jew - Gentile - all men are](#); [Jew - Gentile - no distinction in Christ](#); [Jew - vs. Greek](#); [seed of Abraham - nations blessed](#); [separation - wall of](#)☆
Gal. 3:29 : [2011101901.png](#)☆; [2011101902.png](#)☆; [Abraham - father of faithful](#)☆; [covenant - Abrahamic \[5002.1\]](#); [purchased - believers by Christ](#); [seed - plural](#)☆
Gal. 4 : [Sep25](#)☆
Gal. 4:1-31 : [covenant - Mosaic \[5002.3.0\]](#)☆
Gal. 4:3 : [Galatians - written to both Jews and Gentiles](#)☆
Gal. 4:4 : [kronos - Greek - period of time](#); [law - Jesus kept](#)☆; [seed - of woman](#)☆; [time - fullness](#)
Gal. 4:5-6 : [adoption - of believers](#)☆
Gal. 4:6 : [Holy Spirit - indwells believers](#); [Holy Spirit - names](#); [Holy Spirit - procession from Jesus](#); [Holy Spirit - procession of from Father God](#)
Gal. 4:7 : [son of God - believers](#)☆
Gal. 4:8 : [worship - not of God](#)
Gal. 4:8-12 : [Galatians - written to both Jews and Gentiles](#)☆
Gal. 4:9-11 : [law - summary](#)☆; [liberty - observance of days](#); [Sabbath - no longer required](#)☆
Gal. 4:12 : [all things - to all men](#); [imitate - Godly men](#)
Gal. 4:13 : [liberty - abuse of](#)
Gal. 4:13-15 : [Paul - infirmity](#)☆; [sick - saints](#)
Gal. 4:14 : [received - others as Christ](#)
Gal. 4:17 : [zeal - good](#)
Gal. 4:22 : [inspiration - verbal - it is written](#); [Ishmael - vs. Isaac](#)
Gal. 4:23 : [Ishmael - son of the flesh](#)
Gal. 4:24-25 : [Mt. Sinai](#)
Gal. 4:25 : [Mt. Sinai - location](#)☆
Gal. 4:26 : [Jerusalem - new](#)☆; [manuscript - Gal. 4:26](#)☆
Gal. 4:27 : [inspiration - verbal - it is written](#)
Gal. 4:28 : [covenant - Abrahamic \[5002.1\]](#)
Gal. 4:28-29 : [2008042501](#)☆; [Egyptian - duration of bondage](#)☆
Gal. 4:29 : [Ishmael - son of the flesh](#)
Gal. 5 : [Sep26](#)☆
Gal. 5:1 : [truth - freedom by](#)
Gal. 5:2 : [Galatians - written to both Jews and Gentiles](#)☆
Gal. 5:3-4 : [law - summary](#)☆
Gal. 5:3-10 : [law - all kept or cursed](#)☆
Gal. 5:4 : [law - until grace](#); [salvation - not by works](#)☆
Gal. 5:6 : [circumcision - not required for believers](#)☆
Gal. 5:9 : [type - leaven represents sin](#)☆

Gal. 5:11 : [crucifixion - offense](#)☆; [offense - cross as](#)
Gal. 5:13 : [law - liberty from for love](#); [spiritual gifts - vs. responsibilities](#)☆; [stumble - cause brother](#)
Gal. 5:14 : [law - fulfilled by love](#); [two commandments - second](#)
Gal. 5:16 : [flesh - victory over](#); [Holy Spirit - walk by](#); [spirit - vs. flesh](#)
Gal. 5:18 : [covenant - Mosaic \[5002.3.0\]](#)☆; [law - not under](#)☆; [law - summary](#)☆; [spirit of - letter vs. law](#)
Gal. 5:19-21 : [fruit - of flesh](#)
Gal. 5:19-21 ((disobedient excluded from kingdom)) : [marriage - living together instead](#)☆
Gal. 5:20 : [witchcraft - AGAINST](#)☆
Gal. 5:21 : [eternal security - AGAINST - Scriptures used](#)☆; [kingdom - of God](#)☆
Gal. 5:22 : [Holy Spirit - fruit](#)
Gal. 5:23 : [law - unnecessary when in Spirit](#); [self - control](#)
Gal. 6 : [Sep27](#)☆
Gal. 6:1 : [disciplining - a brother](#); [renumeration for service](#); [restoration - of sinning brother](#)
Gal. 6:1-4 : [church - discipline](#)☆
Gal. 6:2 : [law - of Christ](#)☆; [law - summary](#)☆
Gal. 6:6 : [elders - pay](#)☆; [material - for spiritual](#)
Gal. 6:7 : [sowing - and reaping](#)
Gal. 6:8 : [spirit - vs. flesh](#)
Gal. 6:9 : [weary - do not grow](#)
Gal. 6:10 : [believers - help over unbelievers](#); [household - God's](#)
Gal. 6:11 : [Paul - infirmity](#)☆; [Paul - signed epistles](#); [sick - saints](#)
Gal. 6:12 : [legalism - AGAINST](#); [legalism - AGAINST](#)
Gal. 6:12-13 : [Galatians - written to both Jews and Gentiles](#)☆
Gal. 6:13 : [law - all kept or cursed](#)☆
Gal. 6:14 : [world - enmity with](#)
Gal. 6:15 : [born - again](#)☆; [circumcision - not required for believers](#)☆; [creation - new in Christ](#); [salvation - not by works](#)☆
Gal. 6:16 : [2011101901.png](#)☆; [2011101902.png](#)☆; [Abraham - father of faithful](#)☆; [Israel - church not](#)☆; [Israel - remnant of](#)☆; [Israel - usage of term](#)☆; [NIV - translation - problems](#)☆; [replacement theology - Wright](#)☆
Galapagos - Darwin - myth : [2007042001.htm](#)☆
Galatia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Galatia - Paul visits : [Paul - visits Galatia](#)
Galatians - book of - written A.D. 49-50 : [X0045 - date - Galatians](#)☆
Galatians - Romans - parallels between : Gal. 1:1; Rom. 1:1 ☉ + See table in [Ref-016Z](#), pp. lvii-lx.
Galatians - Steve Lewis : [Galatians by Steve Lewis](#)☆
Galatians - written to both Jews and Gentiles : Gal. 1:1; Gal. 1:16; Gal. 2:9; Gal. 2:15; Gal. 3:13; Gal. 3:23; Gal. 3:25; Gal. 4:3; Gal. 4:8-12; Gal. 5:2; Gal. 6:12-13 ☉ "The [Galatian] churches. . . were not made up wholly of Gentiles. . . That there was a body of Jews in them is probable also from the clauses in which the apostle identifies himself with them: 'we Jews by nature,' Gal. 2:15; 'redeemed us from the curse of the law,' Gal. 3:13; 'we were kept under the law,' Gal. 3:23;

'we are no longer under a schoolmaster,' Gal. 3:25; 'we were in bondage under the elements of this world,' Gal. 4:3. Heathen believers are specially appealed to in many places, Gal. 4:8-12; and to preach to them was his special function, Gal. 1:16; 2:9: they are assured that to get themselves circumcised is of no avail, Gal. 5:2; and the party who would force circumcision upon them are stigmatized as cowardly time-servers. Gal. 6:12-13" [Ref-016Z](#), pp. xxxii-xxxiii.
Galatians: A Commentary on the Greek Text, Eadie, John : [Ref-016Z](#)☆
Galatians by Steve Lewis : Gal. 1:1; Gal. 1:1 ☉ + Steve Lewis, Book Galatians, See [file:///garland/users/spirit/website/teaching/Galatians_by_Steve_Lewis](#)
galaxy - farthest detected : [2004021601.txt](#)☆
Galilean - speech indicates : Mark 14:70; Acts 2:7
Galilee - messianic prophecy : [messianic prophecy - out of Galilee](#)
Galilee - out of : [Nazareth - out of](#)
Galilee - out of - Gentile : Mtt. 4:15; John 7:52 ☉ The prophets Jonah & Nahum were both from Galilee (and both sent to Nineveh). "Conclusive evidence of the presence of Hellenistic culture in the land of Israel is particularly strong along the coastal plain and in Galilee. Hence the area is called "Galilee of the Gentiles" (Mtt. 4:15)" [Ref-120Q](#), p. 117.
Galilee - sea - images : ☉ + [Ref-0066](#), 16.4 (2004), pp. 117-119.
Galilee - sea - names : Num. 34:11; Deu. 3:17; Jos. 11:1; Jos. 12:3; Jos. 13:27; Mtt. 14:34; Mark 1:16; Mark 6:53; Mark 7:31; Luke 5:1; John 6:1; John 21:1 ☉ "Known to most Christians as the sea of Galilee, this lovely body of water is called by several names in the Bible: Sea of Galilee (Mark 1:16, 7:31 and John 6:1), Lake Gennesaret (Mtt. 14:34, Mark 6:53 and Luke 5:1), Sea of Tiberias (John 6:1, 21:1), Sea of Kinnereth (Num. 34:11; Deu. 3:17; Jos. 11:2, 12:3, 13:27), or simply "the lake" 31 other times in the NT." David G. Hansen, *The Sea of Galilee: An Overview*, [Ref-0066](#), 23:3 (2010), 60-65, p. 60.
Galilee - vs. Bethlehem : Isa. 9:1; Mic. 5:2; Mtt. 2:1; Luke 2:4; Mtt. 4:12; John 7:41; John 7:52
Galilee, sea of - sea of Tiberius : [Tiberias, sea of - sea of Galilee](#)
Galileo - Science and the Bible - 00040.doc : [00040.doc](#)☆
Galileo A- footnote 75 - Quotations - #09002.doc : [#09002.doc](#)☆
Galli, Mark, Francis of Assisi and His World : [Ref-1258](#)☆
Gallonio, Antonio, Torture: Torments of the Christian Martyrs : [Ref-1269](#)☆
Gamaliel : Acts 5:34; Acts 22:3
gap - Daniel's seventy sevens : [Daniel's seventy sevens - gap](#)☆
gap - genealogy : [genealogy - gaps](#)☆
gap theory - argument from silence : Gen. 1:2; Ex. 20:11; Ne. 9:6; Ps. 96:5; Ps. 148:5; Isa. 45:18; John 1:3; Heb. 11:3 ☉ + "The Scriptures [Ex. 20:11; Ne. 9:6; Ps. 96:5; Ps. 148:5; Isa. 45:18; John 1:3; Heb. 11:3] discussed . . . are notable for at least one thing: their silence on anything but original creation. An argument *ex silentio* is of course, somewhat less than satisfactory, and certainly not conclusive in itself. But there is no hint in the straightforward verses recounting creation

of any ruin and subsequent restoration. On this the Scriptures are absolutely silent.”
[Ref-0819](#), p. 11.

gap theory - Babylonian Talmud : Gen. 1:2 ☪ + “The Babylonian Talmud, in Hagigah 12a records a statement by Rabbi Judah, dated in the latter part of the third century, in which he declares, *Ten things were created (by God) on the first day (of Creation). These are: heaven and earth, tohu and bohū (traditional “unformed and void”), and light and darkness, wind (ruah) and water, and the duration of day and night.* This talmudic statement is notable for several reasons. It places the creation (implied *ex nihilo*) on the first day; it describes the state of the earth on the first day as “tōhū and bohū;” . . . Most importantly, it leaves no room for chronological gaps of any kind before 1:1 or after 1:1, or after 1:2, for all the events of Genesis 1:1-5 are placed on the first day of creation!” [Ref-0819](#), p. 19.

gap theory - Chalmers : Gen. 1:2 ☪ + “One of the men who is perhaps most responsible for the origin and popularity of the Gap Theory is Thomas Chalmers (1780-1847), a famous theologian of Scotland, and founder of the Free Church of Scotland. One has only to read the writings of this man to understand how acutely he felt the attacks of science, and geology in particular, upon the Scriptures. He lived concurrently with Lyell and Darwin, and was part of the age during which men were breaking loose from and thrusting aside what they felt had been the shackles of the Scriptures, and were placing all their hopes in the new science and its “assured” results. It is not without significance that Chalmers deemed it *necessary* to harmonize the Scriptures and science in order to save Christianity from the onslaught of atheism!” [Ref-0819](#), p. 40.

gap theory - Custance : Gen. 1:2 ☪ + “For over seventy-five years [since Pember’s *Earth’s Earliest Ages*] the defense or contest of this theory received little significant lengthy treatment in print. Brief and sporadic defenders were just as briefly and sporadically refuted by its antagonists. But in 1970 the silence was broken by a Canadian physiologist, retired and turned biblical commentator. Arthur C. Custance, who in his *Without Form and Void* leaves no stone unturned in the most scholarly, thorough, and lengthy defense of the Gap Theory any man has ever attempted to print. For those who hold this view, his work will doubtless be the standard textbook for years to come.” [Ref-0819](#), pp. 43-44.

Gap theory - Genesis - Commentary - 07001.doc : [07001.doc](#)★

gap theory - grammatical considerations : Gen. 1:2 ☪ + “In other words, a stative verb normally represents a state of *being* in the suffix [the ‘perfect’ aspect or qatal] conjugation, but a state of *becoming* in the prefix [the ‘imperfective aspect’ or yiqtol] conjugation. This grammatical observation is significant for the interpretation of Gen. 1:2 (the verb is the suffix conjugation: “was” -- not “became”). Recognizing this distinction provides a major argument against the so-called Gap Theory . . .” William D. Barrick, “Exegetical Fallacies: Common Interpretive Mistakes Every Student Must Avoid”, [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 15:27, p. 23.

gap theory - King Edgar of England : Gen. 1:2 ☪ + “Kurtz, an adherent of the Gap Theory in the 19th century, was apparently the first in modern times to claim King Edgar as a gap theorist, and in this he has been followed more recently by Sauer and Custance. Kurtz, however, does not give the source for his material. What he says is that in confirmation of the law of Oswald . . . , King Edgar said: “As God drove the angles from the earth after their fall, whereupon it was changed into chaos, he had now placed kings upon the earth that justice might obtain there.” [Kurtz, *History of the Old Covenant*, p. lvii.]” [Ref-0819](#), p. 31.

gap theory - Origen : Gen. 1:2 ☪ + “In these comments on Genesis 1:2 specifically, any mention of such a ruin-restoration idea is conspicuously lacking: *Very many, indeed, are of the opinion that the matter of which things are made is itself signified in the language used by Moses in the beginning of Genesis: “In the beginning God made heaven and earth; and the earth was invisible, and not arranged;” for by the words “invisible and not arranged” Moses would seem to mean nothing else than shapeless matter.* By these words Origen connects Genesis 1:2 with the original state of the earth when it was created on the first of the six days of creation. . . . [Elsewhere,] he says: *This world had its beginning at a certain time, and . . . agreeably to our belief in Scripture, we can calculate the years of its past duration.* This last statement should completely remove any doubt regarding whether Origen was a gap theorist. For if he did not believe in a continuous and uninterrupted history from Genesis 1:1 onward, he could not “calculate the years of its past duration.” Other interesting aspects of Origen’s interpretation of Genesis include the fact that he translated 1:1,2 by these Latin words: “In principio creavit Deus caelum et terram. Erra autem erat vastum et vacuum. Et Tenebrae erant super faciem abyssi . . .” If Origen did believe in a Gap Theory, it is nothing less than astounding to find how he translated Genesis 1:2. He used *erat*, which can only mean “was,” the simple imperfect, never having the sense, “became,” or the pluperfect, “had become.” . . . It should be mentioned, however, that Origen believed that there had been other worlds before our earth, but that when the angels fell, these *heavenly* worlds were replaced by God’s creation of the earth. . . . he saw no connection between them and our own earth. . . . It should be obvious that Origen was going far beyond Scripture into the realm of conjecture when he spoke of preexisting worlds. His misuse of *katabolē* . . . is not lexically supportable.” [Ref-0819](#), pp. 22-25.

gap theory - origin : Gen. 1:2; Isa. 45:18 ☪ “In 1804, the gap theory began to be propounded by the 24-year-old pastor, Thomas Chalmers (179-1847), who after his conversion to evangelicalism in 1811 became one of the leading Scottish evangelicals. It should be noted that Chalmers began teaching his gap theory before the world’s first geological society was formed (in London in 1807), and before Currier’s catastrophist theory appeared in French (1812) or in English (1813) and over two decades before Lyell’s theory was promoted (beginning in 1830).” Terry Mortenson, “Philosophical Naturalism and the Age of the Earth: Are they Related?”, [Ref-0164](#), 15/1 (Spring 2004) 71-92, p. 77. “It

was in 1814 that Dr. Thomas Chalmers of Edinburgh University first proposed what has since become known as the Gap Theory of Genesis 1:2. By this interpretation of the bible, Dr. Chalmers felt that he could make room for the vast expanse of time which the geologists of his day were demanding, and at the same time maintain a literal interpretation of the creation account. His views were further elaborated by George H. Pember (*Earth’s Earliest Ages*) in 1876, and enormously popularized by a footnote in the *Scofield Reference Bible* (first edition, 1917).” [Ref-0819](#), p. ix. “It is claimed the J. C. Rosenmuller (1736-1815) was the first to clearly suggest a theory of earth’s origins similar to the present Gap Theory in his *Antiquissima Tellures Historica*, published in 1776. About the same time, Johann August Dathe, also a German scholar, translated Genesis 1:2 in his commentary in this manner: “Waw (ו) before ‘the earth’ cannot be translated “AND,” for it would then refer back to verse 1, where the narrative has “the earth and heaven were created by God.” Whereas verse 2 proceeds to tell how the earth, at some uncertain time, had undergone some remarkable change. Therefore *waw* stands for “afterwards” and is so to be interpreted, as it so often is--for example in Num. 5:23 and Deu. 1:19”” [Ref-0819](#), p. 36.

gap theory - proponents : Gen. 1:2 ☪ + “Other more recent adherents [than George H. Pember and Arthur C. Custance] have included Dake (*Dake’s Annotated Reference Bible*), Arno C. Gaebelin, James M. Gray, William Evans, Arthur Pink, Louis T. Talbot, G. Campbell Morgan, Henry Thiessen, Donald Grey Barnhouse, and Clarence Larkin.” [Ref-0819](#), p. 43n100.

gap theory - questions raised : Gen. 1:2 ☪ “Did the earth actually become a ruined chaos sometime after its original creation? Were dinosaurs and other creatures killed and fossilized at the time, so that Adam and Eve would find themselves walking, as it were, upon a graveyard of extinct animals? Had Satan already become “the god of this world” before Adam and Eve were given their “dominion”? Were presently living animals, which can also be identified in the fossil formations, re-created during the days described in the remainder of Genesis 1? Was the supposed catastrophe of Genesis 1:2 even more devastating, and thus geologically significant, than the Flood of Noah’s day? These and similar questions cry out for solid biblical answers, . . .” [Ref-0819](#), p. ix.

gap theory - ruin/restoration required : Gen. 1:2 ☪ + “Certain commentators, both ancient and modern, have not placed the action of Genesis 1: within the first of the six creative days of Genesis 1. They have, instead, postulated a creation of the basic material of the universe in Genesis 1:1; next, an interval, small or great, between 1:1 and 1:2; then, a continuation of creation in Genesis 1:2. This postulation of an interval *must not* be construed into or confused with the classical form of the Gap Theory, which proposes a complete and perfect creation of both universe and earth in Genesis 1:1, a ruin of the earth during a chronological gap between 1:1 and 1:2, and a subsequent recreation beginning with Genesis 1:3. . . . Those who hold a ruin-restoration Gap Theory *cannot* find

philosophical ancestors in those who saw only a time-gap in original creation, and nothing more." [Ref-0819](#), pp. 6-7.

gap theory - science - harmonizing : Gen. 1:2 ☉ + "The Gap Theory was not generated by compelling exegetical considerations. On the contrary, it arose in recent times, and its popularity has been maintained for one and only one reason--the fixation of science-intimidated minds upon harmonizations, a practice not only futile if all the pronouncements of science are accepted uncritically, but something highly dangerous as well. Christians (including Luther) who defended the geocentric universe before (and particularly after) Copernicus were guilty of this very thing. Yet is is the contemporary harmonizers who most severely castigate these Christians as pre-scientific and hopelessly naive--part of an embarrassing chapter of church history to be hidden as a skeleton in a closet. Let us remember that medieval Christians were only *harmonizing with science in their day*, and when science made further discoveries they were not prepared to re-harmonize. Our own day could not be more parallel. . . . We are happy when science confirms biblical statements, but contradictions cause us no consternation. To be sure, some such contradictions may be the result of improper biblical interpretation. If this is so, then the erroneous interpretations should be corrected. But let it never be forgotten: *science is changing and the Bible is not*. Therefore, what may be a contradiction now, may be completely resolved as science progresses. If we do not allow for the progress of science, we, too, may someday find ourselves left with neat harmonizations which no longer harmonize!" [Ref-0819](#), pp. 45-46.

gap theory - Scofield Reference Bible : Gen. 1:2 ☉ + "Though the [gap theory] was greatly popularized by Pember's widely-circulated book [*Earth's Earliest Ages*], it was left to the *Scofield Reference Bible* to canonize it. Probably no reference Bible, whether the older (1917) or the newer (1967) edition, has ever been as broadly distributed in the English-speaking world. In the older edition the note supporting the Gap Theory appeared under Genesis 1, but in the newer edition it was included less conspicuously under Isaiah 45. The inclusion of this theory in the *Scofield Bible* is most unfortunate, for it has led so many into believing a theory which was tailored to harmonize science in its present fluid form and the Bible in its immutable form." [Ref-0819](#), p. 43.

gap theory - Zohar : Gen. 1:2 ☉ + "Custance cites a quotation which appears to embrace a cosmogony similar to that of Ginzberg's Jewish legends. The comment on Genesis 2:4-6 reads in part: *And these are the generations of the destruction which is signified in verse 2 of chapter 1. The earth was Tohu and Bohu. These indeed are the worlds of which it is said that the blessed God created them and destroyed them and on that account, the earth was desolate and empty.* But the Zohar, like other legends of the Jews, is so fanciful that it is difficult to take it seriously as representing an ancient ruin-restoration interpretation comparable to the modern Gap Theory. Furthermore, if it really is a late medieval forgery (as is

generally conceded today), its historical value is negligible." [Ref-0819](#), p. 20.

gaps - prophecy contains : [prophecy - gaps of time within](#)☉

Garden - of Eden : [Eden - Garden of](#)

Garland - Doctrines Believers Should Know : [doctrines believers should know](#)☉

Garland, Anthony C., A Testimony of Jesus Christ : [Ref-0912](#)☉

Garland, Anthony C., A Testimony of Jesus Christ: A Commentary on the Book of Revelation : [Ref-0764](#)☉; [Ref-1265](#)☉; [Ref-1266](#)☉

Garland, Anthony, Crosslinks Topical Index : [Ref-0833](#)☉

Garland, Deb - articles : [articles by deb garland](#)☉

Garland, Eric A-- Sermon: Memorial Service - Sermon - Eric Garland Memorial Service - 08018.doc : [08018.doc](#)☉

Garland, Tony - articles : [articles by tony garland](#)☉

Garland, Tony - Book of Colossians : [Book of Colossians](#)☉

Garland, Tony - Book of Revelation : [Book of Revelation](#)☉

garment - defiled : Zec. 3:4; Jude 1:23

garment - hem : [hem - garment](#)☉

garment - tassels on : [tassels - remembrance](#)☉

garment - torn : 1K. 11:30; 1S. 15:27

garments - lots cast for - messianic prophecy : [messianic prophecy - lots cast for garments](#)

garments - purpose of priestly : Ex. 28:2; Ex. 28:40

garments - stained with blood : [blood - garments stained](#)

gate - corner : 2Chr. 25:23; 2Chr. 26:9

gate - east : 2K. 23:11; 2Chr. 31:14; Eze. 8:16

☉ "At Jerusalem, the temple which Hiram helped Solomon build may have been so constructed that the sun shone directly in through its eastern gate on the two equinoctial days of the year, and we find later that Josiah "removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the Lord" and "burned the chariots of the sun with fire" (2K. 23:11), and that again in Ezekiel's time men stood at the door of the temple, "with their backs to the temple of the Lord, and their faces toward the east, worshipping the sun toward the east" (Eze. 8:16)." [Ref-0840](#), pp. 32-33.

gate - east shut : [east - gate shut](#)☉

gate - fish : 2Chr. 33:14; Ne. 3:3; Ne. 12:39

gate - fountain : Ne. 2:14; Ne. 12:37

gate - horse : 2Chr. 23:15

gate - king's : 1Chr. 9:18

gate - of Ephraim : 2Chr. 25:23; Ne. 8:16; Ne. 12:39

gate - of foundation : 2Chr. 23:5

gate - of heaven : Gen. 28:17

gate - of the Lord : Ps. 24:7; Ps. 118:20; Mtt. 7:13

gate - old : Ne. 3:6; Ne. 12:39

gate - refuse : Ne. 2:13; Ne. 3:13; Ne. 12:31

gate - sheep : Ne. 3:1

gate - upper : 2Chr. 23:20; 2Chr. 27:3

gate - valley : Ne. 2:13; Ne. 2:15; 2Chr. 26:9

gate - water : Ne. 8:1; Ne. 12:37

gate - wide vs. narrow : Mtt. 7:13; Luke 13:24

gates - closed on Sabbath : [Sabbath - gates closed](#)

gates - named after tribes : [tribes - names as memorial](#)

gates - of Hades : Gen. 22:17; Gen. 24:60; **Job 38:17**; Ps. 9:13; Ps. 49:15; Ps. 68:20; Ps. 107:16-18; Isa. 38:10; **Mtt. 16:18**; 1Cor. 15:55; Rev. 1:18

gates - open continually : Isa. 60:11; Rev. 21:25

Gath - Goliath from : [Goliath - from Gath](#)

gathered - elect by angels : [angels - gather elect](#)

gathered - judgment : [judgment - gathered for](#)

gathering - eclipses Egyptian exodus : Jer. 16:14-15; Jer. 23:7-8

gathering - of Israel : [return - of Israel](#)☉

gathering - of Israel - fishers and hunters :

Jer. 16:16 (?) ☉ + Some see the fishers and hunters associated with the future promised *gathering* while others see a topic shift back to the previously predicted *dispersion* about to take place. Questionable: Jer. 16:16 (?);

gathering - of Israel - uncategorized : Eze. 34:12-13

gathering - of Israel in faith : Deu. 4:29-31; Deu. 30:1-10; Isa. 11:11-16; Isa. 27:12-13; Isa. 43:5-7; Jer. 16:14-15; Jer. 31:7-10; Eze. 11:14-18; Eze. 37:9-14; Eze. 37:21-23; Amos 9:14-15; Zec. 10:8-12; Mtt. 24:31 ☉ "With the additional background of Deuteronomy 30:3-4, Jesus added that the regathering will be from the uttermost part of the earth (living Israel) and the uttermost part of Heaven (resurrected Israel)." [Ref-0219](#), p. 426.

gathering - of Israel in unbelief : Isa. 43:8; Jer. 16:14-16 (?); Jer. 30:3-7; Jer. 32:37-40; Eze. 20:33-44; Eze. 22:17-22; Eze. 36:22-24; Eze. 37:1-8; Eze. 38:8; Eze. 39:7; Eze. 39:25-28; Zep. 2:1-2 ☉ ". . . in 1918 [before the state of Israel], the Philadelphia Prophetic Conference adopted a statement of prophetic faith. The fifth article read: *We believe that there will be a gathering of Israel to her land in unbelief, and she will be afterward converted by the appearing of Christ on her behalf.*" [Ref-0031](#), p. 23. Ezekiel 38 and 39 presuppose an unbelieving Israel in her land. "It must be borne in mind that the Jews are to return to Palestine and there re-assume a national standing whilst yet unconverted. There are a number of passages which establish this beyond question. For example, in Eze. 22:19-22 we are told, 'Therefore thus saith the Lord God; because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof.' The first six verses of Isa. 18 describe how the Lord will gather the Jews to Jerusalem, there to be the prey of 'fowls and beasts.' The closing chapters of Zechariah lead to the inevitable conclusion that the Jews return to their land in unbelief, for if their national conversion takes place in Jerusalem (Zec. 12:10), they must have returned to it unconverted." [Ref-0215](#), "Israel and Antichrist". "Notice the sequence here [Eze. 39:25-28], and "after" they have borne their shame, "when" they are dwelling safely in

the land, "then" will they know that the Lord is their God. This same idea is expressed in an earlier chapter when the Lord says that He will take the Jews out from among the nations and bring them into their own land, and then will he sprinkle clean water upon them and then shall they be clean. (See Ezekiel 36:24-25.)" [Ref-1163](#), p. 26. "On July 9, 1947, in the 24th meeting of the United Nations Special Committee on Palestine (UNSCOP) testimony was heard from Rabbi Fischman, Chief Rabbi of the city of Jerusalem. . . . Sir [Abdur] Rahman: "According to the Jews, was not their return to this country to take place with the appearance of Messiah?" Rabbi Fischman: "No, In accordance with Jewish tradition, the Jews would return to Palestine before the Messiah comes, and Jerusalem would be a part of Palestine. Only then, after the return of the Jews to Palestine, in accordance with the tradition, the Messiah will arrive." [Ref-1163](#), p. 47. "The prophets did not always understand the meanings of their own words; much of what they saw will be revealed by circumstance. As we approach the end, we see more clearly. If the commentators of 100 years ago had known about the marvelous return of the Jews and their success in restoring the promised land, they would not have applied the prophecies concerning Israel to the church. . . . Today, everything has changed and there is no reason for not applying the prophecies concerning Israel literally to Israel." [Ref-1201](#), p. 8. Questionable: Jer. 16:14-16 (?);

gathering - of Israel second time : Isa. 11:11
 ☪ "The first time when God brought back His people to this land was, of course, during the return of Ezra and Nehemiah. There has never been a "second" return. Nothing in the history of Israel can be said to fulfill this particular prophecy. Furthermore, when the Lord brought back these exiles from Persia and Babylon they were not gathered "from the four corners of the earth." [Ref-1163](#), p. 23.

gathering - of saints : [saints - gathering of Gaul - Noah's Grandsons - 00048.doc](#) : [00048.doc](#)☆

gave - Jesus Himself : Gal. 1:4; 1Ti. 2:26; Tit. 2:14

Gaza - difficulty - a desert : [difficulty - Gaza a desert](#)☆

Gedaliah - son of Pashur - archaeology : [archaeology - Gedaliah - son of Pashur](#)☆

Gehenna - cleansed? : Jer. 31:40 (?) ☪
 Questionable: Jer. 31:40 (?);

Gehenna - prepared for devil and his angels : Mtt. 25:41; Rev. 20:10

Gehenna - Valley of Hinnom : 2K. 23:10; 2Chr. 28:3; 2Chr. 33:6; Isa. 30:33; Jer. 7:31; Jer. 19:1-15; Eze. 16:20; Mtt. 5:22; Mtt. 5:29; Mtt. 5:30; Mtt. 10:28; Mtt. 18:9; Mtt. 23:15; Mtt. 23:33; Mark 9:43; Mark 9:45; Mark 9:47; Luke 12:5; Jas. 3:6 ☪ Greek - *lake of fire* "The Valley of Hinnom circles Jerusalem along the west side of the wall around to the south side, where it meets another valley known as the Kidron Valley, coming down from the east side of the city. The Valley of Hinnom in the Old Testament was a place where some of the wicked kings of Israel practiced human sacrifice. The practice of human sacrifice meant that it was a place for the burning of humans (2K. 23:10; 2Chr. 28:3; 33:6; Isa. 30:33; Jer. 7:31-32; 19:1-15). . . . The Old Testament concept of the burning of humans

physically moves into the New Testament concept with the word *Gehenna*" [Ref-0219](#), p. 752.

Gehenna - Valley of Hinnom - child sacrifice : 2K. 23:10

gehenna - visible to righteous? : lake of fire - visible to righteous?

Geisler - Why I Resigned from The Evangelical Theological Society : [2003120803.doc](#)☆

Geisler, N. L., & Nix, W. E. (1996, c1986). A general introduction to the Bible (Rev. and expanded.). Chicago: Moody Press. : [Ref-0382](#)☆

Geisler, Norman L. and Abdul Saleeb. Answering Islam: The Crescent In The Light Of The Cross : [Ref-0161](#)☆

Geisler, Norman and Peter Bocchino. Unshakable Foundations. : [Ref-0122](#)☆

Geisler, Norman L. ed. Inerrancy : [Ref-0064](#)☆

Geisler, Norman L., and William E. Nix. A General Introduction To The Bible : [Ref-0075](#)☆

Geisler, Norman L., Answering Islam: The Crescent in Light of the Cross : [Ref-1084](#)☆

Geisler, Norman L., Baker Encyclopedia of Christian Apologetics : [Ref-1085](#)☆

Geisler, Norman L., Christian Apologetics : [Ref-1086](#)☆

Geisler, Norman L., Come, Let Us Reason: An Introduction to Logical Thinking : [Ref-1087](#)☆

Geisler, Norman L., Introduction to Philosophy: A Christian Perspective : [Ref-1088](#)☆

Geisler, Norman L., Miracles and the Modern Mind: A Defense of Biblical Miracles : [Ref-1089](#)☆

Geisler, Norman L., Roman Catholics and Evangelicals: Agreements and Differences : [Ref-1090](#)☆

Geisler, Norman L., When Critics Ask: A Popular Handbook on Bible Difficulties : [Ref-1091](#)☆

Geisler, Norman L., When Cultists Ask: A Popular Handbook on Cultic Misrepresentations : [Ref-1092](#)☆

Geisler, Norman L., When Skeptics Asks: A Handbook on Christian Evidences : [Ref-1093](#)☆

Geisler, Norman L., Why I Am a Christian: Leading Thinkers Explain Why They Believe : [Ref-1094](#)☆

Geisler, Norman L., Worlds Apart: A Handbook on World Views : [Ref-1095](#)☆

Gemara : ☪ "The name *Gemara*, derived from the Aramaic verb גמרא (to learn), refers to the second part of the Talmud consisting of discussions and amplifications of the Mishnah which is the first part. . . . The Gemara is the interpretation of the Mishnah by the Amoraim, the bearers of the oral traditional lore, who were active in Palestine and Babylonia from the time of the completion of the Mishnah until the redaction of the Babylonian Talmud. There is the *Babylonian Gemara* and the *Palestinian Gemara*. . . . The former, which is more complete, was concluded by the academies of Babylon at the beginning of the sixth century; the latter was finished during the fifth century." [Ref-0006](#), pp. 127-128. "The *Gemara* (to complete, accomplish, learn) was written in

Aramaic rather than Hebrew, and was basically an expanded commentary on the Mishnah. It was transmitted in two traditions, the Palestinian Gemara (c. A.D. 200), and the larger and more authoritative Babylonian Gemara (c. A.D. 500)." [Ref-0075](#), p. 502.

Gemariah - seal : [archaeology - bulla \(clay seal\)](#)☆

gematria - numerology : Rev. 13:8 ☪ The study of the numerical value of words. "There are seven ways of calculating gematria in Jewish tradition. 1) *Ragil*: This method is the basis for all the other methods. Each letter of the alphabet has its own numerical value. The numerical value of a word or phrase is the sum total of the values of its letters. 2) *Katan*: All the tens and hundreds are converted to the single numbers 1 to 9. 3) *K'lali*: In this method, the value of a word is the square of the sum of the *ragil* values of each letter in that word. 4) *Millui*: This method gives a letter the numerical value of the sum of the *ragil* values of the letters that make up the name of the letter. 5) *Kolel*: This method sums the *ragil* values of the letters in a word plus the number of letters. 5) *Hakadmi*: The value of the first letter is *ragil*. The accumulated value of the second letter is its *ragil* value plus the *ragil* value of the first letter. The accumulated value of the third letter is its *ragil* value plus the accumulated value of the second letter, etc. 7) *Haperati*: The value of each letter is the square of its *ragil* value. The value of the word is the sum of all the squares of its letters. It is apparent that the *k'lali*, *millui*, *kolel*, *hakadmi*, and *haperati* methods are unlikely to be intended in this passage, since they would tend to produce numerical values much in excess of 666. These methods also seem to be late additions not in use during the New Testament period. Only the *ragil* and *katan* methods are candidates for this calculation. *Katan* suffers from four shortcomings: 1) It would require a long name to evaluate to 666 (at least 74 letters). 2) The Talmud only uses *ragil*. 3) Therefore, *katan* is a later development and not contemporary with the Revelation. 4) Only *ragil* has an analogue in Greek and Roman culture, *katan* does not." Hal Harless, *666: The Beast and His Mark in Revelation 13*, [Ref-0055](#), Vol. 7 No. 22, December 2003, pp. 343-344.

gematria - numerology - symbols - Greek : ☪ "From the first century B.C. to the end of the Roman empire and on into the Byzantine period, the less cumbersome alphabetic system was mainly used. The complete Ionic alphabet was employed including three signs now obsolete:" (1) Stigma or van/digamma; (2) Koppa; (3) Sampi. | α --> ε = 1, 2, . . . 5 | Vau/digamma = 6 | ζ --> θ = 7, 8, 9 | ι --> π = 10, 20, . . . 80 | Koppa = 90 | ρ --> ω = 100, 200, . . . 800 | Sampi = 900 "To indicate the numerical employment of the letters a mark like an acute accent is placed after the character or characters up through 999; a similar mark is used below the line and preceding the letter for 1000 and above. Thus, for example, φρϵ' = 555, εφρϵ' = 5555 . . ." [Ref-0840](#), pp. 4-5.

gematria - numerology - symbols - Hebrew : ☪ X --> ם represent 1, 2, . . . 9 | ך --> ם represent 10, 20, . . . 90 | ך --> ך represent 100, 200, 300, 400 | "To distinguish a character as a numeral an accent may be placed after it. Numbers which exceed the

limits of the sequence of letters are formed by addition of characters. These composite groups are written thus, for example: ת"ת = 500, תת"ת = 900." Ref-0840, p. 4.

gematria - The Lord Shall Count - Crookes : 2012031801.pdf★

geminate nouns - Hebrew grammar : Hebrew grammar - geminate nouns★

Gems, Jewels and Precious Stones of the Bible - Conaway, J. P. : Ref-0680★

Gen. 1 : Jan01★; spoken - into existence

Gen. 1:1 : archaeology - Atrahasis Epic - creation story★; bara - qal stem★; created - Trinity initiated; creation - bara vs. asa★; creation - by God★; creation - of earth; exegesis - Gen. 1:1★; foundation - before; foundation - of world; Genesis - authorship - edited tablets?★; Genesis - commentaries★; heavens - earth - merism★; land - eretz - global scope; Masoretic Text - large and small letters★; quote - creation - EPA★; scripture - written - Genesis; time - before began; two witnesses - heaven and earth; X0001 - date - Genesis★

Gen. 1:1 (- Time and Age - 00041.doc) : 00041.doc★

Gen. 1:1 (?) : aleph tau★

Gen. 1:1-2 : Trinity★; Trinity - created

Gen. 1:2 : baptism - born of water/spirit★; baptism - dove after★; born - of the Spirit; clouds - darkness; created - Trinity initiated; face - of the deep; formless - and void★; gap theory - argument from silence★; gap theory - Babylonian Talmud★; gap theory - Chalmers★; gap theory - Custance★; gap theory - grammatical considerations★; gap theory - King Edgar of England★; gap theory - Origen★; gap theory - origin★; gap theory - proponents★; gap theory - questions raised★; gap theory - ruin/restoration required★; gap theory - science - harmonizing★; gap theory - Scofield Reference Bible★; gap theory - Zohar★; Hebrew grammar - clause - noun vs. verbal★; Holy Spirit - breath of God; Holy Spirit - creator; Holy Spirit - deity; Holy Spirit - in OT; Holy Spirit - names; hovering - rachaph; overshadowed - by Holy Spirit; voice - of God; waters - moved over; wilderness - God creates; wilderness - into paradise; wilderness - world made; wisdom - from beginning

Gen. 1:2 (- Sea - 00049.doc) : 00049.doc★

Gen. 1:2 (?) : Satan - fall of★

Gen. 1:3 : hermeneutics - fourfold sense★; life - and light; light; light - created★; light - from darkness; light - without sun★; Word of God - creation by

Gen. 1:3 (- Death before The Fall? - 00006.doc) : 00006.doc★

Gen. 1:4 : good - creation declared★

Gen. 1:4-5 : exegesis - Gen. 1:5★

Gen. 1:5 : 2003092401.tif★; day - God existed before; day - one★; echad - compound one★; evening - Jewish day starts; evening - morning

Gen. 1:6 : waters - parted by God; Word of God - creation by

Gen. 1:6-7 : waters - above★

Gen. 1:6-8 : sea - negative★

Gen. 1:6-10 : Bonhoeffer - inspiration - verbal denied★

Gen. 1:7 : canopy - vapor★

Gen. 1:8 : 2003092401.tif★

Gen. 1:9 : asah - can mean 'appear'?★; land - formed by God; mountains - covered by water; water - boundaries set; Word of God - creation by

Gen. 1:10 : good - creation declared★

Gen. 1:10-11 : land - eretz - global scope

Gen. 1:11 : blessing - day of double; kind - created★; seed - bears fruit; Word - life giving; Word of God - creation by

Gen. 1:11 (- Evolution - 00044.doc) : 00044.doc★

Gen. 1:12 : good - creation declared★; kind - created★; third day

Gen. 1:13 : 2003092401.tif★

Gen. 1:14 : star - formation; sun - sign - Christ events★; witness - sun and moon; Word of God - creation by

Gen. 1:14-19 : heavens - stretched★; starlight - distant★

Gen. 1:16 : asah - can mean 'appear'?★; light - without sun★

Gen. 1:18 : good - creation declared★

Gen. 1:19 : 2003092401.tif★

Gen. 1:20 : Word of God - creation by

Gen. 1:21 : good - creation declared★; kind - created★

Gen. 1:21 (- Evolution - 00044.doc) : 00044.doc★

Gen. 1:22 : fruitful - and multiply

Gen. 1:23 : 2003092401.tif★

Gen. 1:24 : dust - made of; kind - created★; Word of God - creation by

Gen. 1:24 (- Evolution - 00044.doc) : 00044.doc★

Gen. 1:25 : good - creation declared★; kind - created★

Gen. 1:26 : dispensations★; dominion; image - man in God's★; Trinity★; Word of God - creation by

Gen. 1:26 (- Death before The Fall? - 00006.doc) : 00006.doc★

Gen. 1:26 (- Evolution - 00044.doc) : 00044.doc★

Gen. 1:26-27 : number - of man★

Gen. 1:27 : Adam - type of Christ★; cited - Gen. 1:27; created - man by God; sinless - man created; son of God - Adam★

Gen. 1:27 (- Sermon - One Flesh - 08002.doc) : 08002.doc★

Gen. 1:28 : dominion; fruitful - and multiply; Mormonism - reproduction - fall made possible★

Gen. 1:29 (- Death before The Fall? - 00006.doc) : 00006.doc★

Gen. 1:31 : 2003092401.tif★; good - creation declared★; kingdom - of God - stages★

Gen. 2 : Jan01★

Gen. 2:1 : creation - six days★

Gen. 2:1-2 (- Science and the Bible - 00040.doc) : 00040.doc★

Gen. 2:2 : 2003092401.tif★; cited - Gen. 2:2; Sabbath - rest★

Gen. 2:2-3 : evolution - theistic - against★

Gen. 2:4 : 2006080201.htm★; exegesis - Gen. 2:4★; heavens - earth - merism★; Masoretic Text - large and small letters★

Gen. 2:5 : work - before The Fall

Gen. 2:5-6 : rain - none before flood

Gen. 2:6 : rain - first occurrence★

Gen. 2:7 : Adam - type of Christ★; age - earth - appearance; archaeology - Atrahasis Epic - creation story★; Bonhoeffer - creation -

myth★; dust - made of; Holy Spirit - breath of God; son of God - Adam★; spirit - man's from God; weakness - God strong in

Gen. 2:7 (- Evolution - 00044.doc) : 00044.doc★; 00044.doc★

Gen. 2:8-15 : Eden - Garden of

Gen. 2:9 : tree - of life★

Gen. 2:10 : living - water★

Gen. 2:11 : Pishon - river★

Gen. 2:13 : Cush - Ethiopia★

Gen. 2:15 : work - before The Fall

Gen. 2:16 (- Death before The Fall? - 00006.doc) : 00006.doc★

Gen. 2:17 : dead - spiritually★; death - curse of; forbidden - fruit; wages - of sin is death

Gen. 2:18 (- Sermon - One Flesh - 08002.doc) : 08002.doc★

Gen. 2:19 : dust - made of

Gen. 2:19-20 : 2002111501.htm★; 2002111501.htm★; 2005082402.htm★; Adam - named animals★

Gen. 2:20 (- Death before The Fall? - 00006.doc) : 00006.doc★

Gen. 2:21 : echad - compound one★; rib - woman taken from man★; sleep - deep caused by God★

Gen. 2:21-24 (- Sermon - One Flesh - 08002.doc) : 08002.doc★

Gen. 2:22 : woman - from man

Gen. 2:24 : echad - compound one★; marriage - required for sex; marriage - vows; marriage - wife - leaves parents; monogamy★; one - flesh

Gen. 2:24 (cf. Mtt. 19:4-5) : inspiration - scripture says = God says★

Gen. 2:25 : naked - ashamed★; nakedness - before God

Gen. 3 : Jan01★

Gen. 3:1 : Satan - father of lies★; speak - animals★; wise - harmless and

Gen. 3:1-3 (- Sermon - Reading the Word - 08000.doc) : 08000.doc★

Gen. 3:3 : death - curse of; forbidden - fruit accurately recorded

Gen. 3:4 : inspiration - untruthful statements

Gen. 3:5 : evil - from good★; man - like God★; Mormonism - polytheistic★

Gen. 3:5-6 : Mormonism - fall - good★

Gen. 3:6 : Adam - sin of; obedience - one man; woman - initiated sin

Gen. 3:7 : eyes - restrained; Geneva Bible - Breeches Bible★; relationship - vs. religion★; religion - beginning of; works - relationship over

Gen. 3:7-10 : naked - ashamed★

Gen. 3:8 : sin - hiding; walked - with God

Gen. 3:8 (?) : shekinah - visible★

Gen. 3:9 : question - rhetorical by God

Gen. 3:12 : Adam - responsible for fall; woman - initiated sin

Gen. 3:15 : genealogy - from women★; head - wound; heel - stricken in★; Moses - wrote of Jesus; prophecy - gaps of time within★; Satan - imitator★; seed - of Satan; seed - of woman★; seed - of woman - attacked★; seed - singular★; seed of Abraham - nations blessed; under - foot; women - desire of★

Gen. 3:15 (a man) : promise - line of

Gen. 3:15-16 : childbirth - pain - redeemer

Gen. 3:16 : birth - easily; childbirth - pain in; rule - desire over; wife - toward husband★; women - submission of

Gen. 3:16 (- Sermon - One Flesh - 08002.doc) : 08002.doc☆
Gen. 3:17 : Cain - offering☆; creation - corrupted☆; creation - delivered from bondage; cursed - ground; land - barren; stoning - crucifixion instead☆; wife - influence on husband☆
Gen. 3:17 (- Sermon - One Flesh - 08002.doc) : 08002.doc☆
Gen. 3:18 : thorns - represent sin☆
Gen. 3:19 : Adam - brought death☆; death - curse of; death - from the fall; dust - made of; weakness - God strong in; work - before The Fall
Gen. 3:20 : Adam - mankind all from; blood - mankind of one; Eve - named☆; lost - peoples
Gen. 3:20 (- Science and the Bible - 00040.doc) : 00040.doc☆
Gen. 3:21 : atonement - by blood☆; death - first physical; Levitical system - beginning of; white - robes☆
Gen. 3:21 (- Death before The Fall? - 00006.doc) : 00006.doc☆
Gen. 3:22 : echad - compound one☆; Judaism - redemption denied☆; tree - of life☆; Trinity☆
Gen. 3:23-34 : Eden - Garden of
Gen. 3:24 : cherubim - guard☆; cherubim - live☆; dispensations☆; shekinah - visible☆
Gen. 4 : Jan02☆
Gen. 4:1 : dispensations☆
Gen. 4:3 : Cain - offering☆; fruit - offering
Gen. 4:3-4 (?) : tithing - early☆
Gen. 4:3-5 : offering - before Law of Moses
Gen. 4:5 : sacrifice - unacceptable
Gen. 4:7 : rule - desire over; sacrifice - vs. obedience; sin - rule over
Gen. 4:8 : Cain - of Satan; seed - of woman - attacked☆
Gen. 4:8-14 (no capital punishment) : capital punishment☆
Gen. 4:9 : question - rhetorical by God
Gen. 4:10 : blood - defiled by; blood - land defiled by
Gen. 4:11 : Cain - cursed
Gen. 4:15 : Cain - and Abel - only two sons; forehead - name on☆; hand - and head☆
Gen. 4:16 : Eden - Garden of
Gen. 4:17 : Cain - wife☆; incest - practiced☆
Gen. 4:19 : polygamy - AGAINST☆
Gen. 4:23-24 : monogamy☆
Gen. 4:25 : knowledge - meaning☆
Gen. 4:25 (- Genealogy: Adam to Noah - 00007.doc) : 00007.doc☆
Gen. 5 : genealogies; Jan02☆
Gen. 5:1 : 2006080201.htm☆; 2009051101.htm☆; 2009051101.htm☆; image - man in God's☆; scripture - written - Genesis
Gen. 5:2 : cited - Gen. 5:2; created - man by God
Gen. 5:3 : Josephus - age when Adam had Seth☆; likeness - Seth in Adam's
Gen. 5:3-32 : 2003042301.tif☆
Gen. 5:3-32 (- Flood - Genealogy And Age - 00035.doc) : 00035.doc☆
Gen. 5:4 : Cain - wife☆
Gen. 5:9-17 : genealogy - Cainan in Luke missing elsewhere☆
Gen. 5:22 : path - directed by God☆; walked - with God
Gen. 5:24 : cited - Gen. 5:24; Enoch - raptured
Gen. 5:25 : Septuagint - chronology - problems☆
Gen. 5:27 : age - long - human☆; Methuselah - God's patience☆
Gen. 5:29 : cursed - ground
Gen. 5:29 (- Genealogy: Adam to Noah - 00007.doc) : 00007.doc☆
Gen. 6 : Jan02☆
Gen. 6:1-4 : 2006021801.htm☆; 2006021801.htm☆
Gen. 6:2 : seed - of woman - attacked☆; son of God - angels; sons - of God in OT☆; sons - of God intermarry☆
Gen. 6:2 (?) : polygamy - AGAINST☆
Gen. 6:3 : 120 - year life span☆; grace - common☆; Holy Spirit - restrainer☆; Holy Spirit - striving with man; Methuselah - God's patience☆
Gen. 6:4 : Anakim☆; angels - sexuality?; sons - of God in OT☆
Gen. 6:4 (- Genealogy: Adam to Noah - 00007.doc) : 00007.doc☆
Gen. 6:7 : chronology - B.C. 2302 - Noah's flood☆; chronology - B.C. 2348 - Noah's flood - Ussher☆; heavens - earth - merism☆
Gen. 6:9 : 2006080201.htm☆; Noah - righteous; sons - of God in OT☆; sons - of God intermarry☆; walked - with God
Gen. 6:13 : flood - global☆
Gen. 6:14 : archaeology - Atrahasis Epic - creation story☆; ark - Noah's - pitch covered; ark - Noah's - shelter in
Gen. 6:17 : flood - Lord enthroned at; Noahic - flood
Gen. 6:18 : covenant - Noahic
Gen. 6:20 : animals - come to Noah
Gen. 7 : Jan03☆
Gen. 7:2 : clean - animals; clean and unclean animals - concept known before law; clean animals - seven on ark
Gen. 7:2-3 : ark - Noah's - animals fit on☆
Gen. 7:4 : flood - global☆; forty - days; rain - first occurrence☆
Gen. 7:6 : Noah - age at flood
Gen. 7:6 (- Flood - Genealogy And Age - 00035.doc) : 00035.doc☆
Gen. 7:7 : 2008012301.htm☆; 2008012301.htm☆; archaeology - Gilgamesh Epic - flood story☆
Gen. 7:9 : animals - come to Noah
Gen. 7:11 : 2011101401.pdf☆; ark - Noah's - duration☆; calendar - 360 day year☆; calendar - lunar vs. solar year☆; fountains - of the deep☆; Noah - age at flood; rain - first occurrence☆; rain - none before flood; windows - of heaven; work - before The Fall
Gen. 7:11 (- Sea - 00049.doc) : 00049.doc☆
Gen. 7:12 : forty - days
Gen. 7:15 : ark - Noah's - shelter in
Gen. 7:16 : ark - Noah's - God shut door
Gen. 7:17 : forty - days
Gen. 7:18 : waters - moved over
Gen. 7:19 : flood - global☆
Gen. 7:19 (- Science and the Bible - 00040.doc) : 00040.doc☆
Gen. 7:20 : mountains - covered by water
Gen. 7:22 : flood - fish survive
Gen. 7:24 : calendar - 360 day year☆; five - provision☆
Gen. 8 : Jan03☆
Gen. 8:1 : baptism - born of water/spirit☆; wind - first mention
Gen. 8:2 : fountains - of the deep☆; windows - of heaven
Gen. 8:3-4 : calendar - lunar vs. solar year☆
Gen. 8:4 : 2007020901.htm☆; 2007020901.htm☆; archaeology - Gilgamesh Epic - flood story☆; ark - Noah's rested; calendar - 360 day year☆; crucifixion - vs. Passover☆; resurrection - anniversary☆; third day; year - civil vs. religious☆
Gen. 8:6 : forty - days
Gen. 8:7 : raven - not meat eater yet; raven - unclean bird
Gen. 8:7-12 : archaeology - Gilgamesh Epic - flood story☆
Gen. 8:8 : baptism - dove after☆
Gen. 8:9 : flood - global☆
Gen. 8:13-15 : calendar - lunar vs. solar year☆
Gen. 8:14 : dispensations☆
Gen. 8:15 : dispensations☆
Gen. 8:17 : fruitful - and multiply
Gen. 8:18 : ark - Noah's - duration☆; eight - renewal
Gen. 8:20 : archaeology - Gilgamesh Epic - flood story☆; Babel - tower to heaven☆; clean and unclean animals - concept known before law; covenant - Noahic
Gen. 8:21 : cursed - ground; flood - never again; heart - wicked; sin - all☆; sin - from birth
Gen. 8:21 (?) : curse - lifted☆
Gen. 8:22 : Leningrad Codex - daghesh☆; seasons
Gen. 9 : Jan03☆
Gen. 9:1 : animals - fear man; fruitful - and multiply
Gen. 9:1 (7 rainbow) : covenant - signs of
Gen. 9:1 (Noah) : promise - line of
Gen. 9:2 : dominion; dominion - over animals
Gen. 9:3 (- Death before The Fall? - 00006.doc) : 00006.doc☆
Gen. 9:4 : blood - eating prohibited☆
Gen. 9:4 (- Science and the Bible - 00040.doc) : 00040.doc☆
Gen. 9:4 (life containing) : blood - characteristics of Christ's
Gen. 9:5 : animals - manslaughter by; blood - mankind of one
Gen. 9:5 (- Death Penalty - 00022.doc) : 00022.doc☆
Gen. 9:6 : authorities - submit to☆; capital punishment☆; chiasm - example☆; eye - for eye; image - man in God's☆; war - just☆
Gen. 9:7 : fruitful - and multiply
Gen. 9:9 : covenant - Noahic
Gen. 9:11 : covenant - Noahic; flood - global☆; flood - never again
Gen. 9:12 (7 rainbow) : covenant - signs of
Gen. 9:15 : flood - global☆
Gen. 9:15-16 : covenant - remembered☆
Gen. 9:19 : lost - peoples
Gen. 9:21 : Noah - drunk☆; uncovering - father as nakedness; wine - abuse of☆
Gen. 9:21-24 : Noah - nakedness☆
Gen. 9:22-27 : Canaan - cursed☆
Gen. 9:26 (Shem) : promise - line of
Gen. 9:28-29 (- Flood - Genealogy And Age - 00035.doc) : 00035.doc☆
Gen. 10 : genealogies; Jan04☆

Gen. 10 - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Gen. 10:1 : [2006080201.htm](#)☆
Gen. 10:1-32 : [nations - table of](#)☆
Gen. 10:2 : [2012021601.htm](#)☆; [Gog - locust king](#)☆; [Magog](#)
Gen. 10:3 : [Riphath - identity](#)☆
Gen. 10:4 : [Tarshish](#)
Gen. 10:5 : [language - development - Bryson](#)☆; [language - development - Luigi L. Cavalli-Sforza](#)☆; [language - divided](#)☆
Gen. 10:6-8 : [Cush - Ethiopia](#)☆
Gen. 10:8 : [Babel - dispersion](#)☆; [Nimrod](#)☆
Gen. 10:10 : [Akkadian](#)☆; [Shinar](#)☆
Gen. 10:11 : [archaeology - Obelisk of Shalmaneser III](#)☆
Gen. 10:14 : [Philistines - origin](#)
Gen. 10:19 : [Sodom - Canaanite city](#)
Gen. 10:21 (?) : [Hebrew - early usage of term](#)☆
Gen. 10:22 : [Aramaic - Scriptures written in](#)☆
Gen. 10:24 : [genealogy - Cainan in Luke missing elsewhere](#)☆
Gen. 10:24 (?) : [Hebrew - early usage of term](#)☆
Gen. 10:25 : [Peleg - division](#)☆
Gen. 11 : [Jan04](#)☆
Gen. 11:1 : [language - divided](#)☆
Gen. 11:2 : [Shinar](#)☆
Gen. 11:4 : [Babel - tower to heaven](#)☆; [name - making](#)☆; [worshiped - heavens](#)☆
Gen. 11:5 : [Babel - meaning](#)☆
Gen. 11:6 : [echad - compound one](#)☆
Gen. 11:7 : [language - divided](#)☆; [Trinity](#)☆
Gen. 11:7-9 : [tongues - sign to unbelievers](#)☆
Gen. 11:8 : [Babel - dispersion](#)☆
Gen. 11:9 : [Babel - meaning](#)☆; [quote - government - global - McClain](#)☆
Gen. 11:10 : [2006080201.htm](#)☆; [genealogy - Cainan in Luke missing elsewhere](#)☆
Gen. 11:26 : [chronology - B.C. 1967 - Abraham born - Klassen](#)☆; [difficulty - Terah - age when Abraham left Haran](#)☆
Gen. 11:27 : [2006080201.htm](#)☆; [Milcah - Lot's sibling](#)
Gen. 11:29 : [Abraham - wives; Milcah - Lot's sibling](#)
Gen. 11:31 : [Abraham - God revealed before Haran](#)
Gen. 11:32 : [difficulty - Terah - age when Abraham left Haran](#)☆; [dispensations](#)☆
Gen. 12 : [Jan04](#)☆
Gen. 12:1 : [Abraham - called](#)☆; [Abraham - God revealed before Haran; covenant - land \[5002.4.0\]; dispensations](#)☆; [Egyptian - duration of bondage](#)☆; [family - Abram to leave; Lot - children oppose Israel; obedience - before revelation](#)☆; [Terah - idol worshipper](#)
Gen. 12:1-3 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 12:2 : [name - making](#)☆
Gen. 12:2 (Abram) : [promise - line of](#)
Gen. 12:3 : [Abraham - father of faithful](#)☆; [bless - those who bless](#)☆; [covenant - new - with Israel](#)☆; [exegesis - Gen. 12:3](#)☆; [Jews - supporting; law - summary](#)☆; [messianic prophecy - sought by Gentiles](#)☆; [Moses - wrote of Jesus; seed of Abraham - nations blessed](#)
Gen. 12:3 (cf. Gal. 3:8) : [inspiration - scripture says = God says](#)☆
Gen. 12:4 : [difficulty - Terah - age when Abraham left Haran](#)☆; [Egyptian - duration of bondage](#)☆
Gen. 12:6 : [Shechem - image](#)☆
Gen. 12:6-7 : [covenant - land \[5002.4.0\]; Sychar - near Shechem](#)☆
Gen. 12:8 : [Ai - meaning](#)☆; [Bethel - and Ai - between](#)
Gen. 12:13 : [blessing - and cursing Israel](#)☆; [Sarai - sister of Abram; wife - sisters prohibited](#)
Gen. 12:14 : [chronology - B.C. 1892 - Abraham enters Canaan - Klassen](#)☆; [chronology - B.C. 1921 - Abraham enters Canaan - Jones](#)☆
Gen. 13 : [Jan05](#)☆
Gen. 13:2 : [Abraham - rich](#)
Gen. 13:3 : [Ai - meaning](#)☆; [Bethel - and Ai - between](#)
Gen. 13:13 : [Sodom - sin of](#)
Gen. 13:14 : [covenant - land \[5002.4.0\]; family - Abram to leave; obedience - before revelation](#)☆
Gen. 13:14-17 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 13:15 : [covenant - land - borders \[5002.4.1\]](#)☆; [covenant - land - unfulfilled \[5002.4.3\]](#)☆; [exegesis - Gen. 13:15](#)☆
Gen. 13:17 : [walk - land ownership](#)
Gen. 13:18 : [Hebron - first mention](#)
Gen. 14 : [Jan05](#)☆
Gen. 14:1 : [Shinar](#)☆
Gen. 14:3 : [Admah](#)
Gen. 14:9 : [Shinar](#)☆
Gen. 14:13 : [Hebrew - early usage of term](#)☆
Gen. 14:14 : [Dan - first mention](#)
Gen. 14:14-17 : [Abraham - over kings](#)
Gen. 14:15 : [north - on left-hand](#)☆
Gen. 14:18 : [communion](#)☆; [Jerusalem - first mention; king - and priest; messianic prophecy - a priest; peace - and righteousness; peace - prince of](#)☆
Gen. 14:20 : [names - of God](#)☆; [tithing](#)☆; [tithing - early](#)☆
Gen. 15 : [Jan05](#)☆
Gen. 15:1 : [shield - God as](#)
Gen. 15:1-21 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 15:2 : [Adonay - meaning](#)☆; [Eliezer - Abraham's heir apparent](#)
Gen. 15:3-4 : [Ishmael - son of the flesh](#)
Gen. 15:6 : [faith - righteousness by; law - summary](#)☆; [righteousness - imputed](#)☆
Gen. 15:6 (- Dispensationalism - 00013.doc) : [00013.doc](#)☆
Gen. 15:6 (younger than 86, see Gen. 16:16) : [Abraham - faith before circumcision](#)☆
Gen. 15:7 : [covenant - land \[5002.4.0\]](#)
Gen. 15:7-8 : [covenant - land - inheritance \[5002.4.2\]](#)
Gen. 15:9 : [five - provision](#)☆
Gen. 15:9 (- Doves as altar sacrifice Â– footnote 85 - Quotations - #09002.doc) : [#09002.doc](#)☆
Gen. 15:10 : [bird - sacrifice not severed; covenant - animals cut in two](#)
Gen. 15:12 : [darkness - and God; sleep - deep caused by God](#)☆
Gen. 15:13 : [Egyptian - duration of bondage](#)☆
Gen. 15:13-21 : [2008042403](#)☆; [2008042501](#)☆
Gen. 15:14 : [Egypt - liberation promised; Egypt - riches from prophesied](#)☆; [Israel - nation opposed; nations - used against Israel then judged](#)
Gen. 15:16 : [Egypt - return by Israel promised; iniquity - not yet full](#)
Gen. 15:17 : [covenant - unconditional](#)☆; [shekinah - visible](#)☆; [smoke and fire](#)
Gen. 15:18 : [covenant - land \[5002.4.0\]; river - of Egypt](#)☆
Gen. 15:18-21 : [covenant - land - borders \[5002.4.1\]](#)☆
Gen. 16 : [Jan06](#)☆
Gen. 16:1-3 : [wife - bad advice from](#)
Gen. 16:2 : [children - by maid; wife - influence on husband](#)☆; [woman - initiated sin](#)
Gen. 16:4 : [Hagar - despised by Sarai](#)☆
Gen. 16:5 : [Masoretic Text - dots](#)☆
Gen. 16:7-11 : [Angel - of Jehovah](#)☆
Gen. 16:7-14 : [Angel - of Jehovah - is Jehovah](#)
Gen. 16:8 : [question - rhetorical by God](#)
Gen. 16:10 : [genealogy - from women](#)☆; [Hagar - descendants promised](#)☆
Gen. 16:10-12 : [Arab - origins](#)☆
Gen. 16:12 : [Ishmael - dwells to east](#)
Gen. 16:13 : [names - of God](#)☆
Gen. 16:13-14 : [seen - by God](#)
Gen. 16:14 : [Beer-lahai-roi - well](#)
Gen. 16:15 : [Ishmael - vs. Isaac](#)
Gen. 16:16 : [chronology - B.C. 1910 - Ishmael born - Jones](#)☆; [Ishmael - date of birth](#)
Gen. 17 : [Jan06](#)☆
Gen. 17:1 : [names - of God](#)☆
Gen. 17:1-21 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 17:3 : [covenants - eternal](#)☆
Gen. 17:5 : [Abraham - name changed from Abram](#)☆
Gen. 17:7 : [Abraham - Isaac - Jacob - God of; cited - Gen. 17:7; covenant - Abrahamic unconditional \[5002.1.1\]](#)☆
Gen. 17:7-10 (KJV) : [seed - plural](#)☆
Gen. 17:8 : [covenant - land - borders \[5002.4.1\]](#)☆; [covenant - land - unfulfilled \[5002.4.3\]](#)☆
Gen. 17:9 : [circumcision - of Abraham](#)
Gen. 17:9-14 : [circumcision - physical significance](#)☆
Gen. 17:10 : [covenant - Abrahamic - circumcision](#)
Gen. 17:11 (circumcision) : [covenant - signs of](#)
Gen. 17:12 : [chronology - inclusive dating](#)☆; [circumcision - eighth day](#)☆; [covenants - blood](#)
Gen. 17:13 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆; [covenants - eternal](#)☆
Gen. 17:14 : [circumcision - penalty for failure](#)☆
Gen. 17:15 : [Sarai - name changed from](#)☆
Gen. 17:17 : [fertility - by God; unbelief - examples](#)
Gen. 17:18 : [Ishmael - son of the flesh](#)
Gen. 17:19 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆; [covenants - eternal](#)☆
Gen. 17:19 (Isaac) : [promise - line of](#)
Gen. 17:20 : [fruitful - and multiply; Ishmael - blessed](#)
Gen. 17:21 (Isaac) : [promise - line of](#)
Gen. 17:24 (Ishmael 13 and Abraham 99 years old) : [Abraham - faith before circumcision](#)☆
Gen. 17:25 : [Ishmael - circumcised](#)
Gen. 18 : [Jan07](#)☆
Gen. 18:1 : [Jesus - preincarnate appearance](#)

Gen. 18:2 : [angels - male](#); [strangers - entertain](#)
Gen. 18:4 : [feet - washing](#)
Gen. 18:5 : [Masoretic Text - scribal omissions](#)☆
Gen. 18:9 : [Masoretic Text - dots](#)☆
Gen. 18:10 : [exegesis - Gen. 18:10](#)☆
Gen. 18:12-13 : [omniscient - God only](#)
Gen. 18:12-15 : [fertility - by God](#)
Gen. 18:14 : [impossible - nothing with God](#)
Gen. 18:15 : [exegesis - Gen. 18:10](#)☆; [lied - Sarah](#)
Gen. 18:18 : [seed of Abraham - nations blessed](#)
Gen. 18:19 : [Abraham - called](#)☆; [Abraham - calling - purpose](#); [teaching - children](#)
Gen. 18:20 : [heaven - reached up to](#)
Gen. 18:22 : [Masoretic Text - scribal emendations](#)☆
Gen. 18:23 : [wrath - delivered from](#)☆
Gen. 18:26 : [righteous - one saves from judgment](#)☆
Gen. 18:26-32 : [righteous - preserved](#)
Gen. 18:27 : [dust - made of](#)
Gen. 18:32 : [righteous - one saves from judgment](#)☆
Gen. 19 : [Jan07](#)☆
Gen. 19:1 : [strangers - entertain](#)
Gen. 19:5 : [angels - male](#); [angels - sexuality?](#); [homosexuality](#)☆; [Sodom - sin of](#); [X0108 - homosexuality](#)
Gen. 19:9 : [correction - rejected by nonbelievers](#)
Gen. 19:22 : [Lot - righteous](#); [wrath - delivered from](#)☆
Gen. 19:24 : [fire - and brimstone](#)
Gen. 19:26 : [back - looking](#); [Lot - wife destroyed](#)
Gen. 19:32 : [wine - abuse of](#)☆
Gen. 19:33 : [incest - practiced](#)☆; [Masoretic Text - dots](#)☆
Gen. 19:34 : [day - period](#)☆; [wine - abuse of](#)☆
Gen. 19:37 : [Moab - origin](#)
Gen. 19:38 : [Ammon - origin of](#)
Gen. 20 : [Jan08](#)☆
Gen. 20:2 : [Sarai - sister of Abram](#); [wife - sisters prohibited](#)
Gen. 20:3 : [adultery - prohibited](#); [dreams - from God](#)☆; [X0107 - adultery](#)
Gen. 20:4 (?) : [Gentile - believers prior to crucifixion](#)☆
Gen. 20:6 : [Holy Spirit - restrainer](#)☆; [sin - against God only](#)
Gen. 20:7 : [Abraham - prophet](#); [father - sin affects family](#)☆
Gen. 20:11 : [believers - unexpected in places](#)
Gen. 20:12 : [marriage - to sister prohibited by Mosaic law](#); [Sarai - sister of Abram](#)
Gen. 20:18 : [barren - childless as judgment](#)
Gen. 20:37 : [Moab - origin](#)
Gen. 20:38 : [Ammon - origin of](#)
Gen. 21 : [Jan08](#)☆
Gen. 21:2 : [Ishmael - vs. Isaac](#)
Gen. 21:4 : [circumcised - first baby](#); [Isaac - circumcision of](#)
Gen. 21:5 : [chronology - B.C. 1867 - Isaac born - Klassen](#)☆; [chronology - B.C. 1896 - Isaac born - Jones](#)☆; [chronology - B.C. 1896 - Isaac born - Ussher](#)☆
Gen. 21:5-8 : [Egyptian - duration of bondage](#)☆; [fertility - by God](#)
Gen. 21:8 : [chronology - B.C. 1891 - Isaac weaned - Jones](#)☆
Gen. 21:8-9 : [jealousy - example](#)
Gen. 21:9 : [2008042501](#)☆; [Egyptian - duration of bondage](#)☆
Gen. 21:12 : [cited - Gen. 21:12](#); [Isaac - resurrection of](#); [wife - husband listen to](#)
Gen. 21:12 (Isaac) : [promise - line of](#)
Gen. 21:13 : [Ishmael - blessed](#)
Gen. 21:19 : [eyes - opened by God](#); [revelation - initiated by God](#)
Gen. 21:21 : [Ishmael - wife Egyptian](#)
Gen. 21:27 : [covenant - Abraham and Abimelech](#)
Gen. 21:31 : [Beersheba - well of](#)
Gen. 21:33 : [eternal - God](#)☆; [names - of God](#)☆
Gen. 21:33 (- Time and Age - 00041.doc) : [00041.doc](#)☆
Gen. 22 : [Jan08](#)☆
Gen. 22:1 : [tested - by God](#)☆
Gen. 22:2 : [begotten - only](#)☆; [Ishmael - son of the flesh](#); [love - first mention](#); [mount - Moriah](#)☆
Gen. 22:2-3 : [offering - before Law of Moses](#)
Gen. 22:3 : [cross - in OT](#)
Gen. 22:4 : [third day](#)
Gen. 22:5 : [Isaac - resurrection of](#)
Gen. 22:6 : [wood - carried by](#)☆
Gen. 22:6-8 : [offering - before Law of Moses](#)
Gen. 22:6-9 : [cross - in OT](#)
Gen. 22:8 : [lamb - God will provide](#); [messianic prophecy - no bones broken](#)
Gen. 22:9 : [mosque - of Omar](#)☆; [sacrifice - of firstborn](#)
Gen. 22:10 : [Abraham - faithful](#)
Gen. 22:10-12 : [Abraham - offers Isaac on Even Akkidah](#)☆
Gen. 22:11 : [Angel - of Jehovah](#)☆
Gen. 22:12 : [begotten - only](#)☆; [Jesus - preincarnate appearance](#)
Gen. 22:13 : [eyes - lifted](#); [offering - before Law of Moses](#); [shofar](#)☆; [thorns - represent sin](#)☆
Gen. 22:14 : [Jehovah - Jirah](#); [Moses - wrote of Jesus](#); [mount - Moriah](#)☆; [names - of God](#)☆
Gen. 22:15 : [Angel - of Jehovah](#)☆; [Angel - of Jehovah - is Jehovah](#)
Gen. 22:15-18 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 22:16 : [begotten - only](#)☆; [cited - Gen. 22:16](#)
Gen. 22:17 : [exegesis - Gen. 22:17](#)☆; [gates - of Hades](#); [stars - number](#)☆
Gen. 22:17 (KJV, cf. Gal. 3:16) : [seed - singular](#)☆
Gen. 22:18 : [messianic prophecy - sought by Gentiles](#)☆; [seed of Abraham - nations blessed](#)
Gen. 22:18 (Abraham) : [promise - line of](#)
Gen. 22:18 (shofar) : [hands - made without](#)
Gen. 23 : [Jan09](#)☆
Gen. 23:1 : [Sarah - age at death](#)
Gen. 23:2 : [Hebron = Kirjath Arba](#)
Gen. 23:9 : [Machpelah - cave of](#)☆
Gen. 23:19 : [Mamre - buried at](#)
Gen. 24 : [Jan09](#)☆
Gen. 24:2 : [Eliezer - Abraham's heir apparent](#); [thigh - hand under as vow](#)☆
Gen. 24:7 : [covenant - land \[5002.4.0\]](#); [heavens - God of](#)
Gen. 24:9 : [thigh - hand under as vow](#)☆
Gen. 24:11 : [water - drawn at evening](#); [well - wife found at](#)
Gen. 24:14 : [fleecing](#)
Gen. 24:16 : [Betulah - may not be virgin](#)☆
Gen. 24:17 : [drink - asking woman for](#); [well - water provided by stranger](#)
Gen. 24:22 : [archaeology - weight - beqa](#)'☆
Gen. 24:29 : [Laban - Rebekah's brother](#)
Gen. 24:36 (Isaac) : [promise - line of](#)
Gen. 24:55 : [Masoretic Text - scribal omissions](#)☆
Gen. 24:60 : [gates - of Hades](#)
Gen. 24:62 : [Beer-lahai-roi - well](#)
Gen. 24:67 : [chronology - B.C. 1856 - Isaac married Rebekah - Jones](#)☆
Gen. 25 : [Jan10](#)☆
Gen. 25:1 : [Abraham - wives](#)
Gen. 25:2 : [Midanites - origin](#)
Gen. 25:5 (Isaac) : [promise - line of](#)
Gen. 25:6 : [Abraham - wives](#)
Gen. 25:7 : [Abraham - age at death](#)
Gen. 25:9 : [Machpelah - cave of](#)☆; [Mamre - buried at](#)
Gen. 25:11 : [Beer-lahai-roi - well](#)
Gen. 25:11 (Isaac) : [promise - line of](#)
Gen. 25:12-13 : [2006080201.htm](#)☆
Gen. 25:16 : [Ishmael - sons](#)
Gen. 25:17 : [Ishmael - age at death](#)
Gen. 25:18 : [Ishmael - dwells to east](#)
Gen. 25:19 : [2006080201.htm](#)☆
Gen. 25:20 : [chronology - B.C. 1856 - Isaac married Rebekah - Jones](#)☆; [Laban - Syrian](#)
Gen. 25:20 (Rebekah a Syrian) : [bride - Gentile](#)
Gen. 25:21 : [husband - toward wife](#); [husband - wife - prays for](#)☆
Gen. 25:23 : [2002053101.htm](#)☆; [2002053101.htm](#)☆; [Esau - to serve Jacob](#)☆
Gen. 25:23 (Jacob) : [promise - line of](#)
Gen. 25:25 : [Esau - hairy](#)
Gen. 25:26 : [chronology - B.C. 1807 - Esau born - Klassen](#)☆; [chronology - B.C. 1807 - Jacob born - Klassen](#)☆; [chronology - B.C. 1836 - Esau born - Jones](#)☆; [chronology - B.C. 1836 - Jacob born - Jones](#)☆; [Egyptian - duration of bondage](#)☆; [Jacob - name, meaning of](#)
Gen. 25:27-34 : [Arab - origins](#)☆
Gen. 25:30 : [Edom - red](#)
Gen. 25:33 : [birthright - Esau sold](#)☆; [Esau - profane](#)
Gen. 26 : [Jan10](#)☆
Gen. 26:1 : [Leningrad Codex - daghesh](#)☆
Gen. 26:2 (?) : [vision - from God](#)☆
Gen. 26:3 : [exegesis - Gen. 26:3](#)☆
Gen. 26:3-5 : [covenant - Abrahamic \[5002.1\]](#)
Gen. 26:3-5 (Isaac) : [promise - line of](#)
Gen. 26:4 : [covenant - land \[5002.4.0\]](#); [seed of Abraham - nations blessed](#)
Gen. 26:8 : [Sarai - sister of Abram](#)
Gen. 26:10 : [adultery - prohibited](#); [X0107 - adultery](#)
Gen. 26:12 : [reaped - 100 fold](#)
Gen. 26:19 (LXX) : [living - water](#)☆
Gen. 26:24 : [cited - Gen. 26:24](#)
Gen. 26:24 (?) : [vision - from God](#)☆
Gen. 26:24 (Isaac) : [promise - line of](#)
Gen. 26:28 : [covenant - Isaac with Philistines](#)
Gen. 26:34 : [2004091601.htm](#)☆; [Esau - wives](#); [monogamy](#)☆
Gen. 26:35 : [relatives - strife with](#)
Gen. 27 : [Jan11](#)☆
Gen. 27:19 : [lie - used by God?](#)☆
Gen. 27:20 (cf. Gen. 28:20-22) : [God - your vs. my](#)
Gen. 27:24 : [lie - used by God?](#)☆
Gen. 27:26 : [faith - blessing by](#); [kiss - greeting](#)

Gen. 27:27 (Jacob) : [promise - line of](#)
Gen. 27:28 : [dew - blessing](#)☆
Gen. 27:29 : [bless - those who bless](#)☆; [blessing - and cursing Israel](#)☆
Gen. 27:41 : [Arab - origins](#)☆; [Edom - God against](#)
Gen. 27:46 : [Masoretic Text - large and small letters](#)☆
Gen. 28 : [Jan11](#)☆
Gen. 28:3 : [fruitful - and multiply](#)
Gen. 28:3-4 (Jacob) : [promise - line of](#)
Gen. 28:4 : [covenant - land \[5002.4.0\]](#)
Gen. 28:9 : [2004091601.htm](#)☆; [Esau - wives](#)
Gen. 28:11 : [British Israelitism](#)☆
Gen. 28:12 : [ascended - to heaven](#)☆; [Jacob's - ladder](#)
Gen. 28:13 : [Abraham - Isaac - Jacob - God of; covenant - Abrahamic \[5002.1\]; covenant - land \[5002.4.0\]; exegesis - Gen. 28:13](#)☆; [father - ancestor](#)
Gen. 28:13-15 (Jacob) : [promise - line of](#)
Gen. 28:14 : [seed of Abraham - nations blessed](#)
Gen. 28:17 : [gate - of heaven](#)
Gen. 28:18 : [anointed - stone altar; heavens - passed through; oil - anointed](#)
Gen. 28:18-19 : [Bethel - altar at](#)
Gen. 28:19 : [Bethel - previously Luz](#)
Gen. 28:20-22 (cf. Gen. 27:20) : [God - your vs. my](#)
Gen. 28:21 : [cited - Gen. 28:21](#)
Gen. 28:22 : [tithing](#)☆; [tithing - early](#)☆
Gen. 29 : [Jan12](#)☆
Gen. 29:2 : [well - wife found at](#)
Gen. 29:11 : [kiss - greeting](#)
Gen. 29:13 : [kiss - greeting](#)
Gen. 29:21-28 : [Jacob - wives given](#)☆
Gen. 29:25 : [Laban - deceived Jacob](#)
Gen. 29:27 : [week - of years](#)☆
Gen. 29:28 : [marriage - to sister prohibited by Mosaic law](#)
Gen. 29:30 : [wives - multiple - problems](#)
Gen. 29:34 : [Levi = attached](#)
Gen. 29:35 : [Judah - means praise](#)
Gen. 30 : [Jan12](#)☆; [polygamy - AGAINST](#)☆
Gen. 30:1 : [wives - multiple - problems](#)
Gen. 30:3 : [children - by maid](#)
Gen. 30:6 : [Dan - name given](#)
Gen. 30:8 : [Naphtali - name given; wives - multiple - problems](#)
Gen. 30:8-37 : [tribes - names given](#)
Gen. 30:9 : [children - by maid](#)
Gen. 30:11 : [Gad - name given](#)
Gen. 30:13 : [Asher - name given](#)
Gen. 30:15 : [wives - multiple - problems](#)
Gen. 30:16 : [F00041 - Kells - book of - faces of cherubim](#)☆
Gen. 30:18 : [Issachar - name given](#)
Gen. 30:20 : [Masoretic Text - contra textum](#)☆; [Zebulun - name given](#)
Gen. 30:21 : [Dinah - daughter of Leah and Jacob; rape - incident](#)
Gen. 30:22-24 : [type - Joseph of Christ](#)☆
Gen. 30:24 : [chronology - B.C. 1706 - Jacob to Egypt - Jones](#)☆; [chronology - B.C. 1716 - Joseph born - Klassen](#)☆; [chronology - B.C. 1745 - Joseph born - Jones](#)☆; [Joseph - father of Messiah](#)☆; [Joseph - name given](#)
Gen. 30:42 : [Masoretic Text - large and small letters](#)☆
Gen. 31 : [Jan13](#)☆
Gen. 31:3 : [dreams - from God](#)☆
Gen. 31:7 : [Laban - deceived Jacob](#)
Gen. 31:10 : [dreams - from God](#)☆; [eyes - lifted](#)
Gen. 31:11-13 : [Angel - of Jehovah - is Jehovah](#)
Gen. 31:12 : [eyes - lifted; Laban - deceived Jacob](#)
Gen. 31:13 : [anointed - stone altar; Bethel - altar at](#)
Gen. 31:19 : [idols - stolen; teraphim - earthen idols](#)☆; [teraphim - stolen](#)☆
Gen. 31:24 : [dreams - from God](#)☆
Gen. 31:29 : [dreams - from God](#)☆
Gen. 31:30 : [idols - stolen](#)
Gen. 31:32 : [vows - inadvisable](#)
Gen. 31:34 : [Abraham - Isaac - Jacob - God of; idols - stolen; Rachel - saddle not searched; teraphim - earthen idols](#)☆
Gen. 31:34-35 : [teraphim - stolen](#)☆
Gen. 31:35 : [teraphim - earthen idols](#)☆
Gen. 31:38-40 : [shepherding - description of](#)
Gen. 31:41 : [Laban - deceived Jacob](#)
Gen. 31:42 : [fear - God; fear - title of God](#)
Gen. 31:44 : [covenant - Jacob and Laban](#)
Gen. 31:47 (Sahadutha) : [Aramaic - Scriptures written in](#)☆
Gen. 31:48 : [stone - witness](#)
Gen. 31:53 : [Abraham - Isaac - Jacob - God of; fear - God; fear - title of God](#)
Gen. 32 : [Jan13](#)☆
Gen. 32:1 : [angels - appearance of](#)
Gen. 32:3 : [Mt. Seir - Esau dwelt](#)
Gen. 32:9 (Jacob) : [promise - line of](#)
Gen. 32:9-12 : [promises - remind God of](#)
Gen. 32:12 : [stars - number](#)☆
Gen. 32:24 : [Jacob - wrestled with God](#)
Gen. 32:25 : [hip - damaged](#)
Gen. 32:25-32 : [Israel - meaning](#)☆
Gen. 32:28 : [Jacob - name changed to Israel](#)
Gen. 32:28-20 (cf. Hos. 12:4) : [Angel - of Jehovah](#)☆
Gen. 32:28-30 (cf. Hos. 12:4-5) : [Angel - of Jehovah - is Jehovah](#)
Gen. 32:29 : [name - unknown](#)
Gen. 32:30 : [face - to face](#)☆
Gen. 32:32 : [hip - damaged](#)
Gen. 33 : [Jan14](#)☆
Gen. 33:1 : [eyes - lifted](#)
Gen. 33:1-4 : [Esau - to serve Jacob](#)☆
Gen. 33:2 : [Rachel - favored over Leah](#)
Gen. 33:4 : [kiss - greeting; Masoretic Text - dots](#)☆
Gen. 33:10 : [face - to face](#)☆
Gen. 33:17 : [Succoth - feast of booths](#)
Gen. 33:18-19 : [Shechem - image](#)☆
Gen. 34 : [Jan14](#)☆
Gen. 34:1 : [Dinah - daughter of Leah and Jacob](#)
Gen. 34:2-26 : [Shechem - image](#)☆
Gen. 34:7 : [marriage - required for sex](#)
Gen. 34:7 ((sex outside of marriage)) : [marriage - living together instead](#)☆
Gen. 34:13 : [marriage - required for sex](#)
Gen. 34:19 : [David - age fighting Goliath](#)☆
Gen. 34:24 : [circumcised - Gentiles](#)
Gen. 34:26 : [Simeon - and Levi as murderers](#)
Gen. 34:27 : [marriage - required for sex](#)
Gen. 34:31 : [marriage - required for sex](#)
Gen. 34:31 ((sex outside of marriage)) : [marriage - living together instead](#)☆
Gen. 35 : [Jan14](#)☆
Gen. 35:1 : [Bethel - altar at](#)
Gen. 35:2-4 : [idolatry - Israel](#)
Gen. 35:3 : [Bethel - altar at](#)
Gen. 35:4 : [idols - stolen; jewelry - occultic; Shechem - image](#)☆
Gen. 35:6 : [Bethel - previously Luz](#)
Gen. 35:7 : [Bethel - altar at](#)
Gen. 35:8 : [Deborah - tree of](#)
Gen. 35:9 (?) : [dreams - from God](#)☆
Gen. 35:11 : [fruitful - and multiply; Israel - goy used of; king - promised Israel](#)
Gen. 35:11 (Israel) : [promise - line of](#)
Gen. 35:12 : [covenant - land \[5002.4.0\]](#)
Gen. 35:14 : [anointed - stone altar; Bethel - altar at](#)
Gen. 35:18 : [Benjamin - born; Benjamin - names](#)☆; [Joseph - father of Messiah](#)☆
Gen. 35:19 : [Rachel - death of; Rachel - tomb - mosque](#)☆
Gen. 35:22 : [birthright - Reuben lost](#)☆; [Reuben - defiled father's bed](#)☆; [Reuben - spared](#)
Gen. 35:23 : [Leah - sons of; Masoretic Text - contra textum](#)☆
Gen. 35:23-26 : [tribes - mothers of](#)
Gen. 35:24 : [Rachel - sons of](#)
Gen. 35:25 : [Rachel - sons of maid Bilhah](#)
Gen. 35:26 : [Leah - sons of maid Zilpah](#)
Gen. 35:28 : [Isaac - age at death](#)
Gen. 35:29 : [Isaac - death of; Mamre - buried at](#)
Gen. 36 : [Jan15](#)☆
Gen. 36:1 : [2006080201.htm](#)☆; [Esau - Edom](#)
Gen. 36:1-43 : [Esau - genealogy](#)
Gen. 36:2 : [Esau - wives](#)
Gen. 36:2-3 : [2004091601.htm](#)☆
Gen. 36:8 : [Esau - Edom; Mt. Seir - Esau dwelt](#)
Gen. 36:9 : [2006080201.htm](#)☆
Gen. 36:12 : [Amalek - origin from Esau](#)
Gen. 36:22 : [Joseph - pleads with brothers](#)
Gen. 36:24 : [exegesis - Gen. 36:24](#)☆
Gen. 36:28 : [Uz](#)
Gen. 36:31 : [king - instead of God](#)
Gen. 36:33 : [Bozrah - mentioned](#)
Gen. 36:43 : [Esau - Edom](#)
Gen. 37 : [Jan15](#)☆
Gen. 37:2 : [2006080201.htm](#)☆
Gen. 37:3 : [robe - many colors; type - Joseph of Christ](#)☆
Gen. 37:4 : [type - Joseph of Christ](#)☆
Gen. 37:5 : [dreams - from God](#)☆
Gen. 37:7 : [Joseph - brothers bow before; Joseph - tested by prophecy](#)
Gen. 37:8 : [type - Joseph of Christ](#)☆
Gen. 37:9 : [dreams - from God](#)☆; [Joseph - dream of sun, moon, and stars \[5007\]](#)☆; [seed - of woman](#)☆; [X0064 - sun, moon, stars](#)☆
Gen. 37:10 : [Joseph - brothers bow before](#)
Gen. 37:12 : [Masoretic Text - dots](#)☆
Gen. 37:12-14 : [Shechem - image](#)☆
Gen. 37:18 : [type - Joseph of Christ](#)☆
Gen. 37:21-22 : [Reuben - spares Joseph](#)
Gen. 37:23 : [robe - many colors; type - Joseph of Christ](#)☆
Gen. 37:24 : [type - Joseph of Christ](#)☆
Gen. 37:25 : [eyes - lifted; Joseph - sold to Ishmaelites](#)☆
Gen. 37:28 : [Joseph - sold to Ishmaelites](#)☆; [type - Joseph of Christ](#)☆
Gen. 37:31 : [blood - garments stained](#)
Gen. 37:32 : [robe - many colors](#)
Gen. 38 : [Jan15](#)☆
Gen. 38:2 (?) : [Gentiles - Messianic line](#)☆

Gen. 38:2-5 : Judah - wives
Gen. 38:7 : Judah - sons killed; killed - by God
Gen. 38:8 : levirate - marriage☆
Gen. 38:10 : Judah - sons killed; killed - by God
Gen. 38:16 : prostitution - practiced
Gen. 38:18 : incest - practiced☆; Judah - Tamar lies with
Gen. 38:24 : marriage - required for sex
Gen. 38:29 : Perez - divided; Perez - illegitimate so generations expelled
Gen. 38:29-30 : Tamar - children of
Gen. 39 : Jan16☆
Gen. 39:1 : eunuchs - not necessarily castrated; Joseph - sold to Ishmaelites☆
Gen. 39:5 : unbeliever - blessed by believer's presence
Gen. 39:7 : prayer - to resist temptation☆
Gen. 39:7 (cf. Gen. 49:8) : type - Joseph of Christ☆
Gen. 39:9 : sin - against God only
Gen. 39:11 : alone - ministry risk; temptation - alone unwise
Gen. 39:11-20 (cf. Gen. 49:8) : type - Joseph of Christ☆
Gen. 39:12 : flee - sin
Gen. 39:14 : Hebrew - early usage of term☆
Gen. 40 : Jan16☆
Gen. 40:1-5 : wine - bread and
Gen. 40:5 : dreams - from God☆
Gen. 40:8 : dreams - interpreted by God
Gen. 40:10 : communion☆
Gen. 40:12 : resurrection - duration until☆
Gen. 40:15 : Hebrew - early usage of term☆
Gen. 40:17 : communion☆; demons - birds, unclean☆
Gen. 40:18 : resurrection - duration until☆
Gen. 40:19 : demons - birds, unclean☆
Gen. 40:20 : resurrection - duration until☆; wine - bread and
Gen. 41 : Jan17☆
Gen. 41:1-45 : type - Joseph of Christ☆
Gen. 41:6 : east - wind
Gen. 41:11 : dreams - from God☆
Gen. 41:15 : dreams - from God☆
Gen. 41:23,27 : east - wind
Gen. 41:28 : famine - from God
Gen. 41:32 : two witnesses - required
Gen. 41:36-37 : famine - provision in
Gen. 41:38 : exegesis - Gen. 41:38☆; Holy Spirit - in OT
Gen. 41:45 : On - Heliopolis☆; On - image☆
Gen. 41:49 : famine - provision in
Gen. 41:55-57 : famine - provision in
Gen. 42 : Jan17☆
Gen. 42:3 : famine - provision in
Gen. 42:6 : Joseph - brothers bow before
Gen. 42:9 : dreams - from God☆
Gen. 42:13 : Joseph - asks if Jacob lives
Gen. 42:17-18 : chronology - inclusive dating☆
Gen. 42:21 : Joseph - pleads with brothers
Gen. 42:24 : Simeon - left for dead
Gen. 42:36 : Simeon - left for dead
Gen. 42:37 : vows - inadvisable
Gen. 43 : Jan18☆
Gen. 43:7 : Joseph - asks if Jacob lives
Gen. 43:15 : famine - provision in
Gen. 43:26 : Joseph - brothers bow before
Gen. 43:27 : Joseph - asks if Jacob lives
Gen. 43:28 : Joseph - brothers bow before; Joseph - tested by prophecy
Gen. 43:30 : kiss - greeting
Gen. 43:32 : Hebrews - despised by Egyptians; shepherds - abomination to Egyptians
Gen. 43:34 : five - provision☆; provision - 5 number of☆
Gen. 44 : Jan18☆
Gen. 44:9 : vows - inadvisable
Gen. 44:14 : Joseph - brothers bow before
Gen. 45 : Jan18☆
Gen. 45:2 : kiss - greeting
Gen. 45:4 : Joseph - sold to Ishmaelites☆
Gen. 45:4 (Joseph) : second coming - revealed on☆
Gen. 45:5 : bad - for good
Gen. 45:6 : Leningrad Codex - daghesh☆; provision - 5 number of☆
Gen. 45:7-8 : bad - for good
Gen. 45:9-11 : unclean - provision from
Gen. 45:10 : Mt. Sinai - location☆
Gen. 45:11 : provision - 5 number of☆
Gen. 45:14 : kiss - greeting
Gen. 45:15 : kiss - greeting
Gen. 45:16-18 : type - Joseph of Christ☆
Gen. 45:22 : five - provision☆; provision - 5 number of☆
Gen. 46 : Jan19☆
Gen. 46:1-4 : Egyptian - duration of bondage☆
Gen. 46:2 : vision - from God☆
Gen. 46:3 : Israel - population to grow in Egypt
Gen. 46:4 : Egypt - return by Israel promised; Jacob - bones to return to Canaan
Gen. 46:5-27 : Jacob - number of offspring in Egypt☆
Gen. 46:6 : Jacob - to Egypt
Gen. 46:14 : Masoretic Text - contra textum☆
Gen. 46:21 : Rosh☆
Gen. 46:28 : praise - first
Gen. 46:28-29 : chronology - B.C. 1677 - Jacob to Egypt - Klassen☆
Gen. 46:34 : Hebrews - despised by Egyptians; shepherds - abomination to Egyptians
Gen. 46:35 : Mt. Sinai - location☆
Gen. 47 : Jan19☆
Gen. 47:2-6 : five - provision☆; provision - 5 number of☆
Gen. 47:7-10 : Pharaoh - blessed by Jacob☆
Gen. 47:9 : Egyptian - duration of bondage☆
Gen. 47:11 : Rameses - Egypt - early☆
Gen. 47:22 : priests - pagan supported by Pharaoh
Gen. 47:26 : priests - pagan supported by Pharaoh
Gen. 47:27 : Israel - population to grow in Egypt
Gen. 47:28 : chronology - B.C. 1660 - Jacob - dies - Klassen☆
Gen. 47:28-31 : Jacob - age at death
Gen. 47:29 : high - hand under as vow☆
Gen. 47:29-30 : Jacob - bones to return to Canaan
Gen. 47:31 : bowing - from deathbed; exegesis - Heb. 11:21☆
Gen. 48 : Jan19☆
Gen. 48:1 : faith - blessing by
Gen. 48:4 : covenant - land [5002.4.0]; fruitful - and multiply
Gen. 48:4 (Jacob) : promise - line of
Gen. 48:5 : birthright - Ephraim over Manasseh; Joseph - double portion as firstborn☆
Gen. 48:5-6 : Joseph - sons adopted
Gen. 48:7 : Bethlehem - Ephraim; Bethlehem - Rachel buried; Rachel - tomb - mosque☆
Gen. 48:13 : left hand
Gen. 48:14-18 : hands - laying on
Gen. 48:16 : Angel - of Jehovah☆; birthright - Reuben lost☆
Gen. 48:19 : Israel - goy used of
Gen. 48:19-20 : birthright - Ephraim over Manasseh
Gen. 48:21-22 : Judah - over Joseph
Gen. 48:22 : birthright - Reuben lost☆
Gen. 49 : Israel - prophecy on tribes; Jan20☆
Gen. 49:1 : days - latter
Gen. 49:3 : Reuben - birthright lost☆; Reuben - defiled father's bed☆; Reuben - spared
Gen. 49:4 : birthright - Reuben lost☆
Gen. 49:6 : Simeon - and Levi as murderers
Gen. 49:8 : Judah - over Joseph; Judah - ruler
Gen. 49:8 (cf. Gen. 39:7) : type - Joseph of Christ☆
Gen. 49:8-12 : Joseph - double portion as firstborn☆
Gen. 49:9 : F00041 - Kells - book of - faces of cherubim☆; lion - of Judah☆; lion's - whelp☆
Gen. 49:10 : Judah - genealogical records required☆; Judah - lawgiver; Judah - ruler; king - promised Israel; messianic prophecy - time of arrival☆; Perez - illegitimate so generations expelled; scepter; Shiloh☆; Shiloh - a person☆; Shiloh - humanity☆; stoning - crucifixion instead☆; times - of the Gentiles☆
Gen. 49:10 (Judah) : promise - line of
Gen. 49:11 : blood - garments stained; messianic prophecy - on a donkey☆; type - wine represents blood
Gen. 49:13 : Zebulun - seafarers
Gen. 49:15-16 : Joseph - sons adopted
Gen. 49:16 : Dan - judge; F00041 - Kells - book of - faces of cherubim☆
Gen. 49:17 : antichrist - Danite? [5001.4]☆
Gen. 49:24 : Joseph - father of Messiah☆; messianic prophecy - stumbling block
Gen. 49:26 : Joseph - blessed by Jacob
Gen. 49:29 : Jacob - bones to return to Canaan
Gen. 49:30-31 : Mamre - buried at
Gen. 49:31 : Leah - death
Gen. 49:33 : chronology - B.C. 1660 - Jacob - dies - Klassen☆; chronology - B.C. 1677 - Jacob to Egypt - Klassen☆; Jacob - age at death
Gen. 50 : Jan20☆
Gen. 50:2 : Joseph - embalmed
Gen. 50:2-3 : Jacob - embalmed
Gen. 50:3 : forty - days
Gen. 50:5 : Mamre - buried at
Gen. 50:10-11 : threshing - floor; threshing floor - mourning of Egypt
Gen. 50:11 (- Noah's Grandsons - 00048.doc) : 00048.doc☆
Gen. 50:13 : difficulty - Jacob's burial place☆; Ishmael - burial location; Jacob - bones to return to Canaan; Mamre - buried at
Gen. 50:18 : Joseph - brothers bow before
Gen. 50:20 : bad - for good
Gen. 50:22 : Joseph - age at death
Gen. 50:24 : covenant - Abrahamic [5002.1]; Egypt - return by Israel promised; faith - blessing by

Gen. 50:25 : [Joseph - bones to return to Canaan](#)

Gen. 50:26 : [chronology - B.C. 1745 - Joseph dies - Jones](#)☆; [Joseph - death of; Joseph - embalmed](#)

gender - Greek grammar : [Greek grammar - gender](#)☆

gender - Hebrew grammar : [Hebrew grammar - gender](#)☆

gender - neutrality : **2S. 7:14 (cf. 2Cor. 6:18)**; Ps. 32:1 (cf. Rom. 4:7); Ps. 36:1 (cf. Rom. 3:18); Isa. 52:7 (cf. Rom. 10:15); Rom. 3:18 (cf. Ps. 36:1); Rom. 4:7 (cf. Ps. 32:1); Rom. 10:15 (cf. Isa. 52:7); **2Cor. 6:18 (cf. 2S. 7:14)** ☆ "[I]t cannot be claimed that Paul is simply following the common version of the Greek Old Testament (the LXX) here [2Cor. 6:18], since the LXX follows the Hebrew text closely at this point, literally, ?l will be to *him* for a father, and *he* will be to me for a *son*." *The NET Bible*, first beta edition, p. 12.

gender neutrality - translations - quote : [quote - translations - gender neutrality](#)☆

gene - definition : ☆ + "Technically, a 'gene' is a piece of DNA that codes for a protein, but modern genetics has revealed that different parts of different genes are used in different combinations to produce proteins, so the definition is abit up in the air at the moment. Most people, including scientists, use 'gene' to mean two different things: either 1) a piece of DNA that codes for a protein, or 2) a trait. This is an important distinction to keep in mind." Robert W. Carter, "Can mutations create new information?", [Ref-0784](#), 25(2) 2011, 92-98, pp. 92-93.

genealogical records - Judah - required : [Judah - genealogical records required](#)☆

genealogies : Gen. 5; Gen. 10; 1Chr. 1; Mtt. 1; Luke 3

genealogies - patriarchs - different texts : [age - patriarchs - different texts](#)☆

genealogy - Adam to Abraham - ages overlap : [2003042301.tif](#)☆

genealogy - Cainan in Luke missing elsewhere : Gen. 5:9-17; Gen. 10:24; Gen. 11:10; 1Chr. 1:17; **Luke 3:35-36** ☆ "Safarti, after Morris, thought that the error came about when an early copyist of Luke inserted the extra name, and from there it was incorporated into later Septuagint (LXX) manuscripts. This is strongly supported by information from the Jewish historian Flavius Josephus (AD 37/38-c. 100) about the genealogies. . . If Josephus did not use the LXX, he must have used some document based on the LXX for it repeats too many of the mistakes of the LXX to be a chance occurrence. It appears that at the time of Josephus, the extra generation of Cainan was not in the LXX text or the document that Josephus used, otherwise Josephus would have included it! The great Baptist theologian Dr. John Gill summarized: *Ver. 36. Which was the son of Cainan, &c. This Cainan is not mentioned by Moses in Ge 11:12 nor has he ever appeared in any Hebrew copy of the Old Testament, nor in the Samaritan version, nor in the Targum; nor is he mentioned by Josephus, nor in 1Ch 1:24 where the genealogy is repeated; nor is it in Beza's most ancient Greek copy of Luke: it indeed stands in the present copies of the Septuagint, but was not originally there; and therefore could not be taken by Luke from thence, but seems to be owing to some early negligent*

transcriber of Luke's Gospel, and since put into the Septuagint to give it authority: I say 'early', because it is in many Greek copies, and in the Vulgate Latin, and all the Oriental version, even in the Syriac, the oldest of them; but ought not to stand neither in the text, nor in any version: for certain it is, there never was such a Cainan, the son of Arphaxad, for Salah was his son; and with him the next words should be connected." Ref-0003, 13(2) 1999, p. 76. "[Luke] records a "Cainan", the son of Enos (vs. 38) who fathered Mahalaleel (Maleleel). This is in perfect agreement with Genesis. 5:9-17; however Luke 3:36 goes on to say that Noah's (Noe) son Shem (Sem) fathered Arphaxad who in turn fathered a second Cainan who was the father of Salah (Sala, vs. 35). Yet this part of Christ's genealogy as recorded in the Hebrew Masoretic Text of Genesis 11:1-15 states that Shem begat Arphaxad who begat Salah rather than a second Cainan. . . . The solution to this dilemma is twofold. The first and most important aspect deals with the problem that as the name Cainan is not recorded in Genesis, it implies that there is at least one name omitted by Moses in the Genesis account. Indeed . . . if there is one omission it is possible that there may be an indeterminable number of other missing names from the Genesis register, thus the antiquity of man cannot be determined or even approximated from the data of Genesis 5 and 11. However all such objections are of absolutely no force whatsoever as they overlook the obvious simple and direct answer. . . . observe that the interlocking numeric values given to each Patriarch in the two chapters under discussion cannot change the time frame! That is, the Scripture precisely lists the age of each Patriarch (i.e. Arphaxad = 35 years old) when the next Patriarch (i.e. Salah) is born. This, even if the next Patriarch in the recorded genealogy was a great-grandson rather than a son, this procedure of giving the age of one Patriarch when the next is born fixes the two men's lives relative to each other. In so doing, it provides an exact continuous chronology across this time span. The interval between Adam and Abraham is thus clearly maintained and is obtainable. Furthermore, the possibility of missing names (gaps) in the recorded genealogy would in no way alter the duration of this period. The first part of the enigma has been met and answered. Still there remains the question of why the second Cainan was omitted from the Genesis 11 register. It must be frankly admitted that as the Scriptures do not in any way explain the omission, a direct answer has never been offered in the past, neither can one be given at this time. . . . The following scenarios . . . are offered as possible yet plausible reason for the omission of Cainan's name in Genesis 11: . . . Thus, Cainan is probably either (a) a son by adoption and/or a son-in-law, not a direct son -- hence he is not listed in Genesis 10;24 or (b) Cainan is not mentioned in Genesis as the blessing passes over him, going directly from Arphaxad to Salah who is almost certainly Cainan's younger brother. The latter solution is considered to be the most Biblically sound and probable answer to the anomaly. Not only would this result in neither time nor generation being absent, there is much precedent for the setting aside of the elder brother. Examples

are Abel for Cain, Japheth for Shem, Haran and Nahor for Abraham, Esau for Jacob, Manasseh for Ephraim, Reuben for Judah, Aaron for Moses, etc. . . . the genealogical lists in Genesis 5 and 11 must be seen to not necessarily reflect the firstborn son from the time aspect but at times may represent the name of the son that received the birthright and the blessing. . . . As demonstrated heretofore, the father's (ancestor's) name is mathematically interlocked to the chosen descendant; hence no gap of time or generation is possible." [Ref-0186](#), pp. 33-36.

genealogy - cousin - family tree : [2010032201.svg](#)☆

genealogy - flood - Flood - Genealogy And Age - 00035.doc : [00035.doc](#)☆

genealogy - from women : Gen. 3:15; Gen. 16:10; Ezra 2:61; Ne. 7:63 ☆ "Some have proposed that in Gen 3:15 there is an alleged prediction of the virgin birth because of the use of the phrase "her seed." . . . This is unlikely since Ishmael and his descendants are called Hagar's seed (Gen 16:10) and no one would content that Ishmael was virgin born." [Ref-1272](#), p. 135, 135n19.

genealogy - gaps : ☆ "There are several genealogies within Scripture that indeed do contain gaps as well as several other alleged instances. The omission of six names in the lineage of the High Priests between Meraioth and Azariah in Ezra 7:1-5 as compared to 1 Chronicles 6:3-15 is an undisputed example of the presence of these gaps. However this is not to be taken as an admission on the part of the author of a scribal error, mutilation etc. to the text; rather it is being contended that the Ezra list has six names from the central portion omitted deliberately." [Ref-0186](#), p. 37.

genealogy - Gentiles in Messianic : [Gentiles - Messianic line](#)☆

genealogy - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

genealogy - lost : Ezra 2:59; Ezra 2:61-64 ☆ "Ezra 2:63 looks for a future priest to use the Urim and Thummim to solve the dilemma of those priests whose genealogies are missing." [Ref-1200](#), p. 328.

genealogy - Masoretic vs. Septuagint : ☆ The total difference between the *Septuagint* version and the much later and generally superior Masoretic text is approximately 1,400 years. [Ref-0007](#), p. 58.

genealogy - Matthew's omits names : 2K. 24:6; 1Chr. 3:11-12; 2Chr. 26; Mtt. 1:17 ☆ Ahaziah, Joash, Amaziah, and Jehoiakim appear to be missing. The first three are in 1Chr. 3:11-12 (cf. 2Chr. 26), and the last is in 2K. 24:6. Matthew 1:17 shows that Matthew was selecting three sets of fourteen, so his omissions were *deliberate*. [Ref-0028](#), December 2000 - February 2001, 31. "The fact that Ahaziah, Joash, and Amaziah were the sons of Ahab and Jezebel would be sufficient ground for omitting them." [Ref-0084](#), p. 260.

genealogy - of Christ : Mtt. 1:1; Mark 1:1; Luke 3:23; John 1:1 ☆ Matthew, Jewish Messiah and king, from Abraham - Mark, servant, no genealogy - Luke, son of man, from Adam - John, son of God, from eternity ☆ "In the destruction of Jerusalem, the genealogies were destroyed and it would be impossible for jews o today to trace their lineage back to the line of David. . . in the wisdom of God, the proof that Christ was of the line of David has

been preserved, but at the same time the evidence has been destroyed for any future contenders for the honor. The Jews of today must admit that they could not positively identify the lineage of a Messiah if he did appear now." [Ref-0081](#), p. 202.

genealogy - record of : Ne. 7:5; Ne. 7:64; Ne. 12:22

genealogy - required for priesthood : [priesthood - genealogy required](#)

genealogy - similar name sequence : 1Chr. 6:7-12

Genealogy: Adam to Noah - DOC 00007 : [00007.doc](#)☆

general - revelation : [natural - revelation](#)☆

General Introduction To The Bible, A : [Ref-0075](#)☆

generation - praise God's works to next : Ps. 145:4

generation - prideful : Pr. 30:12-13

generation - this : Mtt. 11:16; Mtt. 12:41; Mtt. 23:36; Mtt. 24:34; Mark 8:12; Mark 13:30; Luke 7:31; Luke 11:30; Luke 11:50; Luke 17:25; Luke 21:32; **Heb. 3:10** ☪ "The Preterist's basis for interpreting the events of Mtt. 24 as being fulfilled in A.D. 70 rests upon understanding the phrase 'this generation' as only and always having reference to the first-century generation to whom Jesus spoke. They argue that 'this generation' was ended with the Roman destruction of Jerusalem, which symbolized present Jewish rule and the hope of a future national destiny. Futurism, by contrast, understands some uses of 'this generation' as having reference to those *to whom* Jesus spoke and other uses as having reference to those *about whom* Jesus spoke, with *context* being the determining factor." [Ref-0051](#), September/October 2001. See Heb. 3:10 for a usage of *this generation* which denotes a generation of a different time. (?This' (ταυτη) in the Nestle-Aland text, but 'that' (εκεινος) in the Textus Receptus.) "Some pretribulationists have suggested that 'generation' in this passage means 'race,' or 'nation,' or 'family.' Thus the Lord would be saying that the nation of Israel would not pass away until all of the things spoken of in the Olivet Discourse are fulfilled. Though this is a true statement, this interpretation is based on an unusual meaning for 'generation' (γενεα, *genea*). Moreover, the 'until' is a problem, for it would imply that the nation of Israel *would* pass away after the second coming, and Scripture certainly does not teach this." Pettegrew, Larry D., 'Interpretive Flaws In The Olivet Discourse,' [Ref-0164](#), Vol. 13 No. 2, Fall 2002, p. 186. "A study of "this generation" as used in Matthew and in its Old Testament background shows that it speaks of a wicked kind of people through the ages who are steadfastly opposed to the messengers of God and who are described as faithless, evil, perverse, and adulterous." Neil D. Nelson, Jr., "Three Critical Exegetical Issues in Matthew_24: A Dispensational Interpretation", [Ref-0785](#), Volume 11 Number 33, August 2007, 49:68, p. 66. "Commentators have presented two major proposals for the meaning of this phrase in Matthew 23:36. The most prevalent view is that ἡ γενεά αὐτῆ refers to Jesus' Jewish contemporaries. This view asserts that the term γενεά carries a temporal or chronological sense, meaning a *group of people living at a specific time period*. . . . Most writers who hold this view assert that the

judgment issued by Jesus in this verse was at least partially fulfilled in the destruction of Jerusalem and the temple during the lifetime of His contemporaries. A less common proposal is that Jesus was referring to an evil group of people who have existed throughout time. This view asserts a qualitative rather than a temporal sense of γενεά, in which the word means a *group of people with shared characteristics*. In this view the judgment is not the destruction of the temple, but a judgment that will occur in the last days, either in the Tribulation, or eternal condemnation, or both. The crux of the issue is the specific meaning of γενεά (whether temporal or qualitative) and the nature and timing of the judgment." Susan M. Rieseke, "What is the Meaning of "This Generation" in Matthew_23:36?", [Ref-0200](#), Vol. 165 No. 658, April-June 2008, 209:226, p. 210. "On the basis of the evidence from the context of Matthew 23:36 and especially the connections to the Song of Moses, a tenable understanding of "this generation" can be proposed. It seems unlikely that ἡ γενεά αὐτῆ refers to the group of Jesus' Jewish contemporaries living at that specific time period. As this study has sought to demonstrate, several factors work against this interpretation. First the solidarity that Jesus asserted between the scribes and Pharisees and those who murdered God's messengers in the past is certainly well established in verses 34-35. Thus it seems best, as suggested, to understand the epithet "this generation" in verse 36 as referring to the entire corporate entity composed of people from the past and present, not just the Jews of that time period. As Gundry writes, Jesus' "involving them in the bygone murder of an OT prophet (v. 35) shows that he does not take 'this generation' in a sense chronologically limited to Jesus' contemporaries. . . . In other words, if the 'you' who constitute 'this generation' includes those who murdered Zechariah in OT times, 'this generation' can hardly bear the chronological limitation usually imposed on it." Second, the nature of the charge (that of *all* the bloodguilt for present and past martyrdom) that is brought against this γενεά seems to be too weighty a charge to be laid on just one group of Jews living at a certain time period. . . . That God would lay all the bloodguiltiness of millions of murders on only one group of people who happened to rebel at an especially "unlucky" time in history hardly seems consistent with His justice or with biblical theology as a whole. Third, the only sentence that correlates with this heavy charge against "this generation" is eschatological judgment, including eternal condemnation, a judgment confirmed in both the Old and New Testaments. While the destruction of Jerusalem and the temple was certainly devastating to the Jews of that time period, to correlate with the charge, one would have to prove it was exceedingly more devastating than the historical judgments that happened to Israel in the past, but this is difficult to assert. Fourth, the parallel to Deuteronomy 32 does not support the temporal sense. To the contrary, a temporal sense in this passage is simply untenable. If the temporal understanding of ἡ γενεά αὐτῆ is untenable, the second option must be considered, namely a *group of people with shared characteristics*. . . . In a significant study Nelson analyzes the phrase . . . and he

concludes that it refers to "a wicked kind of people who reject Jesus and face eschatological judgment." . . . Thus it is best to understand "this generation" as referring to *an evil spiritual family existing throughout time, who killed God's messengers in the past, will murder still more, and will be charged and sentenced to judgment for their crimes in the last days*." Susan M. Rieseke, "What is the Meaning of "This Generation" in Matthew_23:36?", [Ref-0200](#), Vol. 165 No. 658, April-June 2008, 209:226, pp. 222-225.

generation - this - future - Mayhue : [2003052202.tif](#)☆

generation - ungodly : Ps. 78:8; Pr. 30:12 ☪

"Because man rejects the rule of God, his pride drives him to do things opposite to what God has ordained. God ordained capital punishment for murderers, but man tries to abolish it. God regards human life as being valuable because He created it in His image, but man destroys it by the millions through abortion. God instituted marriage and ordained that it be permanent, but man divorces and suggests that marriage be abolished. God demands justice in society with the protection of the innocent and the punishment of the criminal, but man pampers the criminal at the expense of the innocent. God ordained the family as the nurturing place of future generations, but man proposes that government replace the family. God declares that the fear of the Lord is the starting point of wisdom, but man forbids any reference to God in the classroom. God instituted moral absolutes to govern man, but man says that Utopia can come only through the rejection of those absolutes. God ordained distinctive appearances and roles for the sexes, but man tries to obliterate those distinctions. God instituted sex to be used within the bonds of male-female marriage, but man perverts sex through pornography, fornication, adultery and homosexuality. God made man to have true meaning and purpose of life only in Him, but man tries to find true meaning in drugs, alcohol, the occult, materialism, philosophy, astrology, cults, transcendental meditation, fame and power." [Ref-0586](#), Introduction.

generational - blessing : Ex. 20:6; Deu. 5:10; Deu. 7:9; Deu. 12:28; Deu. 30:19; Ps. 103:17; Ps. 106:31; Ps. 112:2; Pr. 20:7; Isa. 48:19

generational - curse : [curse - generational](#)

generational - decline : Jdg. 2:10-13

generational - evil : 2K. 8:18; 2K. 8:27

generational - iniquity : Ex. 20:5; Ex. 34:7; Lev. 26:39; Num. 14:18; Num. 14:23; Deu. 4:40; Deu. 5:9; Deu. 12:28; Deu. 23:2; Deu. 28:4; Deu. 28:11; Deu. 28:18; Deu. 28:46; Jos. 7:24; 2S. 12:10; 2S. 12:15; 2S. 21:9; 2K. 5:21; 2K. 22:13; Job 21:19; Job 27:14; Ps. 85:5; Ps. 106:6; Ps. 109:10; Ps. 109:13; **Isa. 14:21-22; Isa. 43:27**; Isa. 65:7; Jer. 2:9; Jer. 14:16; Jer. 22:30; Jer. 32:18; Jer. 36:30; Lam. 5:7; **Eze. 18:14; Eze. 18:19-20**; Eze. 20:4; Mal. 2:3; Mtt. 27:25; John 9:2; Rom. 5:18; 1Cor. 15:22 ☪ "God said to Eli, *thou the iniquity of his house should not be purged with sacrifice and offering fore ever. To David it was said, 'The sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.'* [2S. 12:10] *To the disobedient Gehazi it was said: 'The leprosy of Naaman shall cleave unto thee and unto thy seed forever.'* [2K. 5:21] *The sin of Jeroboam and of*

the men of his generation determined the destiny of the ten tribes for all time. The imprecation of the Jews, when they demanded the crucifixion of Christ, 'His blood be on us and on our children,' [Mtt. 27:25] still weighs down the scattered people of Israel. . . This principle runs through the whole Scriptures." Ref-0096, p. 76. "Three generations are presented in [Eze. 18:5-18]: a just grandfather, an ungodly son and a godly grandson. Three kings of Judah fit these descriptions -- Hezekiah, Manasseh and Josiah." Ref-0171, p. 100.

generational responsibility - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

generations - 3 of Edomites prohibited : [Edomite - prohibited for 3 generations](#)

generations - 3 of Egyptians prohibited : [Egyptian - prohibited for 3 generations](#)

generations - 10 of illegitimate prohibited : [illegitimate - prohibited for 10 generations](#)

generations - 10 of Moabites prohibited : [Moabites - prohibited for 10 generations](#)

generations - missing : Mtt. 1:8 ☪

Johoram-to-Uzziah [missing: Ahaziah, Joash, Amaziah] All died violent deaths; God thus dealing with idolatry literally 'to the 3rd and 4th generations' (Ex. 20:4-5); their names are therefore 'blotted out' according to the Law (Deu. 29:20).

generations - toledoth : [2006080201.htm](#)☆

generosity - giving : [give - generously](#)

Genesis & Inerrancy A-- Sermon: Genesis & Inerrancy - Sermon - Genesis & Inerrancy - 08017.doc : [08017.doc](#)☆

Genesis - authorship - edited tablets? : Gen. 1:1 ☪ See Ref-0232, p. 89 for a table titled, *Proposed Tablets That Were Edited into Genesis*, taken from C. Sewell, "The Theory of Genesis Authorship," *Bible and Spade* 7(1) (Winter 1994); updated [\[http://www.trueorigin.org/tablet.asp\]](http://www.trueorigin.org/tablet.asp), March 2002.

Genesis - book of - written : [X0001 - date - Genesis](#)☆

Genesis - commentaries : Gen. 1:1 ☪ + "Commentaries on the Book of Genesis are ten-a-penny. But some of them are too concerned with ANE parallels that they forget to teach the Book itself. Some are over speculative, while others too critical and unbelieving. The pastor who wants to get at the meat without spitting out too many bones might do worse than study the following: 1. Kenneth A. Mathews (NAC) ? These two volumes are the best thing I have read on the text of Genesis. They are up to date, readable, and conservative. The writer pays attention to the NT uses and deals fairly with the literature. The book has a refreshing quality about it that makes it interesting to read. 2. Gordon J. Wenham (WBC) ? This is the one most commentary lists will put first for Genesis, and with good reason. It is written by an expert, and it is clear that he is at home in the details. The style is terse and clear. Some critical stances bring this two volume work down a notch to second spot. 3. Victor Hamilton (NICOT) ? Another two volume work at about the same level as Mathews and Wenham. I like Mathews better on the first chapters, but this is an excellent commentary. It provides a lot of background material. 4. H. C. Leupold ? Leupold's work is older and more conservative than the above works. His

comments are theologically rich and he is quite entertaining when he fences with the liberals. He makes a good complement to the above works. 5. G. C. Aalders ? Quite hard to find, these volumes by a top Dutch OT scholar of the mid-Twentieth century are thought-provoking and theologically rich. 6. John D. Currid ? Conservative and easy to read, but with plenty of solid teaching and good insights. If one is busy, this would be an excellent place to go to. I prefer it over the similar fine study by Kidner. 7. Allen P. Ross ? Called "Creation & Blessing" this is an excellent contribution to Genesis, especially for the preacher. An additional plus is that it's premillennial. 8. Philip Eveson ? A really fine commentary by a Welsh evangelical scholar. Although absorbed a bit with covenant theology, the author's sensitivity to the text makes it a meaty exposition. 9. W. H. Griffith Thomas ? I realize that I should fill up this list with names like Brueggemann (quite liberal) and Hartley (evangelical) but I think this book is a superb book for the busy preacher. It makes the student ask the right questions, and its character studies are rich. 10. Robert S. Candlish ? Amid the howls of disappointment for Waltke's absence I stand by this choice. Scholars like Longman don't think much of it, but these "Studies in Genesis" are a great boon to the thinking pastor. Aside from the first chapter which promotes the Gap Theory, these lectures are very helpful for worldview thinking for the person who knows how to use them. Good follow-ups include the great little work by Derek Kidner (TOTC) and the impressive one by John Hartley (NIBC). Waltke is good of course, but I was a bit disappointed with it. Henry Morris's "The Genesis Record" is unique in its way and shouldn't be ignored. He relies a lot on Leupold. John Calvin is certainly worthy of honorable mention, as is Andrew Fuller. Duane Garrett's introduction "Reading Genesis" is very helpful." Paul Henebury, [\[http://drreluctant.wordpress.com/2009/07/29/personal-thoughts-about-commentaries-6-genesis/\]](http://drreluctant.wordpress.com/2009/07/29/personal-thoughts-about-commentaries-6-genesis/) accessed 20110519.

Genesis - Commentary - DOC 07001 : [07001.doc](#)☆

Genesis - Koran : [F00023 - Koran - Genesis](#)☆

Genesis and the Dinosaur : [Ref-0007](#)☆

genetic - homosexuality not - Koinonia House : [2003111901.htm](#)☆

Geneva Bible - Breeches Bible : Gen. 3:7 ☪ + "The Geneva Bible was the first translation to print each verse as a paragraph and to put words in italics not represented in the original texts. It is sometimes called the "Breeches Bible" because it says that Adam and Eve "sewed figge tree leaves together, and made themselves breeches" (Gen. 3:7). . . . It was the Bible used by Shakespeare in his later plays; it was the Bible of the Jamestown settlement in Virginia; it was the Bible brought to Plymouth on the Mayflower. And it was a Bible, with its improved Hebrew and Greek scholarship, that was an intermediate step between Tyndale and the King James Version." Ref-0236, p. 181. "This is the Bible of the Reformers, produced in Switzerland by Puritan refugees who had fled the persecution of the Catholic Queen Mary. This Bible quickly became the household Bible of English-speaking Protestants, and it was the

Bible used by Shakespeare and carried to America on the *Mayflower*. . . . The Geneva Bible introduced several innovations into English Bible translation: It was printed in a roman typeface instead of the difficult-to-read black gothic lettering, it used italics for words not found in the original text but needed to make sense in English, and it divided the text into numbered verses. Because of its rendering of Genesis 3:7 (where Adam and Eve are said to have sewn "breeches" for themselves, the Geneva Bible has been known to posterity as the Breeches Bible." Ref-0240, pp. 49-50. ☪ "Because of its rendering of Genesis 3:7 (where Adam and Eve are said to have sewn "breeches" for themselves, the Geneva Bible has been known to posterity as the Breeches Bible." Ref-0240, pp. 49-50.

Geneva Bible - popularity : ☪ "Perhaps the greatest -- and certainly the most curious -- tribute to the popularity of the Geneva Bible is the remarkable fact that, when citing from the Bible, the preface to the King James Bible itself chose to use the Geneva translation rather than the new translation that the preface was intended to introduce and commend. The greatest obstacle faced by the King James Version as it sought to establish itself in the seventeenth century was the continuing popularity of the Geneva Bible." Ref-0686, p. 99. "The simple truth is that the "new Bible" was initially regarded with polite disinterest. Nobody at the time really liked the new translation very much. Even some of those who were prominently involved in the translation of the King James Bible seemed hesitant to use it, preferring to cite from the Geneva Bible instead -- hardly a commendation for their work. The King James Bible might be the Bible of the English religious and political establishment; it had a long way to go before it became the Bible for the English people." Ref-0686, p. 278.

Geneva Bible - preferred over KJV : [KJV - Geneva Bible preferred](#)☆

Geneva Bible - verbal inspiration : ☪ + "The biblical text was broken down into individual verses; words that were introduced into the text, yet had no direct equivalent in the original, were printed in italics. It was important to Whittingham to indicate which parts of the text were the word of God, and which the necessary additions of the translator."

genitive - case - Greek grammar : [Greek grammar - cases](#)☆

genitive absolute - Greek grammar : [Greek grammar - genitive absolute](#)☆

genitive case - Greek grammar : [Greek grammar - genitive case](#)☆

Gennesaret - Sea - of Galilee : [Galilee - sea - names](#)☆

genocide - religion causes? : [religion - genocide - causes?](#)☆

Gentile - Abraham - origin : [Abraham - Gentile origin](#)

Gentile - allegiance to Israel : [Israel - Gentile allegiance to](#)

Gentile - believers prior to crucifixion : Gen. 20:4 (?); Ru. 1:16; 1K. 5:7 (?); 1K. 17:12; Ezra 6:10; Luke 7:1-9; John 12:20 ☪ Questionable: Gen. 20:4 (?); 1K. 5:7 (?);

Gentile - bride : [bride - Gentile](#)

Gentile - defilement of temple : [temple - desecration by Gentile](#)☆

Gentile - dream - warned : [dream - Gentile warned](#)

Gentile - faith : [faith - Gentile](#)

Gentile - Galilee : [Galilee - out of - Gentile](#)☆

Gentile - Jew - all men are : [Jew - Gentile - all men are](#)

Gentile - Jew - no distinction in Christ : [Jew - Gentile - no distinction in Christ](#)

Gentile - Luke? : [Luke - Gentile or Jew?](#)☆

Gentile - ministry by God : [ministry - to Gentiles by God](#)

Gentile - ministry by Jesus : [ministry - to Gentiles by Jesus](#)☆

Gentile - salvation : Ps. 67:2; Ps. 98:2-3; **Isa. 49:6**; Isa. 52:10; Isa. 66:19; John 11:50-52; **Acts 10:45**; **Acts 11:1**; **Acts 11:18**; Acts 13:47; Acts 14:27; **Acts 15:3**; **Acts 15:6-14**; **Acts 28:28**; Rom. 3:30; **Rom. 11:11**; **Rom. 11:15**; **Rom. 11:19-20**; Eph. 2:11-13; 1Th. 2:16; Tit. 2:11

Gentile - salvation - purpose : Acts 15:14; Rom. 1:16; Rom. 11:11

Gentiles - Abrahamic covenant - participate : [covenant - Abrahamic - Gentiles participate](#)

Gentiles - accepted by God : Isa. 56:3-8

Gentiles - all nations (ethne) denotes : Joel 3:2; Joel 3:11-12; Mtt. 25:32; Rom. 15:11

Gentiles - and spiritual blessings : [blessings - spiritual Gentiles partake of](#)

Gentiles - become Jews : [Jews - Gentiles become](#)

Gentiles - behave superior to Jews : ☉ + Jer. 39:11-14

Gentiles - believers are still : Eph. 4:17

Gentiles - called : Rom. 9:24

Gentiles - called by God's name : Amos 9:12

Gentiles - chosen over Israel : 1K. 17:9; 2K. 5:1; Luke 4:25-27

Gentiles - circumcised : [circumcised - Gentiles](#)

Gentiles - cleansed by God : [cleansed - Gentiles by God](#)

Gentiles - court of - fence : [temple - soreg](#)☆

Gentiles - do not go to : [Jesus - sent to Israel](#)

Gentiles - eat in kingdom : Isa. 65:1-2; Isa. 65:13-15; Mtt. 8:11-12

Gentiles - fullness of : [fullness - of Gentiles](#)

Gentiles - fullness vs. times : Luke 21:24; Rom. 11:25 ☉ "The *Times of the Gentiles* . . . (Luke 21:24) is the period of world history when political rule over the earth is vested in the hands of the Gentiles. It extends from Nebuchadnezzar's first subjugation of Israel to the time of Christ's second advent. The *Fullness of the Gentiles* (Rom. 11:25) represents the full number of people gathered out from among the nations to form the church (Acts 15:13-17)." [Ref-0207](#), p. 252.

Gentiles - Galatians written to with Jews : [Galatians - written to both Jews and Gentiles](#)☆

Gentiles - gospel sent to : **Acts 13:46**; Acts 18:6; Acts 28:27; Rom. 11:15

Gentiles - grafted in : [grafted in - Gentiles](#)

Gentiles - Israel - not like : [Israel - Gentiles - not like](#)

Gentiles - Jews - church : [church - Jews - Gentiles](#)

Gentiles - Jews distinct from : [Jews - remain distinct](#)☆

Gentiles - Jews jealous by : [jealous - Jews by Gentiles](#)

Gentiles - Jews offended by favor to : 1K. 17:9; 2K. 5:14; Luke 4:26-28; Acts 22:21

Gentiles - join to Israel : 1K. 8:41-43; Isa. 14:1; Isa. 44:5 (?); Isa. 56:3-6 ☉ Questionable: Isa. 44:5 (?);

Gentiles - law not for : [law - not for Gentiles](#)

Gentiles - light to : Isa. 9:2; Isa. 49:6; Luke 2:32; Acts 26:18; Rom. 2:19

Gentiles - Messianic line : Gen. 38:2 (?); Mtt. 1:3 ☉ "Matthew mentions four different women in his genealogy; Rahab, Ruth, Bathsheba and Tamar. . . . One thing all four women held in common was that they were all Gentile. . . . Three of these women were guilty of specific sexual sins: one was guilty of adultery[Bathsheba], one was guilty of prostitution [Rahab], and one was guilty of incest [Tamar]. Ruth herself was not guilty of any sexual sin, but she did originate from one. Being a Moabitess means she originated from an incestuous relationship between Lot and one of his daughters (Gen. 19:36)." [Ref-0011](#), p. 136. Questionable: Gen. 38:2 (?);

Gentiles - once strangers to covenants : [covenants - Gentiles were strangers to](#)

Gentiles - Paul apostle to : [Paul - apostle to Gentiles](#)

Gentiles - people of God : Zec. 2:11

Gentiles - Peter brought salvation : Acts 15:7

Gentiles - Philip - ministry to : [Philip - Gentiles - ministry to](#)

Gentiles - praise God : 1K. 8:43; 1K. 8:60; 2K. 5:15; Ps. 117:1; Dan. 4:37; Mal. 1:11; Mtt. 8:2

Gentiles - regulations for believers : Acts 15:20-29

Gentiles - seek Him : [messianic prophecy - sought by Gentiles](#)☆

Gentiles - separated from God : Eph. 2:12

Gentiles - serve Israel : Deu. 15:6; Deu. 28:1; Deu. 28:13; Isa. 14:1-2; Isa. 49:22; Isa. 60:3-7; Isa. 60:10-12; Isa. 60:14-16; Isa. 61:5; Zec. 8:23

Gentiles - times of : [times - of the Gentiles](#)☆

Gentiles - trodden by : Isa. 63:18; Lam. 1:10; Dan. 7:19 (?); Dan. 8:10 (?); Luke 21:24; Rev. 11:2 ☉ Questionable: Dan. 7:19 (?); Dan. 8:10 (?);

Gentiles - unclean - oral law : [unclean - rules](#)☆

Gentiles and law in NT : [law - and Gentiles in NT](#)☆

Gentry, Ken - taught by Bahnsen : [preterism - Bahnsen's influence](#)☆

Gentry, Kenneth L. Jr., and Thomas Ice. The Great Tribulation: Past or Future? Two Evangelicals Debate the Question : [Ref-0078](#)☆

Gentry, Kenneth L., Jr. Before Jerusalem Fell : [Ref-0148](#)☆; [Ref-1223](#)☆

geography - cataclysm : Ps. 46:2; Rev. 6:14

geologic column : Amos 9:6

Geologic column - Evolution - 00044.doc : [00044.doc](#)☆

Gerizim - Mt. - Samaritan Pentateuch : [Pentateuch - Samaritan - variations with LXX and MT](#)☆

Gerizim, Mt. - blessing : [Mt. Gerizim - blessing](#)☆

Gerizim, Mt. - curse : [Mt. Gerizim - curse](#)

German Christians - anti-Semitism : [anti-Semitism - German Christians](#)☆

Germany - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Gerstner, John H. A Primer On Dispensationalism : [Ref-0192](#)☆

Gerstner, John H. Wrongly Dividing The Word Of Truth : [Ref-0193](#)☆

Gesenius, F. W. (2003). Gesenius' Hebrew grammar (E. Kautzsch & S. A. E. Cowley, Ed.) (2d English ed.). Bellingham, WA: Logos Research Systems, Inc. : [Ref-0383](#)☆

Gesenius, W. Gesenius' Hebrew Grammar : [Ref-0173](#)☆

Gesenius, W., & Tregelles, S. P. (2003). Gesenius' Hebrew and Chaldee lexicon to the Old Testament Scriptures. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0384](#)☆

Gesenius' Hebrew Grammar, Gesenius, W. : [Ref-0173](#)☆

Gethsemane : ☉ Winepress. *Geth* = wine, *semane* = press.

Gethsemane - prayer in : Mtt. 26:39; Mark 14:36; Luke 22:42; John 18:1

giant - height : Deu. 3:11

giant - Og : Jos. 12:4

giants : [Anakim](#)☆

giants - brothers of Goliath : [Goliath - brothers - four](#)☆

giants - land of : Deu. 3:13; Jos. 17:14; Num. 13:33

giants - Rephaim : [Rephaim](#)☆

giants - size of : Deu. 3:11

giants - standing on shoulders of - quote : [quote - giants - standing on shoulders of](#)☆

giants - valley of : 2S. 5:18; 1Chr. 11:15

Gibbon, E. (2004). The history of the decline and fall of the Roman Empire. (H. H. Milman, Ed.). Bellingham: Logos Research Systems, Inc. : [Ref-0385](#)☆

Gibeonites - covenant with : Jos. 9:12-14; 2S. 21:1-3; 1S. 7:1; 2S. 6:2; 1Chr. 13:5; 2Chr. 1:4 ☉ It was likely the covenant with Gibeon which permitted the Ark to be in (*Kirjath Jearem = Baalah*) with such different results than when it was in the hands of the Philistines (1S. 5:11). Although this covenant violated God's will, He honored it in principle.

Gideon - fleece : Jdg. 6:37

Gideon - kingship rejected : Jdg. 8:23

Gideon - of Manasseh : Jdg. 6:15

gift - discerning spirits : [discerning - spirits](#)

gift - faith - NOT : [2003040201.htm](#)☆

gift - faith? : [faith - gift of God?](#)☆

gift - Holy Spirit : [Holy Spirit - gift](#)

gift - Holy Spirit as : [Holy Spirit - as gift](#)

gift - imparted by laying hands on : [hands - laying on - gift imparted](#)

gift - of God : Ecc. 3:13; Ecc. 5:19; John 4:10; Acts 8:20; Rom. 6:23; Eph. 2:8; 2Ti. 1:6

gift - prophecy : [prophecy - gift](#)

gift - prophecy in use : [prophecy - gift in use](#)

gift - relationship over : Mtt. 5:23

gift - repentance : [repentance - gift](#)

gift - salvation by grace : [grace - salvation as gift](#)

gifts - body of Christ : [body of Christ - gifts](#)

gifts - from kings : Ps. 68:31; Ps. 72:10; Mtt. 2:11

gifts - given (received?) : Ps. 68:18; Eph. 4:7

gifts - multiple to one person : 2Ti. 1:11

gifts - seek spiritual : [spiritual gifts - desire](#)

gifts - spiritual : Rom. 12:6-8; 1Cor. 7:7; 1Cor. 12:1-31; Eph. 4:11; 1Pe. 4:10-11

gifts - spiritual ceasing : [cessationism](#)☆
gifts - spiritual, all believers have : 1Cor. 12:7; 1Cor. 12:11; 1Pe. 4:10
gifts - stir up : 2Ti. 1:6
gifts - terms : Rom. 12:6; Rom. 12:7; 1Cor. 12:1; 1Cor. 12:4; 1Cor. 12:9; 1Cor. 12:28; 1Cor. 12:30-31; Eph. 4:8; 1Pe. 4:10 ☩
 "Different Greek terms are used to designate . . . gifts, such as *pneumatikon*, 'spiritual things' (1Cor. 12:1); *charisma*, 'gifts' (Rom. 12:6; 1Cor. 12:4,9,28,30-31; 1Pe. 4:10); *dona*, 'gifts' (Eph. 4:8); and *diakonia*, 'ministries' (Rom. 12:7)." [Ref-0115](#), p. 36.
gifts - tongues less important : [tongues - less important gift](#)
gifts - witness to gospel : [Holy Spirit - gifts - witness to gospel](#)
Gilbert, Martin. The Illustrated Atlas of Jewish Civilization : [Ref-0152](#)☆
Gilchrist, John, Nuzul-I-Isa: The Second Coming of Jesus Christ : [2002052505.htm](#)☆
Gilgal - meaning : Jos. 5:9 ☩ "rolling" - Jos. 5:9
Gilgal - twelve stones : [stones - twelve at Gilgal](#)
Gilgamesh Epic - flood story - archaeology : [archaeology - Gilgamesh Epic - flood story](#)☆
Gill, John, A Body of Practical Divinity : [Ref-0899](#)☆
Gill, John, Exposition of the Entire Bible : [Ref-0904](#)☆
Gingrich - Greek Lexicon : [Ref-0227](#)☆
Gingrich, F. W., A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition : [Ref-1199](#)☆
giraffe - survival - least fit : [2004121801.htm](#)☆
give - according to ability : Ezra 2:69; 2Cor. 8:12
give - generously : Ex. 36:3-7; Ecc. 11:1-2
give - to brethren : 1Jn. 3:17
given - Holy Spirit : [Holy Spirit - given](#)
given - over by God : Ps. 81:12; Isa. 66:4; Acts 7:42; Rom. 1:24; Rom. 1:26; Rom. 1:28; 2Th. 2:11
giver - provision for : Pr. 11:25
gives - takes - God : Ecc. 7:14
giving - in NT : [tithing - NT giving instead](#)☆
giving - memorial from : Acts 10:4; Acts 10:31
giving - voluntary : Ex. 25:2; Ex. 35:5; Ex. 35:21-29; Ex. 38:8; Ex. 38:25; Ex. 38:29; Deu. 16:16-17; 1Chr. 29:3-9; Ezra 2:68; 1Cor. 9:7; 2Cor. 8:3; **2Cor. 9:5-7**
glass - sea : [sea - of glass](#)
Glasscock, Ed, Matthew: A Gospel Commentary : [Ref-1264](#)☆
gleaning - allowed : [poor - gleaning allowed](#)
Gleason, Archer - pre-Adamite beings : [Adam - pre-Adamites - Archer, Gleason](#)☆
global - flood : [flood - global](#)☆; [Noahic - flood - global](#)
global - government : [government - global](#)
global - judgment : Jer. 25:16-33; Joel 3:2-16; Rev. 16:12-14
global - warming : ☩ + ". . . NASA's updated surface temperature records for the USA (where most of the heavy industrialization has occurred) indicate that 1934 was the warmest on record, not 1998. The third hottest year on record was 1921, not 2006, and four of the top ten hottest years on record occurred during the 1940s before the large scale growth in

carbon dioxide emissions. Moreover, several recent years (2000, 2002, 2003, 2004) are well down in the rankings, and 2004 falls behind even 1900. . . . Although most scientists agree that the earth's global average surface temperature has increased (by approximately 0.6 deg. C) during the 20th century, many disagree that this is caused by human action, especially since much of that warming occurred before the advent of large scale industrialization (before 1940). Instead, they believe the warming is more likely to be part of a natural cycle. Furthermore, they note that rising temperatures may, in fact, result in far greater benefits to mankind, and that these benefits are rarely considered or taken into account by those who desire to reverse global warming. Indeed, over 31,000 scientists--including more than 9,000 with a Ph.D. (15 times more than the number involved in the IPCC process)--have signed a petition pointing out these issues." Andrew S. Kulikovsky, "Creation, Preservation and Dominion: Part 3--A Christian Approach to Environmental Issues", [Ref-0784](#), 23(2) 2009, 90:95, pp. 91,93.
global government - McClain - quote : [quote - government - global - McClain](#)☆
glorification - sin and : [sin - stages](#)☆
glorified - body : [resurrection - body](#)☆
glorified - Father by Jesus : John 17:1; John 17:4
glorified - Jesus : Luke 24:26; John 17:1; John 17:5; John 17:10; John 17:22; John 17:24
glorified - Jesus in believers : John 17:10
glorify - God - Reformed theology : ☩ + For a defense of the recognition of the importance of the glory of God by Reformed theologians, see [Ref-0189](#), pp. 5-6.
glory - comes to temple : [shekinah - comes to temple](#)☆
glory - declared among nations : 1Chr. 16:24; Isa. 42:14; Isa. 66:19
glory - departs temple : [shekinah - departs temple](#)☆
glory - God protects His : Num. 20:10; Num. 20:12; Jos. 7:9; Isa. 42:8; **Isa. 48:11**; John 17:5
glory - in suffering : [suffering - for glory](#)
glory - Israel as God's : [Israel - glory of God](#)
glory - Jesus appears in : Mtt. 16:28; Mark 9:1; Luke 9:27-29; Acts 7:56; Acts 9:3-6; 1Pe. 5:1 (?); 2Pe. 1:16; Rev. 1:12-29 ☩ "It is evident that His ultimate glory was veiled in order to make possible a ministry to His disciples in scenes on earth. After His ascension into heaven, Christ never appeared again apart from His glory. In Acts 7:56, Stephen saw Christ standing at the right hand of the Father in the midst of the glory of God. In the appearance of Christ to Paul recorded in Acts 9:3-6, the glory of Christ was such that Paul was blinded. A similar experience befell the Apostle John in Revelation 1:12-29 where John fell at the feet of Christ as one dead when he beheld the glory of Christ in His resurrection." [Ref-0104](#), pp. 204-205. Note the parallel between the transfiguration and Jesus as the 'New Moses' of Deu. 18:15; 1. Jesus on a high *mountain* with Moses and Elijah whereas Moses encounters God on mount Sinai. 2. Jesus' face *shone* like the sun whereas Moses' face was *radiant* (Ex. 34:29-32). 3. The voice of God speaks from a *cloud* whereas the Lord spoke to Moses from

the *cloud* (Ex. 24:15-18; cf. Ex. 19:9). 4. God says concerning Jesus, "With Him I am will *pleased*" whereas he tells Moses, "I am *pleased* with you" (Ex. 33:17). 5. God says regarding Jesus, "Listen to Him!" predicted by Deu. 18:15. See [F00017](#). "A . . . problem with the preterist view [that the promise refers to the coming of Christ in the 70 A.D. destruction of Jerusalem] is that our Lord said *some* of those standing here. . . . It is clear that the term 'some' would have to include at least two or more individuals within the scope of its meaning, since 'some' is plural and coupled with a plural verb, 'to be.' The word 'some' nicely fits the three disciples, Peter, James, and John (Mtt. 17:1) who were participants with our Lord at the transfiguration. On the other hand, Peter's notes that 'John only survived' among the 12 disciples till the destruction of Jerusalem." [2001122201.doc](#), p. 10 citing [Ref-0141](#), p. 2:562. "Peter follows Jesus' pattern of supporting the future Second Advent by citing the past transfiguration (2Pe. 1:16-18). In this way, Peter's second epistle supports the futurist understanding of Matthew 16:28, etc." [2001122201.doc](#), p. 11. "A further problem with the preterist view is that our Lord said *some* of those standing here. . . . it is clear that the term 'some' would have to include at least two or more individuals . . . Peters notes that 'John only survived' among the 12 disciples till the destruction of Jerusalem." Thomas Ice, "Preterist 'Time Texts'", [Ref-0209](#), p. 88. "Christ's announcement of His death no doubt caused the disciples to fear that the kingdom would not come (Mtt. 16:22). Thus, in order to reassure them of the certainty of the coming kingdom (Mtt. 16:27-28), Christ gave them a foretaste of it through His transfiguration (Mtt. 17:1-13). The appearance of Moses and Elijah demonstrates that just as Moses' death and Elijah being taken to heaven in a whirlwind did not stop their appearance on Mount Transfiguration, then neither would Christ's death stop the ultimate manifestation of the kingdom." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 28. Questionable: 1Pe. 5:1 (?);
glory - praise gives God : [praise - glorifies God](#)
glory - primary theme : ☩ "Although the redemption of elect human beings is a very important part of God's purpose for history, it is only part of that purpose. During the course of history, God not only has a program for the elect but also a program for the nonelect (Rom. 9:10-23). In addition, God has different programs for nations (Job 12:23; Isa. 14:24-27; Jer. 10:7; Dan. 2:36-45), rulers (Isa. 44:28-45:7; Dan. 4:17), Satan (John 12:31; Rom. 16:20; Rev. 12:7-10; 20:1-3), and nature (Mtt. 19:28; Acts 3:19-21; Rom. 8:19-22). Since God has many different programs which He is operating during the course of history, all of them must be contributing something to His ultimate purpose of History. Thus, the ultimate goal of history has to be large enough to incorporate all of God's programs, not just one of them." [Ref-0072](#), p. 20. "As men now judge of revelation, Christianity dwindles down to be nothing but a "plan of salvation" for individuals, and if St. John's Gospel and a few of the Epistles be left them they are content. How different was the attitude of mind and heart displayed by St. Paul! In the Apostle's view the crisis which seemed the catastrophe of

everything the old prophets had foretold of God's purposes for earth, opened up a wider and more glorious purpose still, which should include the fulfillment of them all; and rapt in the contemplation, he exclaimed, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33) [Ref-0762](#), p. 16.

glory - Septuagint : ☩ "In the Septuagint there was a significant change in the use of *δόξα*. The meaning of 'opinion' is not found, and *δόξα* is most often used to translate *כְּבֹד*, (literally, 'weighty')." David J. Macleod, "The Incarnation of the Word: John 1:14", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 72-88), p. 79.

glory - to God - martyrdom : [martyrs - glorify God](#)

glory - viewed : Ex. 33:18-23; Ex. 34:6; 1K. 19:13; Mtt. 17:2-3; Mark 9:2-4 ☩ Moses desired to look on the glory of the Lord (Ex. 33:18-23) whereas Elijah did not look on the glory of God (1K. 19:13). Both Moses and Elijah were eventually shown the glory of the Lord at the Mount of Transfiguration (Mtt. 17:2-3; Mark 9:2-4).

glory - visible : [shekinah - visible](#)☆

gluttony - AGAINST : [eating - too much](#)

gnats - unclean : Ex. 8:16; **Lev. 11:20-23**; Ps. 105:31; Mtt. 23:24

Gnosticism - John_1:18 : John 1:18 ☩ "When those who had been tainted with Gnosticism cite John 1:18, they cite it as *only begotten God*. Such is true of Tatian (second century), Valentinus (second century), Clement of Alexandria (215 AD), and Arius (336 AD). On the other hand, we find many of the orthodox fathers who opposed Gnosticism quoting John 1:18 as *only begotten Son* (Irenaeus, Tertullian, Basil, Gegeroy Nazianzen, and Chrysostom)." [Ref-0086](#), p. 181.

goat - and sheep judgment - Rhodes : [2003120810.doc](#)☆

goats - two same : [two - typology](#)

God - all know : Deu. 30:6; Isa. 11:9; Jer. 31:34; Rom. 11:26 ☩ "Jewish missions and Jewish evangelism will not be needed in the Messianic Kingdom because every Jew will know the Lord, from the least to the greatest. . . While there will be Gentile unbelievers in the Kingdom, there will not be Jewish unbelievers in the Kingdom. To a man, all the Jews will believe." [Ref-0219](#), p. 411.

god - Ashtoreth - Sidonian : [Ashtoreth - Sidonian god](#)

god - Chemosh - Amorite : [Chemosh - Amorite god](#)

god - Chemosh - Moabite : [Chemosh - Moabite god](#)

god - Domitian worshiped as : [Domitian - emperor - god](#)☆

God - evil serves : [evil - serves God](#)

God - fear : [fear - God](#)

God - fearer : Acts 9:27; Acts 10:2; Acts 10:22; Acts 13:16; Acts 13:26; Acts 13:43; Acts 13:50; Acts 16:14; Acts 17:4; Acts 17:17; Acts 18:7 ☩ "The New Testament refers to certain individuals as, literally, "fearing God" (phoboumenos ton theon), "worshiping God" (sebomenos ton theon), or simply "worshiping" (sebomenos). These terms are customarily assumed to refer to a class of uncircumcised Gentiles who stopped short of becoming full proselytes, but were permitted (by some

Jews) limited participation in Jewish worship. Furthermore, it is assumed that they were expected to observe certain basic standards involving monotheism, morality, and ceremony." [Ref-1200](#), pp. 346-347. See [proselyte - to Judaism](#).

God - judged by man : [judging - God by man](#)

God - kingdom of : [kingdom - of God](#)☆

God - love - first commandment : [two commandments - first](#)

God - man like : [man - like God](#)☆

god - man supposes to be as : [man - supposed to be as god](#)

god - Micom - Ammonite : [Milcom - Ammonite god](#)

god - Molech - Ammonite : [Molech - Ammonite god](#)

God - of gods : Deu. 10:17; Jos. 22:22; Ps. 136:2; Dan. 2:47; Dan. 11:36

god - of this age : [Satan - as god](#)

god - of this world : [Satan - ruler of this world](#)

God - only one : [one - God](#)

God - revealed in Israel : [Israel - demonstrates God](#)

God - road signs from : [2003040301.htm](#)☆

God - save the king : [king - God save](#)

God - son of directly : [son of God - directly](#)

God - son of Man is son of God : [son of God - is son of man](#)

God - spirit : Job 9:11; John 4:24; 1Ti. 1:17 ☩ See [invisible - God](#).

God - who like : [unique - God - who like](#)

God - your vs. my : Gen. 27:20 (cf. Gen. 28:20-22); Gen. 28:20-22 (cf. Gen. 27:20); 1K. 13:6; 1K. 17:12

God's Evangeal - Grant, F. W. : [Ref-0667](#)☆

God's Renaissance Man (Biography), Abraham Kuyper : [Ref-0875](#)☆

God's Secretaries - Adam Nicolson : [Ref-0235](#)☆

Godet, F. L., A Commentary on the Gospel of Luke : [Ref-0741](#)☆

gods - Egypt - inferior : [Egypt - gods - inferior](#)

gods - Egypt - Israel served : [Egypt - gods - Israel served](#)

gods - Egypt - judged : [Egypt - gods - judged](#)

gods - God of : [God - of gods](#)

gods - household - stolen : [teraphim - stolen](#)☆

gods - judges : Deu. 17:9-12; Ps. 82:1; Ps. 86:8

gods - man made : Ex. 32:1-3; Acts 7:40

gods - other worshiped : [sacrifice - to other gods](#)

gods - plural - Mormonism : [Mormonism - polytheistic](#)☆

gods - worshipping other : Ex. 20:3; Ex. 23:13; Jer. 5:19; Jer. 7:18; Jer. 11:12; Jer. 11:17

God's Renaissance Man, McGoldrick : [Ref-1040](#)☆

Goel - kinsman redeemer : Lev. 25:23; Lev. 25:47; Num. 35:19-27; Ru. 3:9; Ru. 3:13; **Ru. 4:1-19**; Job 19:25; Pr. 23:10-11; Jer. 50:34 ☩ "Redeemer," Hebrew. Describes the person who is next of kin and his respective duties: to buy back what his poor brother has sold and cannot himself regain (Lev. 25:25, 26); to avenge any wrong done to a next of kin, particularly murder (Num. 25:12, 19, 21, 24, 25, 27); to purchase land belonging to one deceased who was next of kin and to marry his widow and to raise up children for the deceased (Ru. 2:20; Ru. 4:14).

Gog - and Magog - Koran : [Koran - Gog and Magog](#)☆

Gog - identification - Goodman : [2012021601.htm](#)☆

Gog - locust king : Gen. 10:2; 1Chr. 5:4; Pr. 30:27; Eze. 38:2; Eze. 38:3; Eze. 38:14; Eze. 38:16; Eze. 38:18; Eze. 39:1; Rev. 20:8 ☩ One of the four versions of the Septuagint translates Amos 7:1 as "Thus has the Lord God shewed me; and behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog."

Gog - Magog : Num. 24:7; Eze. 38:2-3; Rev. 20:8 ☩ "[T]his prophecy of Ezekiel concerning Gog and Magog cannot be identified with the prophecy in Revelation 20:7-10 for three reasons. The former takes place *before* the Kingdom is established on earth; the latter *after* this Kingdom. Also, in Ezekiel the invasion comes only from the north, but in Revelation it comes from the 'four quarters of the earth.' Furthermore, the rebellion of Gog and Magog and their destruction in Revelation 20:7-10 marks the ushering in of the eternal state (Rev. 20:11-15); but in Ezekiel it is preliminary to the Millennial Kingdom on earth." [Ref-0183](#), p. 187. ". . . a variant reading [of Numbers 24:7] substitutes "Gog" for "Agag." This reading has wide support, being found in the Septuagint, the Samaritan Pentateuch, Aquila, Symmachus, and Theodotion. According to this reading, Balaam foresees a king from Jacob who would be exalted over Gog, the end-time enemy of Israel (Ezek 38:3). Thus, the passage links this prophecy with Messiah's day, when He will have victory over the eschatological foes of Israel. The "Gog" reading is supported by the context, in which Balaam says he is speaking of "the end of days" (Num. 24:14). . . . Additionally, in Ezek 38:17, there is a recognition that Gog is known from earlier Scripture. There the Lord addresses Gog and asks, "Are you the one I spoke about in former times?" This is an obvious reference to the variant reading in Num 27:7." [Ref-1272](#), pp. 38-39.

Goliath - type of antichrist : 1S. 17:4 ☩ "Goliath. First, his name means 'Soothsayer' which at once connects him with the powers of evil. Second, he was a giant, and thus, like Saul, prefigured the Super-man. Third, he was the enemy of Israel. Fourth, his consuming egotism was displayed in his blatant challenge, 'I defy the armies of Israel' (1S. 17:10). Fifth, the mysterious number 666 (the number of the Antichrist) is connected with Goliath. Note the three sixes. (a) He was six cubits high (1S. 17:4). (b) Six pieces of armour are enumerated - helmet, coat of mail, greaves, target, staff, and shield (1S. 17:5-7). (c) His spear's head weighed six hundred shekels of iron (1S. 17:7). Sixth, he was slain by the sword (see 1S. 17:51). Seventh, he was slain by David - type of Christ. In each of these respects he foreshadowed the Antichrist" [Ref-0215](#), "Types of the Antichrist"

Golan - city of refuge : Jos. 21:27

Golan Heights - Archaeology - Biblical - 00053.doc : [00053.doc](#)☆

gold - drinking : Ex. 32:19

gold - ephod - idolatry : [idolatry - ephod - golden](#)

golden - calf : [calf - golden](#)

golden - calf - location : [calf - golden - location](#)

golden - calf - taken to battle? : [calf - golden - taken to battle?](#)
Golden Book of John Owen, The, Moffatt : [Ref-1043](#)☆
golden calf - Tyndale - quote : [quote - papal bulls - Tyndale](#)☆
golden rule - interpretation : [hermeneutics - rule - synthesis](#)☆
Golden Rule of Interpretation Â- footnote 4 - Quotations - #09002.doc : [#09002.doc](#)☆
Golgotha - place of skull : [skull - place of](#)☆
Goliath - brothers - four : 1S. 17:40; 2S. 21:16-22; 1Chr. 20:4-8 ☩ The four brothers of Goliath (2S. 21:22) included *Ishi-Benob* (2S. 21:16), *Saph* or *Sippai* (2S. 21:18; 1Chr. 20:4), *Lahmi* (2S. 21:19; 2Chr. 20:5) and an unnamed brother (2S. 21:20-21; 1Chr. 20:6-7). Along with Goliath, who was killed by David (1S. 17:4, 49-50), there were five brothers (1S. 17:40) of the same father from Gath (2S. 21:22; 1Chr. 20:8).
Goliath - David age when fought : [David - age fighting Goliath](#)☆
Goliath - from Gath : 1S. 17:4; 1S. 17:23
Goliath - height : 1S. 17:4
Goliath - pottery : [2005111601.htm](#)☆
Goliath - scale armour - archaeology : [archaeology - scale armor](#)☆
Gomarrh - Canaanite city : [Sodom - Canaanite city](#)
Gomer : ☩ Cimmeria, n. of Black Sea; Crimea. Cimmerians settled along the Danube and Rhine. "The *Midrash* calls Gomer *Germania* and that is also the way the *Talmud* refers to Gomer." [Ref-0219](#), p. 108.
Gomer - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Gomeraeg - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
good - corrupted by evil : [evil - corrupts good](#)
good - creation : [sinless - man created](#)
good - creation declared : Gen. 1:4; Gen. 1:10; Gen. 1:12; Gen. 1:18; Gen. 1:21; Gen. 1:25; Gen. 1:31 ☩ The work of day two is not declared good whereas the work of day three is declared good twice. Day three is also the day on which life is first created and corresponds to the period after which Christ was resurrected from the grave. "God did not pronounce the expanse/heavens 'good' on Day 2. Why? Because they were not finished until their 'hosts', the luminaries, were ignited and placed on Day 4. This allowed man, when he came about on Day 6, to perceive the heavens, the vastness of space, via the light waves travelling through them (Psalm 19:1)." Frank DeRemer, with Mark Amunrud and Delmar Dobberpuhl, "Days 1-4", [Ref-0784](#), 21(3) 2007, 69:76, p. 75.
good - evil called : [evil - called good](#)☆
good - from evil : [evil - from good](#)☆
good - from God : Job 22:18; Mtt. 7:11; Jas. 1:17
good - humans are not : [dead - spiritually](#)☆
good - ignorant : [evil - wise to](#)
good - only God : Mtt. 19:17; Mark 10:18; Luke 18:19
good - preserved among evil : [reaping - wheat vs. tares](#)
good - works - do : [works - good - do](#)
good people - bad happens to : [evil - purpose of](#)☆
goodness of man - quote : [quote - brotherhood of man](#)☆

Google-0001 : [Ref-1271](#)☆
google story - incarnation - illustration : [2002122001.htm](#)☆
Gordon, Quiet Talks about the Healing Christ : [Ref-1010](#)☆
Gordon, Quiet Talks on Power : [Ref-1011](#)☆
Gordon, Quiet Talks on Prayer : [Ref-1012](#)☆
Gordon, Quiet Talks on Service : [Ref-1013](#)☆
Goshen - spared : Ex. 8:22; Ex. 9:26
gospel : ☩ Old English: godspel (god = good, spel = news). From Greek euangelion (eu + angelos = messenger).
gospel - as witness : Mtt. 24:14
gospel - availability to all men : [salvation - universal desire of God](#)
gospel - Barnabas : [Barnabas - gospel of](#)☆
gospel - comparison - Gospel Comparison - #00048.doc : [#00048.doc](#)☆
gospel - definition : 1Cor. 15:1-4
gospel - dichotomy : [dichotomy - of gospel](#)
gospel - different : 2Cor. 11:4; Gal. 1:6-9
gospel - feet bring : [feet - bring good news](#)
gospel - free : Isa. 55:1-5; Mtt. 10:8; 1Cor. 9:18; 2Cor. 11:7
gospel - harmony - naves : [harmony-000](#)☆
gospel - in stars : Job 9:9; Job 26:13; Ps. 147:4; Isa. 40:26 ☩ + See also [gospel - in stars - AGAINST](#) See [Ref-0003](#), vol. 12, no. 2, 1998, p. 171. See also [Ref-0003](#), 13(1), 1999 and [Ref-0101](#), [Ref-0102](#), [Ref-0103](#).
gospel - in stars - AGAINST : [F00006 - gospel - in stars - AGAINST](#)☆
gospel - in stars? : [stars - gospel in?](#)☆
gospel - kingdom : [kingdom - gospel](#)☆
gospel - names of Genesis 5? : [2009051101.htm](#)☆
gospel - of Judas : [2006051701.htm](#)☆; [Judas - Gospel of](#)☆
gospel - of personal salvation : Rom. 15:20; 1Cor. 15:1-4; 2Cor. 10:16
gospel - one only : [gospel - different](#)
gospel - opposed by Jews : Acts 12:3; Acts 12:11
gospel - preached : Acts 14:7; Acts 14:21; Acts 14:15; Acts 16:10
gospel - preached all nations : Mtt. 24:13; Mark 14:9; Mark 16:15; Luke 24:47; Acts 1:8; Rom. 1:8; Rom. 15:20; Col. 1:23; Rev. 14:6 ☩ "While the majority of the Church's teachers are loudly proclaiming that 'the day of the Lord' will not come till the world's conversion comes, the Spirit and truth of God are declaring that that day shall not come until the apostasy comes (2Th. 2:3). While the majority of the Church's teachers are maintaining that the world is not yet good enough for Christ, the Spirit is declaring in the Word that the word is not yet *bad* enough." [Ref-0214](#), 110.
gospel - preached before end : Mtt. 24:13; Rev. 14:6
gospel - preached in OT : John 8:56; Rom. 1:2; Gal. 3:8; Heb. 4:2
gospel - preached to dead : John 5:25; 1Pe. 3:19; 1Pe. 4:6
gospel - rejected allow : [rejection - gospel - allow](#)
gospel - required for salvation after Christ : [salvation - requires gospel after Christ](#)☆
gospel - salvation by : [salvation - by gospel](#)
gospel - selling : 1Ti. 6:5
gospel - sent to Gentiles : [Gentiles - gospel sent to](#)

gospel - simple : 1Cor. 2:2
gospel - social - quote : [quote - social gospel](#)☆
gospel - value - illustration : [illustration - gospel - value](#)☆
gospel - veiled : Isa. 25:7; 2Cor. 3:15; 2Cor. 4:3-4; Eph. 4:18
gospel - women respond : [women - respond to gospel](#)
Gospel According to Rome, The, McCarthy, James G. : [Ref-0165](#)☆
Gospel Comparison - DOC #00048 : [#00048.doc](#)☆
Gospel Extracts, Spurgeon : [Ref-1067](#)☆
Gospel in Leviticus, The, Seiss : [Ref-1060](#)☆
Gospel in the Stars, The : [Ref-0103](#)☆
gospel of kingdom - preached to whole earth : Mtt. 24:14; Mark 13:10; Rev. 14:6
Gospel of Thomas : [Thomas - Gospel of](#)☆
gospels - compared : [F00041 - Kells - book of - faces of cherubim](#)☆
gospels - four - book of Kells : [2009031501.jpg](#)☆
gospels - Hebrew? : [Hebrew - gospels?](#)☆
gospels - Q document : [Q - document - gospels](#)☆
gospels - synoptic - independent : ☩ "In an inductive study of the triple-tradition sections of the Synoptic Gospels, the ballot must go decisively in favor of an independent origin for each of the Synoptic Gospels. Had copying of any kind occurred among the writers, a minimum of at least 50% -- and probably much higher -- of identical words would be expected. A figure of 16% falls far short of that." Robert L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part One of Two Parts)", [Ref-0164](#), 15/1 (Spring 2004) 3-38, p. 11. "Agreements between two Gospels against a third Gospel present another line of evidence in favor of the independent origins of the Synoptic Gospels. Inductive investigation leads to the conclusion that the relative scarcity of agreements of Matthew and Luke against Mark means nothing by way of pointing to Mark as a literary source of the other two. Further, proposed interdependence explanations of why Matthew and Luke can agree against Mark when Mark is their source are assumptions rather than inductive conclusions. Inductive reasoning leads to the conclusion that oral and noncanonical written tradition based on eyewitness testimony was a basis for the Synoptic Gospels because of the random way they agree and disagree with one another. No proposal of literary interdependence has provided a satisfactory and factually based explanation for how the writers could have depended on the writings of each other in penning their books when two Gospels agree against a third in all possible combinations." Robert L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part One of Two Parts)", [Ref-0164](#), 15/1 (Spring 2004) 3-38, p. 15. "The use of OT citations by these Gospels furnishes a standard for ascertaining literary independence when it reflects a 79% average of identical-word agreement between two Gospel citing the same OT passage. Application of that standard to two Gospel accounts of the same episodes discloses that their average agreement is only 30%, far short of the 79% standard for literary interdependence. The low

percentage of identical agreements is a strong argument against literary interdependence, ruling it out on an inductive basis." Robert L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part Two)", [Ref-0164](#), Vol. 16 No. 1 (Spring 2005) 7-47, p. 7. "In their use of the OT, they [the synoptic gospels] agree with one another far more often in using identical words than they do if, for instance, Matthew and Luke were using Mark as a source, as proposed in the Markan priority view of Gospel origins. . . . The outcome of all the word-counting brings the inevitable conclusion that the theory of literary interdependence among the Synoptic writers is a myth that cannot be substantiated on an inductive basis." Robert L. Thomas, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part Two)", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005) 7-47, pp. 12-13.

gospels - synoptic - parallels : ☪ "It requires no very detailed study to discover that these three [gospels] have a considerable amount of material in common. We find, for example, that the substance of 606 out of the 661 verses of Mark appears in Matthew, and that some 350 of Mark's verses reappear with little material change in Luke. Or, to put it another way, out of the 1,068 verses of Matthew, about 500 contain material also found in Mark; of the 1,149 verses of Luke, about 350 are paralleled in Mark. Altogether, there are only 31 verses in Mark which have no parallel either in Matthew or Luke." [Ref-0239](#), p. 27.

gospels - synoptic - reliability : ☪ + "The discrepancies between the narratives of the several evangelists, when carefully examined, will not be found sufficient to invalidate their testimony. Many seeming contradictions will prove, upon closer scrutiny, to be in substantial agreement; and it may be confidently asserted that there are none that will not yield, under fair and just criticism. If these different accounts of the same transactions were in strict verbal conformity with each other, the argument against their credibility would be much stronger. All that is asked for these witnesses is that their testimony may be regarded as we regard the testimony of men in the ordinary affairs of life." [Ref-0788](#), p. 35. "Had the evangelists been false historians," says Dr. Chalmers, "they would not have committed themselves upon so many particulars. They would not have furnished the vigilant inquirers of that period with such an effectual instrument for bringing them into discredit with the people, nor foolishly supplied, in every page of their narrative, so many materials for a cross-examination, which would infallibly have disgraced them." [Ref-0788](#), p. 43.

gospels - understanding - Jan Fekkes : [F00017 - gospels - understanding - Jan Fekkes](#) ☆

gossip - AGAINST : [slander - destroys](#); Pr. 16:28; Pr. 18:8; Pr. 20:19; Pr. 26:20-22; 1Ti. 5:13

government - balance of powers : Isa. 33:22 ☪ + The balance of power in the US with the Judiciary, Executive, and Legislative branches was modeled after this verse.

government - church - separation : [church - state - separation](#) ☆

government - corruption : Ecc. 5:8

government - defense : [war - just](#) ☆

government - global : Dan. 7:23; Rev. 13:7

government - global - McClain - quote : [quote - government - global - McClain](#) ☆

government - obey : [authority - respect](#)

government - submit to : [authorities - submit to](#) ☆

governmental bureaucracy - McClain - quote : [quote - governmental bureaucracy - McClain](#) ☆

governmental tyranny - Tackett - quote : [quote - government - tyranny - Tackett](#) ☆

Gower, Ralph, The New Manners and Customs of Bible Times : [Ref-1180](#) ☆

goy - nation - Israel : [Israel - goy used of grace - and law - Ryrie diagram :](#) [2010121101.pdf](#) ☆

grace - common : Gen. 6:3; Job 34:14; Pr. 26:10; Pr. 29:13; Ecc. 2:14-16; Ecc. 9:2; Luke 6:35; Acts 14:17; 2Th. 2:7 ☪ "The entire work of the Holy Spirit on behalf of the unsaved world. . .including in its scope the restraining work of the Holy Spirit in addition to the work of revealing the gospel." [Ref-0019](#), p. 107. "Although no one is capable of responding to the general call of the gospel, in the case of the elect God works intensively through a special calling so that they do respond in repentance and faith. As a result of this conversion, God regenerates them. The special calling is simply an intensive and effectual working by the Holy Spirit. It is not the complete transformation which constitutes regeneration, but it does render the conversion of the individual both possible and certain." [Ref-0139](#), p. 933. "The work of common grace does not require a willingness to receive the truth, but efficacious grace is an immediate act of God which by its nature cannot be resisted?. This implies two things: (a) That the operation of God is not an outward constraint upon the human will, but that it accords with the laws of our mental constitution. We reject the term 'irresistible' as implying a coercion and compulsion which is foreign to the nature of God's working in the soul. (b) That the operation of God is the originating cause of that new disposition of the affections, and that new activity of the will, by which the sinner accepts Christ. The cause is not in the response of the will to the presentation of motives by God, nor in any mere cooperation of the will of man with the will of God, but is an almighty act of God in the will of man, by which its freedom to choose God as its end is restored and rightly exercised (John 1:12-13)?. While in the experience of the individual, faith in Christ is a result of choice and [an] act of the human will, it is nevertheless a work of efficacious grace. Efficacious grace never operates in a heart that is still rebellious, and no one is ever saved against his will. It is rather in keeping with the principle that 'it is God who worketh in you both to will and to work, for his good pleasure' (Phil 2:13)." [Ref-0019](#), pp. 123-124.

grace - covenant - origin : [covenant theology - origin](#) ☆

grace - demonstrated : Eph. 2:7

grace - efficacious : [efficacious grace](#) ☆

grace - given to Paul : [Paul - grace given to](#)

grace - irresistible : John 6:37; John 6:44; Jas. 1:18

grace - lack between believers : Mtt. 18:22-35

grace - law until : [law - until grace](#)

grace - Mary as source - Vulgate : [Vulgate - grace - Mary as source](#) ☆

grace - opposed : Mtt. 20:15

grace - prevenient - Arminianism : [Arminianism - prevenient grace](#) ☆

grace - salvation as gift : Rom. 5:15-16

grace - salvation by : [salvation - by grace](#)

grace - truth - quote : [quote - truth and grace](#) ☆

grace - vs. law : [law - vs. grace](#)

grace - vs. works : [works - vs. grace](#)

grace - wicked wastes : Isa. 26:10

Grace Abounding to the Chief of Sinners, John Bunyan : [Ref-1283](#) ☆

Grace: An Exposition of God's Marvelous Gift, Lewis Sperry Chafer : [Ref-1191](#) ☆

Grace: An Exposition of God's Marvelous Gift, Chafer : [Ref-0991](#) ☆

grades - Th.D. - Tyndale Theological Seminary : [grades thd.xls](#) ☆

grades - Th.M. - Tyndale Theological Seminary : [grades thm.xls](#) ☆

grades thd.xls : ☪ + Anthony Garland, *Th.D. Grades*, Tyndale Theological Seminary, See file:///garland/users/tony/bible_school/tyndale/records/grades_thd.xls

grades thm.xls : ☪ + Anthony Garland, *Th.M. Grades*, Tyndale Theological Seminary, See file:///garland/users/tony/bible_school/tyndale/records/grades_thm.xls

Graffiti on History's Walls - Mortimer Zuckerman : [2003120401.htm](#) ☆

grafted in - Gentiles : Acts 26:18; Rom. 11:17-24

Graham - Islam vs. Christianity - quote : [quote - Islam vs. Christianity - Graham](#) ☆

grain offering - honey prohibited : [honey - prohibited in grain offering](#)

grammar - basic definitions : ☪ + For a clear description of the function and interrelationship of grammatical terms (e.g., noun, verb, adjective), see [Ref-0957](#), pp. 62-64.

grammar - book of Revelation : [Revelation - book of - grammar](#) ☆

grammar - case : ☪ + "As used in the expression of a thought the noun may bear various relations to the rest of the sentence. It may be the subject proper, or it may qualify the subject, or it may function in various ways in the predicate. This variety in the fundamental relations of the noun we call CASE." [Ref-0957](#), p. 62.

grammar - consonants vs. vowels : ☪ + "The varieties of enunciation are secured by varying the positions of the organs of the mouth. These variations may be separated into two principal classes, those made by obstructed breath and those made by unobstructed breath. . . . The consonants are made by obstructed breath. The vowels are made by unobstructed breath." [Ref-0957](#), pp. 20-21.

grammar - declension vs. conjugation : ☪ + "In biblical studies, the changes in nouns and pronouns are referred to as **declension**. This term is not used for the changes that occur with verbs. Changes in verb forms in the biblical languages are referred to as **conjugation**." [Ref-1162](#), p. 89.

grammar - dependent clause : ☪ + "A dependent clause is a collection of words that cannot stand alone. It has meaning only when it is part of a complete sentence; it is dependent upon that sentence. For example,

in English the clause "if I go home" is not a sentence. It is incomplete when standing on its own. It is therefore dependent on the main sentence. "If I go home, I will eat dinner." . . . As you are looking for the main subject and verb in a sentence, you will never find them in the dependent clause." [Ref-0085](#), p. 59.

grammar - importance : ☉ + "Dr. A. M. Fairbairn once said: "No man can be a theologian who is not a philologist. He who is no grammarian is no divine." [Ref-1236](#), p. ix-xi. "Moulton protests against the notion that grammar is dull: "And yet there is no subject which can be made more interesting than grammar, a science which deals not with dead rocks or mindless vegetables, but with the ever changing expression of human thought." [Ref-1236](#), p. ix-xi

grammar - indirect object : ☉ + "The indirect object, technically, is the person/thing that is "indirectly" affected by the action of the verb. This means that the indirect object is somehow involved in the action described by the verb, but not directly. For example, "Karen threw Brad a ball." The direct object is "ball," since it is directly related to the action of the verb. It is what was thrown. But "Brad" is also related to the action of the verb, since the ball was thrown to him. "Brad" is therefore the indirect object." [Ref-0085](#), p. 46.

grammar - inflection : ☉ + "Sometimes the form of a word changes when it performs different functions in a sentence or when the word changes its meaning. This is called "inflection." For example, the personal pronoun is "he" if it refers to a male, and "she" if it refers to a female. It is "she" when it is the subject of a sentence . . . but changes to "her" when it is the direct object. . . ." [Ref-0085](#), p. 22.

grammar - modifier : ☉ + Elements which are used to modify the subject. The modifier of a subject may be one or more of the following. **definite article :** *the* book **possessive pronoun :** *his* book **interrogative pronoun :** *which* book **indefinite pronoun :** *any* book **demonstrative pronoun :** *this* book **attribute adjective :** *large* book **adjectival participle :** *engaging* book **adjectival infinitive :** *book to be read* **prepositional phrase :** *book on the shelf* **adjectival clause :** *book that makes sense to me* [Ref-0133](#) 133, 32, See [grammar - complement](#)

grammar - part of speech : ☉ + "Remembering then always to consider the word in connection with its sentence, the student should ask himself the following questions to help him find out what part of speech a word is: (1) Is it the name of anything? If so, then it is a noun. (2) Can a noun which is mentioned or thought of before be substituted for the word without altering the sense? Then it is a pronoun. (3) Does it answer any of the questions: 'What kind?', 'How many?', 'Which?', with regard to some noun? Then it is an adjective. (4) Does it make a statement, ask a question, or give a command? Then it is a verb. (6) Does it answer the questions: 'How?', 'When?', 'Where?' Then it is an adverb ('How?', 'When?', and 'Where?' are also themselves adverbs.) (6) Does it stand before a noun or pronoun to show its relation to something else? Then it is a preposition. (Another test of a preposition is that it is a word which is not a verb but which can stand before 'him' and

'them', but not before 'he' or 'they'.)" [Ref-0817](#), p. 3.

grammar - participle : ☉ + "A participle looks like a verb, but it isn't. You can think of a participle as a verb that acts like an adjective in a sentence. Look at the difference: 1. *I had known* that Tom would be famous one day. 2. *Known* for his outstanding tenor voice, Tom was famous. In the first sentence, *had known* is the main verb. *Known* in the second sentence describes Tom; it is adjectival and hence a participle." [Ref-0133](#), p. 35.

grammar - predicate : ☉ + "Grammatically, the "predicate" is the verb and everything that follows it. It is what is left when you remove the subject and anything modifying it." [Ref-0085](#), p. 32n4. ". . . *the tree is green*. This group of words we call a *sentence*. Notice that this typical expression of thought contains two elements: the designation of an object--*the tree*, and an assertion about that object--*is green*. The first element we call the *subject*, and the second the *predicate*. The basis of this complete expression of thought consisted of only two words--*tree is*. Hence the basal element in the subject is the *noun*, and the basal element in the predicate is the *verb*. Thus we conclude that the sentence lies at the foundation of syntax, and its essential parts, the noun and the verb, constitute the fundamental elements in syntax." [Ref-0957](#), pp. 61-62.

grammar - prepositional phrase : ☉ + "Prepositions are those little words that locate a noun in time, space or direction. Prepositional phrases always begin with a preposition and end with a noun (or other substantive): 'around the house,' 'through the door,' 'behind him.' You have to decide what part of speech these phrases are by looking at how they work in a sentence." [Ref-0133](#), p. 34. "The preposition together with its object and modifiers is called a "prepositional phrase." [Ref-0085](#), p. 58. "It is called "preposition" because in its use it is regularly placed before the noun." [Ref-0957](#), p. 96. "While adverbs qualify the action, motion, or state of verbs as to manner, place, time, and extent, prepositions do also; but, in addition to this, they mark the direction and relative position of the action, motion, or state expressed by the verb. Prepositions then attend upon verbs to help them express more specifically their relation to substantives." [Ref-0957](#), p. 97. "A very frequent use of prepositions is in composition with words for the purpose of expressing emphasis or intensity. Grammarians term this the "perfective" use of the preposition. One can often detect shades of meaning from this usage that are otherwise impossible to discern." [Ref-0957](#), p. 98. "A very important fact to remember in studying prepositions is that each one, unlike the English use, may be used to express one or several either kindred or diversified ideas. The best way to determine the meanings of a preposition is to study it in its various contexts and not its various uses." [Ref-0957](#), pp. 98-99.

grammar - relative pronouns - who, what, which : ☉ + You can use *who* for people. You can use *that* for people and things. You can use *which* for only things.

grammar - verb - intransitive : ☉ + "Intransitive verbs cannot take a direct object. In the example, "the king perished in the battle," the verb "perished" cannot take a

direct object. Other examples of intransitive verbs include "to live," "to die" and "to fast." [Ref-0184](#), p. 138.

grammar - verb - stative : ☉ + "Stative verbs are used to describe a state of being. In the example, "the priest is old," the verbal construction "is old" describes the state or condition of the subject (the priest). In English, a stative (or state-of-being) idea is expressed with a form of the verb "to be" (is) and an adjective (old)." [Ref-0184](#), p. 138.

grammar - verb - transitive : ☉ + "Transitive verbs may take a direct object. In the example "the prophet wrote the book," the word "book" is the direct object of the verb "wrote" because it receives the verbal action." [Ref-0184](#), p. 138.

Grammar of Biblical Hebrew, A, Jouon and Muraoka : [Ref-0699](#)☆

grandfather - called father : [father - means grandfather](#)

Grant, F. W. (2004; 2004). Facts And Theories As To A Future State. Galaxie Software. : [Ref-0386](#)☆

Grant, F. W. (2004; 2004). Genesis: In Light of the New Testament. Galaxie Software. : [Ref-0387](#)☆

Grant, F. W. (2004; 2004). Leaves From The Book. Galaxie Software. : [Ref-0388](#)☆

Grant, F. W. (2004; 2004). Some Lessons From The Book Of Exodus. Galaxie Software. : [Ref-0389](#)☆

Grant, F. W. (2004; 2004). The Crowned Christ. Galaxie Software. : [Ref-0390](#)☆

Grant, F. W. God's Evangel : [Ref-0667](#)☆

Grant, F. W. The Revelation of Christ (Things That Are) : [Ref-0668](#)☆

Grant, F. W. The Revelation of Christ (Things That Shall Be) : [Ref-0669](#)☆

Grant, F. W., Leaves from the Book : [Ref-1207](#)☆

Grant, F. W., Revelation: Present Things : [Ref-0769](#)☆

Grant, F. W., Revelation: Things That Shall Be : [Ref-0768](#)☆

Granville Sharp rule : [Greek grammar - Granville Sharp rule](#)☆

Granville Sharp Rule - theos not proper name : [theos - not proper name](#)☆

grapes - of wrath : [blood - garments stained](#)

grapes - treading - God's wrath : [winepress - of God's wrath](#)

graphe - Greek : [Word - written](#)

graphe - meaning : [Word - Greek meanings](#)☆

grass - burned : [burned - vegetation](#)

grave - prophet - proximity : 1K. 13:31; 2K. 13:21

gravity - quote : [quote - gravity](#)☆

gravity - speed : ☉ + "According to relativity, gravitational fields travel at the speed of light. . . ." [Ref-0814](#), p. 278.

Gray, James, James Gray's Concise Bible Commentary : [Ref-1279](#)☆

great - commission : Mtt. 28:18-20; Mark 16:15-16; Luke 24:47; John 17:18; Acts 1:8; Acts 10:42 ☉ "The reason the Lord left His church on earth is evangelism. If all we were saved to do was worship, then we would go to heaven where worship is perfect. If we are saved to serve God, lets go to glory where we can serve Him with glorified bodies. If we are saved for praise, let's go where praise is perfect. But we are left here for the purpose of being His instruments to gather the remaining

elect." [Ref-0052](#), p. 380. Note the parallel between the Great Commission of Jesus and Moses' commission to the Israelites to enter the promised land (Gen. 17:1-8; 18:17-18; Deu. 30:7-8). See [F00017](#).

great - tribulation : [tribulation - great](#)

Great Awakening - Chronology - #00006.doc : [#00006.doc](#)☆

Great Cloud of Witnesses, E. W. Bullinger : [Ref-0706](#)☆

Great Doctrines of the Bible, The, Evans : [Ref-1005](#)☆

Great Leaders of the Christian Church : [Ref-0062](#)☆

great tribulation - duration : [tribulation - duration of great \[5006.1\]](#)☆

Great Tribulation: Past or Future? Two Evangelicals Debate the Question, The : [Ref-0078](#)☆

Great Words of the Gospel, Ironside, H. A. : [Ref-1128](#)☆

greater - Father than Jesus : [subordinate - Jesus to Father](#)☆

greater - in us than world : 1Jn. 4:4

greatest commandments - first : [two commandments - first](#)

greatest commandments - second : [two commandments - second](#)

Greece - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Greece - Paul visits : [Paul - visits Greece](#)

greed - AGAINST : Ecc. 4:6; Ecc. 4:8

greed - destroys own house : Pr. 15:27

Greek - abuse of : ☩ + "Perhaps the principle reason why word studies constitute a particularly rich source of exegetical fallacies is that many preachers and Bible teachers know Greek only well enough to use concordances, or perhaps a little more. There is little feel for Greek as a language; and so there is the temptation to display what has been learned in study, which as often as not is a great deal of lexical information without the restraining influence of context. The solution, of course, is to learn more Greek, not less, and to gain at least a rudimentary knowledge of linguistics." [Ref-0698](#), p. 64.

Greek - alphabet : [alphabet - Greek](#)☆

Greek - calendar - intercalation - 2 year cycle : [calendar - Greek - intercalation - 2 year cycle](#)☆

Greek - Font : [2003012201.doc](#)☆; [fonts - Hebrew and Greek](#)☆

Greek - gematria - symbols : [gematria - numerology - symbols - Greek](#)☆

Greek - gospels written in : [Hebrew - gospels?](#)☆

Greek - Hebraisms in : ☩ + "The full revolt against the theory of a Semitic or biblical Greek is seen in the writings of Deissmann, who says: "The theory indicated is a great power in exegesis, and that it possesses a certain plausibility is not to be denied. It is edifying, and what is more, is convenient. But it is absurd. It mechanizes the marvellous variety of the linguistic elements of the Greek Bible and cannot be established either by the psychology of language or by history." There is here some of the zeal of new discovery, but it is true." [Ref-1236](#), p. 25.

Greek - importance : [languages - biblical - importance](#)☆

Greek - importance of : ☩ + "There is nothing like the Greek New Testament to rejuvenate

the world, which came out of the Dark Ages with the Greek Testament in its hand.

Erasmus wrote in the Preface to his Greek Testament about his own thrill of delight:

"These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes." The Greek New Testament is the New Testament. All else is translation." [Ref-1236](#), pp. xviii-xix. "At the age of sixteen John Brown, of Haddington, startled a bookseller by asking for a copy of the Greek Testament. He was barefooted and clad in ragged homespun clothes. He was a shepherd boy from the hills of Scotland. "What would you do with that book?" a professor scornfully asked. "I'll try to read it," the lad replied, and proceeded to read off a passage in the Gospel of John. He went off in triumph with the coveted prize, but the story spread that he was a wizard and had learned Greek by the black art. He was actually arraigned for witchcraft, but in 1746 the elders and deacons at Abernethy gave him a vote of acquittal, though the minister would not sign it. His letter of defence, Sir W. Robertson Nicoll says (The British Weekly, Oct. 3, 1918), "deserves to be reckoned among the memorable letters of the world." John Brown became a divinity student and finally professor of divinity. In the chapel at Mansfield College, Oxford, Brown's figure ranks with those of Doddridge, Fry, Chalmers, Vinet, Schleiermacher. He had taught himself Greek while herding his sheep, and he did it without a grammar. Surely young John Brown of Haddington should forever put to shame those theological students and busy pastors who neglect the Greek Testament, though teacher, grammar, lexicon are at their disposal." [Ref-1236](#), pp. xix-xxi

Greek - influence - Jews : ☩ + "A long-standing debate about the languages of the land of Israel at the time of Jesus is rapidly being resolved by recognition of a very strong Greek presence. It is startling to learn that 40 percent of the pre-A.D. 70 burial inscriptions in Jerusalem are in Greek." [Ref-1200](#), p. 117. "In any case, the Bible in Greek was widely used by Greek-speaking Jews, but evidently not highly regarded by some of the more strict Jews in the land of Israel. Most early Christians adopted the Greek Scriptures as their own. By the second century A.D., Jewish scholars produced their own editions in reaction to the Christians' use of the Greek Old Testament. These editions sought to correct apparent mistranslations used by the Christians in promoting their faith and generally to conform the Greek to the Hebrew text that was most widely used in the land of Israel." [Ref-1200](#), p. 134.

Greek - Jesus spoke : [Jesus - language of](#)☆

Greek - keyboard : [keyboard - Greek](#)☆

Greek - nor Jew : [separation - wall of](#)☆

Greek - Sanskrit - relationship : ☩ + "The discovery of Sanskrit by Sir William Jones is what did it. In 1786 he wrote thus: "The Sanskrit language, whatever may be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of

grammar, than could have been produced by accident; so strong that no philologist could examine all the three without believing them to have sprung from some common source which no longer exists." [Ref-1236](#), pp. 10-11.

Greek - spoken - excellence : ☩ + "The Greek language remains the most perfect organ of human speech and largely because "they were talkers, whereas we are readers." They studied diligently how to talk." p. 14, [Ref-1236](#).

Greek - text - Byzantine - bias against : ☩ + "There is a "dead-weight" of traditional antipathy toward the Byzantine text that just cannot allow itself to believe that the K-text is able to furnish any really valuable evidence for New Testament text criticism. This inherited antipathy has created a giant drag against progress in textual matters." [Ref-078Z](#), p. 76. "The simplicity of the byzantine-priority hypothesis stands in stark contrast to the transmissional history demanded by the modern eclectic models (reasoned or thoroughgoing). Those models see the original text scattered to the four winds at a very early period, with a later development of disparate texttypes, none of which can claim to represent the "lost" autographs. Under those systems, the Byzantine text is considered to have arisen from an officially promulgated formal recension, or from an unguided "process" that involved a relatively unsystematic selection and conflation of readings taken from the (supposedly earlier) disparate Western and Alexandrian texttypes. In either case, this uncritical selection of readings then was coupled with various stylistic and harmonizing improvements that supposedly typified the later scribal mindset. The problem lies in explaining how such a haphazard procedure ever could result in the extensively disseminated but relatively unified Byzantine Textform. These suppositions (which lack historical confirmation) are seen to be unwarranted once the full theoretical and practical conspectus of the byzantine-priority position has been examined in light of the existing evidence." [Ref-0493](#), p. vi.

Greek - text - Byzantine - conservative : ☩ + "The attitude of the Antiochians toward Scripture seems to suggest that they were jealous in the care of it. It will be remembered that the school of Antioch was the school of "literal" interpretation, while the school in Alexandria championed the allegorical method. This is not simply that the Alexandrian Christians had a low opinion of Scripture. Antioch, however, had a much narrower and more conservative view of the canon than Alexandrian, if the views of Africanus and Origen in their exchange of letters can be taken as criteria of their respective schools. It will be recalled that Africanus took Origen to task for citing parts of the apocryphal books of the LXX as Scripture, and that Origen responded by defending the use of the LXX over against the Hebrew." [Ref-078Z](#), p. 115.

Greek - text - Byzantine - early readings : ☩ + "Beginning with the second edition of Hort's introductory volume in 1896, various writers have called attention to Byzantine readings which have found support in early witnesses discovered since the time of WH. Francis Crawford Burkitt, an enthusiastic supporter of WH who wrote the "Additional Notes" in the

second edition of the *Introduction*, has noted that the (then) recently discovered Sinaitic Syriac, though often supporting the Alexandrian text, occasionally agrees with the Syrian text in “distinctive” readings. Later, in an article on the newly discovered Chester Beatty Papyri, Burkitt comments on Byzantine agreements in these manuscripts, as do C. C. Tarelli and others in *Journal of Theological Studies*, Gunther Zuntz in 1946 in the Schweich Lectures on *The Text of the Epistles*, and E. C. Colwell in 1961 in his article on “The Origin of Text-types of New Testament Manuscripts.” Bruce Metzger, in “The Lucianic Recension of the Greek Bible,” gives a list of seven examples of papyrus-supported Byzantine readings. In a footnote, he lists some sixteen other references of “distinctively” Byzantine readings which are also found in *p*⁶⁶. [Ref-0787](#), pp. 55-56. “List I (see pp. 145-159) displays some 150 distinctively Byzantine readings now found to have early Egyptian papyri supporting them. Distinctively Byzantine readings are readings which are supported by the bulk of the later manuscripts but which at the same time are opposed (or not supported) by the principal manuscripts and witnesses to the Alexandrian and Western texts. . . . But it is startling from the standpoint of the WH theory to find that so-called “Byzantine” readings not only existed early but were present in Egypt before the end of the second century.” [Ref-0787](#), pp. 61-62. “Numerous distinctively Byzantine readings now proved early would seem to reverse the burden of proof. Instead of assuming that characteristically Byzantine readings are late, it may be more logical and more in accord with the facts to assume that they are early. The burden of proof now appears to rest on whoever claims that a Byzantine reading is late. Furthermore, making textual decisions on the basis of how three or four “old” uncials read should be abandoned because they do *not* give a complete picture of the second century traditions.” [Ref-0787](#), p. 65. “. . . it is concluded that the papyri supply valid evidence that distinctively Byzantine readings were not created in the fourth century but were already in existence before the end of the second and that, because of this, Byzantine readings merit serious consideration.” [Ref-0787](#), p. 69.

Greek - text - Byzantine - editing minor : ☪ + “. . . if the theory of WH as to the derivation of the Byzantine text is no longer supported by the data, then the Byzantine text should be considered an independent witness to the text of the New Testament. It is not meant to suggest that the Byzantine text has undergone no editing. What is affirmed here is that the theory of a drastic and eclectic editing using Alexandrian and Western texts appears far less plausible now than it did in the days when the theory was promulgated by WH.” [Ref-0787](#), p. 101. “It seems unlikely, however, that Antioch, so literal in the interpretation of the Scriptures would undertake or sponsor such a radical re-working of the text . . . [as] called for by the theory of WH. . . . In fact, it is the conviction of some textual critics that the editing of the Byzantine text actually appears to have been less drastic than that which is found in other main text-types. This, at least, became the considered opinion of Jose M. Bover. Bover, in making a special study of the codices which support each variant, came to

the following conclusions concerning the kinds of alterations which characterize the various text-types: ‘The important or serious deviations are found in the Alexandrians and the Westerns, the slight ones in the Antiochians. . . . In profound modifications the Alexandrians and the Westerns are to be suspected, in additions principally the Westerns, in slight changes or retouches the Antiochians. . . . BS[~~N~~]D manage the axe or the scalpel, the Antiochians, the file or varnish.’ Hoskier also raises the question as to which text is responsible for the greatest revising. His answer is that “the ~~N~~B group should be given the palm. Otherwise we cannot explain the facts.”” [Ref-0787](#), p. 121.

Greek - text - Byzantine - fathers : Luke 10:21; Luke 12:5; Luke 12:22; Luke 12:31; John 2:24; John 4:31; John 13:26; Rom. 10:14; 1Cor. 4:11; 1Cor. 5:10; 1Cor. 7:5; 1Cor. 7:7; 1Cor. 9:7; 1Cor. 9:21; Eph. 2:12; Php. 1:14; Heb. 11:32; 1Pe. 2:5 ☪ “Instances in the list where Byzantine readings have early Fathers for their support are as follows: 1) Luke 10:21, Clement; 2) Luke 12:5, Tertullian; 3) Luke 12:22, Clement; 4) Luke 12:31, Clement and Marcion; and 5) John 2:24, Origen. Origen also attests 6) John 4:31; and 7) John 13:26. In the Epistles, example of patristic support may be found as follows: 8) Romans 10:14, Clement; 9) 1Cor. 4:11, Clement and Origen; 10) 1Cor. 5:10, Origen; 11) 1Cor. 7:5, Origen; 12) 1Cor. 7:7, Origen; 13) 1Cor. 9:7, Origen; 14) 1Cor. 9:21, Origen; 15) Eph. 2:12, (Origen) and Tertullian; 16) Php. 1:14, Marcion; 17) Heb. 11:32, Clement; 18) 1Pe. 2:5, Clement and Origen.” [Ref-0787](#), p. 79. “. . . this argument from silence of the Fathers is an argument from silence as far as Antioch is concerned. Supporters of the WH theory point out that Chrysostom (who flourished in the last half of the fourth century) is the earliest Father to use the Byzantine text. However, they customarily neglect to mention that there are no earlier Antiochian Fathers than Chrysostom whose literary remains are extensive enough so that their New Testament quotations may be analyzed as to the type of text they support. The silence-of-the-fathers argument has been asked to bear more weight than it is able to sustain. How can fathers of other areas using other local text-types be expected to witness to the Antiochian text? And how could it be expected that the Antiochian text (i.e., the early form of it) can be attested by Fathers who have left little or no writings?” [Ref-0787](#), pp. 80-81.

Greek - text - Byzantine - numerous : ☪ + “. . . with regard to the multitude of MSS associated with the Byzantine area: a) in contrast with the West, Greek was the native or primary language therefore Greek MSS would naturally multiply; and b) the Byzantine area was not overwhelmed by the Moslems till the mid-fifteenth century with the fall of Constantinople in 1453. Because of this there was no “cut-off” of manuscript reproduction prior to that time. For these reasons, together with the first and second given above, it seems natural and to be expected that the Greek witnesses of this area should far out-number those of the other locales.” [Ref-0787](#), p. 48.

Greek - text - Byzantine - old : ☪ + “. . . the readings of the Byzantine text are old because

of seven basic findings: 1) many of its distinctive readings, formerly thought to be late, conflate, and edited, are attested by early papyri, and 2) it was discovered that Western-Byzantine agreements also go back to the second century. Such readings are early and widespread, but though they were rejected by the Alexandrian text, they have been preserved from deep in the second century by the separate Byzantine and Western traditions. Furthermore, these K-Western agreements (contrary to WH) have their origin in the East not in the West. 3) The silence of the Church Fathers in regard to K readings is explainable because a) it is not as absolute as has been maintained, and b) it has a logical explanation. Lack of Patristic support from non-Byzantine areas (i.e., from non-Byzantine Fathers) is invalid evidence for an argument that the Byzantine text did not exist at an early period. Even without such evidence and reasoning, however, WH’s silence of the Fathers argument (the argument upon which their whole theory rested) has been strikingly offset by the discovery of Byzantine readings in the early papyri. 4) It was found that the longer or “conflate” readings are not a sign of lateness in the text; neither are such readings restricted to the Byzantine text. Some “conflates” have been found in the Western and even in the Alexandrian text-type including Vaticanus itself. The papyri reveal that longer and what have been called “conflate” readings were already in existence in the second century. 5) The composite nature of the Byzantine constitutes yet another line of evidence attesting the early existence of the K readings where the testimony of the various strands is united. Additional support from another text-type appears to insure the second-century existence of a reading with such attestation. 6) Others have called attention to the early age of K readings. To the above may be added a reminder that the idea of the ancient character of Byzantine readings, of course, is not new or original with this writer. The remarks of Zuntz, Tarelli, and Colwell as mentioned above, together with others, indicate that a number of New Testament scholars have been calling attention to the early age of Byzantine readings. 7) Deliberate changes in all the text-types appear to antedate A.D. 200. Kilpatrick notes with approval the statement of Vogels that, “as distinct from errors, most deliberate changes, if not all were made by A.D. 200,” and he makes the point that “recent discoveries confirm this.”” [Ref-0787](#), pp. 95-96.

Greek - texts - dates : ☪ Textus Receptus = 1516, Tischendorf = 1872, Westcott-Hort = 1881, von Soden = 1913, Hoskier = 1929 (Revelation only), Merk = 1933, Bover = 1943, United Bible Societies/Nestle-Aland = 1963, Hodges-Farstad = 1982. [Ref-0782](#), p. 2.

Greek - transliteration : [transliteration - Greek](#) ☆

Greek - vs. Jew : [Jew - vs. Greek](#)

Greek Empire - chronology : [chronology - B.C. 0333 to B.C. 0063 - Greek Empire under Alexander, Ptolemies, Seleucids](#) ☆

Greek for the Rest of Us - William D. Mounce : [Ref-0221](#) ☆

Greek grammar - ablative - case : [Greek grammar - cases](#) ☆

Greek grammar - accents : ☪ + “The accentual tradition is so deeply rooted in the minds of classical scholars and of reputable publishers that the sight of a naked unaccented text seems almost indecent. Yet from the point of view of academic integrity, the case against their use is overwhelming. The oldest literary texts regularly using accents of any sort date from the first century B.C. The early uncial manuscripts of the New Testament had no accents at all. The accentual system now in use dates only from the ninth century A.D. . . . To learn them properly consumes a great deal of time and effort with no corresponding reward in the understanding of the language. When ingrained prejudice has been overcome, the clean unaccented text becomes very pleasant to the eye. In Hellenistic Greek the value of accents is confined to the distinguishing of pairs of words otherwise the same. In this whole book it means only four groups of words: εἶ and εἰ; the indefinite and interrogative pronouns; parts of the article and the relative pronoun; and parts of the present and future indicative active of liquid verbs.” [Ref-0817](#), pp. vii-viii. “The **acute** accent shows that the pitch originally went up a little on the accented syllable. . . The **grave** accent shows that the voice originally dropped a little on the accented syllable. . . the **circumflex** accent shows that the voice rose and then dropped a little on the accented syllable.” [Ref-0085](#) pp. 13-14.

Greek grammar - accents - proclitic, enclitic : ☪ + “Some words appear to have two accents. There are certain words that lose their accent to the following word (“proclitic”) or the preceding word (“enclitic”), and you end up with a double accent on one word and no accent on the other.” There will not always be a double accent involved. “A *proclitic* is a word which has no accent, and is pronounced with the word following; as ἐκ θεοῦ [εκ]. . . . An *enclitic* is a word which, whenever possible, loses its accent and is pronounced with the word preceding; as ὁ θεός ἐστιν ἀγαθός [εστιν].” [Ref-0957](#), p. 30.

Greek grammar - accents - value : ☪ + “Accents serve use very well in three areas. . . . Pronunciation . . . Memorization . . . Identification. There are a few words that are identical except for their accents. Knowing the accents for these few words can be of great help. There are also a few verbal forms where knowing the accent is helpful.” [Ref-0085](#) p. 15. However, note that the accents were late additions so are always open to possible question.

Greek grammar - accidence vs. syntax : ☪ + “Accidence deals with the structural form of words. Syntax deals with the grammatical relations between words. Accidence deals with the facts which result from incidental development, while syntax deals with the rational principles of thought expression. Accidence differs in every different dialect, while syntax is largely the same for all human speech.” [Ref-0957](#), p. 59.

Greek grammar - accusative - case : [Greek grammar - cases](#) ✧

Greek grammar - adjectives : ☪ + Adjectives can function either adjectivally or substantivally. When functioning adjectivally, it can either be in the attributive position (preceded by the article) or in the predicate

position (not preceded by the article), in which case you may need to supply the verb “is.” Attributive adjectives agree with the noun they modify in case, number, and gender. When an adjective functions substantivally, its case is determined by its function as is true of any adjective. Its gender and number are determined by what it stands for. **Attributive Position:** An adjective in the attributive position is immediately preceded by the article. The noun may also have the article. There are three different attributive positions in all of which the adjective is preceded by the article: first attributive position, article-adjective-noun (ὁ ἀγαθός ἄνθρωπος = “the good man”); second attributive position, article-adjective-article-noun (ὁ ἄνθρωπος ὁ ἀγαθός = “the good man”); third attributive position, noun-article-adjective (ἄνθρωπος ὁ ἀγαθός = “the good man”). If the next-to-last letter in the stem of an adjective is a rho or a vowel, the feminine stem ends in alpha. All other first and second declension feminine adjectives end in eta. This is important because it will help differentiate whether an adjective ending in ας could be genitive or not. For example, the form νεκράς could be either genitive singular or accusative plural, but the form ἀγαθάς can only be accusative plural since its genitive singular must be ἀγαθῆς due to the theta in the stem. [Ref-0085](#), p. 68.

Greek grammar - adjectives - declension : ☪ + Adjectives fall into four basic categories depending on which declension they follow and whether the feminine and masculine forms are the same or different (the masculine and neuter always follow the same declension). The declension number for masculine/feminine/neuter is as follows: **2-1-2, 3-1-3, 2-2, 3-3**. This could be further simplified by recognizing that masculine === neuter and only designating where there is a difference between masculine/neuter and feminine: **2-1, 3-1, 2, 3**. [Ref-0085](#), p. 81.

Greek grammar - allos vs. heteros : Gal. 1:6-7 ☪ + “Koine was a simplified form of classical Greek and unfortunately many of the subtleties of classical Greek were lost. For example, in classical Greek ἄλλος meant ‘other’ of the same kind while ἕτερος meant ‘other’ of a different kind. . . . Some of these subtleties come through in Scripture but not often.” [Ref-0085](#), p. 1. “There are two words in Greek, each meaning *another*, ἕτερος and ἄλλος, ἕτερος means *another of a different kind*, ἄλλος, *another of the same kind*. ἕτερος denotes qualitative difference; ἄλλος, numerical difference. ἕτερος distinguishes one of two; ἄλλος, adds one besides. ἕτερος involves the idea of difference of kind whereas ἄλλος denotes simply distinction of individuals.” [Ref-0946](#), p. 72.

Greek grammar - anarthrous : ☪ + “Greek grammarians uses the term *arthron* ‘joint’ for ‘connecting word,’ particularly for the article. In modern usage, an *arthrous* noun has the article, an *anarthrous* noun lacks it.” [Ref-0157](#), p. 236n3. “The definite article in Greek is extraordinarily difficult to classify exhaustively. I suspect that some uses are determined more by the “feel” of the speaker or writer of the language than by unambiguous principles. Nevertheless, some guiding principles exist; and many errors are made by those who ignore them or fail to understand them. In particular, it is a fallacy to suppose that

because the Greek text has an article, the English translation must have one, or because the Greek text is anarthrous at some point, the English translation must follow suit. Unlike English, Greek has no indefinite article; and its definite article often has functions widely different from the use in English of either the definite or the indefinite article.” [Ref-0698](#), p. 79.

Greek grammar - aorist tense : ☪ + “The aorist tense ‘presents an occurrence in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence.’ This contrasts with the present and imperfect, which portray the action as an ongoing process. It may be helpful to think of the aorist as taking a snapshot of the action while the imperfect (like the present) takes a motion picture, portraying the action as it unfolds. . . . The snapshot by itself cannot tell if the action was momentary, ‘once-for-all’, repeated, at regularly repeating intervals, or over a long time. . . . In the *indicative*, the aorist usually indicates *past* time with reference to the time of speaking (thus, ‘absolute time’). *Aorist participles* usually suggest *antecedent* time to that of the main verb (i.e., *past* time in a *relative* sense). There are exceptions to this general principle. . . . Outside of the indicative and participle, time is not a feature of the aorist.” [Ref-0129](#), pp. 554-555. “It is true that the aorist may, under certain circumstances, describe an event that is, in reality, momentary. But we run into danger when we say that this is the aorist’s unaffected meaning, for then we force it on the text in an artificial way. We then tend to ignore such aorists that disprove our view (and they can be found in every chapter of the NT) and proclaim loudly the ‘once-for-all’ aorists when they suit us.” [Ref-0129](#), p. 557. The *aorist* views a parade from the vantage-point of a blimp overhead -- seeing the entire event from an *external* view. The *imperfect* and *present* view the same parade from curbside on the street -- watching as the parade passes from an *internal* point of view. “6. Generally, the aorist looks at an action as a whole and does not tell us anything about the precise nature of the action (*constative*). This does not mean that the action was not a process; the writer simply does not tell us. . . . 7. Other times the aorist places emphasis on the beginning of an action (*ingressive*). . . . 8. The aorist can be used to describe a timeless truth (*gnomic*). . . . These are often translated into English with the present tense. . . . 9. Because time is secondary to aspect, the Greek speaker can even use the aorist to describe an action that will occur in the future (*proleptic*). This stresses the certainty that the event will occur. . . . One of the primary areas of confusion in Greek exegesis comes when people confuse the Greek aorist with the English punctiliar aspect. . . . However, the Greek aorist is not necessarily punctiliar. It tells you nothing about the action of the verb other than it happened.” [Ref-0221](#), pp. 160-161. “The aorist, after all, is well-named: it is aorist, without a place, undefined. It simply refers to the action itself without specifying whether the action is unique, repeated, ingressive, instantaneous, past, or accomplished. The best grammarians understood this well, and used the term *punctiliar* much the way a mathematician uses the term *point* in geometry -- to refer to a location without

magnitude. But just as the mathematical notion is not intuitively obvious, so also has the notion of punctiliar action been a stumbling block to many interpreters. Stagg provided many examples of grammarians and commentators who insist, for instance, that the phrase *all sinned* (ἡμαρτον [hēmarton]) in Romans 5:12 must indicate a once-for-all action, presumably when Adam sinned; that the presentation of the body in Romans 12:1 is a once-for-all commitment; that the repentance noted in Revelation 3:19 must be once-for-all action because the verbal form is μετανόησον (metanoōson); that the aorist ἐτύθη (etuthē) in 1 Corinthians 5:7 (“for Christ our passover lamb was *sacrificed*”) means that Christ’s atoning death is a completed, once-for-all event; and so forth. And if grammarians and commentators draw such conclusions, who can blame the busy pastor for trading on the aorist to gain theological capital? Stagg proceeded to give numerous counterexamples, a few of which I now pass on: . . . Stagg recognized, of course, that the presence of an aorist verb does not mean the action is *not* once-for-all or located in past time or temporally punctiliar. When we read that Sapphira fell ἔπεσεν (epesen) at Peter’s feet, the context makes it clear that her falling was as “instantaneous” an action as that kind can ever be. Similarly, there may be contextual reasons for thinking that all persons did in fact die when Adam committed his first sin (see Rom. 5:12); it is just that the aorist verb ἡμαρτον (hēmarton) does not prove it. No believer doubts that Christ was sacrificed once only (1 Cor. 5:7), since after all some passages explicitly affirm this (e.g., Heb. 10:12); but this theological conclusion, as important as it is, derives no sure support from the presence of an aorist verb.” [Ref-0698](#), pp. 68-69. “. . . often aorist action is not punctiliar.” [Ref-0774](#), p. 28

Greek grammar - aorist tense - continuous action? : Rev. 2:25 ☩ + “Hold fast,” in Rev. 2:25 is an aorist imperative, κρατήσατε, but would seem to imply continuous action.

Greek grammar - aorist tense - imperative : Rom. 6:13 ☩ + “Beware that the imperative mood is regularly mishandled by exegetes. At one time it was customary to take the present imperative to mean “keep on doing/stop doing” while the aorist imperative supposedly meant “start/don’t start doing.” This has proven to be untenable. Today it is understood that the aorist imperative in Rom. 6:13 . . . should NOT be rendered as “start presenting yourselves to God,” implying that they are not doing so now. The aorist tense is not proof of their lack of commitment!” [Ref-0352](#).

Greek grammar - apposition : ☩ + “An appositional construction involves two adjacent substantives that refer to the same person or thing and have the same syntactical relation to the rest of the clause. The second substantive is said to be in apposition to the first. Normally, both substantives will be in the same case (whether it is nom., voc., gen., dat., or acc.)” [Ref-0129](#), p. 62. “Apposition is a method of expressing the phrase “that is to say” without writing it, but “apposing” a second word with a case-ending to the first word with the same case-ending.” Edwin A. Abbott, *Johannine Grammar* (London: Adam and Charles Black, 1906), 37.

Greek grammar - article : ☩ + “It is vital to bear in mind that we cannot determine the English translation by the presence or absence of the article in Greek. Sometimes we will use the article in English when it is not used in Greek, and sometimes the force of the Greek article may best be rendered by an anarthrous English noun. The best rule in this matter, once again, is common sense.”

[Ref-0133](#), p. 80. “You will soon discover that the Greeks do not use the article the same way we do. They use it when we never would, and they omit it when English demands it. . . .

Names. Greek often uses the definite article before a proper name. For example, you will often find ὁ θεός (the God) or ὁ Ἰησοῦς (the Jesus). You may omit the article in your translation of proper names. **Abstract nouns.** Greek often includes the article with abstract nouns such as “The Truth” (ἡ ἀληθεία), although English does not normally use the article.” [Ref-0085](#), pp. 39-40. “The presence and the absence of the article must be carefully noted by the Greek student. *The presence of the article identifies. The absence of the article qualifies.* That is, when the article is used, the emphasis is upon particular identity, individuality, even uniqueness in some contexts, and upon contrast. When the article is not used, the emphasis is upon the quality or character of the person or thing designated by the noun. The *articular* noun identifies. The *anarthrous* noun qualifies.”

[Ref-0946](#), pp. 15-16. “One of the uses of the Greek article is to denote previous reference. For instance, the Samaritan woman asks our Lord, πόθεν οὖν ἔχεις τὸ ζῶν; (John 4:11). The article is used with the words “water” and “living.” Her question was, “From whence then do you have that water, that living water to which you just made reference?”” [Ref-0946](#), p. 17. “Or, take the statement, “God is love” (1 John 4:8). *That simply is not true.* The rule of syntax in a case like this is that, when the article is used with the predicate, it shows the essential identity of the predicate with the subject. For instance, ἡ ἁμαρτία ἐστὶν ἡ ἀνομία (1 John 3:4), makes sin identical with lawlessness. They are of the same essence. But the expression, “God is love” is ὁ θεός ἀγάπη ἐστὶν (1 John 4:8). The word in the predicate is *anarthrous*. That means that quality, character, or nature are stressed. The idea is “God as to His nature is love.” The subject and the predicate are not in this case essentially identical. God is a person, infinite, eternal, omniscient, omnipresent, and omnipotent in His being. *He has a nature that is loving.*” [Ref-0946](#), pp. 18-19. “When the article is repeated with some word or phrase that modifies the noun, we have a construction that is used to give emphasis to the word that modifies that noun, and the article functions as a mild relative pronoun.” [Ref-0946](#), p. 20.

Greek grammar - article - kai : ☩ + “Young declared, “When two nouns are separated by καί and each noun has its own article, the author intends a distinction between them. When the two nouns are separated by a καί and only the first has the article, the author intends of the reader to group the two nouns together in some fashion.” [Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman, 1994), 62.] In the interest of fairness, it should be noted that not everyone holds this view.” Bruce A.

Baker, *The Two Peoples of God in 2 Thessalonians 1:10*, [Ref-0785](#), Volume 13 Number 38 April 2009, 5:42, p. 27.

Greek grammar - aspect : ☩ + “The basic genius of the Greek verb is not its ability to indicate *when* the action of the verb occurs (time), but *what type of action* it describes, or what we call “aspect.” . . . In Greek, there are three aspects. The **continuous** aspect means that the action of the verb is thought of as an ongoing *process*. The **undefined** aspect means that the action of the verb is thought of as a *simple event*, without commenting on whether or not it is a process. . . . If you want to get very specific, the Greek undefined aspect does not describe what actually happened. It describes how the writer chooses to tell you about the action. . . . The **perfect** aspect describes an action that was brought to completion but has effects carrying into the present.” [Ref-0085](#), pp. 118, 119n3. “Linguists use the term *tense* to refer to the time a verb takes place in relation to the time of speaking or writing. . . . The term *aspect* is used to describe the internal time nature of the even or action; whether it is seen as completed or ongoing. Thomas Payne explains ten potential aspects: perfective, imperfective, perfect, pluperfect, completive, inceptive, continuative/progressive, punctual, iterative, and habitual. Outside of linguistic writing, some of these terms are treated as tense rather than aspect.” [Ref-1162](#), pp. 90-91. “There are three verbal aspects in Greek, linked to the three major tense-forms.2 a. Perfective aspect is the meaning (?semantics’) of the aorist tense: the action is conceived of by the language user as a complete and undifferentiated process. This is regardless of how in actual fact the action occurs, that is, whether it is momentary or lasts a significant length of time. . . b. Imperfective aspect is the meaning of the present tense, including the so-called imperfect form (augmented present form with secondary endings): the action is conceived of by the language user as being in progress. In other words, its internal structure is seen as unfolding. c. Stative aspect is the meaning of the perfect tense, including the so-called pluperfect form (not always augmented but with secondary endings): the action is conceived of by the language user as reflecting a given (often complex) state of affairs. This is regardless of whether this state of affairs has come about as the result of some antecedent action or whether any continued duration is implied.” [Ref-0774](#), pp. 21-22 “Modern linguistics has made students of language aware that language production may usefully be discussed in terms of its opposing choices, so that it is seen in terms of a coordinated system. This implies that when one element is selected, other similar elements in the language are not selected. The perfective (aorist) aspect is the least heavily weighted of the Greek verbal aspects, and hence carries the least significant meaning attached to use of the form. In Greek the aorist is what some have called the ‘default’ tense; that is, it is the tense chosen when there is no reason to choose another. The imperfective (present/imperfect) aspect is more heavily weighted, and to use it in opposition to the perfective (aorist) implies greater semantic significance.” [Ref-0774](#), pp. 22-23 “Temporal values (past, present, future)

are not established in Greek by use of the verbal aspects (or tense-forms) alone. This may come as a surprise to those who, like most students of Greek, were taught at an elementary level that certain tense-forms automatically refer to certain times when an action occurs. The usual equation, called 'absolute tense', states that the aorist, imperfect and pluperfect tenses convey the idea of past time; the present and perfect tenses that of present time; and the future tense that of future time. This is not the place to argue against the absolute tense conception in detail, although subsequent discussion in this and other chapters will illustrate some of the crucial issues in its refutation. I do not mean to say that Greeks did not have a means of conveying when an event might have occurred, however. A more viable category is 'relative tense'. This presupposes that in Greek the temporal ordering of events is not measured in relation to a fixed point (absolute time), but by the relations established among the involved events with regard to each other and to the context. This relating is achieved by a variety of indicators available in the language In other words, elements other than verbal aspect (context, for example) are the primary conveyors of temporal information in Greek." Ref-0774, pp. 25-26 "in Greek the temporal ordering of events is not measured in relation to a fixed point (absolute time), but by the relations established among the involved events with regard to each other and to the context. This relating is achieved by a variety of indicators available in the language (e.g. use of temporal adverbs, such as *νῦν, τότε*). In other words, elements other than verbal aspect (context, for example) are the primary conveyors of temporal information in Greek." Ref-0774, p. 25

Greek grammar - aspect vs. Aktionsart : ☉ + "This is the difference between aspect and *Aktionsart*. Aspect is the basic meaning of the tense unaffected by considerations in a given utterance, while *Aktionsart* is the meaning of the tense as used by an author in a particular utterance, affected as it were by other features of the language." Ref-0129, p. 556.

Greek grammar - case - 5 vs. 8 : ☉ "It is assumed that the Greek student has a good grammar dealing with the elements of Greek. One that presents eight cases in Greek rather than five, is to be preferred, since it more sharply defines the delicate distinctions between some of the cases. *Case is not a matter of form, but of function*. For instance, although the genitive and ablative cases have the same case ending, yet they have quite different functions. The genitive is the *specifying case*, the ablative, the *whence case*. The former describes, whereas the latter shows source, and speaks of separation. While the case ending of the locative, instrumental, and dative cases is the same, yet the locative is the case of *location*, specifying the location within which the action of the verb takes place, the instrumental is the case of *means* or *association*, designating the instrument by which the action of the verb is accomplished, and the dative is the case of *personal interest*, designating the person or thing in whose interest the action of the verb is performed. Excellent grammars that present the eight cases are *Beginner's Grammar of the Greek New Testament* by William Hersey

Davis and *Essentials of New Testament Greek* by Ray Summers." Ref-0946, pp. 127-128. "The new historico-scientific method by which Greek has been studied in recent years has discovered that the language has eight cases: nominative, vocative, genitive, ablative, dative, locative, instrumental, and accusative. Ordinarily we find only four inflectional endings. The first usually embraces the nominative and vocative; the second, the genitive and ablative; the third, the dative, locative, and instrumental; the fourth, the accusative. The student should be careful to bear in mind that these inflectional endings do not decide the question of case." Ref-0957, p. 33. See also Greek grammar - declension. Dana and Mantey develop case as ". . . the expression of a thought the noun may bear various relations to the rest of the sentence." Ref-0957, p. 62. Therefore, they recognize an 8-case system based on *function* rather than a more limited 5-case system based upon *form*. "There are two reasons for concluding that we properly have eight cases in Greek. The first intimation of the fact was obtained from investigation of the Sanskrit, which exhibits eight case forms. When the Greek cases were studied in the light of these eight Sanskrit cases, it was discovered that the same general distinctions prevailed. This sound method of comparative philology has brought the twentieth century Greek grammarian to recognize that there are eight cases in Greek instead of five. In addition to the process of comparative investigation, this conclusion is also based upon the very obvious fact that case is a matter of function rather than of form. The case of the Greek noun is to be determined by its relation to the rest of the sentence." Ref-0957, p. 65. "The dative, locative, and instrumental cases are all represented by the same inflectional form, but the distinction in function is very clear--much more so than the distinction between the ablative and genitive. Recent grammarians nearly all recognize this distinction, and even those of the previous century have discerned it. . . . If case is determined by function, then there can be no question that the third inflectional form of the Greek noun includes three cases, the dative, locative, and instrumental. . . . On the question of the syncretism of the dative case with the locative and instrumental, Robertson observes that the distinction is much more pronounced than that between the genitive and ablative." Ref-0957, pp. 83-85.

Greek grammar - cases : ☉ "As a noun is commonly used in Greek it exhibits the following uses: (1) Its primary and typical use is to designate an object of consciousness, concerning which the assertion contained in the predicate is made; i.e., the function of subject. This function we call the *Nominative case*. (2) A noun is sometimes used without specific grammatical relations, simply as the object of address, which use we call the *Vocative case*. (3) One noun may be used to define the character or relations of another, which function we describe as the *Genitive case*. (4) A noun may be used to denote a point of departure, in a thought of removal or derivation, for which the *Ablative case* is used. (5) A noun may be used to indicate an object of interest or reference, which function we call the *Dative case*. (6) A noun may be used to indicate the position of an object or action, for

which the *Locative case* is used. (7) Sometimes a noun denotes the means described in an expression of thought. Such use we call the *Instrumental case*. (8) A noun may be used in some way to limit an assertion, which function we describe as the *Accusative case*. These eight functions define the root idea of the eight cases. For the eight cases we ordinarily find only four inflectional endings, with occasionally a separate form for the *Vocative*." Ref-0957, p. 66. "In Greek the verb expresses its own subject, as *ἐκήρυξεν* means *he preached*. Consequently when we express a noun subject of the verb, it is in apposition with the subject implied in the verb itself. Thus *ὁ Παῦλος ἐκήρυξεν* really means, *he preached*, that is, *Paul*. Therefore, the nominative is more than the case of the subject: it is the case of specific *designation*, and is in appositional relationship." Ref-0957, p. 69. "The vocative is hardly to be regarded as a case. . . . We may safely follow Robertson in his conclusion that "in reality it is not a case at all. Practically it has to be treated as a case, though technically it is not. . . ." Ref-0957, p. 72. "The ablative and genitive have been confused by nearly all Greek grammarians, both classical and New Testament. . . . Robertson takes a positive stand for the ablative as a distinct case. Moulton recognizes the distinction, but gives little prominence to it. Nunn acknowledges that the ablative is a distinct case from the genitive, but does not distinguish its uses, because he wishes "to avoid conflicting with established usage" (*Syntax of N. T. Greek*, p. 42)." Ref-0957, p. 83. "The accusative signifies that the object referred to is considered as the point toward which something is proceeding: that it is the end of the action or motion described, or the space traversed in such motion or direction" (Webster: *Syntax and Synonyms of the Greek Testament*, p. 63)." Ref-0957, p. 91.

Greek grammar - consonants : ☉ + "The consonants may be classified as follows: | a. Liquids: λ, μ, ν, ρ. | b1. Mute Gutturals: smooth (κ), middle (γ), rough (χ). | b2. Mute Labials: smooth (π), middle (β), rough (φ). | b3. Mute Dentals: smooth (τ), middle (δ), rough (θ). | c. Sibilants: ζ, ξ, σ, ψ." Ref-0957, p. 21.

Greek grammar - contract verbs : ☉ + "Contract verbs are verbs whose stems end in alpha, epsilon, or omicron. That final vowel is called the "contract vowel." . . . When that final stem vowel comes into contact with the connecting vowel, the two vowels contract. The two vowels join and often form a different vowel or a diphthong. . . . We meet contractions only in two tenses, the present and the imperfect . . . In the other tenses the vowel lengthens and there is no contraction . . ." Ref-0085, p. 134-135. "There will always be a circumflex over the contracted vowels in the present active indicative." ου is formed by εο, οε, and οο. ει is formed by εε. ω is formed from almost any combination of omicron or omega with any other vowel, except for when they form ου (above). α is formed from αε. η is formed from εα. οι is formed from οει. **Diphthongs:** if the contract vowel and the first vowel of the diphthong are the same, they simplify. If they differ, they contract. If the second vowel of the diphthong is an iota, it subscript if possible, if it is upsilon it drops off. Contract verbs contract as if the personal

endings are those visible in the present active indicative, but the lexical form shows the contract vowel (e.g., ἀγαπάω) which won't actually appear when the verb is used in the text (this is why it is important to be able to surmise the pre-contracted vowel so as to look up the form in a lexicon). In the first person singular, no personal ending is used so the connecting vowel lengthens to omega.

[Ref-0085](#), p. 138-139. In the future tense, when the contract vowel is immediately followed by the tense formative σ, the contract vowel lengthens before the tense formative. Alpha and epsilon both lengthen to eta while omicron lengthens to omega (αγατα + σ + ω --> ἀγαπήσω; πληρο + σ + ω --> πληρώσω). Notice that the accent is always over the lengthened contract vowel. [Ref-0085](#), p. 155.

Greek grammar - contraction - nu : ☪ + See [Ref-0957](#), pp. 24-25.

Greek grammar - crasis : ☪ + "Crisis is the merging of a word into the one following by the omission and contraction of vowels . . . e.g., κἀγὼ for καὶ ἐγώ . . . Crasis is rare in the New Testament." [Ref-0957](#), p. 23.

Greek grammar - dative - case : [Greek grammar - cases](#) ☆

Greek grammar - dative case : ☪ + "In Greek, the indirect object is put in the **dative case**. . . . The key word for the dative is "to." . . . Iota is the dative singular case ending and ις is the dative plural. In the singular, the final stem vowel lengthens and the iota subscript. Because alpha lengthens to long alpha, and eta is already long, you do not see the lengthening in the first declension; but it is visible in the second declension because omicron lengthens to omega. | Βασιλεία + ι --> Βασιλεία | ἀγαπή + ι --> ἀάπη | λογο + ι --> λογοι --> λογωί --> λόω" [Ref-0085](#), p. 47. ". . . if the word is in the genitive or dative because it is the object of a preposition, do not use the key word." [Ref-0085](#), p. 57.

Greek grammar - declension : ☪ + "In Greek there are three basic inflectional patterns what a word can follow. Each of these patterns is called a "declension." . . . which pattern a word follows has no effect on its meaning, only its form. Some word in Greek are indeclinable, such as personal names and words borrowed from other languages. Their form, therefore, does not change regardless of their meaning or function in the sentence." [Ref-0085](#), p. 25.

"The different declensions affect only the form of the case ending. * Nouns that have a stem ending in an alpha or eta are **first declension**, take first declension endings, and are primarily feminine (e.g., γραφή). * Nouns that have a stem ending in an omicron are **second declension**, take second declension endings, and are mostly masculine or neuter (ἄποστολος; ἔργον). * If the stem of the word ends in a consonant it is **third declension**." [Ref-0085](#), p. 31. "Here is the rule for the alpha to eta shift. It is important. If a first declension word has a stem ending in alpha where the preceding letter is epsilon, iota, or rho, it will form the genitive and dative with alpha. Otherwise, the alpha will shift to eta."

[Ref-0085](#), p. 61. "Note that the iota does not subscript in the third declension as it does in the first and second. This is because iota can subscript only under a vowel." [Ref-0085](#), p. 75. "Declension is the inflection of a substantive (noun, adjective, pronoun, or participle) for the purpose of indicating its

relation to the rest of the sentence. . . . inflection was originally the sole means of expression case relations. Later the preposition began to do service in this capacity, and gradually encroached upon the inflectional endings until in modern speech declension has almost disappeared. Let it be remembered that inflection did not arise as determining case, but for the purpose of indicating case. The case was determined by considerations of use. *Declension, then, is a matter of form; case is a matter of function.* Case is determined by the relations of the substantive in the grammatical structure of the sentence. Declension was developed as a means of indicating such substantive relations. Hence, it may be seen that, without question, the case of a noun is to be decided, not by its inflectional form, but by the grammatical relations which it sustains. . . .

The above consideration will enable the student to understand why we speak of more cases than a noun has inflectional endings. A single inflectional ending may do service for several cases. This is already a familiar phenomenon to the Greek student; as, for instance, the nominative, vocative, and accusative of neuter nouns, where we have three cases represented by one inflectional ending. Therefore, it is not possible to deny that there may be more than one case represented by a single inflectional ending in other instances." [Ref-0957](#), pp. 32-33. "It is best to divide Greek language into three declensions, on the basis of the ending of the noun stem. Nouns which have α as their characteristic stem ending are assigned to the first declension. Those with ο as the characteristic stem ending are in the second declension. The third declension includes nouns whose stems end in a consonant, or in ι, υ, or ω. The third declension is to be determined by observing both the stem ending and the inflectional endings, which are distinctive for this declension. The variation in the stem ending of third-declension nouns has occasioned some difference of opinion as to the number of Greek declensions, but there is general agreement upon the three we have mentioned." [Ref-0957](#), p. 35.

Greek grammar - declension - first : ☪ + "The nouns of this declension are usually feminine, though a few are masculine. The stem ends in α, but this α is frequently found in contract or modified form. The forms vary with different kinds of stems. These variations are seen in the singular only, the plural being the same for all nouns of this declension. (1) When the stem ending is preceded by ε, ι, or ρ, the α is retained throughout. (2) When the stem ending is preceded by σ, λ, λλ, or a double consonant, the vowel is generally short α, which becomes η in the genitive and dative singular. (3) After other consonants the stem ending is usually η. (4) The regular masculine ending for nouns of this declension is ης. (5) After ε, ι, or ρ masculine nouns have -ας after the analogy of feminine nouns." [Ref-0957](#), pp. 35-36.

Greek grammar - declension - third : ☪ + "Because the stem of a third declension noun ends in a consonant, when you add a case ending that begins with a sigma, the final stem consonant and the sigma often change to some other letter, or the consonant drops out, thus hiding the true stem and the true case

ending. . . . σαρκ + σ --> σάρξ . . . Because of the changes that take place in the nominative singular, it is often difficult to determine the stem of a third declension noun. The solution to this problem is always to memorize the genitive singular form with the lexical form. If you drop the genitive singular case ending, you will always have the word's stem." [Ref-0085](#), p. 72.

Greek grammar - deponent verbs : ☪ + "The simplest procedure is to consider a middle (or passive) to be deponent if the lexical form for the word in BAGD is middle (or passive), not active. The problem with this approach is that BAGD frequently lists as the lexical form of a word the only form that occurs in biblical and early patristic literature, even though in a wider context the active is used. Thus, for example, εκλεγομαι is the lexical form for a verb that appears as an active in Hellenistic literature. BAGD's note here, as often, should tip the student off that all is not as it appears: 'the act. does not occur in our lit.' When an exegetical decision depends in part on the voice of the verb, a more rigorous approach is required. In such cases, you should investigate the form of the word in Koine (conveniently, via Moulton-Milligan) and classical Greek (Liddell-Scott-Jones) before you declare a verb deponent. Even then you should not be able to see a middle *force* to the verb." [Ref-0129](#), pp. 429-430. "A deponent verb is one that is [middle or] passive in its *form* but active in its *meaning*. Its form is always passive but its meaning is always active. It can never have a passive meaning. Most tools will list these forms as 'passive' and not 'deponent' verbs. . . . How then will you know how they are to be translated? . . . Actually, it is quite easy. Nondeponent verbs have lexical forms ending in ω or υι (λύω, διδωμι). But if the lexical form of the word ends in ομαι, it is deponent in the present tense. Deponent verbs become a little more complicated than this . . . Just because a word is deponent in the present does not mean it is deponent in other tenses. Likewise, a verb can be nondeponent in the present but deponent in other tenses. . . . About 75 percent . . . of all middles are deponent." [Ref-0221](#), pp. 147-148. *You can look at the verb in the lexicon, and if the second form listed ends in -ομαι, then it is deponent in the future.* [Ref-0085](#), p. 157.

Greek grammar - diaeresis : ☪ + "In some words we find two vowels that normally form a diphthong, but in this case do not. To show that these two vowels are pronounced as two separate sounds, a **diaeresis** (a superscripted pair of dots) is placed over the second vowel. . . . [indicate] it forms two separate sounds." [Ref-0085](#), p. 11.

Greek grammar - diagramming : [2003012201.pdf](#) ☆

Greek grammar - diphthong : ☪ + "A **diphthong** consists of two vowels that produce but one sound. The second vowel is always an ι or υ. The final three diphthongs in the following chart are less common than the others. Their pronunciations are as follows: αι as in *aisle*; ει as in *eight*; οι as in *oil*; αυ as in *saurkraut*; ου as in *soup*; υι as in *suite*; ευ, ηυ as in *feud*." [Ref-0085](#), p. 10.

Greek grammar - diphthong - improper : [Greek grammar - iota subscript](#) ☆

Greek grammar - dual : ☩ + "In classical Greek we meet with three numbers: singular, dual, and plural; but in the Koiné the dual has disappeared." [Ref-0957](#), p. 34.

Greek grammar - elision : ☩ + "When a preposition ends with a vowel and the next word begins with a vowel, the final vowel of the first word drops out. This is called **elision**. It is marked by an apostrophe, which is placed where the vowel was dropped (e.g., *απο εμου* becomes *απ' εμου*)." [Ref-0085](#), p. 14.

Greek grammar - emphasis : ☩ + Placement at the beginning of a sentence carries the greatest emphasis, placement at the end the secondary position of emphasis.

Greek grammar - exceptions : ☩ + "Too often the rule has been drawn from a limited range of facts. What is afterwards found to conflict with a rule is called an "exception." Soon the exceptions equal or surpass the rule." [Ref-1236](#), p. 8.

Greek grammar - feminine stems : ☩ + "All first and second declension feminine nouns that have eta in the singular shift to alpha in the plural." [Ref-0085](#), p. 36.

Greek grammar - future tense : ☩ + "As a general rule, the future is translated with the undefined aspect (?I will eat') rather than the continuous (?I will be eating'). Uses of the Future: **1.** something that will happen in the future *predictive* . . . **2.** As in English, the Greek future can express a command (*imperative*) . . . **3.** The future can also state that a generic event will occur. It does not say that a particular occurrence is in mind, but that such events do occur (*gnomic*) . . . 'Man *shall* not live by bread alone.'" [Ref-0221](#), pp. 155-156.

Greek grammar - gender : ☩ + "The distinctions of gender are strictly adhered to in the Greek New Testament. It is to be carefully observed that there is not only "sense gender"--that which is relative to actual sex--but "grammatical gender"--that which is determined purely by grammatical usage." [Ref-0957](#), pp. 34-35. "It is to be observed that the article is an unfailing means for determining the gender of substantives (see Paradigm 5)." [Ref-0957](#), p. 39.

Greek grammar - genitive - case : [Greek grammar - cases](#)☆

Greek grammar - genitive absolute : ☩ + The participle and noun or pronoun connected with it are put into genitive case when the subject of the main verb is different from the noun or pronoun used with the participle. The participle is therefore 'absolute,' i.e., loosed or separated from the main part of the sentence and, hence, in the genitive case. Example: *ειποντων ταυτα των μαθητων οι αποστολοι απηλθον.* 'The disciples having said these things (genitive case), the apostles went away.' "The genitive absolute is a noun or pronoun and a participle in the genitive that are not grammatically connected to the rest of the sentence. In other words, there will be no word in the remaining part of the sentence that the noun, pronoun, or participle modifies." [Ref-0221](#), p. 183.

Greek grammar - genitive case : ☩ + "The genitive case in Greek is the same as the possessive case in English. . . . ν is a genitive singular ending and ων is a genitive plural ending [the final stem vowel is absorbed by the omega . . . λογο + ων --> λόγων]. . . . The key word for the genitive is "of.""[Ref-0085](#), pp.

46-47. ". . . if the word is in the genitive or dative because it is the object of a preposition, do not use the key word." [Ref-0085](#), p. 57.

Greek grammar - Granville Sharp rule : Tit. 2:13; 2Pe. 1:1 ☩ + "The Granville Sharp Rule states that if a single article links two or more *singular* substantives, the second and subsequent substantives further describe the first. [emphasis mine]." [Ref-0133](#), p. 80. "This rule states that if you have two nouns, the first with an article before it, the second without, and they are connected by the word 'and,' both nouns are describing the same person. . . . Since this rule was recognized as being valid for the Greek language after the translation of the King James Version, those translators did not follow the rule. . . . it's not that the translation is *wrong*. It's just not as *clear* as it could be. One could misconstrue the text to be differentiating between the terms 'God' and 'Savior.' But when Granville Sharp's rule is taken into account, the rendering is much clearer: 'Looking for the blessed hope and the glorious appearing of our great God and Savior, Jesus Christ.'" [Ref-0093](#), p. 84. "Yet four lesser known stipulations of Sharp's rule are often overlooked. These must be met if the two nouns in the construction are to be referred to the same person. The four are (1) both nouns must be personal; (2) both nouns must be common nouns, that is, not proper names; (3) both nouns must be in the same case; and (4) both nouns must be in the singular. . . . On the basis of an extensive analysis of plural nouns in comparable constructions in the NT, Wallace has confirmed that plural nouns are an exception to Sharp's rule. . . . Wallace affirms the validity of the rule for plural adjectives or participles, but indicates he has found no clear instances of the rule's applicability to plural nouns in the NT Koine, Papyri, Hellenistic, or Classical Greek." Farnell, David F., "Fallible New Testament Prophecy/Prophets? A Critique of Wayne Grudem's Hypothesis," [Ref-0164](#). "The rule is as follows: *When the copulative kai connects two nouns of the same case, [vis. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article ο, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle (i.e. it denotes a farther description of the first-named person. . .)* In other words, in the TSKS [article-substantive-kai-substantive] construction, the second noun refers to the same person mentioned with the first noun when: (1) neither is *impersonal*; (2) neither is *plural*; (3) neither is a *proper* name. Therefore, according to Sharp, the rule applied absolutely *only* with personal, singular, and non-proper nouns. The significance of these requirements can hardly be overestimated, for those who have misunderstood Sharp's principle have done so almost without exception because they were unaware of the restrictions that Sharp set forth." [Ref-0129](#), pp. 271-272 "It has frequently been alleged that θεος is a proper name and, hence, that Sharp's rule cannot apply to constructions in which it is employed. We have already argued that θεος is not a proper name in Greek." [Ref-0129](#), p. 276.

"The initial fallacy is in formulating the Granville Sharp rule with less care than Granville Sharp did. Sharp's rule is in fact quite complex, too complex to analyze here." [Ref-0698](#), p. 81.

Greek grammar - historical present tense : Rom. 7:14-25 ☩ + "To argue. . . that the first person present tense verbs in Rom. 7:14-25 are historical presents ignores the semantic pattern of this category of usage: of the hundreds of undisputed historical presents in the NT, all are in the *third* person." [Ref-0129](#), p. 2.

Greek grammar - history : ☩ "It will be of service to present a brief outline of the history of the Greek tongue. And yet it is not easy to give. See the discussion by Sophocles in his Greek Lexicon (p. 11 f.), inadequate in view of recent discoveries by Schliemann and Evans. The following is a tentative outline: The Mycenaean Age, 1500 b.c. to 1000 b.c.; the Age of the Dialects, 1000 b.c. to 300 b.c.; the Age of the Κοινή, 300 b.c. to 330 a.d.; the Byzantine Greek, 330 a.d. to 1453 a.d.; the modern Greek, 1453 a.d. to the present time. The early stage of the Byzantine Greek (up to 600 a.d.) is really Κοινή and the rest is modern Greek." [Ref-1236](#), pp. 42-43.

Greek grammar - imperfect tense : ☩ + "1. Generally, the imperfect describes an ongoing action that happened in the past (*progressive, durative*). . . . 2. It can also place emphasis on the beginning of the action (*ingressive, inceptive*). . . . 3. Some continuous actions do not occur constantly, but rather repetitively (*iterative*). . . . 4. Other actions occur regularly, such as expressed by the English 'used to' (*customary*). . . . 5. The imperfect can also describe what a person wishes to do (*voluntative*), tries to do (*conative*), or almost does (*tendential*)." [Ref-0221](#), pp. 158-159.

Greek grammar - improper diphthong : ☩ + "An improper diphthong is made up of a vowel and an **iota subscript**. An iota subscript is a small iota written under the vowels α, η, ω and normally is the last letter in a word. This iota has no effect on the pronunciation but is essential for translation. . . ." [Ref-0085](#), p. 10.

Greek grammar - instrumental - case : [Greek grammar - cases](#)☆

Greek grammar - iota - consonantal : ☩ + "A consonantal iota looks just like an iota. However, before the New Testament times it was a different character in the alphabet. It dropped out and the vowel iota took over some of its functions. This is worth noting because iotas will not always behave in a regular fashion. . . . It is called a consonantal iota because the old character shared the characteristics of both a vowel and a consonant." [Ref-0085](#), p. 75.

Greek grammar - iota subscript : ☩ + "An improper diphthong is a diphthong with an iota subscript under the vowel. The iota subscript does not affect pronunciation but is important in translation." [Ref-0085](#), p. 11. "In the dative an iota is *always* present for all three genders. In the singular it is subscripted." [Ref-0085](#), p. 49. "A vowel can subscript only under a long vowel." [Ref-0085](#), p. 50. "The *iota subscript* with α, η, and ω is a sort of diphthong, though it in now way modifies the sound." [Ref-0957](#), pp. 21-22.

Greek grammar - koine : ☩ + "With great ability Moulton took the cue from Deissmann and used the papyri for grammatical

purposes. He demonstrated that the Greek of the N. T. is in the main just the vernacular "koinhv" of the papyri." [Ref-1236](#), p. 6. "What is called ἡ κοινή was a world-speech, not merely a general Greek tongue among the Greek tribes as was true of the Achaen-Dorian and the Attic. It is not speculation to speak of the κοινή as a world-speech, for the inscriptions in the κοινή testify to its spread over Asia, Egypt, Greece, Italy, Sicily and the isles of the sea, not to mention the papyri. Marseilles was a great centre of Greek civilization, and even Cyrene, though not Carthage, was Grecized. The κοινή was in such general use that the Roman Senate and imperial governors had the decrees translated into the world-language and scattered over the empire.² It is significant that the Greek speech becomes one instead of many dialects at the very time that the Roman rule sweeps over the world.³ The language spread by Alexander's army over the Eastern world persisted after the division of the kingdom and penetrated all parts of the Roman world, even Rome itself." [Ref-1236](#), pp. 53-55. " But the new point, now obvious to every one, is just this, that the N. T. is in the normal ἰσὶ ἡμίλει of the period. That is what one would have looked for, when you come to think of it. And yet that is a recent discovery, for the Purists held that the N. T. was in pure Attic, while the Hebraists explained every peculiarity as a Hebraism. The Purists felt that revelation could only come in the "best" Greek, and hence it had to be in the Attic. This, as we now know, could only have been true if the N. T. writers had been Atticistic and artificial stylists. So the Hebraists got the better of the argument and then overdid it." [Ref-1236](#), p. 76. "It is not a peculiar type of Greek except so far as that is due to the historical conditions, the message of Christianity, and the peculiarities of the writers." [Ref-1236](#), p. 78. "As Moulton puts it, "the Holy Ghost spoke absolutely in the language of the people."" [Ref-1236](#), p. 80. "It is to be said for Mahaffy, however, that he changed his mind, for he later¹ wrote: "They write a dialect simple and rude in comparison with Attic Greek; they use forms which shock the purists who examine for Cambridge scholarships. But did any men ever tell a great story with more simplicity, with more directness, with more power?â€¦Believe me against all the pedants of the world, the dialect that tells such a story is no poor language, but the outcome of a great and a fruitful education."" [Ref-1236](#), p. 84.

Greek grammar - koine - Semitic influence :

☉ + "It is interesting to take a portion of 1 Maccabees as we have it translated from the Hebrew original and compare it with the corresponding portion of Josephus. The Greek of 1 Macc. is, like the LXX, translation Greek and intensely Hebraistic, while Josephus smooths out all the Hebraistic wrinkles and shifts it into the rolling periods of Thucydides." [Ref-1236](#), pp. 87-88. "This is still the subject of keen controversy, though not in the same way that the Purists and the Hebraists debated it. Now the point is whether the N. T. Greek is wholly in the κοινή or whether there is an appreciable Semitic colouring in addition. There is something to be said on both sides of the question." [Ref-1236](#), p. 88. "The presumption is now clearly against a Hebraism. The balance of evidence has gone over to the other side. But after all

one has the conviction that the joy of new discovery has to some extent blurred the vision of Deissmann and Moulton to the remaining Hebraisms which do not indeed make Hebraic Greek or a peculiar dialect. But enough remain to be noticeable and appreciable. Some of these may vanish, like the rest, before the new knowledge." [Ref-1236](#), pp. 90-91. "Westcott has true insight when he says of N. T. Greek: "It combines the simple directness of Hebrew thought with the precision of Greek expression. In this way the subtle delicacy of Greek expression in some sense interprets Hebrew thought." What is true of John's Gospel is true also of James. The numerous quotations both from the LXX and the Hebrew in the N. T. put beyond controversy the constant use of the O. T. in Greek on the part of the N. T. writers. Besides, with the possible exception of Luke and the author of Hebrews, they all knew and used Aramaic as well as Greek. The point is that the N. T. writers were open to Semitic influence. How great that was must be settled by the facts in the case, not by presumptions for or against." [Ref-1236](#), pp. 91-93. "Von Soden sums up the whole matter as follows: "It was unavoidable but that the primitive Christian writers often used compulsion with the Greek tongue and offended against its genius. They wished to bring to expression things which, up to that time, were foreign to the Greek spirit and only found expression in Semitic languages. And besides, it is only natural that the phraseology of the Greek translation of the O. T., to which they were habituated from their youth, should unconsciously flow from their pens, and still more, that when their subject-matter brought them into close contact with the O. T. or when they translated from the Aramaic dialect of Palestine, their Greek should receive a foreign tinge." This by no means makes a special N. T. dialect or even Jewish-Greek, but it admits a real, though slight, Semitic influence even where it is not "translation Greek." This position is more nearly in accord with all the facts as we now know them." [Ref-1236](#), pp. 92-93. "The Hebrew was not a living language any longer. Less than half of the O. T. quotations in the N. T. are from the Hebrew text. It was still read in most of the synagogues of Palestine and it is possible that a modernized Hebrew was in use to some extent for literary purposes.² Perhaps the Hebrew text was consulted by the N. T. writers who used it much as a modern minister refers to his Greek Testament. The reading of the Hebrew O. T. would give one dignity of style and simplicity of expression." [Ref-1236](#), pp. 93.

Greek grammar - lexical form : ☉ + "The lexical form of a noun is its *masculine* nominative singular form. ἀπόστολοι, which is nominative plural, would be listed in the lexicon as ἀπόστολος." [Ref-0085](#), p. 33. The nominative singular form is followed by letters which identify its genitive form and then the article which identifies its gender: ἀμαρτία, -ας, ἡ. [Ref-0085](#), p. 52. ". . . any word that can occur in all three genders (such as an adjective) uses the masculine form as its lexical form. That is why the word for "good" is listed as "ἀγαθός." What follows ("ἡ, ὄν") shows the feminine and neuter forms of the word." [Ref-0085](#), p. 68.

Greek grammar - locative - case : [Greek grammar - cases](#) ☆

Greek grammar - middle voice : ☉ + "Most middles are deponent and therefore have active meanings. About 75 percent, in fact, of all middles in the New Testament are deponents. . . . Be Cautious about placing too much weight on the middle. . . . Most of the sermons I have heard that bring up the middle voice have done so incorrectly." [Ref-0221](#), p. 148.

Greek grammar - mood - indicative : ☉ + "In the indicative mood, if the personal ending begins with mu or nu, the connecting vowel is omicron [λεγ + ο + μεν], the connecting vowel in every other case is epsilon [λεγ + ε + τε]. If no personal ending is used, the connecting vowel can be omicron or epsilon. The connecting vowels are the same for all the tenses in the indicative mood. Their purpose is to help with pronunciation. It is easier to pronounce λέγομεν than λέγμεν." [Ref-0085](#), p. 126.

Greek grammar - moods : ☉ + "The potential moods express action which is viewed by the speaker or writer as possible, contingent upon certain conditions. These moods state the action in varying degrees from reality. . .

Indicative Mood: 'The child runs'. This is action really taking place. **Subjunctive Mood:** 'If the child runs, he will escape'. Here is the mood of moderate contingency, where the action is objectively possible, but not reality.

Optative Mood: 'Oh, that the child might run'. The optative is the mood of strong contingency and expresses action not taking place but which is subjectively possible. The optative is further removed from reality than the subjunctive. . . **Imperative Mood:** 'Run, child!' This mood expresses action which is volitionally possible and involves the exercise of the will. One person is attempting to exert influence on another to produce an action." [Ref-0099](#), pp. 117-118. "Mood is the morphological feature of a verb that a speaker uses to *portray* his or her affirmation as to the certainty of the verbal action or state (whether an actuality or potentiality). The key elements in this definition are that mood (a) does not necessarily correspond to reality, (b) does not indicate even a speaker's *perception* of reality, but (c) does indicate a speaker's *portrayal* or *representation*." [Ref-0129](#), p. 445. "The connecting vowels vary with the moods, and hence by some grammarians are called "mood suffixes." But this designation is not wholly accurate, because they also vary with different tenses of the same mood. It is true, however, that each mood has its distinctive set of connecting vowels, and it is by this means that we differentiate the moods. It seems most accurate to call them simply connecting vowels (or variable vowels) and to classify them according to moods. (1) *In the Indicative*. a. The present, imperfect, and future have ο before μ and ν, and ε elsewhere; e.g., λύ-ο-μεν, λύ-ε-τε. b. The aorist and perfect have α; e.g., εὔσ-α-μεν, λελύκ-α-τε. c. The pluperfect has ει; e.g., (ἐ)λελύκ-ει-μεν. (2) *In the Subjunctive*. Here we find ω before μ and ν, and η elsewhere in all tenses; e.g., λύ-η-ς, λύσ-ω-μεν. (3) *In the Optative*. . . . a. The present active and middle, future active and middle, perfect active, and future-perfect passive have οι; e.g., λύ-οι-μι, λψ-οί-μεν, λύσ-οι-μι, λυσ-οί-μην, λελύκ-οι-μι, λυθησ-οί-μην.

b. The aorist active and middle have αι; e.g., λύσ-αι-μι, λυσ-αι-μην. c. The aorist passive and perfect middle have ει: e.g., λυθ-εί-ην λελυμένος εί-ην. (4) *In the Imperative*. This follows the analogy of the indicative, except that in the perfect there is ε instead of α; e.g., λέλυκ-ε, λελυκ-έ-τω, etc. (5) *In the Participle*. The middle and passive participle ending μενος takes ο as a connecting vowel, except the perfect; e.g., λυ-ό-μενος, but λελυ-μένος.” [Ref-0957](#), pp. 53-54.

Greek grammar - morpheme : ☉ + “‘morpheme’ is the smallest part of a word that conveys meaning. In the case of ἀκούόμενος, the morphemes are the stem (ἀκου), connecting vowel (ο), participle morpheme (μενο), and the case ending (σ).” [Ref-0221](#) p. 184.

Greek grammar - nominative - case : [Greek grammar - cases](#) ☆

Greek grammar - noun rules : ☉ + “1. Stems ending in alpha α or eta η are in the first declension, stems ending in omicron ο are in the second, and consonantal stems are in the third. 2. Every neuter word has the same form in the nominative and accusative. 3. Almost all neuter words end in alpha in the nominative and accusative plural. 4. In the dative singular, the iota subscript is possible. 5. Vowels often change their length (“ablaut”). 6. In the genitive and dative, the masculine and neuter will always be identical. 7. Memorize the square of stops ([Greek grammar - stops - square](#)). 8. A tau cannot stand at the end of a word and will drop off.” [Ref-0085](#), p. 333.

Greek grammar - optative mood : ☉ + “There are less than 70 optatives in the entire NT. In general, it can be said that the optative is the mood used when a speaker wishes to portray an action as *possible*. . . the optative is becoming absorbed by the subjunctive in the Koine period.” [Ref-0129](#), p. 480. “If the subjunctive describes an action one step removed from reality (uncertain but possible), the optative describes an action two steps removed. It is sometimes called the mood of “wish.” Since the days of Classical Greek, the optative has been falling out of use. There are only 68 uses of the optative in the New Testament, and 15 are the expression μή γένοιτο (e.g., Rom. 6:2), “may it not be,” sometimes translated idiomatically as, “God forbid.” “May it not even be a wish, much less a probability.” Beware of any pastor or lay teacher placing too much weight on the optative; its nuanced meaning is often difficult to pin down.” [Ref-0221](#), p. 189.

Greek grammar - ou (not) : ☉ + “οὐκ and οὐδέ are different forms of οὐ. οὐ is used when the following word begins with a consonant. οὐκ is used when the next word begins with a vowel and smooth breathing, while οὐδέ is used when the next word begins with a vowel and rough breathing.” [Ref-0085](#), p. 43.

Greek grammar - participle : ☉ + “the participle can be used as a noun, adjective, adverb, or verb (and in any mood!). . . the participle is often thrown to the end of the sentence. . . [the main verb is sometimes] verses away. . . The *context* has more influence on participles than on any other area of Greek grammar. . . The *time* of the participle’s verbal nature. . . [is the] point of reference [of the] controlling verb, not the speaker. . . The *aorist* participle, for instance, usually denotes *antecedent* time to that of the

controlling verb. But if the main verb is also aorist, this participle *may* indicate contemporaneous time. The *perfect* participle also indicates *antecedent* time. The *present* participle is used for *contemporaneous* time. (This contemporaneity, however, is often quite broadly conceived, depending in particular on the tense of the main verb.) the *future* participle denotes *subsequent* time. . . Every participle emphasizes either its verbal or its adjectival aspect.” [Ref-0129](#), pp. 613-616. “The key to understanding participles is to recognize that their significance is primarily one of aspect, i.e., type of action. . . . A participle does not necessarily indicate when an action occurs (?time’: past, present, future). Because there are three aspects, there are three types of participles. 1. The *present* participle describes a continuous action. 2. The *aorist* participle describes an action without commenting on the nature of the action (undefined). 3. The *perfect* participle describes a completed action with present effects.” [Ref-0221](#), p. 179. “Participles do not indicate *absolute* time. . . . However, participles do indicate *relative* time. In other words, they indicate the time relative to the time of the main verb.” [Ref-0221](#), p. 184.

Greek grammar - perfect tense : ☉ + “. . . the perfect tense is ‘the most important, exegetically, of all the Greek Tenses.’ The perfect is used less frequently. . . when it is used, there is usually a deliberate choice on the part of the writer. The force of the perfect tense is that it describes an event that, completed in the past (we are speaking of the perfect indicative here), has results existing in the present time (i.e., in relation to the time of the speaker). . . . the perfect tense is used for ‘indicating not the past action as such but the present state of affairs resulting from the past action.’ . . . more misleading is the notion, frequently found in commentaries, that the perfect tense denotes *permanent* or *eternal* results. Such a statement is akin to saying the aorist tense means ‘once for all.’ Implications of this sort are to be drawn from considerations that are other than grammatical in nature. Once must be careful not to read his or her theology into the syntax whenever it is convenient. . . . the perfect may be viewed as combining the aspects of both the aorist and present tense. . . . there is a tendency to see the English perfect as placing an emphasis on existing results—a notion foreign to English grammar. As Moule notes, ‘the Greek tense is concerned with *result* while the English tense is concerned solely with the absence . . . of an *interval*.’” [Ref-0129](#), pp. 572-574. “1. Sometimes the emphasis is on the fact that the action was completed (*consummative, extensive*). . . . 2. Other times the emphasis is on the resulting state of the action (*intensive*) and is generally translated by the English present.” [Ref-0221](#), p. 163. “The definition enshrined for centuries regarding continuance of completed action must now be replaced. This definition was never without problems, as an examination of the grammars shows, where various categories must be introduced to cope with major conceptual difficulties (e.g. discussions of so-called intensive, extensive and completed perfects).” [Ref-0774](#), p. 40.

Greek grammar - phrase identification : ☉ + See [Ref-0221](#), pp. 136-141.

Greek grammar - pluperfect tense : ☉ + “The pluperfect tense. . . expresses action that took place in the past with the effect continuing up to a point, but from the writer’s viewpoint the action and the effect are past experiences. The Greek pluperfect corresponds to the English past perfect tense (ελελυκειν = ?I had loosed).” [Ref-0099](#), p. 115. “both [perfect and pluperfect] speak of the state resulting from a previous event—the perfect speaking of existing results in the present (with reference to the speaker), the pluperfect speaking of existing results in the *past* (as this tense occurs only in the indicative mood). Thus it may be said that *the pluperfect combines the aspects of the aorist (for the event) and the imperfect (for the results)*. . . the force of the pluperfect tense is that it describes an event that, completed in the past, has results that existed in the past as well (in relation to the time of speaking). *The pluperfect makes no comment about the results existing up to the time of speaking.*” [Ref-0129](#), p. 583. “The function of the pluperfect is to bring two actions in the past into a special relation with each other in order to indicate that the action described by the pluperfect was completed before the other took place.” [Ref-0819](#), p. 102.

Greek grammar - pluperfect tense - vs. perfect tense : ☉ + “. . . both speak of an event accomplished in the past (in the indicative mood, that is) with results existing afterwards -- the perfect speaking of results existing in the present, the pluperfect speaking of results existing in the past. . . The *action* is presented *externally* (summary), while the *resultant state* proceeding from the action is presented *internally* (continuous state).” [Ref-0129](#), pp. 572-573.

Greek grammar - predicate nominative : John 1:1 (predicate nominative) ☉ + “When the subject takes an equative verb like ‘is’. . . then another noun also appears in the nominative case -- the predicate nominative. In English the subject and predicate nominative are distinguished by word order (the subject comes first). not so in Greek. . . if one of the two nouns has the definite article, it is the subject. A good illustration of this is John 1:1c. . . in the Greek reads και θεος ην ὁ λογος (and God was the Word). We know that ‘the Word’ is the subject because it has the definite article and we translate it accordingly: ‘and the Word was God.’ Two questions, both of theological import, should come to mind: (1) why was θεος thrown forward? and (2) why does it lack the article? In brief, its emphatic position stresses its essence or quality: ‘What God was, the Word was’ is how one translation brings out this force. Its lack of definite article keeps us from identifying the *person* of the Word (Jesus Christ) with the *person* of ‘God’ (the Father). That is to say, the word order tells us that Jesus Christ has all the divine attributes that the Father has; lack of the article tells us that Jesus Christ is not the Father. . . . As Martin Luther said, the lack of an article is against Sabellianism; the word order is against Arianism.” [Ref-0085](#), p. 28. “How do you tell which nominative is the subject, and which is the predicate nominative? In descending order . . . If only one is a person, demonstrative, or relative pronoun, it is the subject . . . If only one has a definite article, that articular noun is the subject . . . If all else

falls - whichever noun comes first is the subject . . ." [Ref-0352](#), p. 12.

Greek grammar - predicate positions : ☉ + T = article, A = adjective, N = noun. **1st.** ATN 'good the king' translated as 'good is the king.' **2nd.** TNA 'the king good' translated as 'the king is good.' [Ref-0129](#), p. 308.

Greek grammar - preposition - case : ☉ + "Whenever any of the oblique [other than nominative] cases follows a preposition, you should examine the use of the *preposition*, rather than the case usage, to determine the possible nuances involved. . . in Hellenistic Greek, because of the tendency toward explicitness, the preposition increasingly gained independent value. Thus, the preposition does not just clarify the case's usage; often, it *alters* it." [Ref-0129](#), pp. 360-361 (When exegeting, consult the lexicon concerning the preposition first. Then, armed with that data, consult a grammar based on the case.) "*In Greek, the meaning of a preposition depends upon the case of its object.* For example, the preposition *δια* means 'through' if its object is in the genitive, but 'on account of' if its object is in the accusative." [Ref-0085](#), p. 56.

Greek grammar - preposition - definition : ☉ + "A preposition is a word that indicates the relationship between two words. In the sentence, 'The book is *under* the table,' the preposition 'under' describes the relationship between 'book' and 'table,' which in this case is a spatial relationship. . . . The function of a preposition in Greek is the same as English. . . . [but in Greek,] *the meaning of a preposition depends upon the case of its object.*" See [Greek grammar - preposition - case](#). "Greek regularly drops the article in a prepositional phrase. If it fits the context, you may put it back in. *ὁ λόγος ἔρχεται εἰς κόσμον.* = "The word goes into *the* world." " [Ref-0085](#), p. 59.

Greek grammar - preposition - meanings : ☉ + "A very important fact to remember in studying prepositions is that each one, unlike the English use, may be used to express one or several either kindred or diversified ideas. The best way to determine the meanings of a preposition is to study it in its various contexts and note its various uses" [Ref-0957](#), pp. 98-99.

Greek grammar - preposition - verb : ☉ + "Stative verbs override the transitive force of prepositions. Almost always, when a stative verb is used with a transitive preposition, the preposition's natural force is neutralized; all that remains is a stative idea. When a verb of motion is used with a stative preposition, again **the verb is usually dominant.** . . ." [Ref-0129](#), p. 359.

Greek grammar - present tense : ☉ + "The present tense indicates either a continuous or undefined action. The translator can choose either 'I am studying' or 'I study' based on which fits the context best. . . *the time frame of the verb is from the time frame of the speaker/writer, not the hearer/reader.* . . . In the present tense, the middle and passive forms of the verb are identical. . . . What follows are some of the more common ways in which the present tense is used in Greek. . . . **1.** no real continuous nature (*instantaneous, aoristic, punctiliar*) . . . **2.** an ongoing action (*progressive, descriptive*) . . . **3.** some actions occur repeatedly (*iterative*) . . . **4.** actions occur regularly but not necessarily at the

same time (*customary, habitual, general*) . . . **5.** timeless (*gnomic*) . . . **6.** it is possible for the Greek present tense to refer to an action that occurs in the past. The idea is to make the telling of the past event more vivid by using the present tense (*historical, dramatic*) . . . The event could also be future (*φουριστιχ*)." [Ref-0221](#), p. 151-153.

Greek grammar - pronoun - autos : ☉ + "It is wrong to think of *αὐτός* only as the third person pronoun. The word *αὐτός* actually performs three distinct functions. **Use 1: Pronoun.** *αὐτός* can function as a third person personal pronoun. This is by far the most common use. . . . **Use 2: Adjectival intensive.** *αὐτός* can also function intensively when it is used adjectivally. In this case *αὐτόν* is usually in the predicate position. Translate *αὐτός* with the reflexive pronoun (himself, herself, itself, themselves, etc.). . . . *αὐτός ὁ ἀπόστολος* = "the apostle himself" . . . When functioning as an intensive, *αὐτός* is usually in the nominative case and modifies the subject. *αὐτός Δαὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ* (Mark 12:36) = "*David himself* spoke by the Holy Spirit." . . . **Use 3: Identical adjective.** *αὐτός* is sometimes used as the identical adjective meaning "same." It is normally in the attributed position when used this way, but not always. . . . *καὶ πάλιν ἀπελθὼν προσήγατο τὸν αὐτὸν λόγον* (Mark 14:39) = "And again after going away he prayed *the same thing*." " [Ref-0085](#), pp. 96-98. "When we find the third person personal pronoun in the nominative, the pronoun tells us the gender of the subject--something that the personal ending [of the verb] cannot. One note of caution. When *αὐτός* is the subject and the verb is first or second person, you may have a tendency to translate *αὐτός* as a third person pronoun ("he/she/it"). But since the verb is first or second [person], *αὐτός* is "I/we" or "you." For example, *αὐτὴ λέγει* (second person singular "you speak") *ἀνθρώποις* might seem to mean, "She speaks to men." This is incorrect. The *αὐτὴ* is merely adding emphasis to the subject, which is "You." It should be translated "You (yourself) speak to men." " [Ref-0085](#), p. 130.

Greek grammar - pronoun - relative : ☉ + "The relative pronouns are *ὁς*, *ἡ*, and *ὅ*. They follow the normal 2-1-2 declension patterns (like *αὐτός*) and always have a rough breathing and an accent. . . . *The case of the relative pronoun is determined by its function in the relative clause.* Do not confuse the relative pronoun with the adjective whose case is determined by the word it modifies. *ὁ ἄνθρωπος ὃν γινώσκωμεν διδάσκει ἡμᾶς* (The man whom we know teaches us.) In this example you can see that even though the antecedent (*ἄνθρωπος*) is nominative, the relative pronoun (*ὃν*) is accusative because it is the direct object of the verb *γινώσκωμεν*. . . . The term "relative clause" refers to the relative pronoun and the words that follow it. If you place a comma before the relative pronoun and after the last word of the clause, the enclosed phrase should make sense. In fact, this kind of partitioning is a good practice when learning to translate." [Ref-0085](#), pp. 111-112. "Greek, as is the case with any language, does not always follow the basic rules. . . . This is the case with the relative pronoun. Its case is supposed to be determined by its function, but in certain situations we see that it is altered to be the same case as its antecedent, as if it

were modifying it. This is called "attraction." " [Ref-0085](#), p. 114.

Greek grammar - pronunciation : ☉ + "Remember, in Greek there are no silent consonants, so the pi [in *πνεύμα*] is pronounced; unlike in English where, for example, the "p" is not pronounced in the word, "pneumatic." " [Ref-0085](#) p. 19. "The pronunciation of these vowels in the past history of the Greek language is a problem practically impossible to solve. The interchange in the papyri of vowels and diphthongs and vice versa, and of vowels for one another shows that there was much duplication in sound, but just what the sounds were we are unable to tell. . . . Robertson was undoubtedly correct in his opinion that the Greek of the New Testament was pronounced much more like the vernacular Greek of Demosthenes' times than like the Modern Greek (R-S. 15). The matter must be left an open question. . . . Like the vowels, the pronunciation of the diphthongs is a problem for which there can be no final solution." [Ref-0957](#), pp. 21-22.

Greek grammar - proper name : ☉ + "θεος is not a proper name in Greek. One rule of thumb for detecting proper names in Greek is simply to ask the question, Can the noun in question be pluralized? Since *θεοι* is possible (cf. John 10:34), *θεος* is not a proper name." [Ref-0129](#), p. 43.

Greek grammar - punctuation lacking : Rom. 9:5 ☉ + "When the New Testament was first written, there were no punctuation marks. . . the words were run together one after another without any separation. . . the way a verse is punctuated can have a significant effect on the interpretation of the verse. One outstanding example is Romans 9:5. If a major stop is placed after *κατα σαρκα* (?according to the flesh'), then the final section of the verse is a statement about God the Father (the *NEB* has 'May God, supreme above all, be blessed for ever! Amen'). However, if a minor stop is placed at that point, the final words of the sentence speak of Christ (The *NIV* has 'Christ, who is God over all, forever praised! Amen')." [Ref-0085](#), p. 13. Dr. S. Lewis Johnson gives the following reasons why this passage applies the title of God to Christ: **(1)** Pauline doxologies are usually an integral part of the preceding sentence -- not usually an illustration of a *asyndeton*; **(2)** In independent doxologies the word for blessing such as *εὐλογητος* is almost always the first word which is not the case here; **(3)** The use of the article *το* before *κατα σαρκα* suggests an antithesis to what is to follow -- according to His divine nature; **(4)** An independent doxology would be unexpected since the privileges have been mentioned to emphasize Israel's grievous disobedience by pointing out the great blessings they were given which they yet rejected. One of these is the birth of the God-man; **(5)** The phrase *ὁ ὢν* is usually naturally relational -- 'who is over all. . .'; **(6)** The context of passage suggests a lament rather than purely an offering of praise to God. [Ref-0149](#), Tape 1:B.

Greek grammar - question : ☉ + "The form of a Greek question is not necessarily different from a statement; the punctuation and context are your main clues." [Ref-0085](#) p. 14.

Greek grammar - root - verbal : ☉ + The root of the verb is its most basic form. For example,

the root of ἀγαπάω is ἀγαπα. The present tense stem and the verbal root of some verbs happen to be the same. These are referred to as "regular verbs." [Ref-0085](#), pp. 162-163. See [Greek grammar - stem - verbal](#).

Greek grammar - semantic range : ☉ + "Words don't have exact counterparts in different languages. The range of meaning of an English word will almost never be the same as the range of meaning for the Greek word behind the English. We call this the word's 'semantic range.' So just because an English word can have a certain meaning, it is by no means certain that the Greek or Hebrew behind it has that specific meaning." [Ref-0221](#), p. xv.

Greek grammar - sigma : ☉ + ν and ντ drop out before ζ. See also [Greek grammar - stops - sigma](#).

Greek grammar - stem - verbal : ☉ + The stem of a verb is the most basic form of the verb in a particular tense. The verbal root λυ forms its present tense as λύω and its future as λύσω. In the case of this verb, the same stem λυ is used in both tenses (and just happens to match the verbal root). The present tense stem and the verbal root of some verbs happen to be the same. These are referred to as "regular verbs." Some verbs modify their verbal root when forming their different tense stems. This is especially true in the formation of the present tense. The present tense is by far the most irregular of all the tenses. The distinction between the verbal root and stem is important. If you assume that the present tense stem is the base form of the verb and all other tenses are derived from it, you will become very confused and potentially discouraged since this approach forces you to memorize hundreds of "irregular" forms. However, if you learn that the different tense stems are formed from the verbal root and not the present tense stem, memorization and frustration can be kept to a minimum. For example, the verbal root βαλ is modified to form its present tense stem by doubling the lambda: βάλλω. However, when you arrive at the future, you will see that there is only one lambda: βαλώ. The aorist tense also has only one lambda: ἔβαλον. The point of the illustration is that if you learn the present tense as the base form, both these forms will appear irregular. But if you learn the root as βαλ, these two forms are perfectly regular. It is the present tense stem that is irregular. You must realize that the present tense stem is the most "irregular" tense stem of all. The verbal root is altered to form the present tense stem more than in all the other tenses put together. You must get away from thinking that the future tense stem is an altered form of the present tense stem. It is not. [Ref-0085](#), pp. 162-163. See [Greek grammar - root - verbal](#).

Greek grammar - stops - sigma : ☉ + Whenver a stop and a sigma come into contact the result is as follows: | Labial + σ -> ψ | Velar (Palatal) + σ -> ξ | Dental + σ -> σ | [Ref-0085](#), p. 79.

Greek grammar - stops - square : ☉ + Horizontal ---- | Labial = π β φ + σ -> ψ | Velar (Palatal) = κ γ ξ + σ -> ξ | Dental = τ δ φ + σ -> σ | Vertical ---- | Unvoiced = π κ τ | Voiced = β γ δ | Aspirates = φ ξ θ | Sigma joined = ψ ξ σ | [Ref-0085](#), pp. 78, 156.

Greek grammar - subjunctive mood : ☉ + ". . .the subjunctive can be said to represent the

verbal action (or state) as uncertain but probable. It is not correct to call this the mood of uncertainty because the optative also presents the verb as uncertain. Rather, it is better to call it the mood of probability so as to distinguish it from the optative. . . . When used in result clauses, for example, the subjunctive cannot be said to express 'probability.'" [Ref-0129](#), pp. 461-462.

Greek grammar - tense : ☉ + "In Greek, a tense carries two connotations: aspect and time. For example, the aorist tense . . . describes an undefined action (aspect) that normally occurs in the past (time). . . . I use the term 'tense' to refer only to the form of the verb . . . and I do not use the term to designate when the action of the verb occurs. I always use the term 'time' to describe when the action of that verb occurs. Please do not confuse 'tense' and 'time.'" [Ref-0221](#), pp. p. 146. "It is not altogether clear that "tense" is a very accurate way of referring to the "Greek tenses." The word tense calls up notions of time: present tense, future tense, and so forth. But suppose a verb form is morphologically "present tense" while not in fact referring to present time but to past time: then shall we refer to such an example as "past present tense"? The possibilities for confusion are boundless. To aid in the clarity of the following discussion, I shall use "tense" only to refer to morphological form, with no implications whatsoever with respect to time. The majority of contemporary students of Greek grammar argue that Greek tenses are time-related in the indicative and reflect Aktionsart ("kind of action") outside the indicative. I am not persuaded this is right. A rising number of Greek grammarians argue that the fundamental semantic force of the Greek tense is "aspect": it reflects the author's choice of ho to present an action. The time of the action is not conveyed by the Greek tense (which virtually all sides concede is true outside the indicative anyway), nor the kind of action that took place, but by the author's conception of that action -- for example, an author might think of a particular action as a "complete" action, even if it took a very long time, and choose to use the aorist tense."² [Ref-0698](#), p. 67. "The problem is that in Greek a tense carries two connotations: aspect and time. For example, the aorist tense describes an undefined action (aspect) that normally occurs in the past (time)." [Ref-0085](#), p. 120. ☉ + "The Greek verb presents five distinctive verse stems; viz., aorist, present, future, perfect, and passive." [Ref-0957](#), p. 49.

Greek grammar - tense - aspect : [Greek grammar - aspect](#) ☆

Greek grammar - tense - future active indicative : ☉ + "Unlike other tenses in which the time element is not primary, the future tense always refers to an event in the future. In the future tense a verb is composed of four parts: the present tense stem (λυ); the tense formative (σ); the connecting vowel (ο or ε); a personal ending (e.g., μεν)." | Form of the Future Active Indicative (person-number/form/translation/tense formative/connecting vowel/personal ending) | 1s/λύσω/I am losing/σ / ο / - | 2s/λύσεις/You are losing/σ / ε / ς [1] | 3s/λύσει/He, she, it is losing/σ / ε / ι | 1p/λύσομεν/We are losing/σ / ο / μεν | 2p/λύσετε/You (all) are losing/σ / ε / τε | 3p/λύσουσι(v)/They are losing/σ / ο / νσι |

[1] - The personal ending actually is σι. The sigma dropped out and was evidently added back on to the end (λυσει --> λυει --> λύεις). This explains where the ι arises in this form. [Ref-0085](#), pp. 127, 155.

Greek grammar - tense - future middle indicative : ☉ + | Form of the Future Middle Indicative (person-number/form/translation/tense formative/connecting vowel/personal ending) | 1s/λύσομαι/I will loose myself/σ / ε / μαι | 2s/λύσῃ[1]/You will loose yourself/σ / ε / σαι | 3s/λύσεται/He (she, it) loosed himself/σ / ε / ται | 1p/λύσομεθα/We will loose ourselves/σ / ο / μεθα | 2p/λύσεσθε/You (all) will loose yourselves/σ / ε / σθε | 3p/λύσονται/They will loose themselves/σ / ο / νται | [1] - The second person singular ending is quite troublesome. Because the sigma occurs between vowels (λυς + ε + σαι), it will usually drop out and the vowels will contract. In this case, they contracted to eta as per the rules and the iota subscripted (λυς + ε + σαι --> λυσαι --> λυσηι --> λυση). | [Ref-0085](#), p. 157.

Greek grammar - tense - infinitive : ☉ + "When [an infinitive] is preceded by a definite article, the article is always neuter singular and is declined according to the function of the infinitive. For example, if the infinitive is the subject, the article will be in the nominative case. . . . **Aspect.** . . . The infinitive has no time significance whatsoever. The only difference between the infinitive built on the present stem and that built on the aorist stem is one of aspect. The infinitive built on the present stem indicates a continuous action; the infinitive built on the aorist stem indicates an undefined action; the infinitive built on the perfect stem indicates a completed action with ongoing implications. Due to the limitations of English, it is usually impossible to carry this significance across into English. Translators generally use the present punctiliar form of the verb (e.g., "to see," "to eat"). **Articular infinitive and preposition.** When the infinitive is preceded by a preposition and the article, there are specific rules of translation. . . . μετά indicating antecedent time (i.e., the infinitive happened before the main verb) . . . εν indicating contemporaneous time . . . προ indicating prior time (i.e., the infinitive happened after the main verb) . . . διά indicating reason or cause . . . εις indicating purpose . . . προς indicating purpose. . . . **Purpose.** Purpose can be expressed using the articular infinitive preceded by εις or προς (discussed above). The articular infinitive with the article in the genitive case (no preposition) can also express purpose. . . . The infinitive all by itself (without a preposition or the article) can express purpose." [Ref-0221](#), p. 190-192.

Greek grammar - tense - present active indicative : ☉ + "It describes an action that usually occurs in the present. It can be either continuous ("I am studying") or undefined ("I study") action. We recommend using a continuous translation by default, and if it does not fit the context switch to the undefined. . . . In the present tense a verb is composed of three parts: the present tense stem (λυ); the connecting vowel (ο or ε); a personal ending (e.g., μεν)." | Form of the Present Active Indicative (person-number/form/translation/connecting vowel/personal ending) | 1s/λύω/I am

loosing/o/- | 2s/λύεις/You are loosing/ε / ζ [1] | 3s/λύει/He, she, it is loosing/ε / ι | 1p/λύομεν/We are loosing/ο / μεν | 2p/λύετε/You (all) are loosing/ε / τε | 3p/λύουσι(ν)/They are loosing/ο / νσι | [1] - The personal ending actually is σι. The sigma dropped out and was evidentially added back on to the end (λυεσι --> λυει --> λύεις). This explains where the ι arises in this form. [Ref-0085](#), pp. 125-128. "[The primary suffixes] are used with unaugmented or primary tenses. . . . In the active voice they are: singular μι, σι, τι; plural μεν, τε, νσι. These suffer great change when used in actual inflection; e.g., ο-μι becomes ω; ε-σι becomes ει; ε-τι becomes ει; and ο-νσι becomes ουσι." [Ref-0957](#), p. 54.

Greek grammar - tense - present middle/passive indicative : ☉ + | Form of the Present Middle/Passive Indicative (person-number/form/translation/connecting vowel/personal ending) | 1s/λύομαι/I am being loosed/ο / μαι | 2s/λύῃ[1]/You are being loosed/ε / σαι | 3s/λύεται/He, she, it is being loosed/ε / ται | 1p/λύομεθα/We are being loosed/ο / μεθα | 2p/λύεσθε/You (all) are being loosed/ε / σθε | 3p/λύονται/They are being loosed/ο / νται | [1] - The second person singular ending is quite troublesome. Because the sigma occurs between vowels (λυ + ε + σαι), it will usually drop out and the vowels will contract. In this case, they contracted to eta as per the rules and the iota subscripted (λυ + ε + σαι --> λυεαι --> λυηι --> λυη). | [Ref-0085](#), pp. 146-147. "[The primary suffixes] are used with unaugmented or primary tenses. . . . In the middle and passive they are: singular μαι, σαι, ται; plural μεθα, σθε, νται. In actual inflection σαι usually becomes η." [Ref-0957](#), p. 54.

Greek grammar - tense - subjunctive : ☉ + "A Greek verb has time significance only in the indicative. The only significance that a verb in the subjunctive has is one of aspect. This is the same as with the participle. A verb in the present subjunctive indicates a continuous action; a verb in the aorist subjunctive indicates an undefined action. There is no concept of absolute past or absolute present time in the subjunctive." [Ref-0221](#), p. 187.

Greek grammar - tense formative : ☉ + "The future is formed by inserting a sigma between the present tense stem and the connecting vowel. This sigma is called the "tense formative" because it helps form the future tense." [Ref-0085](#), p. 154.

Greek grammar - tense formatives : ☉ + "To indicate different tenses in Greek, along with the augment Greek can also add a tense formative to the end of the verbal stem but before the connecting vowel and personal ending. A tense formative is a consonant or collection of letters. They are called the "tense formative" because they form the different tenses for the Greek verb. For example λύω means "I destroy." The present tense uses no tense formative. *λυ is the stem and ι is the personal ending. However, to say "I will destroy" (future), you add the tense formative "σ" between the stem of the verb and its personal ending. ἴσσω means "I will destroy." [Ref-0085](#), p. 123.

Greek grammar - uncial alphabet : ☉ + See [Ref-0957](#), p. 20.

Greek grammar - verb - structure : ☉ + "The typical Greek verb is composed of four parts.

1. The Verb Stem . . . It is not accurate to call this part of the verb the "root," because the root may be a still more remote element of the verb stem, . . . many verbs have more than one stem. The verb stem may usually be found by removing the affixes of the aorist, though there are exceptions . . . 2. The Tense Stem . . . 3. The Connecting Vowel . . . 4. The Verbal Suffix . . . With these facts in view we may analyze λύσωμεν thus: 1. Verb stem λυ-. 2. Tense stem λυς-. 3. Connecting vowel -ω-. 4. Verbal suffix -μεν." [Ref-0957](#), pp. 43-44.

Greek grammar - vocative - case : [Greek grammar - cases](#) ☆

Greek Grammar Beyond The Basics : [Ref-0129](#) ☆

Greek New Testament According to the Majority Text, The, Zane C. Hodges and Arthur L. Farstad : [Ref-0687](#) ☆

Greek NT - manuscripts : [manuscripts - Greek NT](#) ☆

Greek NT - manuscripts - variations : [manuscripts - Greek NT - variation](#) ☆

Greeks - wisdom sought : [wisdom - sought by Greeks](#)

Green, ed., Joel B., Jesus and the Gospels : [Ref-1175](#) ☆

Green, Jay P. and John W. Burgon. Unholy Hands on the Bible : [Ref-0176](#) ☆

Green, M. P. (1989). Illustrations for Biblical Preaching : Over 1500 sermon illustrations arranged by topic and indexed exhaustively (Revised edition of: The expositor's illustration file.). Grand Rapids: Baker Book House. : [Ref-0391](#) ☆

Greenleaf, Simon, The Testimony of the Evangelists : [Ref-0788](#) ☆

Greenlee, J. H. (1992). An exegetical summary of Philippians. Dallas, TX: Summer Institute of Linguistics. : [Ref-0392](#) ☆

greeting - kiss : [kiss - greeting](#)

Gregorian - calendar : [chronology - A.D. 1582 - Gregorian calendar](#) ☆

Grenz, Stanley J., Pocket Dictionary of Theological Terms : [Ref-1164](#) ☆

grief : Lam. 3:32

grief - response to : Job 1:20; Job 2:13; Job 6:14; Job 16:2; Job 16:20; Job 19:21; Job 30:26; Pr. 25:20; Rom. 12:15

grieving - criticism of : Job 16:4-5

grieving - not allowed : [mourning - not allowed](#)
Grigg, Russell - "Meeting the Ancestors" : [2003042301.tif](#) ☆

groans - of intercession : [intercession - groans of Spirit](#)

Gromacki - Revelation-20: A Premillennial Analysis : [2003120804.doc](#) ☆

Groothuis, D. R. (1997, c1997). The soul in cyberspace (electronic ed.). Grand Rapids, MI: Baker Book House. : [Ref-0393](#) ☆

ground - cursed : [cursed - ground](#)

growth - church - unbelievers : [church - unbelievers attending](#) ☆

growth - spiritual : [spiritual - growth](#) ☆

Grudem - NKJV - bias against : [NKJV - Grudem bias against](#) ☆

Grudem et. all, Wayne, Translating Truth : [Ref-0786](#) ☆

Grudem, W. A. (1994). Systematic theology : An introduction to biblical doctrine. Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House. : [Ref-0394](#) ☆

Grudem, Wayne and John Piper. Recovering Biblical Manhood And Womanhood : [2002092601.htm](#) ☆; [2002092601.pdf](#) ☆

guarantee : [surety](#)

guarantee - Holy Spirit : [Holy Spirit - guarantee](#)

guarantee - Holy Spirit as : [Holy Spirit - as downpayment](#)

guard - elders - the flock : [elders - guard the flock](#)

guard - heart : [heart - guard](#)

guard - killed for laxity : Mtt. 27:66; Acts 12:19; Acts 16:27; Acts 27:42 ☉ The guard was responsible for the prisoner in such a way that if the prisoner were to escape, the guard would pay the penalty due the prisoner. In addition, sleeping while on duty was punishable by death.

guard - self : Deu. 4:9

guarded - Jerusalem - angels : [Jerusalem - guarded - angels](#) ☆

guardian - angel : [angel - guardian](#)

Gubaru - general of Cyrus : [Darius - identity of king of Media](#) ☆

guessing - cost - guessing : [quote - guessing - cost](#) ☆

guests - marriage : [marriage - companions](#)

Guide To The Gospels, A : [Ref-0069](#) ☆; [Ref-0117](#) ☆

guilt - crucifixion : [crucifixion - guilt of](#) ☆

guilt - degrees of : [sin - degrees](#)

guilt - transfer by laying hand : [hand - laid on head of offering](#)

guilty - without knowledge : Lev. 5:2; Lev. 5:17

gullible : Pr. 14:15; Pr. 14:18

gullible - women : [women - deceived](#)

Gundry, Stanley N., and Robert L. Thomas. The NIV Harmony of the Gospels : [Ref-0091](#) ☆

Gundry, Stanley N., ed., Five Views on Sanctification : [Ref-0238](#) ☆

Guretzki, David, Pocket Dictionary of Theological Terms : [Ref-1164](#) ☆

Gutenberg - Bible - cost : [Bible - cost of Gutenberg](#) ☆

Gutenberg - printing the Bible - quote : [quote - printing the Bible](#) ☆

guttural - shewa - Hebrew grammar : [Hebrew grammar - shewa - guttural](#) ☆

gutturals - doubling - prohibited - Hebrew grammar : [Hebrew grammar - daghesh forte](#) ☆

gutturals - Greek grammar : [Greek grammar - consonants](#) ☆

gutturals - Hebrew grammar : [Hebrew grammar - gutturals](#) ☆

Hab. 1 : [Dec24](#) ☆

Hab. 1:1 : [Ref-1144](#) ☆; [X0032 - date - Habakkuk](#) ☆

Hab. 1:4 : [justice - missing](#)

Hab. 1:6 : [hyperbole - examples](#) ☆

Hab. 1:9 : [east - wind](#)

Hab. 1:12 : [eternal - God](#) ☆; [Masoretic Text - scribal emendations](#) ☆

Hab. 1:13 : [sin - presence of God rejects](#)

Hab. 1:15-16 (?) : [shipping - loss of](#) ☆

Hab. 2 : [Dec24](#) ☆

Hab. 2:3 : [prophecy - for appointed time; prophecy - wait for; wait - on God](#)

Hab. 2:3-4 : [cited - Hab. 2:3-4](#)

Hab. 2:4 : [justification; Martin Luther - Reformation](#) ☆; [salvation - not by works](#) ☆

Hab. 2:4-5 : [pride - AGAINST](#)☆
Hab. 2:9 : [coveting - AGAINST](#)
Hab. 2:11 : [praise - from nature](#); [stone - witness](#)
Hab. 2:15 : [Noah - nakedness](#)☆; [wine - abuse of](#)☆
Hab. 2:15 (?) : [Noah - drunk](#)☆
Hab. 2:18-19 : [idols - lifeless](#)
Hab. 2:20 : [silence - before God](#)
Hab. 3 : [Dec24](#)☆
Hab. 3:3 : [Bozrah - as refuge](#)☆; [Bozrah - sacrifice in](#)☆; [Trinity - Elohim vs. Eloah](#)☆
Hab. 3:11 : [sun - stopped](#)☆
Hab. 3:13 : [head - wound](#); [trampled - by God](#)
Hab. 3:15-16 : [horses - God's](#)
Hab. 3:16 : [fear - God](#)
Habakkuk - book of - written : [X0032 - date - Habakkuk](#)☆
Hadad - meaning : [Baal - meaning](#)☆
Hadarshan - Rabbi Moseh - Isa. 53:5 : Isa. 53:5 ☪ "The *Bereshith Rabbah* (11th century) of Rabbi Moshe Hadarshan states that the Holy One gave Messiah the opportunity to save souls, but to be severely chastised. We then find these words: . . . and forthwith the Messiah accepted the chastisements of love, as it is written, 'He was oppressed, and he was afflicted.' . . . And when Israel is sinful, the Messiah seeks for mercy upon them, as it is written, 'By his stripes we are healed,' and, 'He carried the sins of many, and made intercession for the transgressors.'" [Ref-0011](#), p. 126.
Hadassah - Esther's original name : [Esther - original name](#)
Hades : Mtt. 11:23; Mtt. 16:18; Luke 10:15; Luke 16:23; Acts 2:27; Acts 2:31; Rev. 1:18; Rev. 6:8; Rev. 20:13; Rev. 20:14 ☪ Greek - [place of departed spirits](#) "Hell [Hades] is a place of torment for the soul only, but the Lake of Fire will be a place of torment for both soul and body." [Ref-0219](#), p. 527.
Hades - and Jesus : Ps. 68:18; Rom. 10:7 (?); Eph. 4:8-10; 1Pe. 3:19; 1Pe. 4:6 ☪ Questionable: Rom. 10:7 (?);
Hades - gates of : [gates - of Hades](#)
Hades - never full : Pr. 27:20
Hades - prison : [prison - Hades](#)
Hades - Sheol : Ps. 16:10; Acts 2:27; Acts 2:31 ☪ "Hades is the same as *Sheol*. Hades is the Greek term for the Old Testament *Sheol*, so everything that is true of *Sheol* is automatically true of Hades. This is evident from the fact that while Psalm 16:10 used the term *Sheol*, when that verse is quoted in the New Testament (Acts 2:27, 31), it is called *Hades*. . . . *Sheol* or *Hades* is located in the center of the earth. That is one of the reasons why *Sheol* or *Hades* is temporary, because when this earth is done away with at the end of the Messianic Kingdom, *Sheol* or *Hades* will no longer exist." [Ref-0219](#), pp. 758-759.
Hades - vs. death : [death - vs. Hades](#)☆
Hades = Sheol : [sheol = Hades](#)
hadith : ☪ Islamic written tradition (outside of the Koran).
Hag Ha Katzir : ☪ "Feast of Harvest," Hebrew.
Hag Ha Katzir - Feasts - 00023.doc : [00023.doc](#)☆
Hag Ha Shavout : ☪ "Feast of Weeks," Hebrew. The fourth Feast of Moses.
Hag Ha Shavout - Feasts - 00023.doc : [00023.doc](#)☆
Hag. 1 : [Dec26](#)☆

Hag. 1:1 : [Ref-1144](#)☆; [times - of the Gentiles](#)☆; [X0034 - date - Haggai](#)☆
Hag. 1:1-2 : [chronology - B.C. 0515 - second temple completed - Finegan](#)☆; [chronology - B.C. 0515 - second temple completed - Gilbert](#)☆; [chronology - B.C. 0516 - second temple completed - Couch?](#)☆; [chronology - B.C. 0516 - second temple completed - Klassen](#)☆; [chronology - B.C. 0516 - second temple completed - Levy](#)☆; [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆
Hag. 1:5-11 : [famine - from God](#)
Hag. 1:6-10 : [fruitfulness - lost](#)
Hag. 1:8-9 : [times - of the Gentiles](#)☆
Hag. 1:14 : [times - of the Gentiles](#)☆
Hag. 1:15 : [chronology - B.C. 0515 - second temple completed - Finegan](#)☆; [chronology - B.C. 0515 - second temple completed - Gilbert](#)☆; [chronology - B.C. 0516 - second temple completed - Couch?](#)☆; [chronology - B.C. 0516 - second temple completed - Klassen](#)☆; [chronology - B.C. 0516 - second temple completed - Levy](#)☆; [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆
Hag. 2 : [Dec26](#)☆
Hag. 2:2 : [times - of the Gentiles](#)☆
Hag. 2:5 : [covenant - Mosaic \[5002.3.0\]](#)☆
Hag. 2:6 : [cited - Hag. 2:6](#); [earthquake - from God](#)
Hag. 2:7 : [women - desire of](#)☆
Hag. 2:7-9 : [millennial kingdom - temple](#)☆; [shekinah - comes to temple](#)☆; [shekinah - visible](#)☆; [tabernacle - nations worship at](#)☆
Hag. 2:13 : [dead - touching unclean](#)
Hag. 2:13-17 : [famine - from God](#); [fruitfulness - lost](#)
Hag. 2:17 : [hailstones - from God](#)
Hag. 2:18 : [chronology - B.C. 0515 - second temple completed - Finegan](#)☆; [chronology - B.C. 0515 - second temple completed - Gilbert](#)☆; [chronology - B.C. 0516 - second temple completed - Couch?](#)☆; [chronology - B.C. 0516 - second temple completed - Klassen](#)☆; [chronology - B.C. 0516 - second temple completed - Levy](#)☆; [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆
Hag. 2:22 : [trusting - in chariots](#)☆; [trusting - in horses](#)
Hagar - descendants promised : Gen. 16:10 ☪ "Hagar is the only woman in Genesis who is honored with such a revelation." And Waltke observes, "this is the only known instance in the ancient Near Eastern literature where the deity addresses a woman by name." George Van Pelt Campbell, "Rushing Ahead of God: An Exposition of Genesis_16:1-16" [Ref-0200](#), Volume 163 Number 651 July-September 2006, 276:291, p. 288.
Hagar - despised by Sarai : Gen. 16:4; Pr. 30:21-23 ☪ + "Waltke observes that Sarai here reflected the truth of Agur's proverb in Proverbs 30:21-23 -- or perhaps this incident was the occasion that gave rise to the proverb -- "Under three things the earth trembles, under four it cannot bear up: . . . a maidservant [שִׁפְחָה] who displaces her mistress [גִּבְרָתָה]." The word for maidservant is used of Hagar in Genesis 16:1-2, 6, and the word for mistress is used of Sarai in verses 4, 8-9." George Van Pelt Campbell, "Rushing Ahead of God: An Exposition of Genesis_16:1-16" [Ref-0200](#),

Volume 163 Number 651 July-September 2006, 276:291, p. 284.

Haggada - Midrash portion : [Midrash](#)☆
Haggadah : ☪ Order of service, prayers, songs and ritual for the Passover Seder.
haggadah - last supper : [2008042401](#)☆
Haggai - book of - written : [X0034 - date - Haggai](#)☆
hailstones - from God : Ex. 9:23-25; Jos. 10:11; Job 38:22; Ps. 18:12; Ps. 78:47; Ps. 105:32; Ps. 147:17; Ps. 148:8; Isa. 28:2; Isa. 28:17; Isa. 30:30; Isa. 32:19; Eze. 13:11; Eze. 38:22; Hag. 2:17; Rev. 8:7; Rev. 11:19; Rev. 16:21
hair - locusts : [locusts - hair](#)☆
hair - long - homosexuality : [hair - long - men - AGAINST](#)☆
hair - long - men - AGAINST : 1Cor. 11:14 ☪ "Late antique Mediterranean social custom regarded the natural order (φύσις) as dictating that the natural hair lengths for men and women were respectively short and long. Therefore inversion of this order amounted to a form of cross-dressing whereby dissidents abdicated their given gender identity in favor of the opposite gender and presented themselves as homosexual. Writing between 30 B.C. and A.D. 40, the Hellenistic Jewish thinker Pseudo-Phocylides admonished parents, "If a child is a boy, do not let locks grow on his head. Braid not his crown nor make cross-knots on the top of his head. Long hair [κόμην] is not fit for men, but for voluptuous women. Guard the youthful beauty of a comely boy, because many rage for intercourse with a man." [P. W. vander Horst, *The Sentences of Pseudo-Phocylides with Introduction and Commentary* (Leiden: Brill, 1978), 81-83 (vv. 210-14).] . . . About A.D. 35 the Jewish philosopher Philo condemned male homosexuals for "the provocative way they curl and dress their hair. . . . In fact the transformation of the male nature to the female is practiced by them as an art and does not raise a blush. Such people merit that one should burn with zeal to spill their blood in obedience to the Law which commands that one should kill with impunity the pervert who falsifies the stamp of nature, not permitting him to live a day or even an hour, since he is a disgrace to himself, to his family, to his country, and to the whole human race." [Philo, *De Specialibus Legibus* 3:36-38.]" Kirk R. MacGregor, *Is 1 Corinthians 11:2-16 a Prohibition of Homosexuality?* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 201:216, pp. 210-211.
hair - long - not Nazirite : 2S. 14:26 ☪ + Concerning 2S. 14:26, see 2S. 15:8 where Absalom takes a vow.
hair - Nazirite not cut : [Nazirite - hair not cut](#)
hair - priest uncut : [priest - hair uncut](#)
hair - trimmed - millennial priests : Eze. 44:20
hairy - Elijah : [Elijah - hairy](#)
Halachah : ☪ Rabbinic writings which deal solely with legal matters are called Halachah, while discussions about beliefs, attitudes, stories and opinions are called Aggadah. According to Rabbinic thinking, Halachah and Aggadah work together to provide guidelines and values by which a Jew must live.
halachic : ☪ Jewish legal tradition.
halakah : [halachic](#)☆
Halakah - fencing Torah : [fencing - Torah](#)☆
Halakah - Midrash portion : [Midrash](#)☆

Haldane, Exposition of the Epistle to the Romans : [Ref-1014](#)☆

Hall, David W., Holding Fast To Creation : [2002071601.pdf](#)☆

Hallelujah : [Jah](#); Ps. 106:1; Ps. 106:48 ☪ Hebrew, praise the Lord imperative of hallel, to praise + Yah, God (short for Yahweh). see Yah. Strongs [h1984-halal](#) Strongs [h3050-Yah](#)

halo - radio - young earth : [radiohalos - young earth](#)☆

Halsall, Paul - Medieval Sourcebook : [2002012901.htm](#)☆

Ham - Canaan - cursed : [Canaan - cursed](#)☆

Ham - Egypt : [Egypt - Ham](#)

Hamadan - Babylon - 00004.doc : [00004.doc](#)☆

Haman - Agagite : Est. 3:1; Est. 3:10

Haman - Amalekite : [Amalekites - to be destroyed](#); Est. 3:1; Est. 8:5; 1S. 15:8

hamartiology - definition : ☪ The study of the doctrine of sin.

HaMashiach : ☪ "The Messiah" = "Anointed of God," Hebrew.

Hammack, M. L., A Dictionary of Women in Church History : [Ref-0824](#)☆

Hammack, M., L. (1997, c1984). A dictionary of women in church history (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0395](#)☆

Hampton Keathley IV. (1996; 2002). The Minor Prophets. Galaxie Software. : [Ref-0396](#)☆

hand - and head : Gen. 4:15; Ex. 28:38; Deu. 6:8; Deu. 11:18; Eze. 9:4; Rev. 7:3; Rev. 13:16; Rev. 14:1; Rev. 14:9; Rev. 15:2; Rev. 16:2; Rev. 19:20; Rev. 20:4; Rev. 22:4 ☪ See [phylactery](#).

hand - laid on head of offering : Ex. 29:10-19; **Lev. 1:4**; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:15; Lev. 4:24; Lev. 4:29; Lev. 4:33; Lev. 8:14; Lev. 16:21; 2Chr. 29:23

hand - left not know right : Mtt. 6:3

hand - of God : Ex. 9:3; 1S. 5:6; Job 19:21; Ps. 32:4; Acts 13:11; Heb. 10:31

hand - restored : 1K. 13:4-6; Mtt. 12:10-13; Mark 3:1-5; Luke 6:6-10

hand - stretched : Ex. 3:20; Ex. 7:19; Ex. 8:5; Ex. 8:16; Ex. 14:16; Ex. 14:27; Ex. 17:9-11; Jos. 8:18

Handbook of Biblical Chronology, Jack Finegan : [Ref-0840](#)☆

Handbook of Evangelical Theology, Robert P. Lightner : [Ref-1239](#)☆

Handel's Messiah - Deutero-Isaiah Theory - 00020.doc : [00020.doc](#)☆

handkerchiefs - healing : [healing - cloths](#)

hands - defiled with blood : [blood - hands defiled](#)

hands - laid on for healing : [healing - hands laid on](#)

hands - laying on : Gen. 48:14-18; Lev. 16:20-22; Lev. 24:14; Num. 8:10-12; Num. 27:18-23; Deu. 34:9; Mtt. 9:18; Mtt. 19:13; Mtt. 19:15; Mark 5:23; Mark 6:5; Mark 7:32; Mark 16:18; Luke 4:40; Luke 13:13; Acts 6:6; Acts 9:17; Acts 11:30; Acts 13:3; Acts 19:6; Acts 28:8; 1Ti. 4:14; Heb. 6:2; Jas. 5:14

hands - laying on - congregation : Num. 8:10

hands - laying on - gift imparted : 2Ti. 1:6

hands - laying on - guilty party : Lev. 24:14

hands - laying on - transference : Lev. 16:21-22; Lev. 24:14; Deu. 34:9; 2Ti. 1:6

hands - lifted to God : Ne. 8:6; Ps. 28:2; Ps. 63:4; Ps. 141:2; Lam. 3:41; 1Ti. 2:8

hands - made without : Gen. 22:18 (shofar); Ex. 3:5 (sandals made by man); Ex. 20:25 (altar); Num. 7:9 (Holy things carried on men); Num. 19:2 (red heifer never yoked); Deu. 15:19 (animal not worked or shorn); Deu. 21:3-4 (heifer and field untamed); Deu. 27:5 (altar of uncut stones); Jos. 5:15 (sandals made by man); Jos. 8:30-31 (altar of uncut stones); 1S. 6:7 (cows never yoked); 1S. 10:1 (Saul anointed from pottery); 1S. 16:1 (David anointed from horn); Dan. 2:34 (kingdom of God); Dan. 2:45 (kingdom of God); Dan. 8:25 (antichrist defeated); Mark 11:2 (unbroken colt); Mark 14:58 (Jesus' resurrection body); Luke 19:30 (unbroken colt); 2Cor. 5:1 (resurrection bodies); Acts 7:33 (- sandals made by man); Col. 2:11 (circumcision without hands); Heb. 9:11 (tabernacle without hands)

hands - made without - temple : Mark 14:58; 2Cor. 5:1

hands - mans work worshiped : [worshiped - work of mans hands](#)

hands - represent works : [head - hands - feet](#)

hands - stretched out - crucifixion : Isa. 65:2; Rom. 10:21 ☪ The figure of God's outstretched hands are seen as possibly hinting at Isaiah's prophetic anticipation of the crucifixion by Origen, Augustine, and Jerome.

hands - washed in innocence : Deu. 21:6; Ps. 26:6; Ps. 73:13; Mtt. 27:24; John 13:9

hands - work of God's : Ps. 138:8; Isa. 60:21; Isa. 66:2; Dan. 8:25; Acts 7:50

hands - work of man's : Deu. 31:29; **Isa. 2:8**; Isa. 17:8; Isa. 66:1; Jer. 1:16; Jer. 25:7; Acts 7:40; Acts 7:48; Acts 19:26; **Rev. 9:20**

hands laid - scapegoat : [scapegoat](#)

handwriting - on wall : [writing - on wall](#)☆

Hannukah - B.C. 164 : [chronology - B.C. 0164 - Hannukah](#)☆

Hannukah - Chronology - #00006.doc : [#00006.doc](#)☆

Hannukah - Lydia Gonzales : [2007020101.htm](#)☆

Har-Megiddo : [Armageddon - battle of](#)☆

Haram es-Sharif : ☪ "the Noble Enclosure" [Ref-0146](#), p. 329.

Hard Sayings of the Bible : [Ref-0120](#)☆

Hard Sayings of the Bible, Walter C. Kaiser Jr., Peter H. Davids, F. F. Bruce, Manfred T. Brauch : [Ref-1171](#)☆

harem : ☪ From Hebrew Herem (see Anathema). Devoted or set apart to, as in Harem YHWH.

harlot - avoid : Pr. 23:27-28; Pr. 9:13-18; Pr. 29:3

harlot - forehead : [forehead - harlot](#)

harlot - Jerusalem : [Jerusalem - harlot](#)

harlot - Jerusalem - daughter : [Jerusalem - daughter harlot](#)

harlot - lovers hate : Jer. 4:30

harlot - stone : Deu. 22:21

harlot - wife - prohibited : Lev. 21:7; Hos. 1:2 ☪ Douglas Stuart appeals to Hebrew constructions to argue that Hosea's wife was not actually a harlot (Ref-0184, pp. 108-109).

harlotry - spiritual : [adultery - spiritual](#)

harlotry - threshing floor : [threshing floor - harlotry](#)☆

harlots - mother of : Isa. 47:12; Isa. 47:15; Jer. 2:33 (?); Eze. 16:34; Eze. 16:44-48; Eze. 23:2-21; Eze. 23:27; Rev. 17:5 ☪ + Note that God says, in regard to Israel, "none follows you to commit harlotries" (Eze. 16:34) -- another piece of evidence that Israel/Jerusalem is not the mother harlot. Questionable: Jer. 2:33 (?);

harlots - temple : [temple - prostitutes](#)

Harmer, J. R. and J. B. Lightfoot, The Apostolic Fathers : [Ref-0217](#)☆

harmless - and wise : [wise - harmless and harmonizing - science - gap theory](#) : [gap theory - science - harmonizing](#)☆

harmony - death not evil : [quote - death harmless - Muir](#)☆

Harmony - Jones - Analytical Red Letter Harmony of the Gospels, PDF version : [2003021301.pdf](#)☆

Harmony - Jones - Chronology of the Old Testament: A Return to Basics, PDF version : [2003021302.pdf](#)☆

Harmony of the Gospels, A : [Ref-0084](#)☆

harmony-000 : ☪ [Ref-0087](#)

harmony-001 : Mtt. 1:1-17; Luke 3:23-38 ☪ Genealogy of [Ref-0087](#)

harmony-002 : Luke 1:26-38 ☪ The angel Gabriel appears to Mary (at Nazareth) [Ref-0087](#)

harmony-003 : Luke 1:39-56 ☪ Mary visits Elisabeth (at Hebron?) [Ref-0087](#)

harmony-004 : Luke 1:46-55 ☪ Mary's magnificat (at Hebron?) [Ref-0087](#)

harmony-005 : Mtt. 1:18-25 ☪ An angel appears to Joseph concerning Mary (at Nazareth) [Ref-0087](#)

harmony-006 : Luke 2:1-7 ☪ Birth of (at Bethlehem) [Ref-0087](#)

harmony-007 : Luke 2:8-20 ☪ Angels appear to the shepherds (in the vicinity of Bethlehem) [Ref-0087](#)

harmony-008 : Mtt. 2:1-12 ☪ Magi (the wise men from the east) visit (at Bethlehem) [Ref-0087](#)

harmony-009 : Luke 2:21 ☪ Circumcision of (at Bethlehem) [Ref-0087](#)

harmony-010 : Luke 2:21-38 ☪ Is presented in the temple (in Jerusalem) [Ref-0087](#)

harmony-011 : Mtt. 2:13-23 ☪ Flight into and return from Egypt [Ref-0087](#)

harmony-012 : Luke 2:41-52 ☪ Discussions with the religious experts in the temple area (in Jerusalem) [Ref-0087](#)

harmony-013 : Mtt. 3:13-17; Mark 1:9-11; Luke 3:21-23 ☪ Is immersed by John in the Jordan River [Ref-0087](#)

harmony-014 : Mtt. 1:11; Mark 1:12; Mark 1:13; Luke 4:1-13 ☪ Temptation of (in the desert of Judaea) [Ref-0087](#)

harmony-015 : John 1:1-18 ☪ John's testimony concerning him [Ref-0087](#)

harmony-016 : John 1:19-34 ☪ Testimony of John the Baptist concerning (at Bethabara) [Ref-0087](#)

harmony-017 : John 1:35-51 ☪ Disciples adhere to [Ref-0087](#)

harmony-018 : John 2:1-12 ☪ Miracle at Cana of Galilee [Ref-0087](#)

harmony-019 : John 2:13-25 ☪ Drives the money-changers from the temple (in Jerusalem) [Ref-0087](#)

harmony-020 : John 3:1-21 ☪ Nicodemus comes to Jesus (in Jerusalem) [Ref-0087](#)

harmony-021 : John 3:22 ☪ His disciples immerse some of the people (at Aenon) [Ref-0087](#)

harmony-022 : Mtt. 4:12; Mark 1:14; Luke 4:14; John 4:1-3 ☞ Returns to Galilee [Ref-0087](#)

harmony-023 : John 4:4-42 ☞ Visits Sychar and teaches the Samaritan woman [Ref-0087](#)

harmony-024 : Mtt. 4:17; Mark 1:14-15; Luke 4:14-15; John 4:43-45 ☞ Teaches in Galilee [Ref-0087](#)

harmony-025 : John 4:46-54 ☞ Heals a nobleman's son of Capernaum (at Cana of Galilee) [Ref-0087](#)

harmony-026 : Mtt. 4:13-16; Luke 4:16-31 ☞ Is rejected by the people of Nazareth lives at Capernaum [Ref-0087](#)

harmony-027 : Mtt. 4:18-22; Mark 1:16-20; Luke 5:1-11 ☞ Chooses Peter, Andrew, James, and John as disciples miracle of the catch of fish (at Capernaum) [Ref-0087](#)

harmony-028 : Mtt. 4:23-25; Mark 1:35-39; Luke 4:42-44 ☞ Preaches throughout Galilee [Ref-0087](#)

harmony-029 : Mark 1:21-28; Luke 4:31-37 ☞ Heals a demoniac (at Capernaum) [Ref-0087](#)

harmony-030 : Mtt. 8:14-17; Mark 1:29-34; Luke 4:38-41 ☞ Heals Peter's mother-in-law (at Capernaum) [Ref-0087](#)

harmony-031 : Mtt. 8:2-4; Mark 1:40-45; Luke 5:12-16 ☞ Heals a leper (in Galilee) [Ref-0087](#)

harmony-032 : Mtt. 9:2-8; Mark 2:1-12; Luke 5:17-26 ☞ Heals a paralyzed man (at Capernaum) [Ref-0087](#)

harmony-033 : Mtt. 9:9; Mark 2:13; Mark 2:14; Luke 5:27; Luke 5:28 ☞ Calls Matthew (Capernaum) [Ref-0087](#)

harmony-034 : John 5 ☞ Heals an immobile man at the pool of Bethesda (the best mss. have "Bethzatha") on the Sabbath day is persecuted, and makes his defense [Ref-0087](#)

harmony-035 : Mtt. 12:1-8; Mark 2:23-28; Luke 6:1-5 ☞ Defines the law of the Sabbath on the occasion of his disciples plucking the ears of grain (at Capernaum) [Ref-0087](#)

harmony-036 : Mtt. 12:9-14; Mark 3:1-6; Luke 6:6-11 ☞ Heals a man having a withered hand (at Capernaum) [Ref-0087](#)

harmony-037 : Mtt. 12:15-21; Mark 3:7-12 ☞ Withdraws from Capernaum to Lake Galilee, where he heals many [Ref-0087](#)

harmony-038 : Mtt. 10:2-4; Mark 3:13-19; Luke 6:12-19 ☞ Goes up onto a mountain, and calls and commissions twelve disciples (in Galilee) [Ref-0087](#)

harmony-039 : Mtt. 5; Mtt. 6; Mtt. 7; Luke 6:20-49 ☞ Delivers the "Sermon on the Mount" (in Galilee) [Ref-0087](#)

harmony-040 : Mtt. 8:5-13; Luke 7:1-10 ☞ Heals the servant of the centurion (near Capernaum) [Ref-0087](#)

harmony-041 : Luke 7:11-17 ☞ Raises the widow's son from the dead (at Nain) [Ref-0087](#)

harmony-042 : Mtt. 11:2-19; Luke 7:18-35 ☞ Receives the message from John the Baptist (in Galilee) [Ref-0087](#)

harmony-043 : Mtt. 11:20-30 ☞ Rebukes the unbelieving cities about Capernaum [Ref-0087](#)

harmony-044 : Luke 7:36-50 ☞ Anointed by a sinful woman (at Capernaum) [Ref-0087](#)

harmony-045 : Luke 8:1-3 ☞ Preaches in the cities of Galilee [Ref-0087](#)

harmony-046 : Mtt. 12:22-37; Mark 3:19-30; Luke 11:14-26 ☞ Heals a demoniac, and denounces the scribes and Pharisees (in Galilee) [Ref-0087](#)

harmony-047 : Mtt. 12:38-45; Luke 11:16-36 ☞ Replies to the scribes and Pharisees who seek a sign from him (in Galilee) [Ref-0087](#)

harmony-048 : Luke 11:37-54 ☞ Denounces the Pharisees and other hypocrites (in Galilee) [Ref-0087](#)

harmony-049 : Luke 12:1-59 ☞ Discourses to his disciples (in Galilee) [Ref-0087](#)

harmony-050 : Luke 13:6-9 ☞ Parable of the barren fig tree (in Galilee) [Ref-0087](#)

harmony-051 : Mtt. 13:1-23; Mark 4:1-25; Luke 8:4-18 ☞ Parable of the sower (at Lake Galilee) [Ref-0087](#)

harmony-052 : Mtt. 13:24-53; Mark 4:26-34 ☞ Parable of the tares and other teachings (in Galilee) [Ref-0087](#)

harmony-053 : Mtt. 8:18-27; Mark 4:35-41; Luke 8:22-25 ☞ Crosses Lake Galilee and quiets the squall [Ref-0087](#)

harmony-054 : Mtt. 8:28-33; Mark 5:1-21; Luke 8:26-40 ☞ Miracle of the swine (in Gadara) [Ref-0087](#)

harmony-055 : Mtt. 9:1; Mark 5:21; Luke 8:40 ☞ Returns to Capernaum [Ref-0087](#)

harmony-056 : Mtt. 9:10-17; Mark 2:15-22; Luke 5:29-39 ☞ Eats with tax collectors and sinners, and discourses on fasting (Capernaum) [Ref-0087](#)

harmony-057 : Mtt. 9:18-26; Mark 5:22-43; Luke 8:41-56 ☞ Raises to life the daughter of Jairus, and heals the woman who has the issue of blood (at Capernaum) [Ref-0087](#)

harmony-058 : Mtt. 9:27-34 ☞ Heals two blind men and casts out an evil spirit from a mute boy (at Capernaum) [Ref-0087](#)

harmony-059 : Mtt. 13:53-58; Mark 6:1-6 ☞ Returns to Nazareth [Ref-0087](#)

harmony-060 : Mtt. 9:35-38 ☞ Teaches in various towns in Galilee [Ref-0087](#)

harmony-061 : Mtt. 10; Mark 6:6-13; Luke 9:1-6 ☞ Instructs his disciples and empowers them to heal diseases and cast out unclean spirits [Ref-0087](#)

harmony-062 : Mtt. 14:1; Mtt. 14:2; Mtt. 14:6-12; Mark 6:14-16; Mark 6:21-29; Luke 9:7-9 ☞ Herod (Antipas) falsely supposes him to be John, whom he had beheaded [Ref-0087](#)

harmony-063 : Mtt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14 ☞ The twelve apostles return he goes to the desert, multitudes follow him he feeds five thousand (at Lake Galilee) [Ref-0087](#)

harmony-064 : Mtt. 14:22-36; Mark 6:45-56; John 6:15-21 ☞ Walks on the lake (Lake Galilee) [Ref-0087](#)

harmony-065 : John 6:22-65 ☞ Teaches in the synagogue in Capernaum [Ref-0087](#)

harmony-066 : John 6:66-71 ☞ Some disciples forsake him (at Capernaum) [Ref-0087](#)

harmony-067 : Mtt. 15:1-20; Mark 7:1-23 ☞ He justifies his disciples in eating without washing their hands (at Capernaum) [Ref-0087](#)

harmony-068 : Mtt. 15:21-28; Mark 7:24-30 ☞ Heals the daughter of the Syro-Phoenician woman (near Tyre and Sidon) [Ref-0087](#)

harmony-069 : Mtt. 15:29-31; Mark 7:31-37 ☞ Heals a deaf man (in the Decapolis region) [Ref-0087](#)

harmony-070 : Mtt. 15:32-39; Mark 8:1-9 ☞ Feeds more than four-thousand people [Ref-0087](#)

harmony-071 : Mtt. 16:1-4; Mark 8:10-12 ☞ Refuses to give a sign to the Pharisees (in the region of Magdala) [Ref-0087](#)

harmony-072 : Mtt. 16:4-12; Mark 8:13-21 ☞ Cautions his disciples against, the leaven (teachings) of hypocrisy (on Lake Galilee) [Ref-0087](#)

harmony-073 : Mark 8:22-26 ☞ Heals a blind man (at Bethsaida) [Ref-0087](#)

harmony-074 : Mtt. 16:21-28; Mark 8:31-38; Mark 9:1; Luke 9:22-27 ☞ Foretells his own death and resurrection (near Caesarea Philippi) [Ref-0087](#)

harmony-075 : Mtt. 17:1-13; Mark 9:2-13; Luke 9:28-36 ☞ Is transfigured [Ref-0087](#)

harmony-076 : Mtt. 17:14-21; Mark 9:14-29; Luke 9:37-43 ☞ Heals a demoniac (near Caesarea Philippi) [Ref-0087](#)

harmony-077 : Mtt. 17:22; Mtt. 17:23; Mark 9:30-32; Luke 9:43-45 ☞ Foretells his own death and resurrection (in Galilee) [Ref-0087](#)

harmony-078 : Mtt. 17:24-27 ☞ Miracle of the temple tax money in the fish's mouth [Ref-0087](#)

harmony-079 : Mtt. 18:1-35; Mark 9:33-50; Luke 9:46-50 ☞ Reproves the ambition of his disciples (at Capernaum) [Ref-0087](#)

harmony-080 : Mark 9:38; Mark 9:39; Luke 9:49; Luke 9:50 ☞ Reproves the intolerance of his disciples [Ref-0087](#)

harmony-081 : Luke 9:51-62; John 7:2-11 ☞ Journeys to Jerusalem to attend the Feast of Tabernacles, passing through Samaria [Ref-0087](#)

harmony-082 : Luke 10:1-16 ☞ Commissions the seventy disciples (in Samaria) [Ref-0087](#)

harmony-083 : Luke 17:11-19 ☞ Heals ten lepers (near the border between Samaria and Galilee) [Ref-0087](#)

harmony-084 : John 7:14-53; John 8 ☞ Teaches in Jerusalem at the Feast of Tabernacles [Ref-0087](#)

harmony-085 : Luke 10:25-37 ☞ Answers a Biblical expert, who tests his wisdom with the question, "What shall I do to inherit eternal life?" by the parable of the Good Samaritan (in Jerusalem) [Ref-0087](#)

harmony-086 : Luke 10:17-24 ☞ Hears the report of the seventy disciples (in Jerusalem) [Ref-0087](#)

harmony-087 : Luke 10:38-42 ☞ Teaches in the house of Mary, Martha, and Lazarus (in Bethany) [Ref-0087](#)

harmony-088 : Luke 11:1-13 ☞ Teaches his disciples to pray [Ref-0087](#)

harmony-089 : John 9 ☞ Heals a blind man, who, because of his faith in Jesus, was excommunicated (in Jerusalem) [Ref-0087](#)

harmony-090 : John 9:39-41; John 10:1-21 ☞ Teaches people (in Jerusalem) [Ref-0087](#)

harmony-091 : John 10:22-39 ☞ Teaches in the temple (at Jerusalem) at the Feast of Dedication [Ref-0087](#)

harmony-092 : John 10:40-42; John 11:3-16 ☞ Goes to Bethabara to escape violence from the rulers (east of the Jordan River) [Ref-0087](#)

harmony-093 : John 11:1-46 ☞ Returns to Bethany and raises Lazarus from the dead [Ref-0087](#)

harmony-094 : John 11:47-54 ☞ Escapes to the town of Ephraim from the conspiracy led by Caiaphas, the high priest (in Judaea,) [Ref-0087](#)

harmony-095 : Mtt. 19:1; Mtt. 19:2; Mark 10:1; Luke 13:10-35 ☞ Journeys toward Jerusalem to attend the Passover heals many who are diseased, and teaches the people (in Peraea) [Ref-0087](#)

- harmony-096** : Luke 14:1-24 ☩ Dines with a Pharisee on the Sabbath (in Peraea) [Ref-0087](#)
- harmony-097** : ☩ Teaches the multitude the conditions of discipleship (in Peraea) [Ref-0087](#)
- harmony-098** : Luke 14:25-35 ☩ [Ref-0087](#)
- harmony-099** : Luke 15:1-32; Luke 16:1-13 ☩ Enunciates the parables of the lost sheep, of the lost piece of silver, of the prodigal son, and of the unjust steward (in Peraea) [Ref-0087](#)
- harmony-100** : Luke 16 ☩ Reproves the hypocrisy of the Pharisees (in Peraea) [Ref-0087](#)
- harmony-101** : Luke 16:19-31 ☩ Enunciates the parable of the rich man and Lazarus (in Peraea) [Ref-0087](#)
- harmony-102** : ☩ Teaches his disciples concerning offenses, meekness, and humility (in Peraea) [Ref-0087](#)
- harmony-103** : Luke 17:1-10 ☩ [Ref-0087](#)
- harmony-104** : Luke 17:20-37 ☩ Teaches the Pharisees concerning the coming of his kingdom (in Peraea) [Ref-0087](#)
- harmony-105** : Luke 18:1-14 ☩ Enunciates the parables of the unjust judge, and the Pharisee and publican praying in the temple (in Peraea) [Ref-0087](#)
- harmony-106** : Mtt. 19:3-12; Mark 10:2-12 ☩ Interprets the law concerning marriage and divorce (in Peraea) [Ref-0087](#)
- harmony-107** : Mtt. 19:13-15; Mark 10:13-16; Luke 18:15-17 ☩ Blesses little children (in Peraea) [Ref-0087](#)
- harmony-108** : Mtt. 19:16-22; Mark 10:17-22; Luke 18:18-24 ☩ Receives the rich young ruler who asks what he shall do to inherit eternal life (in Peraea) [Ref-0087](#)
- harmony-109** : Mtt. 20:1-16 ☩ Enunciates the parable of the vineyard (in Peraea) [Ref-0087](#)
- harmony-110** : Mtt. 20:17-19; Mark 10:32-34; Luke 18:31-34 ☩ Foretells his own death and resurrection (in Peraea) [Ref-0087](#)
- harmony-111** : Mtt. 20:20-28; Mark 10:35-45 ☩ Listens to the mother of James and John in behalf of her sons (in Peraea) [Ref-0087](#)
- harmony-112** : Mtt. 20:29-34; Mark 10:46-50; Luke 18:35-43 ☩ Heals two blind men (at Jericho) [Ref-0087](#)
- harmony-113** : Luke 19:1-10 ☩ Visits Zacchaeus [Ref-0087](#)
- harmony-114** : Luke 19:11-28 ☩ Enunciates the parable of the pounds (in Jericho) [Ref-0087](#)
- harmony-115** : John 12:1-9 ☩ Goes to Bethany six days before the Passover [Ref-0087](#)
- harmony-116** : Mtt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19 ☩ Triumphant entry into Jerusalem, while the people throw palm branches on the road in front of him [Ref-0087](#)
- harmony-117** : Mtt. 21:12; Mark 11:11; Luke 19:45 ☩ Enters the temple (in Jerusalem) [Ref-0087](#)
- harmony-118** : Mtt. 21:12; Mtt. 21:13; Luke 19:45; Luke 19:46 ☩ Drives the money changers out of the temple (in Jerusalem) [Ref-0087](#)
- harmony-119** : Mtt. 21:14 ☩ Heals the sick people in the temple courtyard (in Jerusalem) [Ref-0087](#)
- harmony-120** : Luke 19:47; Luke 19:48 ☩ Teaches daily in the temple courtyard (in Jerusalem) [Ref-0087](#)
- harmony-121** : Mtt. 21:17-22; Mark 11:12-14; Mark 11:20-22 ☩ Performs the miracle of causing the barren fig tree to wither (just outside Jerusalem) [Ref-0087](#)
- harmony-122** : Mtt. 21:28-31 ☩ The parable of the two sons (in Jerusalem) [Ref-0087](#)
- harmony-123** : Mtt. 21:33-46; Mark 12:1-12; Luke 20:9-19 ☩ The parable of the wicked husbandmen (in Jerusalem) [Ref-0087](#)
- harmony-124** : Mtt. 22:1-14; Luke 14:16-24 ☩ The parable of the marriage banquet (in Jerusalem) [Ref-0087](#)
- harmony-125** : Mtt. 22:15-22; Mark 12:13-17; Luke 20:20-26 ☩ Tested by the Pharisees and the Herodians, and enunciates the duty of a citizen to his government (in Jerusalem) [Ref-0087](#)
- harmony-126** : Mtt. 22:23-33; Mark 12:18-27; Luke 20:27-40 ☩ Tested by the Sadducees concerning the resurrection of the dead (in Jerusalem) [Ref-0087](#)
- harmony-127** : Mtt. 22:34-40; Mark 12:28-34 ☩ Tested by a Biblical expert (in Jerusalem) [Ref-0087](#)
- harmony-128** : Mtt. 23; Mark 12:38-40; Luke 20:45-47 ☩ Exposes the hypocrisies of the scribes and Pharisees (in Jerusalem) [Ref-0087](#)
- harmony-129** : John 12:37-50 ☩ Verifies the prophecy of Isaiah concerning the unbelieving Jews [Ref-0087](#)
- harmony-130** : Mtt. 24; Mark 13; Luke 21:5-36 ☩ Foretells the destruction of the temple, and of Jerusalem (in Jerusalem) [Ref-0087](#)
- harmony-131** : Mtt. 23:37; Luke 19:41-44 ☩ Laments over Jerusalem (just outside Jerusalem) [Ref-0087](#)
- harmony-132** : ☩ Enunciates the parables of the ten virgins and of the talents [Ref-0087](#)
- harmony-133** : Mtt. 25:1-30 ☩ [Ref-0087](#)
- harmony-134** : Mtt. 25:31-46 ☩ Foretells the scenes of the day of judgment (on the Mount of Olives) [Ref-0087](#)
- harmony-135** : Mtt. 26:6-13; Mark 14:3-9; John 12:1-8 ☩ Anointed with precious ointment (in Bethany) [Ref-0087](#)
- harmony-136** : Mtt. 26:17-30; Mark 14:12-25; Luke 22:7-20 ☩ His last Passover meal and his establishment of the Lord's Supper (in Jerusalem) [Ref-0087](#)
- harmony-137** : John 13:1-17 ☩ Washes the disciples' feet (in Jerusalem) [Ref-0087](#)
- harmony-138** : Mtt. 26:23; Mark 14:18-21; Luke 22:21; John 13:18 ☩ Foretells his betrayal (in Jerusalem) [Ref-0087](#)
- harmony-139** : Mtt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-30 ☩ Accuses Judas of his betrayal (in Jerusalem) [Ref-0087](#)
- harmony-140** : John 14; John 15; John 16 ☩ Teaches his disciples, and comforts them with promises, and promises the Holy Spirit (in Jerusalem) [Ref-0087](#)
- harmony-141** : John 17 ☩ One of his last prayers (in Jerusalem) [Ref-0087](#)
- harmony-142** : Mtt. 26:30; Mtt. 26:36-46; Mark 14:26; Mark 14:32-42; Luke 22:39-46; John 18:1 ☩ Retires to Gethsemane (on the Mount of Olives) [Ref-0087](#)
- harmony-143** : Mtt. 26:47-56; Mark 14:43-54; Mark 14:66-72; Luke 22:47-53; John 18:2-12 ☩ Is betrayed and apprehended (in the garden of Gethsemane) [Ref-0087](#)
- harmony-144** : Mtt. 26:57; Mtt. 26:58; Mtt. 26:69-75; Mark 14:53; Mark 14:54; Mark 14:66-72; Luke 22:54-62; John 18:13-18; John 18:25-27 ☩ Trial of, before Caiaphas (in Jerusalem) [Ref-0087](#)
- harmony-145** : Mtt. 26:59-68; Mark 14:55-65; Luke 22:63-71; John 18:19-21 ☩ Tried by the council (in Jerusalem) [Ref-0087](#)
- harmony-146** : Mtt. 27:1; Mtt. 27:2; Mtt. 27:11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38 ☩ Led by the council to Pilate (in Jerusalem) [Ref-0087](#)
- harmony-147** : Luke 23:6-12 ☩ Arraigned before Herod Antipas (in Jerusalem) [Ref-0087](#)
- harmony-148** : Mtt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39; John 18:40; John 19:1-16 ☩ Tried in front of Pilate (in Jerusalem) [Ref-0087](#)
- harmony-149** : Mtt. 27:27-31; Mark 15:16-20 ☩ Mocked by the soldiers (in Jerusalem) [Ref-0087](#)
- harmony-150** : Mtt. 27:31-34; Mark 15:20-23; Luke 23:26-32; John 19:16; John 19:17 ☩ Is led away to be crucified (from Jerusalem) [Ref-0087](#)
- harmony-151** : Mtt. 27:35-56; Mark 15:24-41; Luke 23:33-49; John 19:18-30 ☩ Crucified (just outside Jerusalem) [Ref-0087](#)
- harmony-152** : Mtt. 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:31-42 ☩ Taken down from the cross and buried (just outside Jerusalem) [Ref-0087](#)
- harmony-153** : Mtt. 28:2-15; Mark 16:1-11; Luke 24:1-12; John 20:1-18 ☩ Arises from the dead (just outside Jerusalem) [Ref-0087](#)
- harmony-154** : Luke 24:34; 1Cor. 15:5 ☩ Is seen by Peter (near Jerusalem) [Ref-0087](#)
- harmony-155** : Mark 16:12; Mark 16:13; Luke 24:13-35 ☩ Appears to two disciples who journey to the village of Emmaus [Ref-0087](#)
- harmony-156** : Mark 16:14-18; Luke 24:36-49; John 20:19-23 ☩ Appears in the midst of the disciples, when Thomas was absent (in Jerusalem) [Ref-0087](#)
- harmony-157** : John 20:26-29 ☩ Appears to his disciples, when Thomas was present (in Jerusalem) [Ref-0087](#)
- harmony-158** : Mtt. 28:16; John 21:1; John 21:2 ☩ Appears to his disciples at Lake Galilee [Ref-0087](#)
- harmony-159** : Appears to the apostles and more than five-hundred followers on a mountain in [Ref-0087](#); Mtt. 28:16-20
- harmony-160** : Mtt. 28:16-20; 1Cor. 15:6 ☩ Galilee [Ref-0087](#)
- harmony-161** : Acts 1:3-8; 1Cor. 15:7 ☩ Appears to James and also to all the apostles (in Jerusalem) [Ref-0087](#)
- harmony-162** : Mark 16:19; Mark 16:20; Luke 24:50-53; Acts 1:9-12 ☩ Ascends to heaven (near Bethany) [Ref-0087](#)
- harmony-163** : Acts 9:3-17; Acts 18:9; Acts 22:14; Acts 22:18; Acts 23:11; Acts 26:16; 1Cor. 9:1; 1Cor. 15:8 ☩ Appears to Paul (on the road to Damascus) [Ref-0087](#)
- harmony-164** : Rev. 1:10-18 ☩ Appears to the Apostle John (on Patmos Island) [Ref-0087](#)
- harpazo** : [Holy Spirit - carried by](#) ☆
- Harper's Bible Dictionary** : [Ref-0131](#) ☆
- Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). Theological Wordbook of the Old Testament (electronic ed.). Chicago: Moody Press. : [Ref-0397](#) ☆**
- Harris, R. Laird, Theological Wordbook of the Old Testament : [Ref-1190](#) ☆**

Harris, R. Laird. Theological Wordbook of the Old Testament : [Ref-0054](#)☆

Harrison, ed., Everett F., The Wycliffe Bible Commentary : [Ref-1177](#)☆

Harrison, R. K., Introduction to the Old Testament : [Ref-0836](#)☆; [Ref-0950](#)☆

Hart, Trevor, The Dictionary of Historical Theology : [Ref-0781](#)☆

Hartman, F. H. (1994). Zechariah : Israel's messenger of the Messiah's triumph. Bellmawr, NJ: Friends of Israel Gospel Ministry. : [Ref-0398](#)☆

Hartnett, John and Williams, Alex, Dismantling the Big Bang : [Ref-0814](#)☆

Hartnett, John, Starlight, Time and the New Physics : [Ref-0813](#)☆

Harvard - apostasy : [apostasy - Harvard](#)☆

Harvard University - Chronology - #00006.doc : [#00006.doc](#)☆

Harvard University - establishment : [universities - Harvard, Yale, and Princeton](#)☆

Harvard University - seal : ☉ + "The first seal used by Harvard College had as a motto, "In Christi Gloriam"" [Ref-1275](#). [par. 115-116]

harvest - fruitfull : [fruitfull - harvest](#)

harvest - of judgment : Joel 3:13; Mtt. 13:30; Mtt. 13:39-42; Rev. 14:18

harvest - of the earth : Mark 4:29

harvest - precedes wrath : [wrath - harvest precedes](#)

harvest - workers : Mtt. 9:38; Luke 10:2

hashem - the Name : ☉ Hebrew: "The Name". Used as a substitute for the name of God which was considered so holy (YHWH) that it could not be mentioned.

Hasidim : ☉ Hebrew for 'the pious.' "We first meet the Hasidim in 1 Maccabees where they, "mighty warriors of Israel, all who offered themselves willingly for the law" (2:42), joined the forces of Mattathias against Antiochus Epiphanes. Later they were content to live under Syrian rule after the religious battle had been won (7:13). They are usually identified with those who allowed themselves to be slaughtered rather than desecrate the Sabbath by defending themselves (1:32-38). Though the stance of nonresistance on the Sabbath is probably in keeping with the convictions of the Hasidim, the text does not identify them with the martyrs." [Ref-1200](#), pp. 173-174.

Hasmoneans - chronology : [chronology - B.C. 0167 - Maccabees and Hasmoneans come to power](#)☆

Hasmoneans - Pharisees opposed : [Sadducees - Hasmonean supporters](#)☆

Hasmoneans - Sadducees supported : [Sadducees - Hasmonean supporters](#)☆

haste - sin : Pr. 19:2; Pr. 21:5

Hastings, James, A Dictionary of Christ and the Gospels : [Ref-1285](#)☆

hate - AGAINST : Lev. 19:17

hate - evil : [evil - hate](#)

hate - family for God : Ex. 32:27-29; Lev. 10:6; Lev. 21:11; Deu. 13:6; Deu. 33:9; 1S. 2:29; 1S. 3:13; 2Chr. 16:16; Ezra 10:11; Eze. 24:16-18; Mtt. 10:37; Luke 14:26

hate - other priorities compared to God : John 12:25 ☉ See [hate - family for God](#)

hated - by world : Mtt. 24:9; John 15:18; John 17:14; 1Jn. 3:13

hated - Esau - Dave Hunt : [2002053101.htm](#)☆

hated - for Jesus' sake : Mtt. 10:22; Mtt. 24:9; Mark 13:13; Luke 6:22; Luke 21:17

hated - without cause : Ps. 35:19; Ps. 69:4; Ps. 109:3; John 15:25

haters - of God - repaid : Deu. 7:9-10

HaTikvah - Israel anthem : [Israel - national song](#)☆

hated - Jews by Arabs : [Arabs - Jews - hatred of](#)

havdalah : ☉ Sundown Saturday, Hebrew.

havdillah : ☉ closing of Sabbath, Hebrew.

Havillah : ☉ Arabia

Hawthorne, ed., Gerald F., Dictionary of Paul and His Letters : [Ref-1173](#)☆

Hazeroth - image : Num. 11:35; Num. 12:16; Num. 33:17-18; Deu. 1:1 ☉ + [Ref-0066](#), 16.2 (2003), p. 40.

He Shall Have Dominion, Ken Gentry : [2002030904.pdf](#)☆

He That is Spiritual, Lewis Sperry Chafer : [Ref-1193](#)☆; [Ref-1247](#)☆

head - and hand : [hand - and head](#)☆

head - blood on own : [blood - on own head](#)

head - body of Christ : [body of Christ - head](#)

head - Christ of church : Col. 2:19

head - coals of fire on : [fire - coals on head](#)

head - covered - prayer : [prayer - head covered](#)

head - covering : 1Cor. 11:3-16

head - crown shaved : Deu. 33:20; Jer. 2:16; Jer. 48:45

head - hands - feet : Ex. 29:20; Lev. 8:23; Lev. 14:14-17; Lev. 14:25; Lev. 14:28; John 13:9

head - of year : [Rosh Hashanah - head of the year](#)☆

head - represent plans : [head - hands - feet](#)

head - uncovered - prayer : [prayer - head uncovered](#)

head - woman's shaved : Deu. 21:12; 1Cor. 11:5-6

head - wound : Gen. 3:15; Ps. 68:21; Hab. 3:13

headless - humans : [cloning - people](#)☆

heads - antichrist and seven : [antichrist - seven heads \[5001.17\]](#)

heads - covered : 2S. 15:30

heads - four : [four - wings](#)☆

heads - seven : Rev. 12:3; Rev. 13:1; Rev. 17:3; Rev. 17:7; Rev. 17:9

headship - God, Christ, Man, Woman : 1Cor. 11:3

healed - after wounding by God : [wounded - and healed by God](#)

healed - antichrist : [antichrist - wounded and healed \[5001.22\]](#)☆

healed - beast : [beast - healed](#)

healed - blind : [blind - healed](#)

healed - by stripes : [stripes - healed by](#)

healed - deaf : [deaf - healed](#)

healed - lame : [lame - healed](#)

healed - leprosy : [leprosy - healed](#)

healing - action before : Luke 17:14

healing - all : Acts 5:16

healing - anoint : [oil - medicinal use](#)☆

healing - at a distance : Luke 7:10; John 4:50

healing - authority : Mtt. 10:1; Mtt. 10:8; Mark 16:18

healing - by indirect means : Mtt. 9:21; Mtt. 14:36; Acts 5:15; Acts 19:12

healing - by medicine : Isa. 38:5; Isa. 38:21; 1Ti. 5:23

healing - cloths : Acts 19:12

healing - corporate by God : Jer. 3:22; Jer. 30:17; Jer. 33:6; Hos. 6:1; Hos. 14:4

healing - doctors could not : [doctors - could not heal](#)

healing - faith required : Mtt. 8:10; Mtt. 8:13; Mtt. 9:2; Mtt. 9:22; Mtt. 9:29; Mtt. 15:28; Mark 5:34; Mark 10:52; Luke 8:48; Luke 18:42; Acts 14:9

healing - hands laid on : Mark 16:18; Acts 28:8; Jas. 5:14

healing - immediate : John 5:9

healing - on Sabbath : [Sabbath - healing on](#)

healing - Passover : Ex. 13:21; Ps. 105:37

healing - recipient without faith : Mtt. 8:14; Acts 3:6

healing - tree leaves : [tree - healing leaves](#)

heals - God : Ex. 15:26; 2K. 20:5; Ps. 30:2; Ps. 103:3; Ps. 107:20

health - against divine : [sick - saints](#)

health - in wilderness : [wilderness - healthy in](#)

health - leaving Egypt : Ex. 23:25-26; Ps. 105:37

health - practices : Lev. 15:8-11

hear - do : [do - the Word](#)

hear - ears to : [ears - to hear](#)

hear - God won't : [answer - none by God](#)

hear - Him : Deu. 18:15; Mtt. 17:5; Mark 9:7; Luke 9:35

hear - no evil : [viewing - avoid wickedness](#)

Hear - O' Israel : [shema - Israel](#)☆

heard - Jesus' cries : [cries - Jesus' heard](#)

heard - poor - by God : [poor - heard by God](#)

heard - prayer : [prayer - heard](#)

heard - tongues : [tongues - heard](#)☆

hearing - by the Word : [faith - by hearing](#)

hears - God all : 2K. 6:12; Jas. 5:4

heart - adultery : [X0111 - pornography](#)

heart - and mouth : Deu. 30:14; Jer. 31:33; Mtt. 12:34; Mtt. 15:18-20; Luke 6:45

heart - broken : Ps. 34:18

heart - circumcision : [circumcision - heart](#)☆

heart - deceitful : Ps. 139:23-24; Isa. 44:20; Jer. 17:9; Jer. 23:26; 1Cor. 4:5

heart - dull : Isa. 6:10

heart - follows eyes : [eyes - heart and walk follow](#)

heart - God knows : 1S. 16:7; 1Chr. 28:9; 2Chr. 6:30; Job 21:27; Ps. 94:11; Pr. 20:27; Pr. 21:2; Pr. 24:12; Isa. 11:3-5; Isa. 66:18; Jer. 17:10; Jer. 20:12; Dan. 2:10; Acts 8:21; Rom. 8:27; 1Cor. 2:11

heart - guard : Pr. 4:23

heart - hardened : Ex. 7:13; Ex. 7:23; Ex. 8:15; Ex. 8:19; Ex. 8:32; Ex. 9:34; Job 9:4; Ps. 119:70 (?); Eze. 11:19; Rom. 2:5; Rom. 11:7 ((Gk. hardened)) ☉ "The same sun that softens the wax hardens the clay." See [heart - hardened by God](#). Questionable: Ps. 119:70 (?);

heart - hardened by God : Ex. 4:21; Ex. 7:3; Ex. 9:12; Ex. 10:1; Ex. 10:20; Ex. 10:27; Ex. 11:10; Ex. 14:4; Ex. 14:8; Ex. 14:17; **Deu. 2:30**; Jos. 11:20; Deu. 2:30; 1S. 2:25; 1S. 6:6; Ps. 105:25; Isa. 63:17; John 12:40; Rom. 9:18 ☉ See [heart - hardened](#). "God is ultimately responsible for the hardening of the heart in that He permits it to occur, and the inspired writer in graphic language simply says that God does it; but never are we to understand that God is the immediate and efficient cause." [Ref-0096](#), p. 112. "The confrontational chapters show that Pharaoh hardened his own heart seven times (Ex. 7:13, 22; 8:15, 19,

32; 9:7, 34); and seven times the Lord is said to have hardened Pharaoh's heart (Ex. 9:12; 10:1, 20, 27; 11:10; 14:4, 17). All of the passages regarding hardening are preceded by the promise of God to harden Pharaoh's heart (Ex. 7:3-4), yet the passages regarding Pharaoh's self-hardening tend to precede the passages that indicate that God was doing the hardening. The purpose of all this is mentioned several times (Ex. 9:16; 10:1; 11:9; 14:4, 7) to show the glory and power of Yahweh in a display of miraculous signs that identify Him as the true God." Michael Pocock, "The Sovereignty of God in Missions", [Ref-0229](#), pp. 77-78.

heart - idolatry : Eze. 14:3-8

heart - issues of life from : Pr. 4:23

heart - keep : Pr. 4:23

heart - law written on : [law - found on heart](#)☆

heart - man and beast's exchanged : Dan. 4:16; Dan. 5:21; Dan. 7:4

heart - messianic prophecy : [messianic prophecy - heart melted](#)

heart - new : 1S. 10:9

heart - pierced : Job 16:13; John 19:34

heart - rebellious : Jer. 5:23

heart - rejects God, not mind : [fool - says no God](#)

heart - searched : Ps. 139:23-24

heart - stirred : Ex. 36:2

heart - trained in covetousness : [covetousness - heart trained in](#)

heart - where treasure is : [treasure - where heart is](#)

heart - wicked : Gen. 8:21; **Num. 15:39**; Job 1:5; Pr. 3:5; Pr. 28:26; Ecc. 9:3; Jer. 16:12; **Jer. 17:9**; Jer. 18:12; Mtt. 15:19; Mark 7:21

heart vs. head - quote : [quote - caring](#)☆

heart - shaded from : [sun - shade from](#)

heave - offering : [offering - heave](#)

heaven - and earth pass away : Job 14:12; Ps. 75:3; Ps. 102:26; Isa. 24:6; Isa. 34:4; Isa. 51:6; **Isa. 65:17**; Amos 9:5; Nah. 1:5; Mtt. 24:35; 1Cor. 7:31; **2Pe. 3:7**; **2Pe. 3:10**; **2Pe. 3:12**; **Rev. 20:11**; Rev. 21:1

heaven - citizenship : [aliens - believers as](#)

heaven - destination at death of believer : [paradise - at death](#)☆

heaven - dislike - quote : [quote - heaven - dislike](#)☆

heaven - gate of : [gate - of heaven](#)

heaven - joy at salvation : Luke 15:10

heaven - kingdom of : [kingdom - of heaven](#)☆

heaven - like metal : [bronze - earth & heaven](#)

heaven - money - exchange : [money - exchange - heavenly](#)

heaven - new : [earth - new](#)☆

heaven - no marriage : [marriage - not given in heaven](#)

heaven - opened : Eze. 1:1; Acts 7:56; Rev. 4:1; Rev. 19:11

heaven - plural vs. singular : Mtt. 6:9-10 ☪

"When [heaven] is used in the plural it embraces the *whole sphere* of God's rule, including the Earth. But when it is used in the *singular*, it is the Heaven, as contrasted with, and distinct from, the Earth. When we read 'Our Father which art in Heaven,' it is plural (the heavens). If it had been the singular, it would have implied that our Father is in Heaven, but not on the earth! But it is plural and shows that He is everywhere, *including the Earth*. On the other hand, when it goes on

to say 'Thy will be done on Earth as it is in Heaven,' here the word is in the *singular* number, because Heaven and Earth are set in contrast, as distance from each other." [Ref-0214](#), p. xxi.

heaven - queen of : Jer. 7:18; Jer. 44:17-19; Jer. 44:25 ☪ "... Jeremiah has several references to the worship of the QUEEN OF HEAVEN, who is Ishtar, the planet Venus . . ." J. S. Wright, *ASTROLOGY*, [Ref-0008](#), 1:341-344, p. 1:343.

heaven - queen of - book by Tetlow/Oakland/Myers : [2012042901.pdf](#)☆

heaven - reached up to : Gen. 18:20; Jer. 51:9; Dan. 4:22; Rev. 18:5

heaven - retirement - quote : [quote - heaven - retirement](#)☆

heaven - spoken against : Ps. 73:9; Rev. 13:6 (?) ☪ Questionable: Rev. 13:6 (?);

heaven - taken up into : 2K. 2:11; Luke 24:51; Rev. 11:12

heaven and earth - as witnesses : [two witnesses - heaven and earth](#)

heavenly - Jerusalem : [Jerusalem - new](#)☆

heavenly - Mt. Zion? : [Zion - Mt. in heaven?](#)

heavenly - over earthly : [spiritual - vs. material](#)☆

heavenly - promised land? : [covenant - land - heavenly?](#)☆

heavenly - tabernacle : [tabernacle - in heaven](#)☆

heavens - bowed down : Ps. 18:9; Ps. 145:5

heavens - darkened : [sun - signs in](#)

heavens - darkened - fulfilled? : [sun - signs in - fulfilled?](#)

heavens - declare : Ps. 19:1; Ps. 97:6

heavens - destroyed - resurrection after? : [resurrection - after heavens destroyed?](#)

heavens - earth - merism : Gen. 1:1; Gen. 2:4;

Gen. 6:7; Ex. 8:17-18; Ex. 9:9-10; Ex. 13:2; Ex. 20:11; Ex. 31:17; Jer. 10:11; Jer. 32:17; Jer. 51:48; 2Pe. 3:7; Jos. 1:8; 1K. 8:59; 2Chr. 6:20; Ne. 1:6; Ne. 4:9; Ps. 1:2; Ps. 36:6; Ps. 55:10; Ps. 88:1; Ps. 135:8; Jer. 9:1; Jer. 16:13; Jer. 21:6; Jer. 36:29; Jer. 50:3; Lam. 2:18; Eze. 14:13; Eze. 14:17; Eze. 14:19; Eze. 14:21; Eze. 25:13; Eze. 29:8; Eze. 36:11; Jonah 3:8; Zep. 1:3; Luke 18:7; Acts 9:24; Rev. 7:15; Rev. 12:10; Rev. 20:10 ☪ "What God created is here called "the heavens and the earth," a poetic expression (merism) signifying the whole universe. Other examples of this poetic device are "day and night" (meaning all the time) and "man and beast" (meaning all created physical beings).

"Heaven and earth" thus indicates not only the heaven and the earth but everything in them. Genesis 2.4 also uses this expression in a restatement of the work of creation throughout the six days." Allen P. Ross, *Creation & Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Book House, 1988), p. 106 cited by Thomas Ice, "An Interpretation of Matthew 24-25 -- Part XXXII", [Ref-0181](#), February/March 2005, p. 6.

heavens - God of : Gen. 24:7; Ezra 1:2; Ezra 6:10; Ezra 7:12; Ezra 7:21; Ne. 1:5; Ne. 2:4; Ps. 136:26

heavens - passed through : [ascended - to heaven](#)☆; Gen. 28:18; Pr. 30:4; John 6:41; John 6:50; Heb. 4:14; Eph. 4:9

heavens - plural : Ne. 9:6; Ps. 68:33; **2Cor. 12:2**; Heb. 4:14

heavens - stretched : Gen. 1:14-19; Ps. 104:2; Isa. 40:22; Isa. 42:5; Isa. 44:24; Isa. 45:12; Isa. 48:13; Isa. 51:13; Jer. 10:12; Jer. 51:15; Zec. 12:1 ☪ "The modern view is that the greater component of a red shift is "cosmological," caused by expansion of *space* itself (called Hubble flow), not the Doppler effect. But there is no observational way to distinguish them [receding velocity and the expansion of space]. Therefore, astronomers still find it convenient to describe red shifts with "equivalent velocities," as if they were caused by a Doppler effect on real recessions. But it's important to note that the modern view is *not* expansion of objects *through* space, but expansion of space, which carries the objects along with it. However, the objects usually have some proper motion through space, which *does* have a Doppler shift component, so the observed red shifts are a combination of the two. The further away the object, the more the cosmological portion of the red shift dominates." [Ref-0232](#), p. 152. "We see the universe expanding on the largest scales. Therefore the assumption means that it is the fabric of space that is expanding and the galaxies are going along for the ride. And astronomers measure only distance and velocity in the expanding universe. Distance is determined from the brightness or magnitude of the sources and velocity from their redshifts." [Ref-0813](#), pp. 199-200. "From a review of this question I have come to the position that *it is not possible* to categorically state that Scripture requires that the universe is expanding at all." John Hartnett, "Does the Bible really describe expansion of the universe?", [Ref-0784](#), 25(2) 2011, 125-127, p. 126.

heavens - worshiped : [worshiped - heavens](#)☆

Heb 11:16 : [covenant - land - heavenly?](#)☆

Heb. 1 : [Nov04](#)☆

Heb. 1 : [exegesis - Heb. 1:1](#)☆

Heb. 1:1 : [Hebrews - author jailed](#); [Hebrews - written from Italy](#); [inerrancy - of scripture](#)☆; [prophecy - in NT](#); [Ref-0968](#)☆; [Ref-1155](#)☆; [X0055 - date - Hebrews](#)☆

Heb. 1:1 (cf. 2Pe. 1:21) : [Holy Spirit - deity](#)

Heb. 1:1-2 : [progressive - revelation](#)

Heb. 1:2 : [all things - under Jesus](#); [days - latter](#); [deity - Jesus creator](#); [deity - Jesus does divine works](#)☆; [evolution - theistic - against](#)☆; [incarnation - as revelation](#)

Heb. 1:2-3 (Amplified Bible) : [held together - by God](#)

Heb. 1:3 : [atomic - particles?](#); [deity - Jesus fullness of God](#); [Jesus - declares the Father](#); [right hand - Jesus of Throne](#); [shekinah - visible](#)☆; [Trinity - created](#); [Word of God - as title](#)☆

Heb. 1:3 (- Space - 00042.doc) : [00042.doc](#)☆

Heb. 1:5 : [begotten - of God](#); [cited - 2S. 7:14](#); [cited - Ps. 2:7](#)

Heb. 1:5 (cf. Ps. 2:7) : [inspiration - scripture says = God says](#)☆

Heb. 1:6 : [cited - Ps. 89:27](#); [deity - Jesus worshiped](#)☆

Heb. 1:6 (cf. Ps. 97:7) : [inspiration - scripture says = God says](#)☆

Heb. 1:7 : [cited - Ps. 104:4](#)

Heb. 1:7 (cf. Ps. 104:4) : [inspiration - scripture says = God says](#)☆

Heb. 1:8 : [cited - Ps. 45:6-7](#); [deity - Jesus' titles as God](#)

Heb. 1:8-10 : deity - Jesus eternal☆
Heb. 1:9 : cited - Isa. 61:1-3
Heb. 1:10 : cited - Ps. 102:25-27; evolution - theistic - against☆
Heb. 1:10 (- Science and the Bible - 00040.doc) : 00040.doc☆
Heb. 1:10-12 (cf. Ps. 102:12,25-27) : deity - Jesus called Jehovah
Heb. 1:11 : cited - Isa. 34:4
Heb. 1:11-12 : cited - Isa. 50:9
Heb. 1:13 : cited - Ps. 110:1; footstool - enemies made his; right hand - Jesus of Throne
Heb. 1:14 : angel - guardian; angels - ministering spirits☆
Heb. 2 : Nov05☆
Heb. 2:1 : eternal security - AGAINST - Scriptures used☆
Heb. 2:2 : angel - law given through; Septuagint - quotation by N.T. - examples☆
Heb. 2:3-4 : Holy Spirit - gifts - witness to gospel; signs - unique to apostolic age
Heb. 2:4 : Holy Spirit - gifts - by God's will; signs - and wonders
Heb. 2:6 : cited - Job 7:17
Heb. 2:7 : cited - Ps. 8:4; manuscript - Majority Text vs. Textus Receptus☆
Heb. 2:7 (9 stephanoo) : crown - stephanos vs diadema and Christ☆
Heb. 2:8 : cited - Ps. 8:6; dominion; kenosis☆; kingdom - future☆
Heb. 2:9 : angels - lower than; atonement - of Christ unlimited☆; death - swallowed by Messiah☆; ransom - believers by Jesus; subordinate - Jesus to Father☆
Heb. 2:10 : perfected - by suffering
Heb. 2:10-12 : son of God - believers☆
Heb. 2:11 : brother - believers to Jesus'
Heb. 2:12 : cited - Ps. 22:22; ecclesia - usage of term☆
Heb. 2:13 : cited - 2S. 22:3; cited - Isa. 8:17-18
Heb. 2:14 : death - power of by Satan; hypostatic union; sickness - by devil☆
Heb. 2:14-15 : death - fear of - free from; death - swallowed by Messiah☆
Heb. 2:15 : prisoners - released
Heb. 2:16 : angels - redemption
Heb. 2:18 : Jesus - tempted☆
Heb. 3 : Nov06☆
Heb. 3:1 : apostle - Jesus; messianic prophecy - a priest
Heb. 3:1-6 : deity - Jesus equal with God☆
Heb. 3:6 : confidence - hold; eternal security - AGAINST - Scriptures used☆; perseverance - encouraged
Heb. 3:7 : Holy Spirit - prophecy by
Heb. 3:7 (cf. Ps. 95:7) : Holy Spirit - inspired Scripture; inspiration - scripture says = God says☆
Heb. 3:7-11 : cited - Ps. 95:7-11
Heb. 3:9 : tested - God by man
Heb. 3:10 : generation - this☆
Heb. 3:12 : eternal security - AGAINST - Scriptures used☆; living - God
Heb. 3:13 : spiritual gifts - vs. responsibilities☆
Heb. 3:14 : confidence - hold; perseverance - encouraged
Heb. 3:15 : cited - Ps. 95:7-8
Heb. 3:17-18 : wilderness - died in
Heb. 4 : Nov07☆; Sabbath - rest☆
Heb. 4:1-3 (- Sermon - Staying Power - 08001.doc) : 08001.doc☆
Heb. 4:2 : gospel - preached in OT
Heb. 4:3 : cited - Ps. 95:11; foundation - of world
Heb. 4:4 : cited - Ex. 20:11; cited - Gen. 2:2
Heb. 4:5 : cited - Ps. 95:11
Heb. 4:7 : cited - Ps. 95:7-8
Heb. 4:8 : covenant - land - unfulfilled [5002.4.3]☆; Joshua - Jesus in Greek☆
Heb. 4:10 : works - cease from own
Heb. 4:12 : counsel - scripture superior to human wisdom; mouth - weapon; Word - living
Heb. 4:12-13 : sufficient - scripture☆
Heb. 4:13 : omnipresent - God
Heb. 4:14 : ascended - to heaven☆; heavens - passed through; heavens - plural
Heb. 4:15 : Jesus - tempted☆; sinless - Jesus☆
Heb. 4:16 : boldness - approaching God☆; kairos☆
Heb. 5 : Nov08☆
Heb. 5:2 : faith - straying from
Heb. 5:3 : priest - sin offering for; sacrifice - for priest
Heb. 5:5 : cited - Ps. 2:7
Heb. 5:6 : cited - Ps. 110:4; messianic prophecy - a priest
Heb. 5:7 : cries - Jesus' heard; prayer - of Jesus heard
Heb. 5:8 : humanity - of Jesus; taught - Jesus by God☆
Heb. 5:8-9 : perfected - by suffering
Heb. 5:10 : messianic prophecy - a priest
Heb. 6 : Nov09☆
Heb. 6:1 : perfection - maturity; repentance - from sin☆; works - dead
Heb. 6:2 : baptisms - plural; hands - laying on
Heb. 6:4-6 : eternal security - AGAINST - Scriptures used☆
Heb. 6:7-8 : cursed - ground
Heb. 6:8 : false - conversion; judgment - believer's works
Heb. 6:10 : seed - considered as father physically
Heb. 6:12 : imitate - Godly men
Heb. 6:13 : swear - by God
Heb. 6:13-18 : covenant - Abrahamic [5002.1]
Heb. 6:14 : cited - Gen. 22:16
Heb. 6:17 : swear - by God; two witnesses - heaven and earth
Heb. 6:17-18 : covenant - unconditional☆
Heb. 6:18 : lie - God cannot
Heb. 6:20 : messianic prophecy - a priest
Heb. 7 : messianic prophecy - a priest; Nov10☆
Heb. 7:1 : peace - and righteousness; peace - prince of☆
Heb. 7:3 : typology☆; typology - extreme
Heb. 7:3 (Melchizedek) : son of God - directly
Heb. 7:9 : loins - offspring in father
Heb. 7:11-12 : law - justification not by
Heb. 7:12 : law - changed; priesthood - changed☆
Heb. 7:13-14 (- Israel's Election - 00051.doc) : 00051.doc☆
Heb. 7:17 : cited - Ps. 110:4
Heb. 7:18 : law - changed; law - Christ is end of☆; law - unkeepable☆
Heb. 7:19 : law - justification not by
Heb. 7:21 : cited - Ps. 110:4
Heb. 7:22 : covenant - new - distinct from Mosaic law [5002.5.2]☆; covenant - new [5002.5.0]☆
Heb. 7:23-24 : death - swallowed by Messiah☆
Heb. 7:25 : deity - Jesus eternal☆; eternal security - FOR - Scriptures used☆; intercession - Christ; salvation - one way☆
Heb. 7:26 : sinless - Jesus☆
Heb. 7:27 : finished - work of Christ☆; offered - Jesus Himself; sacrifice - one time
Heb. 7:27-28 : priest - sin offering for
Heb. 8 : Nov11☆
Heb. 8:1 : David - throne - distinct from God's☆; right hand - Jesus of Throne
Heb. 8:5 : cited - Ex. 25:40; tabernacle - plans given; temple - plans by Holy Spirit; typology - shadow of things
Heb. 8:5 (- Feasts - 00023.doc) : 00023.doc☆
Heb. 8:5-13 : covenant - new - distinct from Mosaic law [5002.5.2]☆
Heb. 8:6-13 : covenant - new [5002.5.0]☆
Heb. 8:7-13 : covenant - Mosaic [5002.3.0]☆
Heb. 8:8 : covenant - new - church☆
Heb. 8:8-10 : cited - Jer. 31:31-34
Heb. 8:9 : covenant - Mosaic - broken [5002.3.1]☆
Heb. 8:10 : cited - Jer. 31:33; cited - Zec. 8:8
Heb. 8:11 : cited - Isa. 54:13
Heb. 8:11-12 : cited - Jer. 31:34
Heb. 8:12 : remember - sins no more☆
Heb. 8:13 : law - Christ is end of☆; law - summary☆; tabernacle - in heaven☆
Heb. 9 : Nov12☆
Heb. 9:4 : ark of covenant - contents☆
Heb. 9:5 (mercy seat) : propitiation - satisfaction of God by Jesus☆
Heb. 9:7 : sin - unknowingly
Heb. 9:8 : Holy Spirit - inspired Scripture; progressive - revelation; typology - Holy Spirit author of; typology - shadow of things
Heb. 9:8-9 : typology☆
Heb. 9:9 : law - salvation not by
Heb. 9:10 : law - temporary; law - until time of reformation
Heb. 9:11 : tabernacle - in heaven☆
Heb. 9:11 (tabernacle without hands) : hands - made without
Heb. 9:12 : finished - work of Christ☆
Heb. 9:12 (redeeming) : blood - characteristics of Christ's
Heb. 9:13 : blood - sprinkling; red heifer☆
Heb. 9:14 : Holy Spirit - eternal; Holy Spirit - Jesus relied on☆; Holy Spirit - names; living - God; manuscript - Vatican Codex☆; offered - Jesus Himself; sinless - Jesus☆; Trinity - atonement; works - dead
Heb. 9:14 (cleansing) : blood - characteristics of Christ's
Heb. 9:14 (eternal) : Holy Spirit - deity
Heb. 9:15 : chosen - believers☆; covenant - Mosaic [5002.3.0]☆; covenant - new - church☆; covenant - new - sin forgiven; covenant - new [5002.5.0]☆; inheritance - believers from God
Heb. 9:18-20 : blood - covenant
Heb. 9:19 : blood - sprinkling; scarlet & hyssop; water - sprinkling
Heb. 9:20 : cited - Ex. 24:3-8; covenant - Mosaic [5002.3.0]☆
Heb. 9:21 : blood - sprinkling

Heb. 9:22 : atonement - by blood☆
Heb. 9:22 (remitting) : blood - characteristics of Christ's
Heb. 9:23 : typology - shadow of things
Heb. 9:24 : salvation - one way☆; tabernacle - in heaven☆
Heb. 9:25 : offered - Jesus Himself
Heb. 9:25-28 : finished - work of Christ☆
Heb. 9:26 : foundation - of world; sins - forgotten by God
Heb. 9:27 : die - all; die - once; salvation - must precede death
Heb. 9:28 : coming - Jesus comes two times; rapture - secret?☆; rapture - vs. second coming, rapture☆; second coming; time - short☆; watch - for Christ
Heb. 10:1 : typology - shadow of things
Heb. 10:1 (- Feasts - 00023.doc) : 00023.doc☆
Heb. 10:1-2 : law - justification not by
Heb. 10:1-18 : Nov13☆
Heb. 10:4 : sacrifice - animal - limited effectiveness
Heb. 10:5 : image - man in God's☆; incarnation - predicted; sacrifice - unacceptable; Trinity - involved in incarnation
Heb. 10:5-7 : cited - Ps. 40:6-8
Heb. 10:7 : book - volume written of Jesus☆; inspiration - verbal - it is written; messianic prophecy - witnessing tool; prophecy - testimony of Jesus
Heb. 10:7-9 : will - Father's will be done
Heb. 10:8 : cited - Ps. 40:6
Heb. 10:9 : cited - Ps. 40:7; covenant - Mosaic [5002.3.0]☆; covenant - new - distinct from Mosaic law [5002.5.2]☆; covenant - new [5002.5.0]☆; law - taken away; spirit - man's from God
Heb. 10:10 : finished - work of Christ☆
Heb. 10:11 : sacrifice - animal - limited effectiveness
Heb. 10:12 : finished - work of Christ☆; right hand - Jesus of Throne
Heb. 10:12-13 : kingdom - future☆
Heb. 10:13 : dominion - theology - FOR; footstool - enemies made his
Heb. 10:14 : eternal security - FOR - Scriptures used☆; finished - work of Christ☆; righteousness - imputed☆
Heb. 10:15 : Holy Spirit - person☆; inerrancy - of scripture☆
Heb. 10:15-17 (cf. Jer. 31:33) : Holy Spirit - inspired Scripture
Heb. 10:15-17 (cf. Jer. 31:34) : Holy Spirit - deity
Heb. 10:16 : cited - Jer. 31:33; covenant - new [5002.5.0]☆
Heb. 10:17 : cited - Jer. 31:34; remember - sins no more☆
Heb. 10:17-18 : finished - work of Christ☆
Heb. 10:18 : sin - offering unnecessary
Heb. 10:19 : boldness - approaching God☆
Heb. 10:19 (accessing) : blood - characteristics of Christ's
Heb. 10:19-39 : Nov14☆
Heb. 10:20 : veil - torn in two
Heb. 10:22 : water - sprinkling
Heb. 10:23 : perseverance - encouraged
Heb. 10:25 : assembling - together; fellowship - commanded
Heb. 10:26 : eternal security - AGAINST - Scriptures used☆
Heb. 10:28 : two witnesses - required
Heb. 10:29 : atonement - of Christ unlimited☆; blood - covenant; blood - discounting Jesus☆; blood - trampled; covenant - new - church☆; covenant - new [5002.5.0]☆; eternal security - AGAINST - Scriptures used☆; Holy Spirit - person☆
Heb. 10:29 (holly) : blood - characteristics of Christ's
Heb. 10:30 : cited - Deu. 32:35; cited - Deu. 32:36; Targum - quoted in NT☆; Targums - Aramaic quoted☆
Heb. 10:31 : hand - of God; living - God
Heb. 10:34 : Hebrews - author jailed
Heb. 10:35 : perseverance - encouraged
Heb. 10:37 : imminent - second coming☆; second coming
Heb. 10:37-38 : cited - Hab. 2:3-4
Heb. 10:38 : salvation - not by works☆
Heb. 10:39 : eternal security - AGAINST - Scriptures used☆
Heb. 11:1 : faith - definition; seekers - God revealed to☆
Heb. 11:1-19 : Nov15☆
Heb. 11:2 : faith - elders of
Heb. 11:3 : atomic - particles?; gap theory - argument from silence☆; held together - by God
Heb. 11:3 (- Science and the Bible - 00040.doc) : 00040.doc☆
Heb. 11:3 (- Space - 00042.doc) : 00042.doc☆
Heb. 11:3 (rhema) : spoken - into existence
Heb. 11:4 : Cain - offering☆
Heb. 11:5 : cited - Gen. 5:24; Enoch - no death☆; Enoch - raptured
Heb. 11:6 : seekers - God revealed to☆
Heb. 11:7 : faith - righteousness by
Heb. 11:10 : Jerusalem - new☆
Heb. 11:11 : NIV - translation - problems☆
Heb. 11:13 : aliens - believers as; promises - unfulfilled
Heb. 11:16 : Jerusalem - new☆
Heb. 11:17 : Abraham - faithful; begotten - only☆
Heb. 11:18 : cited - Gen. 21:12
Heb. 11:18-19 : Isaac - resurrection of
Heb. 11:19 : typology☆; typology - resurrection of Isaac
Heb. 11:20 : faith - blessing by
Heb. 11:20-40 : Nov16☆
Heb. 11:21 : exegesis - Heb. 11:21☆
Heb. 11:23 : law - higher
Heb. 11:26 : Moses - fled to Median; rewards - as incentive
Heb. 11:27 : invisible - God☆
Heb. 11:28 : blood - sprinkling
Heb. 11:28 (sprinkling) : blood - characteristics of Christ's
Heb. 11:32 : Greek - text - Byzantine - fathers☆
Heb. 11:33 : lion - shut by faith☆
Heb. 11:35 : resurrection - of just and unjust☆
Heb. 11:35-37 : persecution - of saints
Heb. 11:37 : sawn - in two
Heb. 11:37 (?) : Isaiah - death of☆
Heb. 11:39 : promises - unfulfilled
Heb. 11:39-40 : believers - unity across testaments?☆
Heb. 12 : Nov17☆
Heb. 12:2 : David - throne - distinct from God's☆; faith - author and finisher; finish - work in believer; right hand - Jesus of Throne
Heb. 12:5-6 : cited - Pr. 3:11-12
Heb. 12:5-9 : adoption - of believers☆
Heb. 12:5-11 : chastened - by God; evil - purpose of☆
Heb. 12:6 : children - discipline
Heb. 12:12 : Jerusalem - new☆
Heb. 12:14 : holiness - required to see God; lordship - salvation☆
Heb. 12:16 : birthright - Esau sold☆; Esau - profane
Heb. 12:18 : Mt. Sinai - fear at
Heb. 12:20 : cited - Ex. 19:12-13
Heb. 12:21 : Moses - fear of God
Heb. 12:22 : angels - number of; Jerusalem - new☆; living - God; Zion - and church; Zion - Mt. in heaven?
Heb. 12:23 : book - of life☆; firstborn - a position
Heb. 12:23 (?) : Israel - church not☆
Heb. 12:24 : blood - defiled by; blood - land defiled by; blood - sprinkling; covenant - new - church☆; covenant - new - sin forgiven; covenant - new [5002.5.0]☆
Heb. 12:24 (sprinkling, speaking) : blood - characteristics of Christ's
Heb. 12:25 : prophet - the☆
Heb. 12:26 : cited - Hag. 2:6; earth - new☆
Heb. 12:28 : kingdom - present☆; sacrifice - acceptable
Heb. 12:29 : fire - consuming
Heb. 13 : Nov18☆
Heb. 13:2 : strangers - entertain
Heb. 13:3 : prisoners - minister to
Heb. 13:4 : marriage - ordained and approved; marriage - required for sex; one - flesh; unmarried - sin
Heb. 13:4 ((sex is either marriage, fornication, or adultery)) : marriage - living together instead☆
Heb. 13:5 : cited - Deu. 31:6; leave - God will never; near - God
Heb. 13:6 : cited - Ps. 27:1; cited - Ps. 118:6
Heb. 13:7 : elders - submit to☆; imitate - Godly men
Heb. 13:8 : change - God doesn't; deity - Jesus eternal☆
Heb. 13:9 : doctrine - winds of
Heb. 13:10 (?) : communion☆; X0112 - communion☆
Heb. 13:11-13 : camp - outside
Heb. 13:12 (sanctifying) : blood - characteristics of Christ's
Heb. 13:14 : Jerusalem - new☆; Jerusalem - new vs. old
Heb. 13:15 : praise - sacrifice
Heb. 13:17 : authority - respect; elders - lead☆; elders - plural☆; elders - responsibility of; elders - submit to☆
Heb. 13:19 : Hebrews - author jailed
Heb. 13:20 : blood - covenant; covenant - new - unconditional [5002.5.1]; covenant - new [5002.5.0]☆; covenants - eternal☆; resurrection - of Jesus; Trinity - raised Christ☆
Heb. 13:20 (completing) : blood - characteristics of Christ's
Heb. 13:23 : Timothy - disciple; Timothy - jailed
Heb. 13:24 : Hebrews - written from Italy
Heb. 19:9 : doctrine - false

Hebraisms - Greek NT : [Greek grammar - koine - Semitic influence](#)☆

Hebrew - abuse of : [Greek - abuse of](#)☆

Hebrew - alphabet : [alphabet - Hebrew](#)☆

Hebrew - alphabet - ancient :

[2005111201.htm](#)☆

Hebrew - ancient alphabet : [F00002 - alphabet - ancient](#)☆

Hebrew - biblical - language spoken : ☉ +

"By the time of the Qumran community, Biblical Hebrew was no longer a spoken language; Mishnaic Hebrew and Aramaic were the vernaculars of Palestine." [Ref-0157](#), p. 26.

Hebrew - calendar - months : [calendar - Hebrew - months](#)☆

Hebrew - calendar vs. Babylonian : [calendar - Hebrew vs. Babylonian](#)☆

Hebrew - early usage of term : Gen. 10:21 (?); Gen. 10:24 (?); Gen. 14:13; Gen. 39:14; Gen. 40:15 ☉ Questionable: Gen. 10:24 (?);

Hebrew - Font : [2003012201.doc](#)☆; [fonts - Hebrew and Greek](#)☆

Hebrew - gematria - symbols : [gematria - numerology - symbols - Hebrew](#)☆

Hebrew - gospels? : Mtt. 8:13; Mtt. 16:18; Mark 7:26; John 12:20-22 ☉

"One position is that the Gospels have only the "voice" of Jesus -- i.e., the essence of what He said, but not His very words. Several reasons support the *ipsissima vox* position. (1) The strongest support contents that Jesus probably gave most of His teaching in Aramaic, because that was the dominant public language of first-century Israel. The Gospel writers wrote in Greek, meaning that most, if not all, of Jesus' teaching recorded there is a translation, not His very words. In response to such reasoning, the flat assertion must be that no one in modern times knows with certainty what language Jesus spoke most of the time. That information is not available in modern times, but archaeological and other types of studies make a strong case to support His extensive use of Greek. The area where Jesus taught was actually trilingual, with Hebrew Aramaic, and Greek languages sharing equally in usage. In NT times the influence of Hellenism on Israel was profound. The Jewish institution of the Sanhedrin had a Greek name (derived from the Greek noun συνέδριον). Some scholars now hold that Greek was the primary language spoken in Israel by Jesus. They point to such things as "the role of Greek as the *lingua franca* of the Roman Empire, the linguistic and cultural character of lower Galilee during the first century, the linguistic fact that the NT has been transmitted in Greek from its earliest documents, a diversity of epigraphic evidence, significant literary evidence, and several significant contexts in the Gospels." The exclusive use of the Greek OT in Scripture citations found in the Epistle to the Hebrews, a document either originating from or addressed to Hebrew Christians in Israel, is another indication of Greek's widespread use in the century Palestine. The use by Jesus Himself of mostly LXX sources in His quoting of the OT furnishes further evidence to this effect.

Andrew and Philip, two of Jesus' twelve apostles, had Greek names. Their encounter with a certain Greek person in John 12:20-22 is clear indication of their use of Greek. Peter, leader of the Twelve, had Hebrew and Aramaic names ("Simon" and "Cephas"), but

he also had a Greek name, Peter. Most probably he spoke Greek in preaching the sermon in Acts 2 and ministering to the household of Cornelius (Acts 10). He also wrote two epistles in Greek. In the Greek text of Mtt. 16:18, Jesus plays on the difference between two Greek words, *πέτρος* (*petros*) and *πέτρα* (*petra*), a distinction that Hebrew or Aramaic is unable to make. Jesus must have used Greek in speaking with the Syrophenician woman who was a Greek (Mark 7:26), the Roman centurion (Mtt. 8:13), and Pilate (Mtt. 27; Mark 15; Luke 23; John 18). Also, Stephan (Acts 7) and James (Acts 15) quote from the Greek OT. Furthermore, Jesus' extensive use of synonyms in John 21 is additional validation for His use of Greek. He has two words for "love," two words for "know," three words for "sheep," and two words for "feed." Distinctions between such synonyms is impossible to make in either Hebrew or Aramaic. Thus, the argument that the Greek Gospel's quotations are a translation from the Aramaic that Jesus spoke is without merit." Robert Thomas, *The Rationality, Meaningfulness, and Precision of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 175:207, pp. 198-199. "The fact remains that in the period which gave birth to Christianity there was an international language" (Deissmann, *Light from the Ancient East*, p. 59)." [Ref-1236](#), p. 66.

Hebrew - house : ☉ + "It seems that . . . בּ [is the essential element of] the (obsolete) בית 'within' . . ." [Ref-0128](#), p. 27.

Hebrew - idiom - rising up early : Jer. 7:13; Jer. 29:19 ☉ "What has the idea of "rising up early" got to do with the point at issue? Here we have an example of a Hebrew idiom that the translators [of the KJV] translated literally, and so failed to appreciate the general drift of the text. The idiom "to rise up early to do something" actually means "to do something continually." [Ref-0686](#), p. 232.

Hebrew - importance : [languages - biblical - importance](#)☆

Hebrew - in Greek : [Greek - Hebraisms in](#)☆

Hebrew - Jesus spoke : [Jesus - language of](#)☆

Hebrew - Jews - Hellenistic : "Many of the Hellenistic Jews knew no Hebrew or Aramaic but only the κοινή. . . . The prohibition, about the time of the siege of Jerusalem, against a Jew teaching his son Greek, shows that it had previously been done." [Ref-1236](#), p. 98.

Hebrew - keyboard : [keyboard - Hebrew](#)☆

Hebrew - language referred to : 2K. 18:26; Isa. 19:18 ☉ "Most of the Old Testament is written in it [Hebrew], and it is called 'Judean' (2 Kings 18:26, 28), as well as 'the language of Canaan' (Isa. 19:18)." [Ref-0075](#), p. 326.

Hebrew - meaning of alphabet : [alphabet - Hebrew - meaning](#)☆

Hebrew - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Hebrew - Septuagint - differences : [Septuagint - Hebrew - differences](#)☆

Hebrew - spoken in NT : Acts 21:40; Acts 22:2; Acts 26:14

Hebrew - square letters : ☉ + "It is also possible that increased exposure to the Aramaic script during the [Babylonian] captivity in Mesopotamia led to the change there, by Jews, to the so-called 'square' Neo-Hebrew script." [Ref-0837](#), p. 2. ". . . the

Jews, who had used the Old Hebrew script throughout the period of the Monarchy, found a different form of the alphabetic script in use alongside cuneiform in Babylonia when they arrived there in Exile in the sixth century B.C. This script had developed from the Aramaic branch of the alphabet which, language and script together, was widely used in Assyria and Babylonia from the eighth century B.C. onwards. The Jews adopted this script during the course of the Exile and it developed in time into the familiar Square Script. The Old Hebrew as thereafter used only for special purposes, such as for writing the name *yhwh*, 'Yahweh', in religious texts otherwise in the Aramaic script, and in a nationalistic spirit on coins of the Maccabean period." [Ref-0841](#), p. 102. ". . . a Priest of the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria . . . the Samaritans had the Pentateuch from this Priest . . . they persevered in the religion which he taught them, joining with it the worship of their own Gods; and by persevering in what they had been taught, they preserved this book of their Law [the Samaritan Pentateuch] in the original character of the Hebrews, while the two Tribes, after their return from Babylon, changed the character to that of the Chaldees, which they had learned at Babylon." [Ref-0849](#), p. 4.

Hebrew - transliteration : [transliteration - Hebrew](#)☆

Hebrew Christianity: Its Theology, History and Philosophy, Arnold Fruchtenbaum : [Ref-0800](#)☆

Hebrew grammar - accent : ☉ + "In the word

דָּבָר (*dābār*) the accent is on the last (i.e. ultimate) syllable, and is said to be *Milra'* (מִלְרָע) 'from below'; i.e. last syllable). In the word הַחֶסֶד (*haḥe'sed*) the accent is on the last but one (i.e. the penultimate) syllable, and is said to be *Mil'el* (מִלְעֵל) 'from above'; i.e. the syllable before the last). . . . [The accent] never occurs on the syllable second before the last (the antepenultimate) . . . except when a long word has two accents, in which case it is treated virtually as two words." [Ref-0128](#), p. 8. "The accents serve (a) to mark the tone-syllable, (b) as marks of punctuation, and (c) as musical signs for chanting Scripture." [Ref-0128](#), p. 21. "The two major stops being: i. () called *Sillūq* (סִלּוּק), which always appears under the last word of a verse . . . The *Sillūq* is naturally *the greatest stop* in a verse, and regularly followed by the sign : called *Sôph* *Pās*^q (סוֹף פָּסוּק, 'end of verse'). ii. () called *'Athnāh* (אֲתָנָה) . . . the second greatest stop [which] divides the verse into two logical parts." "Since the sign () is used for both the accent *Sillūq* and *Methegh*, they are to be distinguished. If this sign occurs under the *middle* of a verse it must be *Methegh*; if it occurs under the accented syllable of a word at the *end* of a verse it is *Sillūq*. They may both occur together, thus: :בְּיָמֵינוּ has both a *Methegh* and a *Sillūq*. *Sillūq* always occurs in the accented syllable (of the last word in a verse) but *Methegh* never does." [Ref-0128](#), p. 21. [Ref-0128](#), pp. 20-21. For a more detailed description of the various accents, see [Ref-0128](#), p. 251.

Hebrew grammar - acrostic : Ps. 9; Ps. 10; Ps. 25; Ps. 34; Ps. 111; Ps. 112; Ps. 119; Ps. 145; Pr. 31:10-31 ☉ “. . . the individual verses of Ps. 9; 10; 25; 34 and 145 begin with words whose first letters are, consecutively, the letters of the Hebrew alphabet. In Ps. 37, the opening letters of alternate verses are arranged according to the sequence of the alphabet. Another variation occurs in Ps. 111 and 112, where each line (rather than each verse) begins with successive letters of the Hebrew alphabet. The most elaborate acrostic biblical poem is Ps. 119. This artistically shaped poem consists of twenty-two sections, each comprised of eight verses. These units feature twenty-two letters of the Hebrew alphabet, with all eight verses of a given unit beginning with the same letter of the alphabet. . . . Thus, everything from A to Z (or א to ת) is praised regarding the qualities of God (Ps. 111 and 145), the just man (Ps. 112), the virtuous woman (Pr. 31:10-31) or the beauty of the law (Ps. 119).” [Ref-0184](#), p. 6.

Hebrew grammar - adjective : ☉ + Adjectives will agree with the *natural* gender and not the grammatical gender of the noun they modify. [Ref-0184](#), p63n1. Adjectives agree in gender and number with the noun they modify. Adjectival usage falls into three categories: **attributive** - adjective follows the noun it modifies **הָאִישׁ הַטּוֹב / אִישׁ טוֹב** = “good man” or “a good man” / “the good man”); **predicative** - adjective either precedes or follows the noun, and does not match the noun in definiteness - never takes the definite article **הָאִישׁ הַטּוֹב, הַטּוֹב הָאִישׁ** = “the man is good”); and **substantive** - adjective is used independently of the noun, the noun will be lacking **הַחָכָם** = “the wise one”). Given that the predicative adjective never takes the definite article, certain constructions may pose ambiguity. For example **אִישׁ טוֹב** can be translated either as “a good man” or as “a man is good.” [Ref-0184](#), pp. 62-65.

Hebrew grammar - aleph - quiescent : [Hebrew grammar - quiescent - aleph](#)★

Hebrew grammar - article : ☉ + “A noun is made definite by prefixing the definite article which consists of א plus the Dagheš Forte in the first consonant of the noun. . . . The Dagheš Forte of an initial *begadkephat* consonant is replaced by a Dagheš Forte with the prefixing of the definite article.” [Ref-0184](#), p. 45. “With few exceptions, words that begin with א or בּ give up the Dagheš Forte that is associated with the definite article. For example, . . . סְפֵי (spies) becomes הַסְפֵי (the spies). . . . [but when] the Dagheš Forte is given up . . . the Pathach vowel (short a) is not lengthened. This is similar to the issue of virtual doubling with gutturals . . .” [Ref-0184](#), p. 42. Gutturals and א reject the Dagheš Forte of the definite article. Instead, one of the following occur: (1) *Compensatory Lengthening*. With initial א, א, and בּ, the Pathach lengthens to Qamets (א --> אָ); (2) *Virtual Doubling*. With initial א and א, the Dagheš Forte is rejected but no lengthening occurs; (3) *Irregular Seghol Vowel*. When nouns begin with unaccented א, א, or א, the definite article appears with a

Seghol vowel and without the Dagheš Forte, א. [Ref-0184](#), p. 46. The definite article may, at times be used like a demonstrative (this, that): **אֲנִי מְצַוְךָ הַיּוֹם** = “I am commanding you *this* day (today).” It is also used to indicate direct address (vocative): **וַיִּקְרָא לְאַמְרֵי הַמֶּלֶךְ** = “And he called saying, ‘O king.’” It may also be used as a superlative: **הַטּוֹב וְהַיָּשָׁר** = “the best and the most upright.” It may also indicate possession: **וַיִּלְקַח דָּוִד הַצִּנּוֹר** = “And David took *his* harp.” [Ref-0184](#), pp. 48-49. “(a) The definite article ‘the’ is said to have been originally א (like the Arabic ‘al’). When attached to the word it defined (e.g., הַמֶּלֶךְ ‘the king’), the vowelless א was assimilated and the following letter was consequently doubled, with Dagheš Forte אַ. The article . . . before an ordinary (non-guttural) letter is א followed by Dagheš Forte. (b) When the article is prefixed to a word beginning with a guttural א, א or א then, since these letters cannot be doubled (i.e. will not admit the Dagheš Forte which should follow the article), certain adjustments in the pointing of the article have to be made as follows: (i) Before the weaker gutturals א, א and the letter א the article is א. (ii) Before the stronger gutturals א, א the article is א. No Dagheš Forte, of course, follows, nor is the vowel under the article lengthened; Dagheš Forte is said to be implicit in the harsh sounds of the gutturals. (iii) Before an unaccented א and א and always before א the article is א. (iv) However, before an accented א and א the article is א, as in (i).” [Ref-0128](#), pp. 23-25.

Hebrew grammar - ayin - quiescent : [Hebrew grammar - quiescent - ayin](#)★

Hebrew grammar - causation - piel vs. hipil : ☉ + “Piel signifies *to bring about a state*, and the hipil, *to cause an event*. . . With the piel, the object is transposed *passively* into a new state or condition. . . With the hipil, however, the object *participates* in the event expressed by the verbal root. . . the hipil originally signified: X (the subject) *caused that* Y (the second subject [the object]) *be or do something*.” [Ref-0157](#), pp. 433-435.

Hebrew grammar - causation - pual vs. hopal : ☉ + “Whereas in Pual the subject is made into a *state* represented by the root, in Hopal it is caused, or suffers the effects of having been caused, to bein the *event* signified by the root. . . The object of the causative notion with the hipil stem becomes the subject with the hopal stem; the agent, expressed in the hipil, is normally unexpressed in the hopal.” [Ref-0157](#), pp. 447-448.

Hebrew grammar - clause - noun vs. verbal : Gen. 1:2 ☉ + “Says Gesenius: ‘every sentence, the subject and predicate of which are nouns or their equivalents (esp. participles), is called a *noun clause*.’” Examples of noun clauses are such verses as “The Lord is our King” (Isa. 33:32); “Now the men of Sodom were wicked and sinners.” (Gen. 13:13), and “A mouth is theirs.” (Ps. 115:5). On the other hand, “every sentence, the subject of which is a noun (or pronoun, including a verbal-form) and its predicate a finite verb, is called a *verbal-clause*.” Examples of this include “And God said” (Gen. 1:3), and “And he divided” (Gen. 1:7). This

distinction between noun-clauses and verbal-clauses is, as Gesenius points out, “indispensable to the more delicate appreciation of Hebrew syntax (and that of the Semitic languages generally), since it is by no means merely external or format, but involves fundamental differences of meaning. Noun clauses with a substantive as predicate, represent something *fixed*, a *state* or in short, a *being* so and so; verbal clauses on the other hand, something *moveable* and in *progress*, an event or action. The latter description is indeed true in a certain sense also of noun-clauses with a participial predicate, except that in their case the event or action (as distinguished from that expressed by the verbal-clause) is of a fixed and abiding character.” When Genesis 1:2 is compared with the two descriptions above, it is easily seen that the first clause is a noun clause.” [Ref-0819](#), pp. 77-78.

Hebrew grammar - compensatory lengthening : ☉ + “There are three patterns of compensatory lengthening with which you need to become familiar. Each pattern involves the lengthening of a short vowel to a changeable long vowel. Pathach lengthens to Qamets (א --> אָ), Hireq lengthens to Tsere (א --> אֵ) and Qibbuts lengthens to Holem (א --> אֹ).” [Ref-0184](#), p. 41n1.

Hebrew grammar - conjugation - cohortative : ☉ + “This second volitional conjugation is used much like the imperative, to express a wish, request or command, It may also be used, however, to express purpose (in order to) or result (resulting in). The Cohortative conjugation occurs in the first person, for example, “Let me (first person singular) *honor* the Lord!” or “Let us (first person plural) *honor* the Lord!”” [Ref-0184](#), p. 130.

Hebrew grammar - conjugation - imperative : ☉ + “The next three conjugations (Imperative, Cohortative and Jussive) are *volitional* conjugations, meaning they are used to *express some type of command, wish or desire*. The Imperative conjugation is used primarily to express direct commands, demanding immediate action from the one being addressed. It can also be used to request permission or communicate a request. He Hebrew Imperative occurs only in the second person. For example, “(You) *defend* the cause of the weak!”” [Ref-0184](#), p. 130.

Hebrew grammar - conjugation - imperfect : ☉ + “The Imperfect conjugation is used to express *incomplete action* and is usually translated by the English present tense (I study) or future tense (I will study). The action of the verb occurs either at the time of speaking or after the time of speaking. The Hebrew Imperfect is also used to denote habitual or customary action, whether in the past, present or future (he prays regularly, he used to pray). The Imperfect may also be rendered by one of several modal values (would, could, should, may, might, can, etc.). These modal translation values are suggested by various contextual considerations. It must also be emphasized that, like the Perfect, the Hebrew Imperfect does not have tense (time of action) apart from context and issues of syntax. It too signifies aspect (type of action). The Imperfect aspect designates a verbal action for which, in the mind of the speaker or

writer, the conclusion is not in view. To state it differently, *the Imperfect aspect denotes incomplete action, whether in the past, present or future.*" [Ref-0184](#), pp. 129-130.

Hebrew grammar - conjugation - infinitive absolute :

☉ + "The Hebrew Infinitive Absolute has no real English counterpart. It may be used in conjunction with other verbs to emphasize or intensify the verbal action. It may also be used in the place of an Imperative to express a command. In special instances, it can be used with other verbs to express two verbal actions occurring at the same time, that is, contemporaneous action." [Ref-0184](#), p. 131.

Hebrew grammar - conjugation - infinitive construct :

☉ + "An Infinitive is a verbal noun. In Hebrew, there are two Infinitive forms: the Infinitive Construct and the Infinitive Absolute. The Infinitive Construct may function much like an English Infinitive, usually translated with the preposition "to" plus a verb as in "to study" or "to learn." Like a noun, it can be used as the subject (*to study* is hard work) or object of a verb (I want *to study*). It may also be used in a number of other ways . . ." [Ref-0184](#), p. 131.

Hebrew grammar - conjugation - jussive :

☉ + "The Jussive conjugation is also used to express either some type of mild command or strong wish. Strictly speaking, it occurs only in the third person, singular and plural. For example "May the Lord (third person) give to me another son." [Ref-0184](#), p. 130.

Hebrew grammar - conjugation - participle :

☉ + "A Participle is a verbal adjective. As such, it has both verbal and adjective characteristics. Verbally, it expresses some type of verbal action such as "studying" or "learning." Adjectivally, it is used much like a Hebrew adjective: attributively, predicatively or substantively." [Ref-0184](#), p. 131.

Hebrew grammar - conjugation - perfect :

☉ + "The Perfect conjugation is used to express *completed action* or a *state of being*. When used to describe a completed action (either in reality or in the mind of the speaker), the Hebrew Perfect may be translated by the English past tense (he studied), present perfect (he has studied), past perfect (he had studied) or future perfect (he will have studied). When used to describe a state of being, it will be translated with the English present tense (he is wise). The Hebrew Perfect may also be translated by the English present tense with verbs of perception or attitude (he knows, he loves). It must be emphasized that the Hebrew Perfect does not have tense (time of action) apart from the context and issues of syntax. Rather, it signifies aspect (type of action). The Perfect aspect designates a verbal action with its conclusion envisioned in the mind of the speaker or writer. To state it differently, *the Perfect aspect denotes completed action, whether in the past, present or future.*" [Ref-0184](#), p. 129.

Hebrew grammar - conjugation - suffix :

☉ + "The Perfect conjugation is also called the "suffix" conjugation because different inflectional endings or *sufformatives* are added to the verbal root in order to indicate person, gender, and number." [Ref-0184](#), p. 147.

Hebrew grammar - conjugations : ☉ + "The term "conjugation" is used to describe the

inflected verbal forms that express particular verbal functions." [Ref-0184](#), p. 133. "In Hebrew, there are eight basic verbal conjugations: Perfect, Imperfect, Imperative, Cohortative, Jussive, Infinitive Construct, Infinitive Absolute and Participle. This means that a verb in the Qal may be conjugated any one of eight different ways depending on what verbal function the author intends. . . . Each of the derived stems (Niphal, Piel, Pual, etc.) may also be conjugated in any one of these eight different conjugations." [Ref-0184](#), pp. 128-129.

Hebrew grammar - conjugations - volitional :

☉ + "To sum up the volitional conjugations [[Hebrew grammar - conjugation - imperative](#), [Hebrew grammar - conjugation - cohortative](#), [Hebrew grammar - conjugation - jussive](#)], all three are used to express some type of command, request or desire. Context will help determine which volitional nuance is intended by the author. The Cohortative occurs in the first person (I, we) the Imperative in the second person (you) and the Jussive in the third person (he, she, it, they)." [Ref-0184](#), p. 130.

Hebrew grammar - conjunction - waw :

☉ + There are two circumstances in which the conjunction will appear as ׀ (Shureq): (1) before the labial ("bump") consonants, ׀ ׀ ׀ (׀ ׀ ׀); (2) before most consonants having a vocal shewa, ׀ ׀ ׀ ׀ ׀ (׀ ׀ ׀ ׀ ׀) (with the exception that contraction occurs with words that begin with ׀ forming ׀ ׀ ׀ ׀ ׀). Before a reduced or Hateph vowel, the conjunction is spelled with the corresponding short vowel of the Hateph vowel (e.g., ׀ ׀ ׀ ׀ ׀ + ׀ --> ׀ ׀ ׀ ׀ ׀), the ׀ in the conjunction deriving from the original ׀. [Ref-0184](#), p. 44. "Before monosyllabic words and certain words with initial accent, the conjunction is spelled with Qamets (׀)." [Ref-0184](#), p. 46.

Hebrew grammar - construct chain :

☉ + All nouns except the last in the chain appear in *construct form*, whereas the last appears in *absolute form*. The absolute form of a noun is also its lexical form. The definiteness of a construct chain is determined by the definiteness of the last (absolute) noun (the construct nouns will *appear* as if indefinite). Since the nouns of a construct chain cannot be separated by other words, an adjective which modifies either the construct or absolute noun must follow the entire chain. The adjective must agree with the noun in modifies in gender, number, and definiteness. For example: ׀ ׀ ׀ ׀ ׀ (the *good word* of the queen) vs. ׀ ׀ ׀ ׀ ׀ (the *word* of the *good queen*). [Ref-0184](#), pp. 97-100.

"Most construct nouns change their spelling in comparison with their absolute or lexical forms. This is the result of the construct noun surrendering its primary accent or stress to the absolute noun in the construct chain [thereby undergoing vowel reduction]. The most significant changes are listed below. **a.** In the construct form of endingless nouns (except for Segholate nouns), Qamets (and sometimes Tsere) changes to Pathach in a final closed syllable. Qamets and Tsere change to Vocal Shewa in an open, unaccented syllable (or a reduced vowel with gutturals). **b.** The

masculine plural (׀ ׀) and dual (׀ ׀) endings are replaced by ׀ in the construct state and the rules of vowel reduction are applied. **c.** The ׀ ending of a feminine singular noun changes to ׀ in the construct state and the rules of vowel reduction are applied. **d.** Feminine plural nouns ending in ׀ ׀ retain this diagnostic ending in the construct and the rules of vowel reduction are applied. **e.** Certain singular monosyllabic nouns add Hireq Yod to their stem as in ׀ ׀ (father of). **f.** The singular absolute or lexical form of a Segholate noun is identical to its singular construct form. The plural construct form follows the pattern of ׀ ׀ (kings of). **g.** Nouns ending in ׀ have a singular construct ending in ׀ as in ׀ (field of)." [Ref-0184](#), pp. 106-107. "The word (in the absolute state) upon which the construct depends, is said to be the genitive . . . the genitive case ending has been lost. . ." [Ref-0128](#), p. 44, 44n8. "The word in the construct state never takes the article. When the compound idea is definite it is (*not* the word in the construct but) the genitive (following it) which takes the article, thus: . . . the man-of-God ׀ ׀ ׀ [Ref-0957](#), p. 46.

Hebrew grammar - dagesh :

Dagesh means 'piercing.' See [Hebrew grammar - dagesh forte vs. dagesh lene](#), [Hebrew grammar - dagesh forte](#), [Hebrew grammar - dagesh lene](#). "A dagesh never changes the meaning of the word when it changes the pronunciation." [Ref-0738](#), p. 21.

Hebrew grammar - dagesh forte :

☉ + Inserted into consonants to indicate the *doubling* of the consonant. Does not appear in gutturals or resh. May appear in [בגדכפתה](#). [Ref-0184](#), p. 11. ". . . it is helpful to note that all verbs exhibiting an intensive type of action (Piel, Pual and Hithpael) insert a Dagesh Forte into the second consonant of the verbal root. This is a "diagnostic" feature of the intensive stems." [Ref-0184](#), p. 126. See [Hebrew grammar - dagesh forte vs. dagesh lene](#). "Dagesh Forte . . . may be (i) *Compensative* - when, for some reason, a letter is assimilated, the following one is doubled (with Dagesh Forte in it) to compensate for its loss; (ii) *Characteristic* - the characteristic of certain conjugations of the verb is the doubling of the second root letter, which receives the Dagesh Forte; (iii) *Euphonic* - a letter in a word is sometimes doubled for clearer pronunciation. Note: When the letter to be doubled is a guttural or ׀ then, since these cannot be doubled (i.e. receive Dagesh Forte) the preceding vowel is lengthened." [Ref-0128](#), pp. 16-17.

Hebrew grammar - dagesh forte vs. dagesh lene :

☉ + How can you tell which *Dagesh* is being used in a *begadkephat* letter? Here are the rules: **Lene:** the *begadkephat* letter is preceded by a consonant (which may have a silent shewa) or begins a word and the previous word ends in a vowel. **Forte:** the *begadkephat* letter is preceded by a vowel. (Any *dagesh* not in a *begadkephat* letter is also *forte*.) [Ref-0184](#), p. 19.

Hebrew grammar - dagesh lene :

☉ + Inserted into the [בגדכפתה](#) consonants to indicate the hardened pronunciation. *Does not*

double the consonant. [Ref-0184](#), pp. 3,11. See [Hebrew grammar - dagesh forte vs. dagesh lene](#).

Hebrew grammar - defective writing : ☉ + Sometimes a vowel letter appears in a defective form. א as א, ו as ו, ש as ש.

Hebrew grammar - definite noun : ☉ + "Remember that a noun is considered to be definite under three circumstances: (1) if it has the definite article as in הַמַּלְכָה (the queen); (2) if it has a pronominal suffix as in סוּסוֹ (his horse); or (3) if it is a proper noun as in שְׂמוּאֵל (Samuel)." [Ref-0184](#), p. 98.

Hebrew grammar - demonstrative : ☉ + "Hebrew demonstratives may be used either as adjectives (*this man, those women*) or as pronouns (*this is the man, those are the women*)." [Ref-0184](#), p. 72. See [Hebrew grammar - demonstrative - adjective](#) and [Hebrew grammar - demonstrative - pronoun](#).

Hebrew grammar - demonstrative - adjective : ☉ + "When a Hebrew demonstrative is functioning as an adjective, it will follow the noun it modifies and agree in gender, number, and definiteness. This is just like the attributive use of adjectives . . . הַזֶּה הַיָּשׁוּר = "this man" . . . when a modifying adjective is introduced, it is placed between the noun and demonstrative adjective . . . הַזֶּה הַטוֹב הַיָּשׁוּר = "this good man"." [Ref-0184](#), p. 73.

Hebrew grammar - demonstrative - pronoun : ☉ + "When a Hebrew demonstrative is functioning as pronoun, it will precede the noun and agree in gender and number, but not definiteness. This is just like the predicate use of adjectives . . . זֶה הַיָּשׁוּר = "This is the man." . . . When a modifying adjective is introduced, it is placed after the noun it modifies. . . . הַטוֹב הַזֶּה הַיָּשׁוּר = "This is the good man.""
[Ref-0184](#), pp. 73-74.

Hebrew grammar - diphthongs : ☉ + "The most common Hebrew diphthong is אַי, ayi. Syllables that contain this diphthong are considered to be closed: בַּיִת = bayit (monosyllabic)." [Ref-0184](#), p. 23.

Hebrew grammar - direct object : ☉ + In Hebrew prose, definite direct objects are usually marked with אֶת or אֹת. Also called the accusative marker, it is spelled exactly the same as the preposition which translates "with." Proper nouns and nouns with pronominal suffixes (סוּסוֹ, my horse) are also considered to be definite. [Ref-0184](#), pp. 54-55.

Hebrew grammar - directional ending : ☉ + "In Hebrew, the directional ending הַ may be added to the end of a word in order to express the idea of motion toward someone or something. The directional ending is always unaccented and is translated "to" or "toward.""
[Ref-0184](#), p. 66.

Hebrew grammar - furtive pathach : ☉ + "When a word ends in תּ or ע, a pathach may appear beneath this consonant and must be pronounced and transliterated before the guttural. . . . In terms of syllabification, the furtive pathach is not considered to be a full vowel nor is it counted in syllabification."
[Ref-0184](#), p. 22.

Hebrew grammar - geminate nouns : ☉ + "Geminate nouns appear to have only two

consonants (biconsonantal) as in עַם (people). Actually, Geminate nouns originally had three consonants. For example, the Hebrew word for "people" (עַם) was originally spelled עַמָּם. There are still a few Geminate nouns in biblical Hebrew that occasionally preserve both Geminate consonants such as לֵבָב (heart). . . . Over the years . . . the two identical consonants became one. [Note, however, that not all biconsonantal nouns were originally Geminate nouns.]" [Ref-0184](#), p. 34.

Hebrew grammar - gender : ☉ + Feminine singular/dual/plural ending = הַ or תּ / יָ / יָ. (Note that there is a longer, unaccented הַ, termination which has nothing to do with gender, but is an old accusative ending: הַיָּד.) Masculine singular/dual/plural ending = - / יָ / יָ. [Ref-0128](#), pp. 32-38. "There is no neuter gender in Hebrew. Inanimate things and abstract ideas are either masculine or feminine. . . . Nouns denoting those parts of the body which occur in pairs are feminine: e.g., יָד, 'a hand', עֵין, 'an eye', רֶגֶל, 'a foot'. Those parts of the body which are not duplicated are masculine, as רֹאשׁ 'head', פֶּה, 'mouth'." [Ref-0128](#), p. 36.

Hebrew grammar - gutturals : ☉ + "The gutturals, אהחע, being throat-letters, have the following peculiarities: 1. . . they cannot be doubled and therefore never receive Dagesh Forte; instead of doubling the vowel before them is lengthened . . . 2. . . gutturals take Composite Shewa -- instead of the simple vocal shewa. . . 3. The gutturals have a preference for the vowel Pathah (א) under them and even before them. . . 4. The type of noun סוּס (sūs, 'horse') is a monosyllable with the vowel Šureq (ו) between two consonants; but the same type of noun with a terminal guttural is רוּחַ (read ?rūah, 'wind', instead of רוּחַ, rūḥ). The extra vowel--Pathah--under the guttural arises involuntarily in pronunciation when the guttural follows a full accented vowel. This is called *Furtive Pathah*.
SUMMARY: The guttural letters אהחע: 1. Do not admit Dagesh Forte (since they cannot be doubled) but the preceding vowel is lengthened instead. (Similarly with ה.) 2. Take Composite Shewa instead of simple Vocal Shewa. 3. Prefer the vowel Pathah (א) under them and even before them. 4. Take a Furtive Pathah after a full accented vowel." [Ref-0128](#), pp. 19-20.

Hebrew grammar - hipil stem : ☉ + a) Hipil usually expresses the causative action of Qal. qal = he ate hipil = he caused to eat, he fed. b) Hipil is often used to form verbs from nouns and adjectives. noun = ear. hipil = to listen (lend an ear) c) Some simple verbs are found in Hipil: to cast, to destroy, to get up early, to explain, to tell. [Ref-0178](#)

Hebrew grammar - lexical form : ☉ + "The lexical form of any triconsonantal verb is the Qal Perfect 3ms. . . . [Biconsonantal] verbs are listed in the lexicon under their Infinitive Construct forms and, as such, appear with their vowel letters. In other words, מִקְרָא is listed

under מִקְרָא, שָׁמַע under שָׁמַע and בִּרְאָה under בִּרְאָה." [Ref-0184](#), pp. 133,158.

Hebrew grammar - mappiq : ☉ + "When the letter ת stands vowelless at the end of a syllable it is usually silent, as in מָה (mā). There are cases, however, where, standing vowelless at the end of a syllable, it is (not meant to have a silent or vowel-letter but) to have the full status of a consonant and be pronounced as a sharp ?h'. To illustrate: the feminine of the noun סוּס (sūs, 'horse') is סוּסָה (sūsā, 'mare'), but סוּס with the feminine singular possessive (?her horse') is סוּסָהּ (sūsāh). The ת in the first case is silent, but in the second it is audible and sharp--as denoted by the dot in it, called מַפְּיָק--Mappiq (?bringing out')." [Ref-0128](#), p. 17.

Hebrew grammar - maqqef : ☉ + "Like pasēq, the maqqēp is not properly an accent, but is related to the accentual system in that it binds two words together into a single accentual unit. (Maqqēp means "joiner.")" [Ref-0841](#), p. 5. "The use of the Maqqef indicates that the two joined words form a single accented unit. In other words, the first word gives up its primary accent to the second word and the entire chain is pronounced as if it were a single word. This process is known technically as "proclisis," whereby the first word becomes "proclitic" to the second word." [Ref-0184](#), p. 99n2. "When two or more words are closely associated in meaning they are often joined together by a hyphen-like line called Maqqeph (מַקְּפֵי, 'binding'). . . only the last word of the group . . . retains its accent. . . The loss of an accent before the Maqqeph may often lead to adjustment in pointing (i.e., in vowels). . . [The Maqqeph's] effect is to deprive those words preceding it of their accents." [Ref-0128](#), p. 12.

Hebrew grammar - masora marginalis : "These were notes that the masoretes put in the margins around the text. The masora in the side margins have come to be called the masora parva (the small masora), abbreviated Mp. The masora at the top and bottom of the page came to be called the masora magna (the large masora), abbreviated Mm. The notes contained comments about the text, preserved non-textual traditions, identified infrequently appearing words or combinations, identified the mid-point of books or larger sections, pointed out other statistical information and contained concordance-like lists." [Ref-0841](#), p. 11.

Hebrew grammar - masorah finalis : ☉ + "The Masorah Finalis is the body of Masoretic lists introduced at the end of individual biblical books in the first printed editions of the Masorah. They contain alphabetized lists of data for which the margin of the corresponding page had no room." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) pp. 4:805-814, p. 4:809. "The term Mf also refers to the edited lists collected by Jacob ben Chayyim which are found at the end of the *Second Rabbinic Bible* . . ." [Ref-0842](#), p. 1.

Hebrew grammar - masorah magna : ☉ + "The Masorah Magna (Large Masorah) refers to the body of information contained in the upper and lower margins of the early MSS. This masorah is essentially an expansion of the material contained in condensed format in

the Masorah Parva." S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 pp. 4:805-814, p. 4:809. "The masora magna are not included in the same volume as the BHS text, but are published in a separate volume titled *Massorah Gedolah*. It consists mostly of lists of words somewhat resembling a concordance. Beginning or intermediate students will rarely find it useful. Entry to the Mm [Mm = *masorah magna*] from the text is through the Mp [Mp = *masorah parva*]. A circle over a word directs you to the Mp. At the end of the Mp note, if there is a small raised numeral, it directs you to the appropriate note below the page of text (but above the BHS critical apparatus which is at the very bottom of the page). This not usually directs you to a particular list in *Massorah Gedolah*. As an example, on the first page of the text of BHS, in Gen. 1:5, there is a small "12" after the first Mp note for that line. Looking below the text we are referred to Mm list number 3105, which can be found in *Massorah Gedolah*, and which lists the seven places in the Hebrew Bible in which the word **לְאֹרֶר** occurs. . . . Note . . . that . . . the discussion in BHS refers to three volumes of *Massorah Gedolah*, only the first volume was ever published. Therefore, if the note in the Mp is not indexed to one of the lists in vol. 1 of *Massorah Gedolah*, you will find the note *sub loco* at the bottom of the page above the critical apparatus. This simply means that a masoretic note occurs at that place. It was supposed to be discussed in the never published third volume of *Massorah Gedolah*. According to the editor of the BHS masora, these notes pose "no special problems of form or content." Ref-0841, pp. 16-17. "The reader needs to be aware that the Mm lists in the original manuscript of L [the Leningrad Codex] are written in the upper and lower margins of the pages, not in a separate volume." Ref-0842, p. 8. However, the Mm in L lack the improvements, such as the addition of chapter and verse notation, provided by Weil's *Massorah Gadolah*.

Hebrew grammar - masorah parva : "These are found on the outside margins of BHS . . . They are mostly written in Aramaic (with some Hebrew) and have been considerably supplemented beyond those found in Codex Leningradensis, which is the manuscript whose text is reproduced in BHS. . . . For the beginning or intermediate student, their most immediately useful purpose is to point out q^{re} The small circles above the words in the text identify the portion of the text which is addressed by the Mp alongside that line." Ref-0841, pp. 11-12. "Mp notes mark features in the text where an error could easily be made. Many Mp notes for example, pertain to vowel letters, which are sometimes present (plene) and sometimes absent (defective), yielding different spellings for the same word. In such cases, the Mp parks the traditional spelling so that a letter will not be accidentally inserted or deleted where it might not be noticed otherwise." Ref-0842, p. 46.

Hebrew grammar - metheg : ☉ + "The metheg (also called *ga'yā* or *ma'arik*) is a short vertical stroke under the word. . . . There appears to be no significant difference between metheg to right or left of the vowel. Most often the metheg indicates a secondary stress in the word, but may also be used to indicate that the vowel should be fully

pronounced and the pronunciation of the syllable should be slowed down. (The word *ma'arik* means "lengthener," *ga'yā* means "raising" of the voice and *metheg* means "bridle.") Metheg is a helpful clue to identifying two ambiguous vowel forms. The presence of metheg distinguishes *qāmeš* from *qāmeš hātūp* (since the latter can not occur in a stressed syllable). [However, note a few exceptions in Gesenius section 9v.] Similarly, the presence of metheg is an indication that what appears to be a simple *hîreq* is actually a defectively written naturally long *hîreq* (Gesenius sections 9g and 16i)." Ref-0841, p. 6. "Do not confused metheg with *sillūq*. *Sillūq* is similar in appearance, but always appears on the last accented syllable of a verse." Ref-0841, p. 7. "The Metheg makes the reader pause (pp. 7 f.) and leave the syllable open, so that the vowel *is* in an open syllable and therefore *qā*." Ref-0128, p. 13.

Hebrew grammar - negation : ☉ + "Imperfect verbs are usually negated with the negative particle **לֹא**. In addition to this use, the negative particle **לֹא** may be used before an Imperfect verb to express an absolute or permanent prohibition. The negative particle **לֹא** before an Imperfect is used to express an immediate and specific prohibition [which may not be permanent]." Ref-0184, p. 171.

Hebrew grammar - number - endings : Hebrew grammar - gender★

Hebrew grammar - numbers : ☉ + "While cardinal number *one* functions like an adjective, numbers *two* and higher function like nouns. Note that numbers *three* through *ten* do not agree in gender with the noun to which they are related. Cardinal numbers *eleven* through *nineteen* are formed with a combination of the number *ten* and *one* through *nine*. For example, the Hebrew number *eleven* is **אֶחָד עָשָׂר** . . . Ordinal numbers are classified as adjectives and have both masculine and feminine forms.

Masculine ordinals end in **י**, as with **שְׁלִישִׁי** (third) and feminine ordinals end in **ית** as with **שְׁלִישִׁית** (third)." Ref-0184, pp. 116-117.

"Nos. 15 and 16 are *not* denoted by **יה** and **יז** since these combinations represent forms of the divine name (YH and YW representing YAH and YO). No. 15 is therefore designated by **טו** (6 + 9) and 16 by **טז** (7 + 9)." Ref-0128, p. 2.

Hebrew grammar - particle - interrogative : ☉ "In addition to the interrogative pronouns . . . Hebrew also has an interrogative particle. In Hebrew, questions are not created with punctuation as in English (?). Rather, interrogative clauses (sentences asking a question) are created with the use of certain interrogative pronouns or with a form of the particle **הֲ** prefixed to the first word of the sentence. . . . **הֲשַׁלַּח הַמֶּלֶךְ אֶת-הַנְּבִיאַ** = "Did the king send the prophet?" . . . The spelling of the particle will change, depending on the spelling of the form to which it is prefixed. The rules are quite simple: 1. Prefixed to most consonants, it is **הֲ** as in the example above. 2. Prefixed to a guttural consonant or any consonant with Shewa, it is normally **הַ** [which looks like the definite article, but without a daghesh]. 3. Prefixed to a guttural consonant

followed by Qamets, the spelling of the particle is **הָ**. . . . The interrogative particle does not normally have an associated Daghesh Forte as does the definite article. . . . With some frequency the interrogative particle will be prefixed to a verbal form or another particle. Verbs and particles . . . will not take the definite article." Ref-0184, pp. 75-76.

Hebrew grammar - pasiq : ☉ + "The *pasēq* or *pasīq* is a vertical stroke which separates two words. Although not properly an accent, it is related to the accentual system in that it signifies that a pause should be made in the reading (*pasēq* means "divider") and that it may affect the accentuation and/or the pointing of the second word." Ref-0841, p. 5.

Hebrew grammar - piel stem : ☉ + a) Piel usually expresses an intensive or intentional action. *qal* = *he broke*. *piel* = *he broke to pieces, he smashed*. b) Sometimes the Piel introduces a new meaning to the *Qal* form. *qal* = *he counted*. *piel* = *he recounted, he told*. c) Piel expresses a repeated or extended action. *qal* = *he jumped*. *piel* = *he skipped, he hopped*. d) Some intransitive verbs in *Qal* become transitive in Piel. *qal* = *to be strong*. *piel* = *to strengthen, to fortify*. Ref-0178

Hebrew grammar - pluralization : ☉ + **Singular**: masculine nouns have no additional ending whereas feminine nouns typically end in **ת**, **תַּ**, or **הַ**, but *may* have no additional ending on occasion (e.g., **אֲרָץ**). **Dual**: both masculine and feminine nouns end with **יַם**.

Plural: masculine nouns end in **ים** and feminine nouns end in **ות**. "In a very few instances, singular nouns of one gender take the plural endings of the other gender. . . . the plural of **אֵב** is **אֵבוֹת**. . . . There are three special Hebrew words . . . that are *always dual in form*. They are **שְׁמוֹנִים** . . . **מִצְרַיִם** . . . **מַיִם** . . . Some Hebrew nouns will alter their actual (consonantal) stem when they add their plural endings. . . . For example, . . . the plural of **אִישׁ** (man) is **אֲנָשִׁים** (men) . . . Occasionally the feminine plural ending **ות** will be spelled **וֹת**. . . . The shorter spelling is called "defective spelling" or "defective writing." Ref-0184, pp. 29-31.

Hebrew grammar - pluralization - propretonic reduction : ☉ + "Two-syllable nouns that are accented on the final syllable and have either Qamets or Tere in the first or pretonic syllable will experience what is called "propretonic reduction" with the addition of plural endings. . . . the Qamets or Tere is placed in an open, propretonic syllable . . . [and] *reduce to a Shewa* . . . **דְּבָרִים** --> **דְּבַר** . . . Nouns with an initial guttural consonant cannot take a vocal Shewa . . . they prefer Hataf Pathach . . . **עֲנָנִים** --> **עֲנַן**." Ref-0184, pp. 29-31.

Hebrew grammar - pluralization - Segholate nouns : ☉ + "While the vowel patterns of Segholate nouns will vary in the singular, they will *always have the same vowel pattern in the plural*. . . . **מְלָכִים** --> **מְלָכִיךָ** . . . Gutturals cannot take a vocal Shewa . . . they will take a reduced vowel, usually Hataf Pathach." Ref-0184, p. 33.

Hebrew grammar - preposition - min : ☉ +

When מִן occurs as an inseparable preposition the ך of the preposition assimilates into the first consonant of the noun to which it is prefixed and represented by a daghesh forte in that consonant: מִן-מֶלֶךְ --> מִמֶּלֶךְ. When prefixing a begadkephat consonant, the daghesh lene converts to a daghesh forte. When prefixed to a word beginning with a guttural consonant, the guttural rejects the daghesh forte and the hireq of the ך prefix compensates by lengthening to ך. When prefixing a word beginning with ך, the daghesh forte is rejected, but without any compensatory lengthening. This is referred to as *virtual doubling*. Ref-0184, pp. 52-53. This preposition has several special uses: (1)

Comparative Use. תוֹכַחַת הַצִּמְחָה מִזָּהָב = "wisdom is good from gold," meaning "wisdom is better than gold" or קָשָׁה הָעֵדָה מִהָאֲנָשִׁים = "the work is difficult from the men," meaning "the work is too difficult for the men." (2)

Superlative Use. Used with צָל (all, each, every): עָרוֹם מִצֵּל חַיֵּי הַשָּׂדֶה = "clever from every living thing of the field," meaning "the most clever living thing of the field." (3)

Partitive Use. Used to express a part or portion of something: מִהָאֲנָשִׁים = "some of the men." Ref-0184, pp. 53-54.

Hebrew grammar - prepositions : ☉ + There are three types of prepositions: (1)

Independent prepositions. The prepositions stands alone: לְפָנַי הַמֶּלֶךְ; (2) **Maqqef Prepositions.** The preposition is joined to the following word by a raised horizontal stroke called a *Maqqef*: לְ-הָאֲבִן; (3) **Inseparable Prepositions.** The preposition is prefixed directly to the object: בְּשֵׂדֶה. There are four syntax variations of inseparable preposition:

(a) Before most consonants, the inseparable prepositions will appear with vocal shewa (see preceding example). (b) Before a reduced or hateph vowel, the inseparable preposition take the corresponding short vowel: בְּצִאֲנָשִׁים. (c) Before consonants with a vocal shewa, inseparable prepositions are spelled with hireq (two side-by-side vocal shewas cannot stand at the beginning of a word): לְבִרְיָה. (d) (3) **Partitive Use.** Used to express a part or portion of something: מִהָאֲנָשִׁים = "some of the men." Ref-0184, pp. 53-54.) Before nouns with the definite article, the vowel and daghesh forte of the definite article are retained but the consonant of the preposition replaces the ך of the definite article: שְׂדֵה --> בְּשֵׂדֶה --> בְּשֵׂדֶה. Ref-0184, pp. 50-52.

"Before ך the inseparable preposition is pointed with Hireq and the shewa under the ך falls away, thus: *Judah* יְהוּדָה to *to Judah* לְיְהוּדָה. . . . Another special case is when the inseparable preposition is prefixed to a word whose first letter (is a guttural which) has a composite shewa, as in אֲרִי 'a lion'. The combination לְאֲרִי is of course impossible (since two shewas cannot stand together at the beginning of a word) so, under the influence of the composite shewa the inseparable preposition assumes the

corresponding short vowel: *a lion* אֲרִי to *a lion* לְאֲרִי. . . . An exception is the word אֱלֹהִים 'God'. The combination is first אֱלֹהִים but the א *quiesces* and loses its consonantal character . . . it becomes silent, thus . . . לְאֱלֹהִים." Ref-0128, p. 27-28. "When the inseparable preposition is followed by the article, e.g. 'to the king' (which we would expect to be לְהַמֶּלֶךְ), the ך of the article (is scarcely audible and, in fact) falls away, surrendering its vowel to the preposition, thus: לְהַמֶּלֶךְ." Ref-0128, p. 28. "SUMMARY: (A) The inseparable prepositions ל, ב, צ are pointed: 1. Normally with shewa: לְהַמֶּלֶךְ. 2. Before a shewa they take Hireq: לְשֵׂמוֹאֵל. 3. Before ך they take Hireq, but the shewa under the ך falls away: לְיְהוּדָה. 4. Before a composite shewa they assume the corresponding short vowel: לְאֲרִי. 5. Before אֱלֹהִים they take Şere and the composite shewa under the א disappears: לְאֱלֹהִים. 6. Before יְהוּדָה they follow 5 with the vowels of the Qere: לְיְהוּדָה. 7. Before the tone syllable they often take Qames: לְשֵׂבֶת. (B) When these inseparable prepositions are followed by the article, the ך of the article disappears and the prepositions assume its pointing: לְהַמֶּלֶךְ, לְהָאֵם, לְעֶפְרַיִם. (C) When the preposition becomes inseparable, then: 1. Before ordinary letters (excluding the gutturals and ר) it is ך followed by Dagheš Forte: מִמֶּלֶךְ. 2. Before gutturals and ר it is ך, מִמֶּלֶךְ, מִמֶּלֶךְ. 3. Before the article it is ך, as in 2, and the article remains intact: מִהַמֶּלֶךְ." Ref-0128, p. 30. "When the prepositions ב-צ- and ל- are attached to a word with ך, the following changes take place: 1) The ך is dropped; 2) Any vowel that appeared under the ך () is transferred to the preposition; 3) Any dagesh that appeared in the first letter following the ך is preserved." Ref-0738, p. 44.

Hebrew grammar - pronominal suffix : ☉ "In

Hebrew, these possessive and objective pronouns appear as *suffixes* on nouns, prepositions and the definite direct object marker. When appearing on nouns, they are possessive as in "his book" or "her wisdom." When appearing on prepositions or the definite direct object marker, they are objective as in "to them," "for them," or "them." Ref-0184, p. 81. Type 1 suffixes occur with singular nouns and type two suffixes occur with plural nouns and include ך, type 1 ך becomes type 1 ךָ | 1cs = ך = my/me, alternate form: ךי | 2ms = ך = your/you | 2fs = ךי = uour/you | 3ms = ך = his/him, alternate form: ךו | 3fs = ךו = her/her, alternate form: ךה | 1cp = ךו = our/us | 2mp = ךם = your/you | 2fp = ךן = your/you | 3mp = ךם = their/them, alternate form: ך, | 3fp = ךן = their/them, alternate form: ךן, Ref-0184, p. 82. "Be careful to note the important distinction between the 1cs suffixes on singular and plural nouns: סוּסִי (my horse) and סוּסֵי (my horses). With the singular noun,

the suffix is Hireq Yod. With the plural noun, the suffix is Pathach Yod." Ref-0184, p. 84. "Nouns ending in ך will frequently drop this ending before adding pronominal suffixes. For example, שְׂדֵה (field) becomes שְׂדֵךְ (your field) or שְׂדֵךְ (my field). In order to locate these nouns in a lexicon, you must be able to recognize that the ך ending has been dropped." Ref-0184, p. 84. "When a feminine singular noun ending in ך (as in תוֹרָה) receives a pronominal suffix, the ך is replaced by ך. In other words, the feminine singular noun תוֹרָה becomes תוֹרָת before receiving a pronominal suffix." Ref-0184, p. 85. "Unlike masculine plural nouns, feminine plural nouns retain their plural ending (וֹת). Ref-0184, p. 85. "Certain singular monosyllabic nouns will add ך (appears as Hireq Yod with Type 1 suffixes) to their stem before a pronominal suffix [and may be easily confused as type 2 endings on a plural noun] (אָח, "brother" becomes אָחִיךָ, "your brother" [singular, even with yod]). Ref-0184, p. 92. "Be careful not to confuse the object marker with the preposition אֶת- / אֵת meaning "with." . . . these two words can be distinguished by their vowels after pronominal suffixes have been added. The object marker is distinguished by a Holem vowel over the initial consonant (אֵת). It is Seghol in the 2mp and 2fp forms (אֶתְכֶם). The preposition is distinguished by the presence of a Hireq vowel under the initial consonant (אֶתִי). The preposition also has a Dagheš Forte in the ך." Ref-0184, p. 90. "Pronominal suffixes are *possessive* (my, his, her) when appearing on nouns and *objective* (me, him, her) when appearing on prepositions." Ref-0184, p. 91.

Hebrew grammar - pronoun - interrogative :

☉ "In Hebrew, the main interrogative pronouns are מִי (who? whom?) and מַה (what?) These pronouns do not inflect and can appear with or without the Maqqef. . . . מַה שְׂמוֹ = "What (is) his name?" " Ref-0184, p. 75.

Hebrew grammar - pronoun - personal : ☉

"The second and third person pronouns have masculine and feminine forms . . . First person pronouns, however, are *common* . . . they are not inflected for gender. In Hebrew, independent personal pronouns are *subjective*, meaning they are used as the subject of a verb, never as the object of the verb." Ref-0184, p. 70.

Hebrew grammar - pronoun - relative : ☉ "In

Hebrew, the word אֲשֶׁר functions as the relative pronoun. The form of the word never changes. . . . In addition to אֲשֶׁר, the particle שֶׁ also functions as a relative pronoun . . . Like the definite article, it is prefixed to a word with a Dagheš Forte in the first consonant (when possible) as in שְׂתוֹב (who is good)." Ref-0184, p. 74.

Hebrew grammar - pronunciation : ☉ + "The

pronunciation of modern or Israeli Hebrew differs in a number of ways from what is considered to be the traditional or ancient pronunciation. The most notable differences involve the pronunciation of ך ך ך. With the

three *begadkephat* consonants, the forms without Dagesh Lene are pronounced just like the forms with Dagesh Lene (hard) in modern Hebrew.” [Ref-0184](#) p. 7. ך is pronounced *vav* rather than *waw*.

Hebrew grammar - pronunciation - modern vs. biblical : ☉ + Modern Hebrew pronounces the three *begadkephat* consonants ך ם ן as if they were always hard. ך is produced 'v' as in 'vine.' See [Ref-0184](#), p. 7.

Hebrew grammar - qal - imperfect - strong verb : ☉ + | person-gender-number/preformative/sufformative/imperfect/translation | 3ms/ / - / יִקְטֹל /he will kill | 3fs/ / - / תִּקְטֹל /she will kill | 2ms/ / / יִקְטֹל /you will kill | 2fs/ / / יִקְטֹל /you will kill | 1cs/ / / אֶקְטֹל /I will kill | 3mp/ / / יִקְטֹלוּ /they will kill | 3fp/ / / תִּקְטֹלוּ /they will kill | 2mp/ / / יִקְטֹלוּ /you (all) will kill | 2fp/ / / תִּקְטֹלוּ /you (all) will kill | 1cp/ / / נִקְטֹל /we will kill | The Imperfect conjugation is used to express *incomplete action* and is usually translated by the English present tense (I study) or future tense (I will study). The action of the verb occurs either at the time of speaking or after the time of speaking. The Hebrew Imperfect is also used to denote habitual or customary action, whether in the past, present or future (he prays regularly, he used to pray). The Imperfect may also be rendered by one of several modal values (would, could, should, may, might, can, etc.). These modal translation values are suggested by context and various issues of syntax. It must also be emphasized that, like the Perfect, the Hebrew Imperfect does not have tense (time of action) apart from context and issues of syntax. It too signifies aspect (type of action). The Imperfect aspect designates a verbal action for which, in the mind of the speaker or writer, the conclusion is not in view. To state it differently, *the Imperfect aspect denotes incomplete action, whether in the past, present, or future*. The imperfect conjugation is called the *prefix* conjugation because inflectional prefixes called *preformatives* are added to all Imperfect verbal forms. In the Qal, all preformative consonants have the Hireq vowel, except the 1cs form which has Seghol (אֶקְטֹל). The preformatives and sufformatives of the Qal Imperfect are the same for all Imperfect forms in the derived stems, strong and weak verbs. The stem vowel is Holem, except in those forms that have sufformatives that consist of a vowel (2fs, 3mp and 2mp), wherein the Holem stem vowel is reduced to a vocal Shewa. With some frequency in the Hebrew Bible, the 3mp and 2mp forms will be written with a final ך as in יִקְטֹלוּךְ or תִּקְטֹלוּךְ. This final ך is called *Nun Paragogicum*. Verbs with this final Nun may also be spelled defectively (meaning that the vowel letter Shureq is written as Qibbutz). | The common vowel pattern for Qal Imperfect strong verbs is 0=hireq/2=holem (0 denotes preformative). [Ref-0184](#), pp. 165-167.

Hebrew grammar - qal - perfect - strong verb : ☉ + | person-gender-number/sufformative/perfect/translation | 3ms/ / / הִקְטִיל /he killed | 3fs/ / / הִקְטִילָה

הִקְטִילָה /she killed | 2ms/ / / הִקְטִילְתָּ /you killed | 2fs/ / / הִקְטִילְתְּ /you killed | 1cs/ / / הִקְטִילְתִּי /I killed | 3cp/ / / הִקְטִילוּ /they killed | 2mp/ / / הִקְטִילְתֶּם /you (all) killed | 2fp/ / / הִקְטִילְתֶּן /you (all) killed | 1cp/ / / הִקְטִילְנוּ /we killed | “Note the presence of the Metheg in the 3fs (הִקְטִילָה) and 3cp (הִקְטִילוּ) forms which serves to identify the vowel as Qamets and *not* Qamets Hatuf.” Hence, there is a pause in the pronunciation as *qa-te-lah* and not *qot-lah*. The shewa could otherwise be taken as silent. Also note that when sufformatives append to verbal roots ending in ך or ן resulting in the duplication of the final root consonant (וּכְתַבְתָּ or ןַכְתַּבְתָּ) or the combination ןַת, then one of the two consonants assimilates into the other as a dagesh forte. תַּת --> תַּתְּ, ןַן --> ןַןְּ, נַת --> נַתְּ. [Ref-0184](#), pp. 140-142. The common vowel pattern for Qal Perfect strong verbs is 1=Qamets/2=Pathach. [Ref-0184](#), p. 140.

Hebrew grammar - qal - perfect - weak verbs : ☉ + **I-Guttural/II-Guttural Paradigm:**

Since a guttural cannot take a vocal shewa, the vocal shewa under the weak vowel changes to the reduced a-vowel (Hateph Pathach). [Ref-0184](#), p. 150. **III-ה / ע Paradigm:** Follows the strong verb paradigm except that the silent shewa under the guttural of the 2fs form changes to Pathach (e.g., הִשְׁמַעְתָּ --> הִשְׁמַעְתָּ). [Ref-0184](#), p. 151. **III-א / ה Paradigm:** The verb pattern is 1=Qamets/2=Qamets. In III-א, the dagesh lene normally in the initial consonant of the five sufformatives beginning with ך, is absent because the א quiesces in pronunciation. The ך is preceded by a vowel sound and loses the dagesh lene. Since the א has no vowel, it is not pronounced. The III-ה loses the final ך root consonant in every form of the perfect. III-ה verbs were originally III-ׁ and the stem vowel of a form like הִשְׁמַעְתָּ is reminiscent of the original conjugation in the third root position. In the Qal conjugation, the Hireq Yod stem vowel will help identify the III-ה class of verbs. [Ref-0184](#), pp. 153-154. **Doubly Weak Paradigm:** A doubly weak verb will combine the spelling variations of its two weak consonants. **Geminate Verb Paradigm:** Verbs of this class have identical second and third root consonants as in ךַּכְּכַּב meaning “to go around.” Verbs of this type exhibit two major changes: (1) in most forms, the first Geminate consonant assimilates into the second and is represented as a Dagesh Forte; (2) there is the insertion of a connecting vowel (Holem Waw - ם) between the verbal root and the sufformative. **Biconsonantal Verb Paradigm:** As the name indicates, these verbs are composed of two consonants. Examples include ךַּקַּם (to rise), ןַשַּׁם (to set, put) and ןַקַּע (to enter). They are also called “hollow” or II-ׁ / ן verbs. These designations reflect the fact that in some conjugations, these verbs exhibit a medial vowel letter which is absent in the perfect conjugation. Although biconsonantal verbs are considered weak, a “strong” biconsonantal verb is one without a guttural consonant (e.g., ןַקַּם). [Ref-0184](#), pp.

154-158. See [Hebrew grammar - weak verb patterns - qal perfect](#).

Hebrew grammar - qamets vs. qamets hatuf : ☉ + The **qamets hatuf** only occurs in *closed and unaccented syllables*. The **qamets** prefers an open, pretonic, syllable or a closed, accented syllable. Where a **metheg** occurs, it marks the vowel as a *qamets*. [Ref-0184](#), p. 21. “If the vowel sign occurs in a closed unaccented syllable it must be short and is therefore short 'o' = Qamets Hatuf.” [Ref-0128](#), p. 12.

Hebrew grammar - qere vs. kethibh : ☉ + “Probably the most significant body of information contained in the Masorah Parva ? at least from the point of view of modern text-critical scholarship ? has to do with the category of entry known as the qere/kethibh. In more than 1300 instances the Masoretes indicated that a word should be read (qere) differently from the way it was written (kethibh) in the consonantal text, the latter being sacrosanct and unalterable. Some of the important types of qere readings are the euphemistic replacement of strong language, modernization of archaic, unusual or defective forms, correction of presumed errors such as metathesis, omission and addition of letters, changes in the division of words, and the substitution of whole words. A few words have a form known as the qere perpetuum since they are not noted in the margins but are always read in a way different from the text, e.g., the substitution of Adonai (“my Lord”) for the sacred name Yahweh (the Tetragrammaton or Four Letters).” S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) pp. 4:805-814, p. 4:809. “In instances where the consonantal text was felt to be unsatisfactory or where textual variants were deemed to be worthy of preservation, the masoretes (who were bound not to alter the consonantal text) provided the consonants of the word to be read in the margin. The vowel points for the word to be read were then placed under the consonants written in the text. This can result in strange looking words if you don't remember that the vowel points under the כִּי־יִבְּ belong to another word. . . . Because the masoretes intended that the q̄rê form be automatically read without hesitation, the Mp for q̄rê is a distinctive two-tiered arrangement that enhances recognition. A q̄p with a dot above it . . . which is the abbreviation for q̄rê . . . will be below the word(s) to be read in the margin. . . . **Perpetual Q̄rê.** There are a few words which were intended to be read differently than the consonantal text throughout the Hebrew Bible or portions of it. Individual q̄rê notes in the Mp are not provided for each occurrence of these words, but the vowel points are provided in the text.” [Ref-0841](#), p. 13. The two most important perpetual q̄rê are (written/read) אֲדֹנָי / יְהוָה, אֲדֹנָי / יְהוָה. See [Ref-0841](#), p. 14 for the complete list which includes 4 additional words.

Hebrew grammar - quiescent - aleph : ☉ + “When א occurs without a vowel, it is *quiescent* as in אִתְּאָה (sin). When the א is quiescent, it is not considered to be consonant with reference to the rules of syllabification. This word should be divided as אִתְּאָה.” [Ref-0184](#), p. 22. “The consonant *aleph* (א) in

early Hebrew always had the sound of a glottal stop (. . . the sound heard in the middle of "uh-oh"). In modern Israeli Hebrew, though, it normally has no sound at all, although in certain circumstances the glottal stop will still be heard." Ref-1162, p. 56.

Hebrew grammar - quiescent - ayin : ☉ + "The original sound of *ayin* (א) was a pharyngeal (in the pharynx) fricative, but in Modern Hebrew it is treated very much like the *aleph* (i.e., it is not pronounced or has the sound between "uh-oh")." Ref-1162, p. 57.

Hebrew grammar - quiescent letters :
Hebrew grammar - quiescent letters ☉ + "The letters אָדָר are so feeble (in pronunciation) that, under certain conditions, they lose their consonantal character and *quiesce*, i.e. they become silent. Hence they are called *Quiescent Letters*." Ref-0128, p. 18.

Hebrew grammar - raphe : ☉ + "... a letter is sometimes doubled for smoother pronunciation, in which case it has a Dagheš Forte Euphonic. Conversely, for the same reason, the doubling of a letter is sometimes omitted and Dagheš Forte is dropped, in which case a short horizontal line, called רַפֵּה Rāp̄he (?soft) appears over the letter." Ref-0128, pp. 17-18. (Unfortunately, it appears that the BSTHebrew character set which we have been making use of to enter Hebrew text does not contain a raphe character.)

Hebrew grammar - root - stem : ☉ + "A root represents the origin or simplest form from which any number of Hebrew words are derived. From a root therefore, any number of nouns or verbs may be derived. A stem is the most basic form of any word derived from a root. For example, from the triconsonantal root מִלְכָּה comes the noun stems מֶלֶךְ (king), מַלְכָּה (queen), מַמְלֻכָּה (kingdom), and the verb מִלְכָּה (to reign, be king)." Ref-0184, pp. 121-122.

Hebrew grammar - Segholate nouns : ☉ + "All two-syllable nouns that are *accented on the first syllable* are classified as Segholate nouns. . . . They are called Segholate nouns because they typically have to Seghol vowels as in the following examples: מֶלֶךְ . . . Other vowel patterns also appear in this class, usually with at least one Seghol vowel as in the following examples: מֶלֶךְ . . . סֶפֶר . . . בֶּקֶר . . ." Ref-0184, p. 33.

Hebrew grammar - shewa - composite : ☉ + "Composite shewa אָ אָ אָ replaces vocal shewa under the guttural letters (אָדָהּ)." Ref-0128, p. 11. "When two simple shewas occur together at the beginning of a word, the first becomes the short vowel Hireq (); before a composite shewa the simple vocal shewa becomes the corresponding short vowel." Ref-0128, p. 11.

Hebrew grammar - shewa - dagesh : ☉ + "Shewa under a letter doubled by a dot (Dagheš Forte) . . . is vocal." Ref-0128, p. 11.

Hebrew grammar - shewa - guttural : ☉ + Gutturals can only take a *silent* shewa. Ref-0184, p. 24.

Hebrew grammar - shewa - preposition rule 1 : ☉ + Prepending a preposition with a vocal shewa to a word which begins with a vocal shewa would produce two vocal shewas in a row which is not allowed. To avoid this

problem, the two side-by-side shewas become a hireq: לְ + נְבִיאִים --> לְנְבִיאִים. If the word being prefixed begins with the syllable הָ, then the two shewas combine to form a hireq yod: לְ + הַיְהוּדָה --> לְהַיְהוּדָה. Ref-0184, pp. 38-39.

Hebrew grammar - shewa - preposition rule 2 : ☉ + A Vocal Shewa cannot precede a guttural with a reduced vowel. When a preposition is added to a guttural with a reduced vowel, the preposition takes the corresponding short vowel of the reduced vowel: בְּ הַלָּוִים --> בְּהַלָּוִים. Ref-0184, pp. 39. "When two simple shewas occur together at the beginning of a word, the first becomes the short vowel Hireq (); before a composite shewa the simple vocal shewa becomes the corresponding short vowel." Ref-0128, p. 11.

Hebrew grammar - shewa - vocal vs. silent : ☉ + The *shewa* is silent if: 1. it *immediately* follows a short vowel (ending a closed syllable). *Immediately* excludes a preceding doubled consonant as when following a *dagheš forte* (in which case a doubled consonant with shewa acts as a silent shewa closing the preceding consonant and a vocal shewa under the next); 2. it is the first of two side-by-side *shewas*; 3. it is at the end of a word. Ref-0184, p. 20. See also Ref-0128, pp. 9-10.

Hebrew grammar - stem vowel : ☉ + "The stem vowel is the vowel that is associated with the second root consonant. For example, in the strong verb paradigms . . . the stem vowel is Pathach as in קָטַל, שָׁמַר, and וָצַר." Ref-0184, p. 143.

Hebrew grammar - suffix conjugation : ☉ + The suffix (perfective) conjugation doesn't indicated *completed action*, but a *complete situation*. It represents a situation as a *single whole*, and does not convey internal details. Ref-0157, p. 479.

Hebrew grammar - superlative : ☉ + "Perhaps the most common superlative construction is created by the use of an adjective that has been made definite by the definite article, a pronominal suffix or the construct state. . . . not all "definite" adjectives will translate as superlatives but context will suggest the possibility. מִן־הַקְּטָן וְעַד־הַגָּדוֹל (literally) "from the small one to the great one" or (superlatively) "from the *smallest* one to the *greatest* one" (1S. 30:19). Another superlative construction consists of two nouns in the construct state where the construct noun is singular and the absolute noun is plural or definite. In this construction, the two nouns must be the same. קִדְשׁ הַקֳּדָשִׁים "the holy of holies," meaning the *most* holy place (Ex. 26:33)." Ref-0184, pp. 109-110.

Hebrew grammar - syllabification - aleph : ☉ + When אָ is quiescent (has no vowel), it is not considered a consonant with reference to the rules of syllabification. Ref-0184, p. 22.

Hebrew grammar - syllabification - diphthong : ☉ + Syllables that contain the diphthong (אָי) are considered to be closed. Ref-0184, p. 24.

Hebrew grammar - syllabification - quiescent aleph : Hebrew grammar - quiescent - aleph ☉

Hebrew grammar - syllable classification : ☉ + The *tonic* is not necessarily the *last* syllable, but the syllable which receives the

accent. The *pretonic* and *propretonic* are located in relation to the accented syllable. The alternative classification system, *ultima*, *penultima*, *antepenultima*, differs in that it is based strictly on position *last*, *next-to-last*, and *next-to-next-to-last* syllable, without regard for the position of the accent. Unlike the dagēš lene which merely hardens the *begadkephat* consonants, the dagēš forte affects syllabification because it doubles the consonant. Ref-0184, pp. 18-19.

Hebrew grammar - tense : ☉ + "There are really no "tenses" as such in Hebrew. Rather, actions are viewed from two standpoints, either completed (perfect) or uncompleted (imperfect). These are better called "aspects" than tenses." Ref-0819, p. 81.

Hebrew grammar - tense - augment : ☉ + "*Augment*. In the indicative the tenses which refer to past time have an augment, and are called secondary tenses. There are two kinds of augment. a. Syllabic augment is the prefixing of ε to the verbs beginning with a consonant: e.g., ἔλυον. b. Temporal augment is used in the case of verbs beginning with a vowel, and is the lengthening of the initial vowel; e.g., ἀκούω, ἤκουον. . . . c. A few verbs appear with both the temporal and syllabic augments, as μέλλω, ἤμελλον; ἀνοίγω, ἀνώφεξα." Ref-0957, p. 47.

Hebrew grammar - tense - stem endings : ☉ + "*Formation of Tense Stems*. In the normal, regular tense stem the primary distinguishing element is an affixed consonant which we call a *stem ending*. The two other features employed in distinguishing tense functions are *augment* and *reduplication*. The ordinary Greek verb presents four characteristic stem endings. | a. The future has σ, with the connecting vowels ο/ε; e.g., λύσω, λύσομεν, λύσετε. | b. the aorist active and middle has σ, with the connecting vowel α; e.g., ἔλυσα, ἐλύσαμεν, ἐλύσατε. | c. The passive has θε, which is actual inflection usually appears as θη; e.g., ἐλύθην, λυθήσομαι. | d. The perfect active has κα; e.g., λέλυκα. | e. The perfect middle and passive has no distinctive ending, but attaches the verbal suffix (personal ending) directly to the reduplicated stem; e.g., λέλυμαι, λέλυσαι, λέλυται, etc." Ref-0957, p. 44. "Verb stems which end in a consonant present important changes in their combination with the stem ending. As an aid to the student in constructing verb forms we insert here a table of these consonant changes . . ." Ref-0957, pp. 45-47.

Hebrew grammar - transliteration - SBL : 2009060401.pdf ☉

Hebrew grammar - transliteration vowels : Hebrew grammar - vowel classes ☉

Hebrew grammar - verbal stem - hiphil : ☉ + Spelled: הִפְעִיל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - hithpael : ☉ + Spelled: הִתְפַּעֵל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - hophal : ☉ + Spelled: הִפְעַל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - niphal : ☉ + Spelled: נִפְעַל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - piel : ☉ + Spelled: פִּיעַל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - pual : ☉ + Spelled: פֻּעַל. Ref-0184, p. 124.

Hebrew grammar - verbal stem - qal : ☉ +
Spelled: קָל. Ref-0184, p. 124.

Hebrew grammar - verbal stems : ☉ + The stems convey the voice of two subjects: a *primary* subject (the “subject”) and an *undersubject* (the “object” of the causing predicate). The following entries follow the pattern **stem:** primary_voice, secondary_voice. **qal:** active, n/a **nipal:** middle/passive/reflexive, n/a **piel:** active, passive **pual:** middle/passive, passive **hitpael:** reflexive, passive **hifil:** active/reflexive, active **hopal:** middle/passive, active. Ref-0157, p. 358. “The term “Qal” means “simple” with reference to the fact that the root is unaugmented, nothing has been added to it. The six derived conjugations have names that are constructed on the verbal root פִּעַל, inflecting each in its perfect, third masculine singular (3ms) form. . . . In Hebrew, the *stem vowel* is that vowel which is associated with the second consonant of the verbal root.” Ref-0184, p. 124.

Hebrew grammar - verbs - strong and weak : ☉ + “Strong verbs have no weak consonants. The weak consonants are the gutturals and ה. For example, the verbs קָטַל, קָטַב, and קָבַץ are strong verbs and שָׁמַע, מָצָא, and עָלָה are weak verbs. The consonants ך and ך are also considered weak *but only when they appear as the first consonant of the verbal root* as in שָׁבַע and שָׁבַע and only in certain conjugations. Biconsonantal and Geminate verbal roots are also considered to be weak. Biconsonantal roots have two rateh than three root consonants as in קָם (he arose). Geminate roots are those in which the second and third root consonants are identical as in קָבַע (he surrounded). . . . | **I-Guttural:** עָמַד guttural in first root position. | **II-Guttural:** נָאֵל guttural in second root position. | **III:** עָרַח / עָרַח / עָרַח in third root position. | **III:** אָמַע in third root position. | **III:** הָבַע in third root position. | **I:** יָשַׁב in first root position. | **I:** נָפַל in first root position. | **Doubly Weak:** עָלָה I-Guttural and III-ה. |

Biconsonantal: קָם only two root consonants. | **Geminate:** קָבַע identical second and third consonants.” | Ref-0184, pp. 131-132.

Hebrew grammar - vowel classes : ☉ + “the Hebrew vowels are presented in four major classes: short, changeable long [marked by macron, e.g., ā], unchangeable long [marked by carrot, e.g., â, and reduced [marked by circumflex, e.g., ä.” Ref-0184, p. 9. “Short vowels prefer either *closed, unaccented* syllables or *open accented* syllables. . . . Long vowels (changeable or unchangeable) prefer either *closed, accented* syllables or *open, pretonic* syllables. . . . Vocal shewa and reduced (hateph) vowels prefer *open, prepretonic* syllables.” Ref-0184, pp. 26-27. Hateph (פִּתּוּחַ) means “hurried.” Ref-0128, p. 10.

Hebrew grammar - vowel letters : ☉ + The following *consonantal letters* are also used to represent vowels: ך ך ך. Ref-0184, p. 12. “However, long before the introduction of vowel signs it was felt that the main vowel-sounds should be indicated in writing,

and so the three letters ך ך were used to represent the long vowels, thus: ך represents â, so that מָה reads mâ. ך represents î or ê, so that מִי reads mî or mê. ך represents û or ô, so that מִו reads mû or mô. Because these three letters--ך--represent both vowels and letters they are known as vowel-letters.” Ref-0128, pp. 6-7.

Hebrew grammar - vowel points ancient : 2008122701.pdf☆

Hebrew grammar - vowel types : ☉ + “Within the vowel classes [see [Hebrew grammar - vowel classes](#)], there are five vowel types (a, e, i, o, u), though not all are attested in each of the vowel classes.” Ref-0184 p. 9. “Originally, there were only three vowel classes in Hebrew: a-class, i-class and u-class. The other vowel classes (e-class and o-class) developed later. The e-class developed from the original i-class and the o-class developed from the original u-class. For this reason, most grammarians prefer to divide Hebrew vowels into three (a, i, u) rather than five (a, e, i, o, u) classes. By doing this, e-class vowels are considered to be a subset of the i-class and o-class vowels are considered to be a subset of the u-class.” Ref-0184 p. 16.

Hebrew grammar - vowels : ☉ + | **Short Vowels :** Pathach : ך , Seghol : ך , Hreq : ך , Qamets Hatuf : ך , Qibbutz : ך . | **Changeable Long Vowels :** Qamets : ך , Tseré : ך , Holem : ך . | **Unchangeable Long Vowels :** Qamets Yod : ך , Tseré Yod : ך , Seghol Yod : ך , Hreq Yod : ך , Holem Waw : ך , Shureq : ך . | **Reduced Vowels :** Hateph Pathach : ך , Hateph Seghol : ך , Hateph Qamets : ך , Shewa : ך . | See Ref-0184, pp. 10-11., Ref-0038, p. 10.

Hebrew grammar - vowels - changeable long : ☉ + | ך = qāmēs = ā | ך = sērê = ē | ך = ḥôl̄m = ō Ref-0184, p. 10

Hebrew grammar - vowels - origin : ☉ + “About the time of the Reformation many held that the vowel marks and other signs in the Hebrew MSS were as old as the consonants. According to popular belief Moses received the signs orally and Ezra reduced them to writing. A contrary view, that the signs were of late invention, had been ventured from time to time in previous centuries, but it was not till the 16th cent that the traditional view was seriously challenged by the erudite Jewish scholar Elias Levita. This challenge sparked a storm of controversy which lasted well into the 18th cent and even became a point of bitter dispute between Catholics and some Protestants. Whereas the early Reformers had welcomed Levita’s refutation of the antiquity of the signs, later Reformation scholars espoused the opposite view when they felt Catholics applied Levita’s views to their own advantage. In Switzerland a law was even passed in 1678 that no person should be licensed to preach the gospel in their churches unless he accepted the integrity of the Hebrew text, including the divine origin of the vowel points and accents! The evidence was based primarily on the lack of knowledge of the signs by either Jerome in the 4th cent or the Talmud in the 5th century. For even though both at

times discuss in detail different vocalization possibilities of Hebrew consonants, they never mention any diacritical signs (see Ginsburg, pp. 445-452). It is inconceivable that had such signs existed Jerome and the rabbis should have failed to mention them. Probably they were introduced sometime in the 6th or 7th century.” S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 pp. 4:805-814, p. 4:807. “. . . Levita [Elias Levita, 1468-1549] argued that the vowel points did not originate in antiquity but instead were added by the Masoretes sometime after the close of the Talmud. Levita’s study into the origin of the Masorah was met by a storm of controversy, since it went against the prevailing pious Jewish opinion that the vowel signs either originated at Sinai or were established by Ezra.” “The signs for Hebrew vocalization, although created at a relatively early stage--apparently between the years 500 and 700 CE--were only much later developed into a full-fledged system.” Ref-0954, p. 43. “The main function of the vocalization was to remove doubts regarding the reading of the text when this allowed for more than one interpretation. It was also a necessary component of [the Masoretic Text, MT], since this text was sparing in its use of *matres lectionis*. . . . which facilitate the reading of the consonants. On the other hand, in such texts as some of the Qumran scrolls, which make abundant use of *matres lectionis*. . . . vocalization was required less.” Ref-0954, pp. 40-41.

Hebrew grammar - vowels - paused : ☉ + “A word is said to be in *pause* when its accent is a major stop, i.e. a Sillûq or ’Athnah; in either case the word being at the end of a clause. The tendency, in speech, is to prolong the accented syllable of the last word in a sentence, i.e. when the word is in pause: thus, the word for ‘water’ is מַיִם (mayim) in the middle of a sentence, but in pause it is: מַיִם -- מַיִם (māyim).” Ref-0128, p. 21.

Hebrew grammar - vowels - reduced : ☉ + | ך = hātēp paṭah = ā | ך = hātēp s’gōl = ē | ך = hātēp qāmēs = ō Ref-0184, p. 11

Hebrew grammar - vowels - short : ☉ + | ך = paṭah = a | ך = s’gōl = e | ך = ḥiṭṭaq = i | ך = qāmēs hātūp = o | ך = qibbūš = u Ref-0184, p. 10

Hebrew grammar - vowels - short - unaccented : ☉ + “A syllable which is CLOSED and UNACCENTED must have a short vowel.” Ref-0128, p. 7.

Hebrew grammar - vowels - short vs. long : ☉ + “Usually an open syllable [ending in a vowel] has a long vowel but, if accented, may have a short vowel. Conversely, a closed syllable usually has a short vowel but, if accented, may have a long vowel. . . . A syllable which is CLOSED and UNACCENTED must have a SHORT VOWEL.” Ref-0128, p. 7.

Hebrew grammar - vowels - unchangeably long : ☉ + | ך = qāmēs yōd = â | ך = sērê yōd = ê | ך = s’gōl yōd = è | ך = ḥiṭṭaq yōd = î | ך = ḥôl̄m yōd = ô | ך = šūrṭaq = û Ref-0184, p. 10, Ref-0038, p. 10

Hebrew grammar - weak verb patterns - qal perfect : ☉ + 1. The perfect suffixatives are retained. 2. Guttural consonants cannot

take vocal shewa and will prefer some type of a-vowel, usually Hateph Pathach. **3.** With III-**X** weak verbs, the **X** is quiescent. This causes the loss of the daghesh lene in the **ן** of the perfect sufformatives because it is now preceded by a vowel. **4.** With III-**ן** weak verbs, the final **ן** of the verbal root is lost in all forms of the Qal Perfect paradigm. All second and first person forms of this paradigm have the diagnostic Hireq Yod stem vowel (הִיָּוֹדִי). The daghesh lene in the **ן** of the perfect sufformatives is lost because this begadkephat consonant is preceded by a vowel (י). **5.** Geminate verbs assimilate the first geminate into the second with a resulting daghesh forte in all first and second person forms. The holem waw (ו) connecting vowel is also a diagnostic feature of this weak verb class. As with III-**X** and III-**ן** verbs, the daghesh lene of the **ן** of the perfect sufformative is lost because it is preceded by a vowel. [Ref-0184](#), p. 159.

Hebrew grammar - word order : ☩ + Normal word order for a sentence is *verb-subject-object* as the following example illustrates. אֱלֹהִים אֵת אֲשֶׁמִּים יָאֵת אֲאָרֶץ. אֱלֹהִים = [He created] [God] [the heavens and the earth]. [Ref-0184](#), p. 132.

Hebrew text - MT : [Masoretic Text - date](#)★

Hebrews - author jailed : Heb. 1:1; **Heb. 10:34**; Heb. 13:19

Hebrews - book of - written : [X0055 - date - Hebrews](#)★

Hebrews - despised by Egyptians : Gen. 43:32; Gen. 46:34

Hebrews - God of : Ex. 5:3; Ex. 7:16; Ex. 9:1; Ex. 10:3

Hebrews - written from Italy : Heb. 1:1; Heb. 13:24

Hebron - a Levite : Ex. 6:16; Ex. 6:18; 1Chr. 23:12

Hebron - buried in : [Mamre - buried at](#)

Hebron - Caleb : [Caleb - Hebron](#)

Hebron - city of refuge : Jos. 21:13

Hebron - first mention : Gen. 13:18

Hebron = Kirjath Arba : Gen. 23:2; Jos. 14:15; Jos. 15:13

hedonism : [pleasure - before God](#)

heel - stricken in : Gen. 3:15; Job 18:9; Ps. 91:12-13 (?) ☩ "Kaiser maintains that the two blows are different despite the same word being used to describe them [Gen 3:15]. The distinction, he says, is that "crushing the head and crushing or bruising the heel is the difference between a mortal blow to the skull and a slight injury to the victor." This seems mistaken. Since in the context the tempter has taken the form of a serpent . . . it is likely that the tempter's blow would be equated with a serpent's bite. And in the case of this animal, the Hebrew generally uses it to speak of a venomous and lethal snake. Most likely, therefore, the text is speaking of two comparable death blows: the future redeemer will strike the head of the tempter and thereby kill it, and at the same time the tempter will strike the heel of the redeemer and kill him. . . . it indicates that the woman's seed will indeed have victory, but the victory will be achieved through suffering his own death. This appears to be how the writer of Hebrews understood

this verse . . . (Heb. 2:14-15)." [Ref-1272](#), p. 141. Questionable: Ps. 91:12-13 (?);

Heidelberg Catechism - baptism - children : [baptism - child - Heidelberg Catechism](#)★

heifer : ☩ A young female bovine (cow) prior to the time that she has produced her first calf.

heifer - red : [red heifer](#)★

height - giant : [qiant - height](#)

heinous - sin - 2010102601 : [2010102601.htm](#)★

held together - by God : Ps. 119:91; Rom. 11:36; Col. 1:15-17; Eph. 1:23; Heb. 1:2-3 (Amplified Bible); Heb. 11:3; 2Pe. 3:10; Rev. 4:11

Heli - father of Mary : [Mary - daughter of Heli](#)★

heliocentric : ☩ + "Aristarchus (310-250 B.C.) came up with the brilliant idea that the earth was a planet and that all the planets revolved in circular orbits about the sun. This vastly simplified Aristotle's complicated model. But alas, the great Aristotle continued to rule the world of ideas long after his death, and Aristarchus' idea lay dormant for another 1,800 years." [Ref-0814](#), p. 28.

Heliopolis - On : [On - Heliopolis](#)★

hell : ☩ See [lake of fire - final destination](#), [Hades](#), [Gehenna - Valley of Hinnom](#)

hell - Lloyd-Jones - quote : [quote - hell - Lloyd-Jones](#)★

Hellenistic - age : [archaeological periods](#)★

helmet - of salvation : [mind - of Christ](#)

help - believers over unbelievers : [believers - help over unbelievers](#)

help - false : [friends - enemy acts as](#)

helper - Holy Spirit promised : [Holy Spirit - promised](#)★

Helper - Sermon - Reading the Word - 08000.doc : [08000.doc](#)★

hem - garment : Ex. 28:33; Ex. 39:24; Deu. 22:30; 1S. 15:27; 1S. 24:4; Ru. 3:9 (KJV); Eze. 5:3; Eze. 16:8 (KJV); Zec. 8:23; Mtt. 9:20; Mtt. 14:36; **Mtt. 23:5**; Mark 6:56; Luke 8:44 ☩ "One term that stands for בְּרִיתִי is כִּנְיָהּ, which can be translated "to take hold of the robe." This phrase appears twice in the Old Testament (1 Sam. 15:27; Zech. 8:23)." Renee Lopez, "Israelite Covenants and ANE Covenants", [Ref-0055](#), Vol. 8 No. 24, August, 2004, 192:211, p. 208.

hem - Tsitsith : [Tsitsith](#)★

Henebury - hermeneutical rules : [2010121501.htm](#)★

Henebury - The Eschatology of Covenant Theology : [2009081101.htm](#)★

Hengstenberg, E. W. Christology Of The Old Testament : [Ref-0163](#)★

Hengstenberg, E. W., Commentary on the Psalms: Vol. 1 : [Ref-1213](#)★

Hengstenberg, E. W., Commentary on the Psalms: Vol. 2 : [Ref-1214](#)★

Hengstenberg, E. W., Commentary on the Psalms: Vol. 3 : [Ref-1215](#)★

Henry Morris - Resources - 09000.doc : [09000.doc](#)★

Henry Morris - Science and the Bible - 00040.doc : [00040.doc](#)★

Henry, M. (1996, c1991). Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume. Peabody: Hendrickson. : [Ref-0399](#)★

Henry, M., & Scott, T. (1997). Matthew Henry's Concise Commentary. Oak

Harbor, WA: Logos Research Systems. : [Ref-0400](#)★

Henry, Matthew Henry Concise Commentary : [Ref-1015](#)★

hereafter - things : Rev. 1:19; Rev. 4:1

heresies - Christological : [Christology - heretical views](#)★

Heresies: Heresy And Orthodoxy In The History Of The Church, Harold O. J. Brown : [Ref-1203](#)★

heresy - Arianism : [Arianism - heresy](#)★

heresy - Pelagianism : [Pelagianism - heresy](#)★

heresy - reject : Tit. 3:10-11

heresy - synergism : [synergism](#)★

heritage - Christian - USA : [2004112001.htm](#)★

heritage - Israel - of God : [Israel - heritage of God](#)

Heritage: Civilization And The Jews, Abba Eban : [Ref-0153](#)★

hermeneutic - covenant theology : [covenant theology - hermeneutic](#)★

hermeneutics : Acts 14:12 ☩ Study of the principle of interpretation. Derived from *Hermes*, the Greek god who brought the messages of the gods to the mortals, and was the god of science, invention, eloquence, speech, writing, and art. [Ref-0015](#) 11c.

hermeneutics - allegory - AGAINST : ☩ + "Aquinas put forward a threefold argument against allegory: (1) it is susceptible to deception; (2) without a clear method it leads to confusion; and (3) it lacks a sense of the proper integration of Scripture." Rodney Petersen, "Continuity and Discontinuity: The Debate Throughout Church History," [Ref-0199](#), p. 26. "To cite a few examples [of allegorical hermeneutics]: The journey of Abraham from ur of the Chaldees to Haran is interpreted as the imaginary trip of a Stoic philosopher who leaves sensual understanding and arrives at the senses. The two pence given by the Good Samaritan to the innkeeper has the hidden meanings of Baptism and the Lord's Supper. The river Euphrates means the outflow of manners and is not an actual literal river in Mesopotamia. Pope Gregory the Great's interpretation of the Book of Job is equally disheartening: 'The patriarch's three friends denote the heretics; his seven sons are the twelve apostles; his seven thousand sheep are God's faithful people; and hsi three thousand hump-backed camels are the deprived Gentiles!'" [Ref-0207](#), pp. 37-38.

hermeneutics - allegory - Augustine - John 2:6 : John 2:6 ☩ + "An example of allegorical interpretation from early church history is seen in one of Augustine's sermons on the gospel of John. John 2 describes Jesus' first public miracle turning water into wine at the wedding feast in Cana of Galilee. . . . Augustine interprets the six water pots to signify the six ages or six periods, each probably referring to a thousand years (hence, six thousand years)." Thomas Baurain "A Short Primer on Hermeneutics", [Ref-0785](#) Volume 10 No. 31, December 2006, 41:49, p. 46.

hermeneutics - allegory - Augustine, Ambrose - Jdg 6:37-40 : Jdg. 6:37-49 ☩ + "Using the allegorical method, early church fathers like Ambrose and Augustine said the dew represents the Word of God, which

entered the fleece, the people of Israel. The disobedience of Israel led to the evaporation of this privilege, which was subsequently extended to the Gentiles, who are represented by the dew-drenched threshing floor. Others like Anthony of Padua taught that the dew entering the fleece symbolized the way Jesus entered the womb of the Virgin Mary." John A. Beck, "Gideon, Dew, and the Narrative-Geographical Shaping of Judges 6:33-40", [Ref-0200](#), Volume 165 Number 657, January-March 2008, 28:38, p. 29.

hermeneutics - allegory - example - older serve the younger : [Esau - to serve Jacob](#)★

hermeneutics - allegory - Hippolytus : Ex. 25:10 ☩ "How will you prove to me that the Saviour was born in the year 5500? Learn that easily, O man; for the things that took place of old in the wilderness, under Moses, in the case of the tabernacle, were constituted types and emblems of spiritual mysteries, in order that, when the truth came in Christ in these last days, you might be able to perceive that these things were fulfilled. For He says to him, "And thou shalt make the ark of imperishable wood, and shalt overlay it with pure gold within and without; and thou shalt make the length of it two cubits and a half, and the breadth thereof one cubit and a half, and a cubit and a half the height;" which measures, when summed up together, make five cubits and a half, so that the 5500 years might be signified thereby." Hippolytus, *On Daniel*, [Ref-0541](#), p. 179.

hermeneutics - allegory - Newton : ☩ + "Fire and meteors refer to both heaven and earth, and signify as follows; burning any thing with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation; the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery; . . ." [Ref-0849](#), p. 18. See the previous reference to Newton for many pages of similar interpretations.

hermeneutics - allegory - Rupert of Deutz - John_21:11 : John 21:11 ☩ + "Another example of allegorizing from the medieval period of church history is taken from a commentary on the gospel of John by Rupert of Deutz (about the 12th century). Commenting on the 153 fish caught by the disciples (see John 21:11), Westcott summarizes Rupert's interpretation: "Rupert of Deutz . . . regards the three numbers [100, 50, 3] as the proportions of three different classes united in one faith. The 'hundred' are the married, who are the numerous, the 'fifty' the widowed or continent who are less numerous, the 'three,' the least in number are virgins." Thomas Baurain "A Short Primer on Hermeneutics", [Ref-0785](#) Volume 10 No. 31, December 2006, 41:49, p. 46.

hermeneutics - Augustine - quote : ☩ + "In the Old Testament the New is concealed, in the New the Old is revealed." Augustine, *On Christian Doctrine* (427), cited by Rodney Petersen, "Continuity and Discontinuity: The Debate Throughout Church History," [Ref-0199](#), p. 23.

hermeneutics - authorial intent : ☩ + "But to deduce from these facts that the search for historical meaning is secondary or unimportant--let alone that it is fatuous and hopeless--flies in the face of every human instinct. And that includes the instinct of the most radical reader-response critics themselves, who presumably make every effort to understand authorial meaning if they happen to receive, say, a warning from their landlord, threatening to evict them if they do not pay their rent fairly soon. The whole of our social intercourse is predicated on the assumption that we will be courteous enough to avoid, insofar as that is possible, interpreting what someone says in ways not intended by that speaker." [Ref-0838](#), p. 122.

hermeneutics - Christocentric : ☩ + ". . . the focus on being exclusively Christocentric [in interpretation] in fact necessitates a dual rather than a singular hermeneutic. That is, there is a broad agreement that the NT should be interpreted by means of a literal, grammatical, historical, contextual hermeneutic whereby the person of Christ is expounded from the text. However, we are also told that this hermeneutic is not to be consistently applied to the OT as well. Rather, according to Augustinianism, a distinctive Christocentric method of interpretation is to be applied whereby the OT is understood strictly through a Christocentric and New Covenant lens. The result is, as Willem VanGemeren perceptively stated, *the "new" Reformed hermeneutic is no longer "the Old is in the New revealed and the New is in the Old concealed," but rather "the Old is by the New restricted and the New is on the Old inflicted."* [W. A. VanGemeren, "Israel as the Hermeneutical Crux in the Interpretation of Prophecy," *WTJ*, 46 (1984), 268]" [Ref-1263](#), p. 104 "Our concern is now the hermeneutical principle that imposes the NT revelation of Jesus Christ on the OT in such a way that the new covenant (upper layer) has become the controlling hermeneutic whereby the old covenant (lower layer) is christologically reinterpreted. Colin Chapman, Steve Motyer, Stephen Sizer, Peter Walker, and N. T. Wright, representing UK Anglicanism, and Anthony Hoekema, William Hendriksen, Hans K. LaRondelle, and O. Palmer Robertson, representing US scholarship, provide further basic scholarly agreement. With variation in tone, they all draw on the same essential Augustinian root to examine the OT through the controlling lens of the NT. They would all agree with the fundamental hermeneutical approach of Turretin, Fairbairn, Bavinck, and Vos, representing four hundred years of Reformed eschatology. But all of these scholars without exception--and this in no way being a coincidence--emphatically assert the covenantal nullification of ethnic, national, and territorial Israel." [Ref-1263](#), p. 179 "Steve Motyer has stated, . . . "The New Testament 're-reading' of the Old Testament promises sees their climax in Jesus, and makes him the 'end' of the story. The interpretation of Old Testament prophecy and other 'Israel' texts must be approached from the perspective of this basic New Testament teaching, and must follow the guidelines of New Testament interpretation. . . . the New Testament writers are 'normative' for us, in showing us how to interpret Old Testament prophecy." [Ref-1263](#), p. 189 "We need to consider with

closer scrutiny the extent to which Jesus Christ ought to be dominant in the interpretation of biblical eschatology as an overriding hermeneutical principle. Some would emphatically suggest that the more we "see only Jesus," even in the OT, the more we are keeping to the heart of the Bible. So this Christocentricity in interpreting the OT, even as accentuated by Reformed hermeneutics, has to be right. But I must carefully assert, in upholding a Trinitarian perspective with regard to the headship of the Father, that it is possible for such an understanding of Christocentricity to be misguided. This is not an insignificant point since it is common today, especially within Reformed Christianity as Thomas Small pointed out in *The Forgotten Father*, for an incorrect prominence to be given to Jesus Christ (as though impossible to challenge) that results in biblical distortion." [Ref-1263](#), p. 192

hermeneutics - eclectic : ☩ + "Eclectic hermeneutics allow a person to switch from literal to allegorical and from allegorical to literal in any given passage in order to support a preferred theological persuasion. In Revelation, this most often happens under the cover of assuming that the book's apocalyptic genre allows for such vacillation. Eclecticism allows Beale to interpret idealistically in some places, such as in chapters 7 and 14, and futuristically in others such as in chapter 19." Robert L. Thomas, "Promises to Israel in the Apocalypse", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 29:49, p. 32.

hermeneutics - exegesis - meaning - interpretation : ☩ + "*Hermeneutics* is a set of principles. *Exegesis* is an implementation of valid interpretive principles. *Meaning* is the truth intention of the author. *Interpretation* is an understanding of the truth intention of the author." [Ref-0231](#), p. 27. "Milton Terry more precisely notes that hermeneutics constitutes the principles of interpretation applied by exegesis." [Ref-0231](#), p. 82. "After establishing rules of hermeneutics, biblical exegesis must put them into practice in the actual interpretation of the text. Only after exegesis can one proceed with intelligent application." Brian A. Shealy, "Redrawing the Line Between Hermeneutics and Application", [Ref-0231](#), p. 184. "In some expositions of the new hermeneutic, real and objective meaning in a text is a mirage, and the pursuit of it as useful as chasing the Cheshire cat. "Polysemy" applied to entire texts is defended in the most naive way -- that is, a theory that argues a text has many meanings, none of them objectively true, and all of them valid or invalid according to their effect on the interpreter. But such absolute relativism is not only unnecessary, but also self-contradictory; for the authors of such views expect us to understand the meaning of their articles!" [Ref-0698](#), p. 126. "Proper exegesis includes the following disciplines: (a) establishing the Hebrew text by textual criticism, (b) establishing the literary genre by form criticism, (c) defining significant terms by the use of a concordance, a lexicon, and a theological word book, (d) parsing and deciding the sense of all grammatical forms, (e) identifying and interpreting figures of speech, (f) decoding the author's rhetoric, (g) abstracting the biblical writer's thesis, and (h) locating the text's teaching with the contexts of the progress of redemptive history and of the history of Christian doctrine." Bruce K. Waltke, "Fundamentals for Preaching the Book of

Proverbs, Part 1", [Ref-0200](#), Volume 165 Number 657, January-March 2008, 3:13, p. 10.

hermeneutics - fourfold sense : Gen. 1:3 ☩

"During the Middle Ages, the fourfold sense of Scripture was taught. Medieval scholars took Origen's threefold sense -- the literal, the moral, and the spiritual -- and subdivided the *spiritual* into the *allegorical* and the *anagogical*. As schoolman Thomas Aquinas affirmed, 'The literal sense is that which the author intends, but God bieng the Author, we may expect to find in Scripture a wealth of meaning.' An example of how the fourfold sense was worked out during the Middle Ages is Genesis 1:3, 'Let there be light.' Medieval churchmen interpreted that sentence to mean (1) Historically and literally -- An act of creation; (2) Morally -- May we be mentally illumined by Christ; (3) Allegorically -- Let Christ be love; and (4) Anagogically -- May we be led by Christ to glory." [Ref-0207](#), p. 53. "This nonliteral, and sometimes quite fanciful, methodology was commonly accepted throughout most of the Middle Ages. Its widespread use led to the development of what is technically termed the *quadriga*, or fourfold exegesis, which is explicitly defined in the *glossa ordinaria*. In the gloss we learn that the four sense are: (1) The Historical (*historia*) -- The literal sense of the text that explains what happened. (2) The Allegorical (*allegoria*) -- The spiritual sense of the text that is represented by the literal sense. (3) The Tropological (*tropologia*) -- The moral declaration of the text. (4) The Anagogical (*anagoge*) -- The sense of the text that draws the reader to heavenly contemplation. The latter three sense of the text represented the Christian virtues of faith, love, and hope." [Ref-0791](#), pp. 65-66.

hermeneutics - historical interpretation : ☩

"... what I mean by a historical reading or historical interpretation is biblical interpretation that is constrained to find the references of Old Testament prophecy within the historical confines of the prophet's own time." [Ref-1272](#), p. 3.

hermeneutics - illegitimate totality transfer :

☩ + "This error arises when the meaning of a word as derived from its use elsewhere is then automatically read into the same word in a foreign context." [Ref-0209](#), p. 242. "[Illegitimate totality transfer] occurs when the various meanings of a word in different contexts are gathered together and then presumed to be present in any single context." [Ref-0231](#), p. 204. "The fallacy in this instance lies in the supposition that the meaning of a word in a specific context is much broader than the context itself allows and may bring with it the word's entire semantic range. This step is sometimes called illegitimate totality tranfer." [Ref-0698](#), pp. 60-61. "We must repeat that by taking a word out of context and inserting it into a totally *foreign and different* context one may prove some quite ridiculous and extraordinary things! There is a place for comparing word meanings, but when word *usages* are compared, and translations are consequently emended, it should be at least on the basis of *similar contexts*, and hopefully, on much more evidence as well!" [Ref-0819](#), p. 135.

hermeneutics - inconsistent - quote : [quote](#) - [interpretation - inconsistent](#)☆

hermeneutics - inconsistent - Thomas - quote : [quote - hermeneutics - inconsistent - Thomas](#)☆

hermeneutics - integration with secular disciplines :

☩ + "If God determined to reveal Himself, then He will effectively do so, and people are capable of receiving that communication. It should not take thousands of years awaiting advances in linguistics and anthropology (or any other science or philosophy) to arrive at a proper interpretation of God's revelation." Brian A. Shealy, "Redrawing the Line Between Hermeneutics and Application", [Ref-0231](#), p. 179.

hermeneutics - Jewish classical : ☩

"Classical Jewish interpretation of the Bible has been characterized by four methods, summarized by the acronym PaRDeS, spelled with the four Hebrew consonants פ, ר, ד, ס (P, R, D, S). They stand for *Peshat* (meaning "simple" and referring to the plain meaning of the text), *Remez* (meaning "hint" and referring to an allusion to another teaching in a secondary biblical text), *Derash* (meaning "search" and referring to the homiletical interpretation of the text in terms of relevance and application), and *Sod* (meaning "secret" and referring to mystical interpretation). Thus, the four basic Jewish interpretive methods were plain, allusion, homiletical, and mystical. According to the Talmud, peshat is the most foundational, expressed by the dictum, "A verse cannot depart from its plain meaning (peshat)."[Ref-1272](#), p. 115.

hermeneutics - literal - John Colet : [2004021201.htm](#)☆

hermeneutics - literal - Newton - quote : [quote - Isaac Newton - literal interpretation](#)☆

hermeneutics - literal vs. spiritual vs. figurative vs. mystical :

☩ + "Literal is not opposed to spiritual but to figurative; spiritual is an antithesis on the one hand to material, and on the other to carnal (in a bad sense). The Literalist is not one who denies that figurative language, that symbols are used in prophecy, nor does he deny that great spiritual truths are set forth therein; his position is simply, that the prophecies are to be normally interpreted (i.e., according to the received laws of language) as any other utterances are interpreted--that which is manifestly literal being regarded as literal, and that which is manifestly figuratively being so regarded. The position of the Spiritualist is not that which is properly indicated by the term. He is one who holds that certain portions are to be normally interpreted, other portions are to be regarded as having a mystical sense. The terms properly expressive of the schools are normal and mystical." John Peter Lange, *A Commentary on the Holy Scripture: Revelation*, p. 98. "What can happen when men cut loose from literality may be seen in Gregory the Great's exposition of the Book of Job, where we learn that the patriarch's three friends denote the heretics; his seven sons are the twelve apostles; his seven thousand sheep are God's faithful people; and his three thousand humpbacked camels are the depraved Gentiles!" [Ref-0138](#), p. 143. "It should be clear, however, that regardless of the terms chosen to designate the anti-millenarian scheme of prophetic interpretation, it is a combination of two different systems, shifting back and forth between the spiritualizing and literal methods.

The hermeneutical plow is pulled by 'an ox and an ass.' For this reason, the scheme may be appropriately be called *eclectical*."

[Ref-0183](#), p. 144. "It is not true that the premillennialists require every single passage to be interpreted literally without exception. They do hold, on the other hand, that if the language is symbolic, it is to be governed by the laws relating to symbols; if figurative, by the laws dealing with figures; if typical, but the laws connected with types; if literal, by the laws of non-figurative speech." Charles Lee Feinberg, *Premillennialism or Amillennialism?*, p. 27, cited by [Ref-0207](#), p. 264. "About the Time of the End, a body of men will be raised up who will turn their attention to the Prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition. -- Sir Isaac Newton" [Ref-0847](#), p. 3. "... when the NT Jewish author quoted the OT, sometimes with a methodology that is not following the exact literal meaning, it is presumptuous to conclude that this usage nullifies the possibility of the original passage retaining literal validity. A more Hebrew based hermeneutic is preferred that remains based on a literal understanding of the text." [Ref-1263](#), p. 196

hermeneutics - meaning : ☩ + "If one cannot determine accurately the meaning of the OT prediction, then there is no way to tell how the NT writers have used that text. . . . Some identify the meaning with the human author's intention, while others hold that meaning is identical with God's intention. Still others claim that meaning is as broad as the canonical interpretation of the text. And finally, there are a group of NT scholars who would identify apostolic hermeneutics with first-century Jewish hermeneutics." Paul D. Feinberg, "Hermeneutics of Discontinuity," [Ref-0199](#), p. 112. The author goes on to identify the following ways to define the meaning: 1. the intention of the author; 2. the understanding of the author; 3. the understanding of the readers in the prophet's day; 4. the significance (the application) of the text; 5. the use of the text in the NT. "However, as Howe warns, "One should not attempt to ascertain the true meaning of biblical terms in the light of any current scientific constructs."⁷⁷ The guiding hermeneutic principle for this and any text should be, What did the original author intend and what would the original readers have understood by what was written?^{78b} Douglas C. Bozung, *An Evaluation of the Biosphere Model of Genesis 1*, [Ref-0200](#) vol. 162 no. 648, October-December 2005 406:423, p. 421.

hermeneutics - meaning - personal : ☩ + "Truth is never determined by looking at God's Word and asking, "What does it mean to me?" Whenever I hear someone talk like that, I'm inclined to ask, "What did the Bible mean before you existed? What does God mean by what He says?" those are the proper questions to be asking. Truth and meaning are not determined by our intuition, experience, or desire. The true meaning of Scripture -- or anything else, for that matter -- has already been determined and fixed by the mind of God. The task of an interpreter is to discern *that* meaning. And proper interpretation must precede application." [Ref-0789](#), p. xvi.

hermeneutics - midrash : ☩ + "A hermeneutic that is growing in popularity is the

midrash or pesher approach, which asserts that the New Testament understood the Old Testament messianic hope using the interpretive methods of early Judaism . . . According to this view, the Old Testament prophecies commonly referred to historical figures present in the prophets' own days. Then, the New Testament interpreted these passages according to the intertestamental Jewish method called midrash or pesher. The New Testament cited these ancient passages in creative ways to show their fulfillment in contemporary events. . . . This approach has been adopted by critical as well as evangelical scholars." [Ref-1272](#), pp. 30-31. "One problem with citing midrashic background as the explanation of the New Testament's exegesis of the Old is that this is historically anachronistic. It is based on rabbinic exegesis of a later time but substantially misunderstands how pre-AD 70 Jewish interpreters used biblical texts. . . . A second flaw in taking New Testament citations of the Old as creative exegesis in the form of midrash is that it misunderstands the true purpose of midrash. The point of midrash is not to pull texts out of context. Rather, a more correct understanding of midrash is that it was to show the continuing relevance of Scripture to contemporary life." [Ref-1272](#), pp. 106-107.

hermeneutics - new evangelical - Thomas : [2003120811.doc](#)☆

hermeneutics - nonliteral - confusion : ☪ + "Among non-literal prophetic interpreters, a state of virtual interpretive chaos exists. It is rare, for instance, to see a well-ordered or definitive work by an amillennial interpreter setting forth positively and consistently his prophetic interpretations. on the contrary, the amillennial writings usually concentrate on attacking and ridiculing the premillennial position. This approach is probably one of necessity, for amillennialists seldom agree with each other in specific interpretations of prophecy except to be against the earthly millennium." [Ref-0207](#), p. 73.

hermeneutics - NT reinterprets OT : ☪ + "I further believe that the NT authors, according to a Hebrew mindset, when rightly comprehended, would be startled to discover that they are chargeable with the principle of "reinterpretation" that tends to denigrate the plain, original meaning of the Prophets." [Ref-1263](#), p. 183 ". . . the hermeneutic of reinterpretation and transference is illegitimate, which takes the adapted quotation of the OT in the NT to be justification for nullifying the literal interpretation of that same OT passage. The reason is that it not only ignores a fundamental, Hebrew, hermeneutical frame of reference, but it also brings about a serious distortion of meaning, especially where the eschatological message of the Prophets is concerned." [Ref-1263](#), p. 185

hermeneutics - objectivity : ☪ + "Our quest for objectivity in interpretation resembles our quest for Christian sanctification. Rather than expending all our energies explaining why we cannot attain absolute holiness, let us set our sights on the target of being holy as He is holy (1 Peter 1:16). The fact that we cannot attain unblemished holiness does not excuse us from continuing to pursue it without becoming preoccupied with reasons why we must fail. So it is in hermeneutics and exegesis. Our

goal is the objecting meaning of Scripture. Let us not become distracted from pursuing it. It is within the capability of the Spirit-illuminated believer to arrive at objective meaning -- i.e., the meaning God intended to transmit through His human authors." [Ref-0231](#), p. 57.

hermeneutics - one meaning : ☪ + "A fundamental principle in grammatico-historical exposition is that the words and sentences can have but one significance in one and the same connection. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture" (Terry, *Biblical Hermeneutics* 205). "But here we must remember the old adage: 'Interpretation is one; application is many.' This means that there is only one meaning to a passage of Scripture which is determined by careful study" (Ramm, *Protestant Biblical Interpretation* 113). Summit II of the International Council for Biblical Inerrancy concurred with this principle: "We affirm that the meaning expressed in each biblical text is single, definite and fixed. We deny that the recognition of this single meaning eliminates the variety of its application." (Article VII, "Articles of Affirmation and Denial," adopted by the International Council in Biblical Inerrancy, 10-13 November 1982). For further discussion of the principle of single meaning, see Chapter Six in my *Evangelical Hermeneutics: The Old Versus the New* (Grand Rapids: Kregel, 200) 141-64." Robert L. Thomas, "Promises to Israel in the Apocalypse", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 29:49, p. 30n4.

hermeneutics - Origen : Pr. 22:20 ☪ "His great defect is the neglect of the grammatical and historical sense and his constant desire to find a hidden mystic meaning. He even goes further in this direction than the Gnostics, who everywhere saw transcendental, unfathomable mysteries. His hermeneutical principle assumes a threefold sense -- somatic, psychic, and pneumatic; or literal, moral, and spiritual. His allegorical interpretation is ingenious, but often runs far away from the text and degenerates into the merest caprice." [Ref-0124](#) cited in [Ref-0123](#), p. 59. "Allegorism allowed Origen to freely appropriate Old Testament passages where ethnic Israel is clearly intended while denegrating the Jewish people themselves. It is ironic that Origen was inspired in part by the example of a Jewish scholar in applying the allegorical method to the biblical text. . . . Origen offered his own rationale of allegorism in book IV, section 1 of his work *On First Principles*. For him, Proverbs 22:20 authorizes interpreters to seek a three-fold meaning in each passage of Scripture: fleshly, psychic, and spiritual. In practice, Origen insisted mainly on distinguishing between the literal and spiritual meaning of the Biblical text, the spiritual meaning belonging to a higher order of ideas than the literal. He motivead this view by appealing to the principle of divine inspiration and by affirming that many statements made by the biblical writers were not literally true and that many events, presented as historical, were inherently impossible. Thus only simple believers could limit themselves to the literal meaning of the text." [Ref-0685](#), pp. 82-83.

hermeneutics - pesher : [hermeneutics - midrash](#)☆

hermeneutics - practiced : Ne. 8:8 ☪

"Nehemiah 8:8 is usually read with the assumption that the people did not know pure Hebrew and therefore needed a translation into the familiar Aramaic." [Ref-0236](#), p. 27.

hermeneutics - Rashi : [Rashi - hermeneutics](#)☆

hermeneutics - reformers : ☪ + "Yet the gnawing conviction remained that the persuasive exegesis that led to biblical, soteriological Calvinism did not necessarily lead to the companion scheme of amillennialism. The reason for this was that such a system was inclined to rely too heavily on lauded historical currents of belief, the result being that a questionable hermeneutical framework was imposed on the plain meaning of the biblical text. In other words, historic tradition--especially that allied with Wittenberg in Germany, Geneva in Switzerland, and Westminster in England--tended to strongly influence exegesis. After all, Marin Luther, John Calvin, or John Owen could not possibly be wrong!" [Ref-1263](#), p. xiv. "The Protestant Reformers were not perfect. On no point, I venture to say were they so much in the wrong as in the interpretation of Old Testament prophecy. Even our venerable Authorized Version of the Bible has many "tables of contents" which are sadly calculated to mislead, in the prophetic books. [J. C. Ryle, *Are You Ready For The End of Time?* (Fearn, Scotland: Christian Focus, 2001), 147]" [Ref-1263](#), p. 347

hermeneutics - rule - synthesis : ☪ "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, *The Golden Rule of Interpretation*, [Ref-0050](#), p. 44. "A second reason why dispensationalists believe in the literal principle is a biblical one: the prophecies in the Old Testament concerning the first coming of Christ -- His birth, His rearing, His ministry, His death, His resurrection -- were all fulfilled literally. That argues strongly for the literal method." [Ref-0056](#), p. 81 "We believe they [the scriptures] contain one harmonious and sufficiently complete system of doctrine; that all of their parts are consistent with each other; and that it is our duty to trace out this consistency by a careful investigation of the meaning of particular passages." [Ref-0096](#), p. 51. "Accumulation of New Testament reference and quotation has a confirming effect. Tyndale, as a reformer, understood that Scripture, separately in both Testaments and then taken together whole, comments on and proves Scripture." [Ref-0230](#), p. 160. "Hermeneutically, "analogy of faith" is defined as the "general harmony of fundamental doctrine that pervades the entire Scriptures." Two degrees of analogy are acknowledged: (1) *the positive*, something so plainly stated and based on so many passages that there can be no question as to the meaning (e.g., sin, redemption, and omnipotence), and (2) *the general*, something not based on explicit declarations but on the obvious scope and import of Scriptural teachings as a whole. . . . Bernard Ramm defines "analogy of faith" in terms of one and only one system of doctrine

taught by the Bible. This, he says, forbids pitting one author against another or finding doctrinal contradictions within the Bible.” [Ref-0231](#), p. 64. “As [king] James told his son Prince Henry: ‘The whole Scripture is dyed [dictated] by Gods Spirit . . . to instruct and rule the whole Church militant to the end of the world: It is composed of two parts, the Olde and New Testament: The ground of the former is the Lawe, which sheweth our sinne, and containeth iustice; the ground of the other is Christ, who pardoning sinne containeth grace.’” [Spelling in original.] [Ref-0235](#), p. 78. “No theological doctrine should be based on a single passage of Scripture in isolation from the whole counsel of God. McQuilkin remarked, “It will not do to determine the meaning of a passage independent of the rest of Scripture. . . . To study only one element of a revealed truth in a single passage may lead to a distortion of that truth. Inconsistencies, omissions, and wrong emphases may go undetected.”” Robertson McQuilkin, *Understanding and Applying the Bible* (Chicago: Moody Press, 1992), 209, 219 cited by Steve Lewis, “The Doctrine of the Trinity - Part 1”, [Ref-0785](#), Volume 12 Number 35 March 2008, 31:48, p. 47. “True prophetic study is an inquiry into these unsearchable counsels, these deep riches of Divine wisdom and knowledge. Beneath the light it gives, the Scriptures are no longer a heterogeneous compilation of religious books, but one harmonious whole, from which no part could be omitted without destroying the completeness of the revelation. And yet the study is disparaged in the Churches as being of no practical importance. If the Churches are leavened with scepticism at this moment, their neglect of prophetic study in this its true and broader aspect has done more than all the rationalism of Germany to promote the evil. Sceptics may boast of learned Professors and Doctors of Divinity among their ranks, but we may challenge them to name a single one of the number who has given proof that he knows anything whatever of these deeper mysteries of revelation.” [Ref-0762](#), p. 16. “Wycliffe developed five rules for studying the Bible: “Obtain a reliable text, understand the logic of Scripture, **compare the parts of Scripture with one another**, maintain an attitude of humble seeking, and receive the instruction of the Spirit.”” *Why Wycliffe Translated the Bible Into English*, Christian History : John Wycliffe. 1983.

hermeneutics - rules - Henebury :
[2010121501.htm](#)☆

hermeneutics - sensus plenior : ☪ + “The classic definition of *sensus plenior*, . . . is “that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation.”” Raymond E. Brown, *The Sensus Plenior of Sacred Scripture* (Baltimore: Saint Mary’s University Press, 1955), 92, cited by Gregory V. Trull, “Views on Peter’s Use of Psalm 16:8-11 in Acts 2:25-32,” [Ref-0200](#), vol. 161 no. 642 (April-June 2004), 194:214, pp. 203-204. “Though *sensus plenior* has a range of definitions, its basic sense is that God intended something more than the human authors intended or understood. This

additional meaning can be found in later revelation, primarily the New Testament. It is a meaning different from what the human author understood, though it may be related to his intended meaning in some way. Moo’s definition of *sensus plenior* is helpful.

“Although precise definitions of the idea may differ, we will use it to designate the idea that there is in many scriptural texts a ‘fuller sense’ than that consciously intended by the human author—a sense intended by God, the ultimate author of Scripture. It is this meaning, an integral part of the text that is discerned and used by later interpreters who appear to find ‘new’ meaning in Old Testament texts. This ‘new’ meaning is, then, part of the author’s intention—the divine author and not necessarily the human author.”” Gary W. Derickson, *The New Testament Church as a Mystery*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 436:445, p. 440. See [hermeneutics - single meaning](#). “. . . classical dispensationalists generally reject *sensus plenior*, or a “fuller meaning” of passages. As Thomas observes, *sensus plenior* “amounts to an allegorical rather than a literal method of interpretation.”” H. Wayne House, *The Future of National Israel*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 463:481, p. 472.

hermeneutics - single meaning : scripture - single meaning ☪ + “That a single passage has one meaning and only one meaning has been a long-established principle of biblical interpretation. . . . Many years ago, Milton S. Terry stated a basic hermeneutical principle that contemporary evangelicals have difficulty observing, the principle of single meaning: “A fundamental principle in grammatico-historical exposition is that the words and sentences can have but one significance in one and the same connection. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture.” More recently, Bernard Ramm stated the same principle in different words: “But here we must remember the old adage: ‘Interpretation is one; application is many.’ This means that there is only one meaning to a passage of Scripture which is determined by careful study.” Summit II of the International Council on Biblical Inerrancy concurred with this principle: “We affirm that the meaning expressed in each biblical text is single, definite, and fixed. We deny that the recognition of this single meaning eliminates the variety of its application.” [Ref-0231](#), pp. 141-142. “When interpreting the Old Testament and New Testament each in light of a single grammatical-historical meaning of each passage, two kinds of New Testament uses of the Old Testament surface, one in which the New Testament writer observes the grammatical-historical sense of the Old Testament passage and the other in which the New Testament writer goes beyond the grammatical-historical sense in using a passage. Inspired *sensus plenior* application (ISPA) designates the latter usage. . . . The ISPA type of use does not grant contemporary interpreters a license to copy the method of New Testament writers, nor does it violate the principle of single meaning. The ISPA meaning of the Old Testament did not exist for humans until the time of the New Testament citation, . . . A second question relates to the principle of single meaning. Does not the New

Testament’s assigning of an application based on a second meaning to an Old Testament passage violate that principle? That the passage has two meanings is obvious, but only one of those meanings derives from the grammatical-historical interpretation of the Old Testament itself. The other comes from a grammatical-historical analysis of the New Testament passage that cites it. The authority for the second meaning of the Old Testament passage is the New Testament, not the Old Testament. The Old Testament produces only the literal meaning. The *sensus plenior* meaning emerges only after an ISPA of the Old Testament wording to a new situation. The New Testament writers could assign such new meanings authoritatively because of the inspiration of what they wrote. A third question is, “Did God know from the beginning that the Old Testament passage had two meanings?” Obvious He did, but until the New Testament citation of that passage, the second or *sensus plenior* meaning did not exist as far as humans were concerned. Since hermeneutics is a human discipline, gleaning that second sense is an impossibility in an examination of the Old Testament source of the citation.” [Ref-0231](#), p. 241, 252-253. “The Bible, written by men ages ago as expressions of their own thought and intentions, is also the product of the divine mind and will and is therefore communicative of His meaning as well. Whether labeled, “secondary meaning,” “double fulfillment,” or *sensus plenior* (none of which does justice to the complexity of the problem), the fact remains that the Author and the authors worked hand in hand, collaborating on texts that may and should be said to have one meaning -- not many and certainly not self-contradictory -- but a meaning infused with ramifications far beyond anything envisioned at the outset.” Eugene H. Merrill, *The Old Testament Word*, [Ref-0055](#), Vol. 10 No. 29 May/June 2006, 36:48, p. 46. See [hermeneutics - sensus plenior](#). “. . . the whole idea of *sensus plenior* is highly questionable. The only meaning in a given text is that which the author intended. To say the Holy Spirit meant something other than what the human author understood contradicts the very idea of biblical inspiration.” [Ref-1272](#), p. 134.

hermeneutics - single meaning - Tyndale - quote : ☪ + “William Tyndale declared: ‘Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err not go out of the way. And if thou leave the literal sense, thou canst not but go out of the way. Nevertheless, the Scripture uses proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle, or allegory signifieth is ever the literal sense, which thou must seek out diligently.’” Quoted by J. I. Packer, ‘Fundamentalism ‘and the Word of God (Grand Rapids: Wm B. Eerdmans, Publishing Co. 1959), p. 103, cited by Earl Radmacher, *The Nature and Result of Literal Interpretation*, 2003 PreTrib Study Group Conference. See also [Ref-0230](#), p. 239.

hermeneutics - spiritualization - Bavinck :
 ☪ + “In his massive *Reformed Dogmatics*, in true Augustinian fashion, Bavinck approaches

the whole of the OT as follows: "The spiritualization of the Old Testament, rightly understood, is not an invention of Christian theology but has its beginning in the New Testament itself. The Old Testament in spiritualized form, that is, the Old Testament stripped of its temporal and sensuous form, is the New Testament. . . . All Old Testament concepts shed their external Israelitish meanings and become manifest in their spiritual and eternal sense." Bavinc declared further, with a decidedly anti-Judaic tone, . . . "Real Jews, the true children of Abraham, are those who believe in Christ (Rom. 9:8; Gal. 3:29, etc.). The community of believers has in all respects replaced carnal, national Israel." [Ref-1263](#), p. 171

hermeneutics - type and antitype : ☉ +
"There are those who think hermeneutical principles for interpreting types justify a non-literal hermeneutic in interpreting prediction/fulfillment texts. When one understands the relationship between a type and its antitype, it should be clear that such is not the case." Paul D. Feinberg, "Hermeneutics of Discontinuity," [Ref-0197](#), p. 120. "If any one will learn the connection between prophecy and its fulfillment, let him read the fifty-third chapter of Isaiah, and compare it with the story of the Passion: so vague and figurative that no one could have acted out the drama it foretold; but yet so definite and clear that, once fulfilled, the simplest child can recognize its scope and meaning." [Ref-0762](#), p. 76.

hermeneutics - progressive revelation : ☉ +
"But there are serious weaknesses in using the NT as a pair of glasses through which to read the OT, as nice as it may sound. By reading the NT back into the OT, Covenant Theologians may in effect minimize the historical-grammatical interpretation of great sections of the OT and produce allegorizations of the OT. New Covenant Theologians admit that the OT says one thing (i.e., "Israel"), but it must mean something else (i.e., "church"), because they have restricted its meaning only to what they think the NT directs the OT to say. New Covenant Theologians in effect "undo, or replace the results that would have been obtained in performing true biblical theology of the OT." In doing theology, the OT is almost an afterthought in this procedure. In actuality, the NT is used like the "presidential power of veto" over legitimate exegetical results in OT passages. Consequently, a true OT biblical theology that serves to form the production of systematic theology is nonexistent. The systematic theology is "one-legged." The proper approach for doing theology is as follows: (1) The formulation of a biblical theology from the OT; (2) The formulation of a biblical theology from the NT; (3) The production of a systematic theology by harmonizing all biblical inputs to theology. And why is this better? For at least three reasons. First, because this is the nature of progressive revelation. In progressive revelation, revelation builds upon previous revelation. Second, because this process enables the interpreter to read the OT with a consistent grammatical-historical hermeneutic. And third, because in this procedure, there is really no priority of one testament over another except in a chronological order of progressive revelation. In the end it is superior to be able to

insist that an OT test must not be stripped of its original meaning in its context, found through historical-grammatical interpretation and biblical theology. Both the NT and the OT should be treated as perspicuous, not just the NT." Larry D. Pettegrew, "The New Covenant and New Covenant Theology", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 181:199, p. 197.

Hermes : [Jupiter](#)☆

Hermes - hermeneutics : [hermeneutics](#)☆

Herod - Agrippa I - death : Acts 12:23 ☉

"Josephus, in describing this event, locates it during a festival of honor of Claudius (*Ant.* 19, 8.2). . . . Josephus speaks only of intense pain in the bowels, while Luke says he was devoured by worms." [Ref-0105](#), p. 297. "This is the story as told by Josephus: 'When Agrippa had reigned three full years over all Judaea, he came to the city of Caesarea, which was formerly called Strato's Tower. There he exhibited shows in honour of Caesar, inaugurating this as a festival for the emperor's welfar. And there came together to it a multitude of the provincial officials and of those who had been promoted to a distinguished position. On the second day of the shows he put on a robe all made of silver, of altogether wonderful weaving, and arried in the theatre at break of day. Then the silver shone as the sun's first rays fell upon it and glittered wonderfully, its resplendence inspiring a sort of fear and trembling in those who gazed upon it. Immediately his flatterers called out from various quarters, in words which in truth were not for his good, addressing him as a god, and invoking him with the cry, "Be propitious! if hitherto we have revered thee as a human being, yet henceforth we confess thee to be superior to mortal nature. The king did not rebuke them, nor did he repudiate their impious flattery. But looking up soon afterwards he saw the owl sitting on a rope above his head, and immediately recognized it as a messenger of evil as it had formerly been a messenger for good, and a pang of grief pierced his heart. There came also a severe pain in his belly, beginning with a violent attack. . . . So he was carried quickly into the palace, and the news sped abroad among all that he would certainly die before long. . . . And when he had suffered continuously for five days from the pain in his belly, he departed this life in the fifty-fourth year of his age and the seventh of his reign" The parallels between the two accounts [that of Luke and Josephus] are obvious, as is also the absence of collusion between them." Josephus, *Antiquities*, xix.8.2 cited by [Ref-0239](#), p. 108.

Herod - death - date - Jones : [chronology - B.C. 0004 - Herod - death - Jones](#)☆

Herod - king vs. Jesus : Mtt. 2:2 ☉

Immediately prior to the birth of Jesus, there was protracted struggle regarding the rule of Israel which provides background regarding Herod's paranoia of another possible king: "Hyrcanus [134-104 B.C.] did not claim the title of king, but acted as if he occupied that position. . . . Unlike his predecessors, Aristobulus openly claimed the tile of king. . . . Aristobulus's widow, Salome Alexandra, released his brothers from prison and offered herself in marriage to one of the, Alexander Jannaeus [103-76]. This enabled him to become both king and high priest. . . .

Antigonus, the last Maccabean ruler, was locked in a bitter struggle for control with Herod and his brother Phasael until the invasion of the Parthians in 40 B.C. In response to promises by Antigonus, the Parthians captured Phasael and Hyrcanus II. They then enthroned Antigonus as king and high priest of the Jews. Herod, however, gained Roman assistance and was given authority in the land of Israel. A return of the Parthians in 38 briefly restored the rule to Antigonus. By 37 Herod emerged the victor, theoretically an independent monarch, but in fact a puppet of Rome. It is he whom history labeled King Herod (Mtt. 2:1) and Herod the Great. The execution of Antigonus ended the Hasmonean Dynasty." [Ref-1200](#), pp. 86-87.

Herod - rebuked by John : [John the Baptist - rebukes Herod](#)☆

Herod - the Great - brutality : Mtt. 2:16 ☉

"Herod's slaughter of children up to two years of age was only to make certain that his infant rival did not escape. This is in keeping with his documented wicked and ruthless character. He had already had 3 of his own sons murdered, 45 members of a rival faction slain, his wife's 17 year old brother drowned in a bath, her 80 year old grandfather put to death, and even had her falsely accused and executed -- all in order to secure the throne for himself." [Ref-0186](#), p. 227.

Herodias - Antipas : [Antipas - Herodias](#)☆

Herods : Mtt. 2:1; Mtt. 14:1-12; Mark 6:14-29;

Luke 1:5; Acts 4:27; Acts 12:1 ☉ "Herod Antipas. . . was a younger son of Herod the Great. . . Upon his father's death, Antipas, the younger son, became tetrarch of Galilee and Perea. He is the Herod who put to death John the Baptist (Mtt. 14:1-12; Mark 6:14-29)." [Ref-0105](#), p. 231. [Ref-0117](#), pp. 122-123 contains a chart and description of the Herodian Family. In [Ref-0026](#) xviii.5.2, Josephus records "Now some of the Jews thought that Herod's army had been destroyed by God, and that it was a very just penalty to avenge John, surnamed the Baptist. For Herod had killed him, though he was a good man, who bade the Jews practice virtue, be just one to another and pious towards God, and come together in baptism. . . ." cited by [Ref-0122](#), p. 265. Herod the Great (Mtt. 2:1; Luke 1:5). Herod Antipas (Mtt. 14:1-12; Mark 6:14-29; Acts 4:27). Herod Agrippa I (Acts 12:1). See the chart titled, *Herod the Great and His Descendants* in [Ref-1200](#), p. 98.

Herze Homburg - Isa. 53 : Isa. 53:1 ☉ "Herz Homburg, in his *Korem*, written in 1818, wrote: 'The fact is, that it refers to the King Messiah, who will come in the latter days, when it will be the Lord's good pleasure to redeem Israel from among the different nations of the earth.'" [Ref-0011](#), p. 128.

Herzig, S. (1997). Jewish Culture and Customs (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0401](#)☆

Herzl - Zionism : [Zionism - Herzl](#)☆

hesitation - fear causes : [fear - too cautious](#)

heteros - vs. allos - Greek grammar : [Greek grammar - allos vs. heteros](#)☆

Heth : ☉ Hittites, 800 year empire.

Hexapla : ☉ + "The most important work on the text of the Greek Old Testament was done by Origen, the Christian theologian of Alexandria (ca. 185 to ca. 254). . . . he undertook the massive project of comparing

the Greek versions known to him with the Hebrew text of his day, which apparently was close to the form that has come to us as the Masoretic text. Most of what is known about this work comes from two brief descriptions by Origen himself and from the writings of later church fathers who saw the work. . . . he wrote the available texts in parallel columns. For most of the Old Testament he needed to use six columns, the feature from which the name of his work, the Hexapla, is taken. These columns contained the following texts: 1. Hebrew text; 2. transliteration of the Hebrew text into Greek letters; 3. Aquila's translation; 4. Symmachus's translation; 5. translation of the Seventy; 6. Theodotion's translation." [Ref-0838](#), p. 48. "Apparently his purpose was to settle the dispute between Christians and Jews about the biblical texts. The Hexapla would show at a glance the Hebrew and all known Greek versions of it. Where the Greek Bible disagreed with the Hebrew Bible, Origen felt it important to "correct" the Greek version used at that time by the church to agree with the Hebrew version used at that time by the synagogue. . . . Origen's purpose in constructing the Hexapla was quite different from the task of modern textual critics." [Ref-0838](#), pp. 51-52.

Hezekiah - Ahaz - coregency : 2K. 18 ☪

"Thiele failed to recognize that the synchronisms of Hezekiah of Judah and Hoshea of Israel in 2 Kings 18 imply that Hezekiah at this time was coregent with his father Ahaz. This was a blind spot on Thiele's part, because he recognized that Hezekiah's father, grandfather, and great-grandfather had coregencies with their fathers, and Hezekiah had a coregency with his son; why then rule out a coregency of Hezekiah with Ahaz? But even though Thiele's colleague Siegfried Horn and many others pointed out this explanation of the synchronisms in 2 Kings 18, Thiele refused to accept that solution and did not even discuss it in the final two editions of his book." Rodger C. Young, *Inductive and Deductive Methods as Applies to OT Chronology*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 99:116, p. 105.

Hezekiah - covenant : [covenant - Hezekiah](#)

Hezekiah - Hoshea - reigns overlap : 2K. 17:1; 2K. 17:6; 2K. 18:1; 2K. 18:9-10 ☪ "As formerly reported, Thiele employed his "dual dating" technique to develop a chronological scheme that denies the testimony of II King s 18:9-10 which synchronizes the fourth and sixth years of Hezekiah with the seventh and ninth of Hoshea respectively. . . . Thus, Thiele's anti-Biblical scheme has been shown to violate the plain teachings of II Kings 17:1, 17:6 and 18:1, 9-10 which place Hoshea and Hezekiah as having overlapping reigns, a fact which Thiele himself acknowledges having done." [Ref-0186](#), p. 185.

Hezekiah - life extended : Isa. 38:1-5

Hezekiah - passover - Thiele error : 2K.

18:13-37; 2Chr. 32:1-23; Isa. 36:2-27 ☪ "The real problem is that the Scriptures have recorded the accounts of two Assyrian invasions; one being briefly described in II Kings 18:13-16 and the other from 18:17 to 18:37 (also in II Chr. 32:1-23; Isa. 36:2-37;38), but Thiele has combined them into a single event and then forced the Assyrian account and its date upon this composite. . . . Again, Thiele advanced 701 B.C. as the fourteenth

year of Hezekiah. He also fixed the fall of Samaria as B.C. 723, a date which places these two events 22 years apart . . . However, as Faulstich pointed out in 1987, II Kings 18:9-10 state that Samaria fell in the sixth year of Hezekiah and that in his fourteenth Sennacherib invaded his domain, thereby defining the two episodes as being separated by only 8 years . . . Thus by wrongly determining the two different accounts to be one and the same and then forcing the 701 (702) Assyrian date to be the fourteenth of Hezekiah, Thiele has created an anachronism." [Ref-0186](#), p. 168. "Thus it is evident that the B.C. 726 Passover during the first year of Hezekiah took place *before* the fall of Samaria and *not afterward* as Thiele would have it." [Ref-0186](#), p. 171.

Hezekiah - pride : 2Chr. 32:25

Hezekiah - tribute - difficulty : [difficulty - Hezekiah's tribute](#)☪

Hezekiah - water tunnel : [archaeology - Hezekiah's water tunnel](#)☪

hibernation - evolution : [evolution - hibernation](#)☪

hidden - by God : Ps. 8:2; Pr. 25:2; Mtt. 11:25; Mtt. 13:35

hidden - Church in OT : Eph. 3:5; Eph. 3:9

hidden - from wise : Ps. 8:2; Ps. 25:14; Mtt. 11:25; Luke 10:21

hidden - God from faithless : Deu. 32:20; Ps. 10:1; Ps. 44:24; Isa. 45:15

hidden - gospel was : Col. 1:26

hidden - idolatry : [idolatry - hidden](#)

hidden - light : [light - hidden from those in dark](#)

hidden - understanding of God : Ps. 8:2; Mtt. 11:25; Mtt. 13:11; Mark 4:11; 1Cor. 2:10

hidden - understanding of God : Ps. 8:2; Mtt. 11:25; Mtt. 13:11; Mark 4:11; 1Cor. 2:10

hiding - God is : Ps. 44:24

hiding - sin : [sin - hiding](#)

hierarchy - Roman Catholicism : [Roman Catholicism - hierarchy](#)☪

hierarchy - Roman Catholicism : [Roman Catholicism - hierarchy](#)☪

Hierarchy of Design - Origin of Life

00043.doc : [00043.doc](#)☪

high places - not destroyed : 2Chr. 20:33

high places - worship at : [worship - at high places](#)

high priest - Ananias : [Ananias - high priest](#)

high priest - Annas vs. Caiaphas : [Caiaphas - high priest vs. Annas](#)☪

high priest - authority over Damascus : Acts 9:2 ☪ 1 Maccabees 15:20-24 records a treaty between Rome and the high priest in which Rome gave the high priest right of extradition in religious cases only. Both Julius Caesar and Caesar Augustus granted the high priest and Sanhedrin were granted religious jurisdiction over Jews living in foreign cities. [Ref-0100](#), Tape 9:B.

high priest - Caiaphas : [Caiaphas - high priest](#)

high priest - forbidden to tear clothes : Lev. 21:10; Mtt. 26:65; Mark 14:63

high priest - rope around ankle legend : [2002050901.htm](#)☪

high priests - plural : [Caiaphas - high priest vs. Annas](#)☪

higher - law : [law - higher](#); Ex. 1:17; Ex. 2:2; Jos. 2:5; Acts 4:19; Acts 5:29

higher criticism - problems : [textual criticism - higher criticism - problems](#)☪

highway - Assyria to Egypt : Isa. 11:16; Isa. 19:23

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - God's : Isa. 11:16; Isa. 19:23; Isa. 35:8; Isa. 40:4; Isa. 43:19; Isa. 49:11; Isa. 62:10

highway - of holiness : Isa. 35:8

Hijra - date : [chronology - A.D. 0622 - Mohammed's flight to Medina](#)☪

Hill, Facts of the Matter : [Ref-1016](#)☪

Hill, Jonathan, Faith in the Age of Reason : [Ref-1261](#)☪

hills - seven of Rome : [Rome - seven hills](#)☪

hindered - access to God : Luke 11:52

Hinn, Benny - angelic encounter - quote : [quote - angelic encounter - Hinn](#)☪

Hinnom - Valley of - Gehenna : [Gehenna - Valley of Hinnom](#)☪

hip - damaged : Gen. 32:25; Gen. 32:32

Hip Hip Hooray - origin : ☪ + Spoken by the Romans after the destruction of Jerusalem in 70 AD: "?Hep" representing the initials of *Hierosolyma Est Perdita* meaning "Jerusalem is lost" Ref. 152, p. 142.

hiphil - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - hiphil](#)☪

hipil - causation vs. piel : [Hebrew grammar - causation - piel vs. hipil](#)☪

hipil stem - Hebrew grammar : [Hebrew grammar - hipil stem](#)☪

Hipparchus - Science and the Bible - 00040.doc : [00040.doc](#)☪

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who will rule for three and a half years, while he expected the "ten horns" of Daniel 7 to arise out of the Roman Empire of his day. Hippolytus saw the seventy-weeks prophecy as taking place in three periods. The first seven weeks were the forty nine years before Joshua, the high priest. This was followed by sixty-two weeks (434 years) from Joshua/Zerubbabel/Ezra until Jesus Christ. (This is a puzzling assertion since Joshua and Ezra were separated by quite a few years.) This sixty-two weeks would then be followed by a "gap" of time before the final "week." During this final week (a future period of seven years in which the Antichrist will come to power), Elijah and Enoch will appear as the two witnesses (Rev. 11). The "anointing of the most holy" in Daniel 9:24 refers to the anointing of Christ in His first coming (a view common among the early church fathers). The halting of sacrifice mentioned in verse 27 is taken in a spiritual sense rather than in reference to literal sacrifices. . . . Although Hippolytus said the occurrence of [אֲשֶׁר](#) in verse 25 refers to Joshua, the high priest, at the time of the return from the Babylonian Captivity, he said the second reference to [אֲשֶׁר](#) is to Jesus Christ." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Hippolytus - allegory : [hermeneutics - allegory - Hippolytus](#)☪

Hippolytus - antichrist - future : [antichrist - future - Hippolytus](#)☪

Hippolytus - Daniel : Dan. 7:8; Dan. 7:20; Dan. 7:24; Dan. 9:24-27; Rev. 11:3; Rev. 13:1; Rev. 17:3; Rev. 17:12; Rev. 17:16 ☪ "Hippolytus (ca. 170-ca/ 236), a disciple of Irenaeus who served as a presbyter of the church at Rome in the early third century, wrote his *Commentary on the Prophet Daniel* in which he clearly espoused a premillennial prophetic outlook (as did Irenaeus) . . . This is the first known extant commentary on Daniel. Hippolytus's view of Daniel 9:24-27 is also quoted later by Jerome. Hippolytus equated the beast of Revelation 13 and the "little horn" of Daniel 7 with the future Antichrist, who

Messianic? Part 1 Ref-0200, Vol. 166 No. 662 April-June 2009, 181:200, pp. 188-189.

Hippolytus - millennial kingdom : [millennial kingdom - Hippolytus](#)☆

Hippolytus - student of Irenaeus : ☉ "This Hippolytus, a famed church father, was a disciple of Irenaeus, who was in turn a follower of Polycarp, the personal disciple of John the Apostle." Ref-0049, p. 133.

Hiram - Danite : 2Chr. 2:13

hire - teaching for : [teaching - hired](#)

hire - worker worthy : [worker - worthy of hire](#)

hireline - not shepherd : [shepherd - hireling - not](#)

Hiscox, E. T., & Hoadley, F. T. (1998, c1994). The star book for ministers (2nd rev. ed.). Willow Grove, PA: Woodlawn Electronic Publishing. : [Ref-0402](#)☆

Hislop, Alexander, The Two Babylons : [Ref-0894](#)☆

Hislop, Alexander. The Two Babylons : [Ref-0033](#)☆

Historic Creeds and Confessions. 1997 (electronic ed.). Oak Harbor: Logos Research Systems, Inc. : [Ref-0303](#)☆

historic development - doctrine : [doctrine - historic development](#)☆

historic passages - misused for doctrine : [doctrine - historic passages misused](#)☆

historical - old testament by Jesus : [old testament - historical accuracy by Jesus](#)

historical - testimony of Jesus : ☉ "Will Durant, who was trained in the discipline of historical investigation and spent his life analyzing records of antiquity writes: . . . 'That a few simple men should in one generation have invented so powerful and appealing a personality, so lofty an ethic, and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels. After two centuries of Higher Criticism the outlines of the life, character, and teaching of Christ remain reasonably clear, and constitute the most fascinating feature in the history of Western man.'" [Ref-0077](#), p. 54.

historical - testimony of Jesus - Josephus : ☉ "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, -- a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extingct at this day." [Ref-0026](#), XVIII 3:3. "This is a translation of the text of this passage as it has come down to us, and we know that it was the same in the time of Eusebius (about A.D. 263-339), who quotes it tice." [Ref-0122](#), p. 266.

Historical Atlas of the Jewish People, A : [Ref-0151](#)☆

historical influence - Jesus : [Jesus - historical influence](#)☆

historical interpretation - book of Revelation : [Revelation - book of - historical interpretation](#)☆

historical interpretation - hermeneutics : [hermeneutics - historical interpretation](#)☆

historical Jesus - Talmud : [Talmud - Jesus - evidence](#)☆

historicist - commentaries - Revelation : [2009020901.htm](#)☆

history - Christian - USA - Declaration of Independence banned : [2004112602.htm](#)☆

history - determined : Eph. 1:11

history - do no exalt : Ecc. 7:10

history - end expected : [end - history - expected](#)☆

history - forgotten : Ecc. 1:11

history - Greek grammar : [Greek grammar - history](#)☆

history - Israel : [2003030408.tif](#)☆

history - known - quote : [quote - history - known](#)☆

history - Koran vs. Bible : [2002052507.htm](#)☆

history - not learned - quote : [quote - history - not learned](#)☆

history - of Christmas - <http://www.khouse.org> : [2003122301.htm](#)☆

history - premillennialism - Larsen : [2003120808.doc](#)☆

history - repeated - quote : [quote - history - repeated](#)☆

history - revisionist of the PA : [2004082301.htm](#)☆

history - salvation - quote : [quote - history - salvation](#)☆

history - time line : [chronology](#)☆

history - time line of modern Israel : [2003112201.tif](#)☆

history - USA - Christian heritage : [2004112001.htm](#)☆

History of Christian Doctrines, Louis Berkhof : [Ref-0857](#)☆

History of Christianity, The : [Ref-0063](#)☆

History of Interpretation, Frederic William Farrar : [Ref-0743](#)☆

History of the Christian Church : [Ref-0124](#)☆

History of the Christian Church, Philip Schaff : [Ref-0897](#)☆

History of the Jewish Nation, Edersheim : [Ref-0997](#)☆

History of the War on Dispensationalism - Mal Couch : [2002081101.htm](#)☆

Hitchcock, Hitchcock's Dictionary of Bible Names : [Ref-1017](#)☆

Hitchcock's Dictionary of Bible Names, Hitchcock : [Ref-1017](#)☆

hithpael - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - hithpael](#)☆

Hitler - Christian? : ☉ + "Aikman points out that, while Hitler at times used Christian terminology to communicate to the masses, he privately regarded Christianity as "an invention of sick brains" (p. 132)." Lael Weinberger, "A Review of *The Delusion of Disbelief: Why the New Atheism is a Threat to Your Life, Liberty, and Pursuit of Happiness*" by David Aikman. [Ref-0784](#), 23(2) 2009, 25:29, p. 27.

Hitler - Christianity - quote : [quote - Christianity - Hitler](#)☆

Hitler - on evolution : [evolution - Hitler's views](#)☆

Hittites - not destroyed : [destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites](#)

HIV - homosexual infection rate : [2010100301.htm](#)☆

HIV - statistics : [F00021 - AIDs - statistics](#)☆

Hivites - not destroyed : [destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites](#)

Hocking - The Positive Aspects of Premillennial Theology : [2003120805.doc](#)☆

Hocking, W. J. (2004; 2004). The Son Of His Love: Papers On The Eternal Sonship. Galaxie Software. : [Ref-0403](#)☆

hocus pocus - origin : ☉ + The phrase *hocus pocus* originated from the oft-heard phrase of the Latin Mass, 'This is My body. . .' which in Latin is *hic est corpus meum*. Since the people didn't understand Latin, any confusing gibberish attended by elaborate liturgy became 'hocus pocus.'\$

Hodge, A. A., Commentary on the Westminster Confession of Faith : [Ref-0871](#)☆

Hodge, A. A., Exposition of the Shorter Catechism : [Ref-0872](#)☆

Hodge, C. (1993). Romans. The Crossway classic commentaries. Wheaton, Ill.: [Crossway Books. :](#) [Ref-0405](#)☆

Hodge, C. (1994). Ephesians. The Crossway classic commentaries. Wheaton, Ill.: [Crossway Books. :](#) [Ref-0404](#)☆

Hodge, C. (1997). Systematic theology. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0406](#)☆

Hodge, Charles. Commentary On The Epistle To The Ephesians : [Ref-0158](#)☆

Hodge, Commentary on 1 Corinthians, A : [Ref-1018](#)☆

Hodge, Commentary on 2 Corinthians, A : [Ref-1019](#)☆

Hodge, Commentary on Ephesians, A : [Ref-1020](#)☆

Hodge, Commentary on Epistle to the Romans : [Ref-1021](#)☆

Hodges, Zane C. and Farstand, Arthur L. The Greek New Testament According to the Majority Text : [Ref-0687](#)☆

Hoehner, Harold W. Chronological Aspects of the Life of Christ : [Ref-0044](#)☆

Hoffman, Paul K., Why I Am a Christian: Leading Thinkers Explain Why They Believe : [Ref-1094](#)☆

hold - confidence - perseverance - encouraged [Holding Fast To Creation, David W. Hall :](#) [2002071601.pdf](#)☆

hole - God fills : Ps. 107:9

holiness - required to see God : Heb. 12:14

Holiness, Ryle : [Ref-1057](#)☆

Holiness, the False and the True, Ironside, H. A. : [Ref-1129](#)☆

Holland, Thomas, Crowned With Glory : [Ref-0834](#)☆

Holland, Thomas. Crowned With Glory : [Ref-0086](#)☆

Holmes, Michael William, The Apostolic Fathers: Greek Texts : [Ref-0757](#)☆

Holmes, Michael William, The Apostolic Fathers: Greek Texts and English Translations : [Ref-0752](#)☆

Holocaust - Babi-Yar : [2012020701.pdf](#)☆

Holocaust - Jewish memorial : [Shoah - meaning](#)☆

Holocaust - memory of Auschwitz - lacking : ☉ + "Nearly half of all the adults in Great

Britain claim they have never heard of Auschwitz. This was the shocking result of a BBC audience research survey related to a new TV series produced to mark the 60th anniversary of the liberation of the Auschwitz death camp. "We were amazed by the results of our audience research, . . . It's easy to presume that the horrors of Auschwitz are engrained in the nations's collective memory, but obviously this is not the case." The survey found that almost half of Britain's adults (45 percent) claim they never even heard of Auschwitz. Among people under 35, the figure soared to 60 percent. And among those who had heard of the infamous concentration camp, 70 percent said they did not know much about it." "When Forgetting is Unforgivable", [Ref-0057](#), March/April 2005, p. 6.

Holocaust - number killed : ☩ + "And when the second Temple was destroyed by the Romans in A.D. 70, the number of Jewish people killed then was roughly equal in proportion to the number killed in the Holocaust. Of course, we were not eighteen million people in the second Temple era." [Ref-0057](#), May/June 2001, 29. "What a price we have paid for [the Promised Land]: seven thousand killed in the War of Independence; another thousand killed in the 1956 Sinai Campaign and the 1967 Six-Day War; three thousand killed in the October 1973 war; hundreds killed by terrorist raids. We offer ourselves grim consolation: all the wars have cost us less than three days at Auschwitz." [Ref-0150](#), p. 516.

Holocaust - refugees : ☩ + "Of approximately 811,000 Jewish refugees absorbed by various states between 1933 and 1943, 190,000 went to America, 120,000 to Palestine, and 65,000 to England." [Ref-0153](#), p. 310.

holy - be : Lev. 11:44-45; Lev. 19:2; Lev. 20:7; Lev. 20:26; 1Pe. 1:15-16

holy - ground : Ex. 3:5; Jos. 5:15; Eze. 43:7; Acts 7:33

holy - mountain : [mountain - holy](#)

holy - nation : [nation - holy](#)

holy - regard God as : Lev. 10:3

holy - root : [root - holy](#)☆

holy - separation : Lev. 20:26

holy - unique - God : [unique - God](#)

holy - vs. unholy : Eze. 22:26

Holy Bible - Baptist Study Edition - NKJV : [Ref-0147](#)☆

Holy Bible : New Living Translation. 1997.

Wheaton, Ill.: Tyndale House. : [Ref-0321](#)☆

holy city - Jerusalem : [Jerusalem - holy city](#)

Holy of Holies - dimensions : [Holy Place - dimensions](#)

Holy One - of Israel : [Israel - Holy One of](#)

Holy Place - defiled : Acts 21:28

Holy Place - dimensions : 1K. 6:20; Eze. 41:4; Rev. 21:16

Holy Place - stand in : 2Chr. 35:5; Ps. 24:3; Mtt. 24:15

Holy Roman Empire of the Frankish Nation - Chronology - #00006.doc : [#00006.doc](#)☆

Holy Roman Empire of the German Nation - Chronology - #00006.doc : [#00006.doc](#)☆

Holy Spirit - all believers have : John 7:37; Acts 11:16-17; Rom. 5:5; Rom. 8:9; 1Cor. 2:12; 2Cor. 5:5

Holy Spirit - anointed : Isa. 61:1; Ps. 45:7; Luke 4:18; Acts 4:27; Acts 10:38; 2Cor. 1:21; 1Jn. 2:20; 1Jn. 2:27

Holy Spirit - artisan by : Ex. 28:3; Ex. 31:3; Ex. 35:31-33; Ex. 36:1; 1K. 7:14; 1Cor. 12:7

Holy Spirit - as downpayment : 2Cor. 1:22; 2Cor. 5:5; Eph. 1:13

Holy Spirit - as gift : John 14:16; Acts 2:38; Acts 10:45

Holy Spirit - ask for : Luke 11:13

Holy Spirit - baptism : Mtt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 2:4; Acts 2:38; Acts 8:14; Acts 10:45-46; Acts 11:16; Acts 15:8; Acts 19:6; Rom. 6:3-5; **1Cor. 12:13**;

Gal. 3:27; Tit. 3:6 ☩ "The very nature of the baptism of the Holy Spirit forbids that it be experimental [experiential]. As an act of God, it is clearly instantaneous. There is no period of transition. The believer is brought from his position in Adam to his position in Christ instantly. In the nature of any instantaneous act, there can be no experience of process." [Ref-0019](#), p. 147. "[Someone will] argue for two baptisms. Acts 1:5, he says, is a baptism 'with' the Spirit for miraculous power, and 'this baptism with the Holy Spirit was not, of course, the baptism of Jews and Gentiles into one body.' The baptism of 1 Corinthians 12:13 is 'by' the Spirit, and this is the one that forms the Body church. Such a distinction is quite admissible as far as possible meanings of the Greek preposition *en* are concerned. The preposition does, at different times, mean 'with,' 'in,' and 'by.' That is not contested. What is contested is the artificiality of making it mean one thing in Acts and another in 1

Corinthians *when it is used in exactly the same phrase with the word 'Spirit.'*" [Ref-0056](#), p. 205. Holy Spirit baptism can be distinguished from **Holy Spirit - filled by**

commanded of believers in Eph. 5:18. "Our contention is that this is an illustration of *en* used for *means*. By calling 'Spirit' means here does *not* deny the personality of the Holy Spirit. Rather, the Holy Spirit is the instrument that Christ uses to baptize, even though [H]e is a person. Since *πνευματι ἁγίω* clearly indicated means in Mark 1:8 (as in several other passages dealing with Spirit-baptism), it is surely not unreasonable to see 'Spirit' as the means here. Furthermore, if the Holy Spirit is the agent in this text, there is a theological problem: When is the prophecy of Mark 1:8 fulfilled? When would *Christ* baptize with the Holy Spirit? Because of the grammatical improbability of *pneumati* expressing agent in 1Cor. 12:13, it is better to see it as means *and* as the fulfillment of Mark 1:8. Thus, Christ is the unnamed agent. This also renders highly improbable one popular interpretation, viz., that there are *two* Spirit baptisms in the NT, one at aslavation and one later." [Ref-0129](#), p. 374. "what we have in the Book of Acts is a record of events in a period of history which is *transitional* in certain important respects. Hence, while every portion of Holy Scripture is 'profitable for doctrine,' we shall find in Acts some events which are unique in their appointed time and place, never being intended to serve as a *permanent* norm for the Church of the present age. For example, the day of Pentecost has never been precisely duplicated, and all attempts to do so have resulted in nothing but spiritual disappointment and often disaster." [Ref-0183](#), p. 390. "The verb *βαπτίζω* followed by *en*

indicates that Jesus would baptize men in the sphere of the Holy Spirit (locative of sphere), or with the Holy Spirit (dative of association), or by means of the Holy Spirit (instrumental of means). Blass-DeBrunner views *en* with the dative in an associative-instrumental sense when used with *βαπτίζω*, "to baptize with." Swete sees the dative as either as a dative, or manner, or of instrument." Dick Roberts, "The Baptism in the Holy Spirit", [Ref-0055](#), Vol. 8 No. 24, August, 2004, 229:244, p. 238.

Holy Spirit - baptism - instantaneous : Acts 2:4 ☩ ". . . were regenerated, indwelt, sealed, and filled with the Spirit at the same moment they were baptized with the Spirit." [Ref-0019](#), p. 144.

Holy Spirit - baptism - tongues authenticate : Acts 2:2 (believing Jews); Acts 8:17 (? Samaritans); Acts 10:44 (Gentiles); Acts 11:15 (Jews); Acts 11:15-17 (Gentiles); Acts 19:6 (disciples of John the Baptist) ☩ "As Gardiner states: . . . the outpouring at Cornelius' house [Acts 10:44] followed Pentecost by eight years, yet Peter could not point to any continuous flow of such experience among the churches when he explained to the leaders at Jerusalem what had happened to the Gentiles [Acts 11:15-17]. After eight years he must say, 'as on us at the beginning,' not 'as on all the churches.' Here is a case where silence is eloquent indeed!" [Ref-0226](#), pp. 8-9. "This action of the Holy Spirit was not the norm when anyone was saved. In supporting his stand for accepting Gentiles into the church, Peter referred to *the beginning*," that is, Pentecost, arguing that if the Holy Spirit Himself accepted Cornelius, then so too should the Jews. The Pentecostal experience was said by the Holy Spirit to prove that in the church there was now no difference between Israel and the Gentiles . . . (Eph. 2:14-15)." George Hilgeman, "The Destiny of the Unevangelized", [Ref-0229](#), p. 99. Questionable: Acts 8:17 (? Samaritans);

Holy Spirit - baptism - Unger :

[2003012601.htm](#)☆

Holy Spirit - baptizes all believers : 1Cor. 12:13

Holy Spirit - be filled : Eph. 5:18

Holy Spirit - blasphemy : [sin - unpardonable](#)☆

Holy Spirit - breath of God : Gen. 1:2; Gen. 2:7; Ps. 104:30; Eze. 37:5-10; John 20:22; Rev. 11:11

Holy Spirit - came upon before given : Num. 11:17-29; Num. 27:18; Jdg. 3:10; Jdg. 6:34; Jdg. 11:29; Jdg. 13:25; Jdg. 14:6; Jdg. 14:19; Jdg. 15:14; 1S. 10:1; 1S. 10:6; 1S. 10:11; 1S. 16:13; 1S. 18:10; 1S. 19:20; 1S. 19:23-24; 1Chr. 12:18; 2Chr. 15:1; 2Chr. 20:14; 2Chr. 24:20; Ne. 9:30; Luke 1:67

Holy Spirit - carried by : 1K. 18:46; Eze. 3:12; Eze. 3:14; Eze. 8:3; Eze. 11:1; Eze. 11:24; Mtt. 4:5; Mtt. 11:12; Mtt. 13:19; John 6:15; John 6:21 (? cf. Mtt. 14:34 and Mark 6:53); **Acts 8:39**; Acts 23:10; **2Cor. 12:2**; **2Cor. 12:4**; **1Th. 4:17**; **Jude 1:23**; **Rev. 12:5**; **Rev. 21:10** ☩ Questionable: John 6:21 (? cf. Mtt. 14:34 and Mark 6:53);

Holy Spirit - conscience and : Rom. 9:1

Holy Spirit - convicts of judgment : John 16:8-11

Holy Spirit - convicts of righteousness : John 16:8-11

Holy Spirit - convicts of sin : John 16:8-11 ☪
“Humans are in a state of sin. . . because they do not believe in Christ. The Spirit proves that Christ is righteous because He rose from the dead and returned to the Father. The Spirit proves that judgment is sure to come because it has come in the past through the judgment of Satan at the Cross.” [Ref-0097](#), p. 153.

Holy Spirit - creator : Gen. 1:2; Ps. 33:6; Ps. 104:30; Job 26:13; Job 33:4

Holy Spirit - decision by : Acts 15:28

Holy Spirit - deity : Gen. 1:2; Ps. 139:7; Job 26:13; Mtt. 12:32 (rejection unforgivable); Luke 11:13 (holy); John 16:13; Rom. 1:4; Acts 5:3-4; Acts 28:25 (cf. Isa. 6:1-13); 1Cor. 2:10-11 (omniscient); 1Cor. 3:16 (cf. 1Cor. 6:19); 1Cor. 6:19 (cf. 1Cor. 3:16); 1Cor. 6:19 (cf. 1Cor. 3:16); **2Cor. 3:17**; Heb. 1:1 (cf. 2Pe. 1:21); Heb. 9:14 (eternal); Heb. 10:15-17 (cf. Jer. 31:34); 1Pe. 4:14; 1Jn. 2:20

Holy Spirit - desired on all : Num. 11:29; Joel 2:28-29; Acts 2:17

Holy Spirit - dreams interpreted by : [dreams - interpreted by God](#)

Holy Spirit - dwelt among Israel : Isa. 63:11

Holy Spirit - empowers : Mtt. 3:16; Luke 3:22; Luke 4:18; Luke 5:17; Luke 24:49; John 5:30; John 14:12; Acts 1:2; Acts 1:8; Acts 10:38; Php. 2:7

Holy Spirit - equated with Father and Son : Mtt. 28:19; Acts 16:6-7; 2Cor. 13:14

Holy Spirit - eternal : Heb. 9:14

Holy Spirit - falls : Acts 1:5; Acts 2:4; Acts 10:44-47; Acts 11:15; Acts 15:8

Holy Spirit - falls and fills simultaneously : Acts 1:5; Acts 2:4; Acts 11:15-16

Holy Spirit - falls before baptism : Acts 10:47; Acts 11:16

Holy Spirit - filled by : Ex. 28:3; Ex. 31:3; Ex. 35:31; Deu. 34:9; Mic. 3:8; Luke 1:15; Luke 1:41; Luke 1:67; Luke 4:1; Acts 2:4; Acts 4:8; Acts 4:31; Acts 6:3; Acts 6:5; Acts 7:55; Acts 9:17; Acts 11:24; Acts 13:9; Acts 13:52; Eph. 5:18 ☪ “The thought is not that individuals by any process have received more of the Spirit, but it is rather that the Spirit has complete possession of the individual.” [Ref-0019](#), p. 192.

Holy Spirit - filling predicted : Isa. 11:2; Isa. 32:15; Isa. 44:3; Joel 2:28

Holy Spirit - forbids : [forbidden - by Holy Spirit](#)

Holy Spirit - fruit : Gal. 5:22; Eph. 5:9; Php. 1:11; 1Ti. 6:11

Holy Spirit - fruit fulfills the law : [law - unnecessary when in Spirit](#)

Holy Spirit - gathers : Isa. 34:16

Holy Spirit - gift : Luke 11:13; Acts 10:45; Acts 11:17

Holy Spirit - gifts - by God's will : Heb. 2:4

Holy Spirit - gifts - witness to gospel : Heb. 2:3-4

Holy Spirit - given : Mtt. 3:11; John 7:39; John 14:16; Acts 1:4-5; Acts 5:32; Rom. 5:5; 2Cor. 1:22; 1Th. 4:8

Holy Spirit - grieved : Ps. 51:11; Isa. 63:10; Acts 7:51; Eph. 4:30; 1Th. 5:19

Holy Spirit - guarantee : 2Cor. 1:22; 2Cor. 5:5

Holy Spirit - illuminated disciples : Acts 1:2

Holy Spirit - illumination : [Holy Spirit - teacher](#)

Holy Spirit - in OT : Gen. 1:2; Gen. 41:38; Ex. 31:3; Num. 11:17; Num. 11:25; Num. 27:18; Jdg. 3:10; Jdg. 6:34; Jdg. 11:29; Jdg. 13:25; Jdg. 14:6; Jdg. 14:19; Jdg. 15:14; 1S. 10:10;

1S. 16:13; **Ps. 51:11**; Isa. 48:16; **Isa.**

63:10-14; Dan. 4:8; Dan. 5:11; Dan. 6:3

Holy Spirit - incarnation by : Mtt. 1:18; Luke 1:35 ☪ “[One] assumption . . . is that if Jesus was generated from Mary’s egg, then He would inherit the sin nature of man. This presumes a lack in the power of God because it is not essentially true. In fact, Luke spells out exactly why Mary’s egg was generated but Jesus did not inherit Mary’s sin nature. This is found in Luke 1:35 . . . What kept *Yeshua* from inheriting the sin nature of Mary was the overshadowing work of the Holy Spirit. The Holy Spirit generated Mary’s egg, protecting it from inheriting the sin nature and there what was born of Mary was holy. Again, the requirement was that Messiah be a direct descendant of Adam, Abraham, Judah, and David. If Mary was simply a surrogate mother and was not the biological mother of Jesus, then Jesus does not have a direct biological line to anyone before Him. No creation occurred in the womb, but the Holy Spirit took one of Mary’s eggs and generated it and produced the sinless God-Man.” Arnold Fruchtenbaum, *Questions and Answers*, [Ref-0067](#), Summer 2005, p. 4.

Holy Spirit - indwells believers : Eze. 11:19; Eze. 36:27; Eze. 37:14; John 7:37-39; John 14:16; John 14:18; John 14:23; Rom. 5:5; Rom. 8:9-11; 1Cor. 2:12; **1Cor. 3:16**; **1Cor. 6:19**; 1Cor. 12:13; 2Cor. 1:22; 2Cor. 5:5; Gal. 3:2; Gal. 4:6; Eph. 2:22; 1Pe. 1:11; **1Jn. 3:24**; 1Jn. 4:13

Holy Spirit - indwelt - not permanent in OT : **1S. 16:14**; Ps. 51:11; Eze. 2:2; Eze. 3:24 ☪ “. . . it is said on separate occasions that the Spirit entered into Ezekiel (Eze. 2:2; 3:24). How could this be if Ezekiel was permanently indwelt?” [Ref-0105](#), p. 27.

Holy Spirit - indwelt Jesus : John 14:9

Holy Spirit - inspired Scripture : 2S. 23:2; Ne. 9:30; Ps. 95:7 (cf. Heb. 3:7); Ps. 110:1 (cf. Mark 12:36); Isa. 6:8; Jer. 31:33 (cf. Heb. 10:15); Mic. 3:8; Zec. 7:12; Mark 12:36 (cf. Ps. 110:1); **John 14:26**; Acts 1:16; **Acts 28:25**; Heb. 3:7 (cf. Ps. 95:7); Heb. 9:8; Heb. 10:15-17 (cf. Jer. 31:33); **2Ti. 3:16**; **2Pe. 1:21**

Holy Spirit - intercedes : Rom. 8:26; 1Cor. 14:2; 1Cor. 14:14; 1Cor. 14:28; Jude 1:20

Holy Spirit - Jesus relied on : Isa. 11:2; Isa. 61:1-2; Mtt. 12:28; Luke 3:22; Luke 4:1; Luke 4:14-18; Luke 5:17; Acts 1:2; Acts 10:38; Php. 2:7; Heb. 9:14 ☪ “Luke reminds the reader that the acts Jesus did while on earth were done in the power of the Holy Spirit (Acts 1:2) and that these acts of the apostles are the *continuing acts* of Jesus -- performed through the apostles and members of the church as the body of Christ, *but still facilitated by the Holy Spirit.*” [Ref-0105](#), p. 121. “The Spirit was upon Jesus at all times. His entire ministry was the result of the presence and power of the Spirit. Luke notes that even at the end of Jesus’ earthly ministry, just before His ascension, Jesus gave orders to the apostles by the Holy Spirit (Acts 1:2).” [Ref-0105](#), p. 158. “The Spirit of the Lord is upon me (Luke 4:18; cf. Isa. 61:1-2). Jesus preached only in the power of the Holy Spirit!” [Ref-0105](#), p. 159. citing R. Kent Hughes, “Preaching: God’s Word to the Church Today,” in *The Coming Evangelical Crisis*, (Chicago: Moody, 1996), p. 96. “He came as a man, and in a mysterious sense He was obedient to the Lord and dependent upon the Spirit’s power to

accomplish His earthly mission. Again, the paradox is that, as God’s Son, He had His own innate divine power to do as He pleased.” [Ref-0105](#), p. 284.

Holy Spirit - John the Baptist filled with : [John the Baptist - filled with Holy Spirit](#)

Holy Spirit - led by : Num. 9:18-23; Num. 10:11-13; Eze. 1:12; Eze. 1:20; Eze. 3:12-14; Eze. 8:3; Eze. 11:1; Eze. 11:24; Eze. 37:1; Eze. 43:5; Mtt. 4:1; Luke 2:27; Acts 8:29; Acts 10:19; Acts 13:2; Acts 16:9-10; Acts 18:5

Holy Spirit - life giver : Job 27:3; Job 33:4; Eze. 37:9; Eze. 37:14; **John 6:63**; Rev. 11:11

Holy Spirit - life maintained by : Job 34:14-15

Holy Spirit - moved by : Ezra 1:5

Holy Spirit - names : Gen. 1:2; Ps. 51:11; Isa. 4:4; Isa. 11:2; Isa. 61:1; Mtt. 10:20; Luke 1:35; John 14:16; Rom. 1:4; Rom. 8:2; Rom. 8:15; Gal. 4:6; Eph. 1:13; Eph. 4:30; Heb. 9:14; 1Pe. 1:11; 1Pe. 4:14; Rev. 19:10

Holy Spirit - not having : Jude 1:19

Holy Spirit - not yet given : John 7:39

Holy Spirit - oil represents : [type - oil represents Holy Spirit](#)

Holy Spirit - OT vs. NT ministry : [believers - unity across testaments?](#) ☆

Holy Spirit - paraclete : John 14:16; John 14:26; John 15:26; John 16:7; Acts 9:31; 1Jn. 2:1

Holy Spirit - person : Ps. 51:11; Isa. 63:8-10; Eze. 3:24; Eze. 11:5; Eze. 43:6; John 6:63; John 14:16; John 15:26; **John 16:7-14**; **Acts 5:3**; Acts 8:29; Acts 10:19-20; Acts 13:2; Acts 16:6; Acts 21:11; Rom. 8:26; 2Cor. 13:14; **Eph. 4:30**; Heb. 10:15; Heb. 10:29 ☪ In the case of 2Cor. 13:14, if the Holy Spirit were not a *person* then the benediction would be in the name of two persons and one *thing*. “The use of ἐκείνος here [John 15:26] is frequently regarded by students of the NT to be an affirmation of the personality of the Spirit. Such an approach is based on the assumption that the antecedent of ἐκείνος is πνεῦμα. . . . But this is erroneous. In all these Johannine passages, πνεῦμα is appositional to a masculine noun. The gender of ἐκείνος thus has nothing to do with the natural gender of πνεῦμα. The antecedent of ἐκείνος, in each case, is παράκλητος, not πνεῦμα. . . . Thus, since παράκλητος is masculine, so is the pronoun. Although one might argue that the Spirit’s personality is in view in these passages, the view must be based on the nature of παράκλητος and the things said about the Comforter, not on any supposed grammatical subtleties.” [Ref-0129](#), 331-332.

Holy Spirit - planning without : Isa. 30:1

Holy Spirit - plans temple : [temple - plans by Holy Spirit](#)

Holy Spirit - poured on : Pr. 1:23; Isa. 32:15; Isa. 44:3; Isa. 59:21; Eze. 36:26-27; Eze. 39:29; Joel 2:28-29; Zec. 12:10; Acts 2:17; Acts 2:33; Acts 10:45 ☪ + “Almost everyone believes that Acts 2:14-on has to do with the giving of the New Covenant. One of the dynamics of that covenant is the coming of the Holy Spirit that was clearly witnessed to when the gathered disciples began to speak in tongues. The crucial issue is found in verse 16. Is the pouring out of the Spirit a fulfillment of Joel 2, or is it a launching of the New Covenant, a starting point, a beginning? There are three approaches to answering this issue: **1.** Peter uses Joel 2 simply as an illustration about the coming of the Spirit. **2.** Peter uses

Joel 2 as meaning it was a fulfillment of the Joel prediction. 3. Peter uses Joel 2 to say that the New Covenant has started as evidenced by the coming of the Spirit. This is a launching of and a starting point for the New Covenant.

As an illustration. The common way to describe an illustration is with comparison. If this was an illustration/comparison use of Joel 2, Peter would probably have used the Greek word *homoios*, that would be translated "like, like as, something like." "The outpouring of the Spirit is something like what was spoke of by Joel." **As meaning fulfillment.** The common way to describe fulfillment, would be to use the Greek expression "It was fulfilled." Plaroo ("that it was fulfilled, completed") is used this way some 29 times in the New Testament. But Peter says "this is what was spoken of through the prophet Joel." *Touto estin* "this is that which has been spoken" means that it is exactly the same as what Joel said, but it is not implying that the New Covenant is "fulfilled" but it is started, it has begun, it has been launched." Dr. Mal Couch, http://www.conservativeonline.org/debate/Tim_Warner/Tim_Warner_01_02.htm "nowhere does Peter say that all the elements of the prophecy were fulfilled on the day of Pentecost. His very cautious language. . . points back to the one thing in which Peter was primarily interested, i.e., the testimony uttered under the Spirit's power on this occasion. This is confirmed by an interpolation inserted in the quotation from Joel. The last clause of Acts 2:18, 'and they shall prophesy,' is not found in Joel, either in Hebrew or Greek texts. It was inserted by the speaker, evidently to emphasize his point of interest. . ." [Ref-0183](#), p. 400. "There is an indication in the Joel 2:28-32 text that the application of the promise is to extend beyond the ethnic bounds of the nation. Joel 2:28 says, 'I will pur out my Spirit on all people' (עַל כָּל בָּשָׂר). There are those that hold that this expression refers exclusively to the nation of Israel. However, I think that the best evidence supports usage broader than ethnic Israel. עַל כָּל בָּשָׂר occurs thirty-two times outside of Joel in the OT. In twenty-three of these occasions the reference is to Gentiles alone (e.g., Deu. 5:26; Isa. 49:26; 66:16; Zec. 2:13). In the majority of its uses it serves as a reference to everyone regardless of race, sex or age. This outpouring, then, even in its promise, is to be upon some who are not Jews." Paul D. Feinberg, "Hermeneutics of Discontinuity," [Ref-0197](#), p. 127.

Holy Spirit - procession : [procession - Son and Holy Spirit](#)☆

Holy Spirit - procession from Jesus : John 15:26; John 16:7; Rom. 8:9; Gal. 4:6; Php. 1:19; 1Pe. 1:11

Holy Spirit - procession of from Father God : **Ps. 104:30;** John 15:26; Rom. 8:9; 1Cor. 2:11-12; Gal. 4:6

Holy Spirit - promised : Num. 11:16-17; Num. 11:24-29; Isa. 44:11; Joel 2:28-29; Mtt. 3:7-12; Mark 1:6-8; Luke 3:7-17; Luke 11:13; Luke 24:49; John 7:38-39; **John 14:16-18;** **John 14:26;** John 15:26; **John 16:7;** **John 16:13-14;** Acts 1:5; Acts 1:8; Acts 2:3-4; Acts 2:33; Acts 2:39; Acts 8:17-18; Acts 9:31; Acts 10:46; Acts 19:6; Gal. 3:14 ☉ In Gal. 3:14, *την επαγγελίαν του πνευματος* (the promise of the Spirit) is an appositional genitive -- the promise *is* the Spirit.

Holy Spirit - prophecy by : 2S. 23:2; Ne. 9:29; Isa. 49:21; **Eze. 2:2;** Mic. 3:8; Mtt. 22:43; John 15:26; **John 16:13;** Acts 1:16; Acts 4:25; Acts 11:28; **Acts 28:25;** Heb. 3:7; 1Pe. 1:10; **2Pe. 1:21**

Holy Spirit - purpose - quote : [quote - Holy Spirit - purpose](#)☆

Holy Spirit - quenching : [Holy Spirit - grieved Holy Spirit - received after believing](#) : Luke 24:45 (cf. John 20:22); John 20:22; **Acts 8:14-17;** **Acts 19:2-6** ☉ In Acts 8:14 this was God's way of preventing two churches from forming (the Samaritans who worshiped at a rival temple at Mt. Gerazim vs. the Jews who worshiped in Jerusalem - John 4:20). It had the two-fold effect of showing the Samaritan's their interrelationship with the Jews in one body and validating the Samaritans to the Jews as true believers. In the case of Gentiles (Acts 10:45; Acts 19:2), it served to validate to the Jews that God was indeed including the Gentiles in the giving of the Spirit (Acts 11:15-17). "When the Samaritans were evangelized by Philip (Acts 8:14), it was Peter and John who were sent to examine the situation; and they served as the agents who mediated the Holy Spirit to the Samaritans, thereby ensuring that the Jewish believers in Jerusalem and the Samaritan half-breed believers farther north would begin on the same footing and belong to the same body." [Ref-0062](#), p. 17. "In none of the three incidents of the Gospel going to Jews, Samaritans and Gentiles, was the experience the same. At Pentecost the Spirit was manifested by a mighty wind and tongues like as of fire. In Samaria the Holy Spirit was received by the laying on of the hands of the apostles. There was no baptism mentioned and no speaking of tongues. However in the case of the Gentiles the Spirit came in response to the hearing of the Word. There was no laying on of hands, no wind or fire, but here speaking in tongues did follow. Here are three different circumstances where Jews, Samaritans and Gentiles received the Holy Spirit, and they were all different. Which shall we follow, if these are meant for today?" [Ref-0105](#), p. 141 citing M. R. DeHaan, *Pentecost and After*, (Grand Rapids: Zondervan, 1964), p. 99. "The essential difference between the Samaritans (Acts 8) and the Gentiles (Acts 10), and why in Samaria there was the laying on of hands and not in Caesarea, was that Samaria had *rejected* the authority of Jerusalem and was postured in opposition to the Jews. Cornelius had *embraced* Judaism. He was already postured *toward* Jerusalem. Laying on of hands was necessary in Samaria in order to remove the schism and show the Samaritans that they must not continue in rejection and opposition to Jerusalem and the apostles. Conversely, it was necessary that there be *no* laying of hands on the Gentiles so that the apostles would not assume that Gentiles must become Jews to belong to the church of Christ." [Ref-0105](#), pp. 141-142. "The Gentiles. . .received the Spirit *apart* from apostolic conferral so as to prevent inequality. Acts makes very clear that Gentiles are to be received into the church as Gentiles. The early Jewish church was slow to comprehend this distinction (Acts 10:32-11:18; 15:1-29)." [Ref-0105](#), p. 166.

Holy Spirit - regeneration : John 1:12-13; John 3:3-7; Acts 16:14; Tit. 3:5

Holy Spirit - remains on Jesus : Mtt. 3:16; Mark 1:10; **John 1:32-33**

Holy Spirit - restrainer : Gen. 6:3; Gen. 20:6; John 16:8; 2Th. 2:7 ☉ "The Antichrist cannot be revealed until the mystic Body of Christ and the Holy Spirit have been removed from the earth. This is made clear by what we read in 2Th. 2." [Ref-0215](#). "The Papacy Not the Antichrist" "A number of suggestions have been proposed concerning the identification of the restrainer. Yet these suggestions all have their problems. (1) **The Ancient Roman Empire and Its Ruler.** But that empire and its rulers disappeared centuries ago, and the Antichrist was not revealed at that time. In addition, the Antichrist will be the ultimate ruler of a future form of the Roman Empire (Dan. 7). (2) **Gentile World Dominion or Human Government.** But these will not be removed before the Antichrist is revealed. He will be the ultimate ruler of the last form of Gentile world dominion or human government prior to the second coming. (3) **The Jewish State.** But the Jewish state will not be removed before the Antichrist is revealed. It will enter a binding, seven-year covenant relationship with him and will be desolated by him during the second half of his reign (Dan. 9:27). (4) **Satan.** But instead of being removed before the antichrist is revealed, Satan will empower him during his reign (2Th. 2:9). (5) **The Binding of Satan.** But Satan will not be bound and imprisoned in the bottomless pit until after the Antichrist has reigned and been judged by Christ at His Second Coming (Rev. 19:11-20:3). (6) **The Preaching of the Message of Salvation.** But the fact that many people will get saved during Antichrist's reign (Rev. 7; 13:7; 20:4; Dan. 7:21, 25) indicates that the message of salvation will not be removed before Antichrist is revealed. (7) **The Church.** Paul's indication that the restrainer is a person (2Th. 2:7) militates against this identification. (8) **Michael, the Archangel.** But instead of being removed before the Antichrist is revealed, Michael will be actively involved protecting Israel from total annihilation during the Great Tribulation portion of Antichrist's reign (Dan. 12:1). (9) **Elijah.** Paul indicated that the restrainer was present in the world, hindering the ultimate expression of lawlessness during the first century A.D. (2Th. 2:7). Elijah was not in the world at that time." Renald E. Showers, "The Restrainer", [Ref-0057](#), May/June 2004, p. 22.

Holy Spirit - revelation by : Eze. 37:1; 2Cor. 12:2; Gal. 1:12-16; Gal. 2:2; Eph. 3:3; 1Pe. 1:20-21; Rev. 1:10; Rev. 4:2; Rev. 17:3; Rev. 21:10

Holy Spirit - sanctifies : Rom. 15:16

Holy Spirit - sealed with : John 6:27 (Jesus); John 14:16; 2Cor. 1:22; Eph. 1:13; Eph. 4:30 ☉ Examples of the intended permanence of sealing: (1) Mtt. 27:66 the tomb (2) John 3:33 Jesus' testimony (3) John 6:27 Jesus sealed by the Father (4) Rev. 7:3 witnessed during the tribulation (5) Rev. 10:4 what the seven thunders uttered (6) Rev. 20:3 Satan during the millennium

Holy Spirit - sent by Jesus : John 14:26; John 15:26; Acts 2:33

Holy Spirit - Sermon - Reading the Word - 08000.doc : [08000.doc](#)☆

Holy Spirit - speak by : Ex. 4:12; Pr. 16:1; Isa. 51:16; Isa. 59:21; Mtt. 10:20; Mark 13:11;

Luke 12:12; Luke 21:15; Acts 4:8; Acts 6:10; Acts 6:15

Holy Spirit - speaks : Acts 11:12; Acts 11:19

Holy Spirit - speaks what He hears : John 16:13

Holy Spirit - Spirit of Jesus : John 14:18; Acts 16:6-7; Rom. 8:9; 1Pe. 1:11

Holy Spirit - striving with man : Gen. 6:3; John 16:8; 1Th. 2:7

Holy Spirit - taken in OT : 1S. 16:14; Ps. 51:11

Holy Spirit - tarrying for : Luke 24:49; John 7:39; Acts 1:4-7 ☪ Tarrying was an instruction for the disciples because the Holy Spirit *had not yet been given* (John 7:39). It does not apply to modern believers now that the Holy Spirit has been given -- the "body of Christ" already having been formed. "The story is told of a man who came to Dr. Harry Ironside one night and said, 'I have just come from a great tarrying meeting. Hundreds have been tarrying for many days in San Jose, California, waiting for the Holy Ghost.' Ironside asked by what authority they were doing this. 'Why Jesus said, tarry ye in the City of Jerusalem, until ye be endued with power from on high.' To this Ironside replied with quick wit and straight theology, 'Well, my friend, are you not confounding the location and time? You are over 10,000 miles too far away, and over 1,900 years too late.'" [Ref-0004](#), pp. 23-24

Holy Spirit - teacher : Luke 24:45; John 14:26; John 16:13-14; 1Cor. 2:10-13; Eph. 3:5; 1Jn. 2:20; 1Jn. 2:27

Holy Spirit - teacher - Wycliffe : [quote - illumination - Wycliffe](#)☪

Holy Spirit - testifies of Jesus : John 15:26; John 16:13

Holy Spirit - tongues authenticate baptism of : [Holy Spirit - baptism - tongues authenticate](#)☪

Holy Spirit - true : John 4:23; John 14:17; John 15:26; John 16:13; Rom. 9:1; 2Th. 2:13; 1Jn. 4:6; 1Jn. 5:6

Holy Spirit - unbelievers cannot receive : John 14:17

Holy Spirit - unpredictable : Ecc. 11:5; John 3:8

Holy Spirit - walk by : Rom. 8:1; Rom. 8:4-6; Gal. 5:16

Holy Spirit - water represents : [type - water represents Holy Spirit](#)

Holy Spirit - wind : John 3:8; Acts 2:2; 2Pe. 1:21

Holy Spirit - wine compared : Jer. 23:9; Eph. 5:18

Holy Spirit - wisdom by : Deu. 34:9; Isa. 11:2

Holy Spirit - witnesses : Acts 5:32

Holy Spirit - word of knowledge : 1K. 14:5; Isa. 11:3; Acts 20:23; Acts 21:5; **1Cor. 12:8**; 1Cor. 13:2; Acts 21:4

Holy Spirit, The, Walvoord : [Ref-0019](#)☪; [Ref-0939](#)☪

holy things - despised : Eze. 22:8

holy things - touching : [touching - holy things](#)

Holy Warm, The, Bunyan : [Ref-0977](#)☪

home - group : [church - in house](#)

homeless - Jesus : Luke 9:58

homemaker - woman : [woman - homemaker](#)

hominids - chart : [F00035 - humans - dawn of - chart](#)☪

Homochirality - Origin of Life - 00043.doc : [00043.doc](#)☪

homologoumena : ☪ The books which were "confessed," that is, "were undisputed"

(*homolegeo* = "to confess"). These were the writings which were not only received as cononical without dispute from the first, but whose right to a place in the canon was not subsequently challenged. They are thirty-four in number and comprise all the Old Testament books except the five which are disputed.

Homologoumena - group : [books - Old Testament groups](#)☪

homosexual - marriage - landmark decisions : [2004012701.tif](#)☪

homosexual - men - AIDS infection rate : [2010100301.htm](#)☪

homosexual tendencies - King James : [King - James - homosexual tendencies](#)☪

homosexuality : Gen. 19:5; **Lev. 18:22**; **Lev. 20:13**; Jdg. 19:22; **Jdg. 20:13**; 2K. 23:7; Rom. 1:26; 1Cor. 6:9; 1Ti. 1:10; Jude 1:7 ☪ "Liberals who think the New Testament condemnations of homosexuality. . . were only an expression of the culture of the day are precisely wrong. Greek culture not only tolerated but encouraged homosexuality. Greek military minds reasoned that soldiers tied together by homosexual relationships would fight harder to defend their lovers. Even Plato believed that women were inferior, and therefore, the highest love would be expressed between men. New Testament sexual morality was *countercultural*, as it must be today." [Ref-0116](#), pp. 30-31. "The Greeks lived in fear of large families, for that could mean starvation. Custom and law condoned homosexuality, abortion, and the exposure of infants in woods, mountains, or garbage dumps." [Ref-0150](#), p. 217. "It is a known fact by now that the homosexual community comprises a very small segment of the population, less than 2% by some estimates, but not nearly the 10T that was originally proposed." Alex D. Montoya, *The Church's Response to Homosexuality*, [Ref-0164](#), Vol. 19 No. 2 Fall 2008, 233:248, p. 245. "Homosexuals account for almost half of all child abuse cases." *The Church's Response to Homosexuality*, [Ref-0164](#), Vol. 19 No. 2 Fall 2008, 233:248, p. 247.

homosexuality - against nature : [nature - against](#)

Homosexuality - DOC 00008 : [00008.doc](#)☪

homosexuality - evolution - connection : [2009103001.pdf](#)☪

homosexuality - genetic - not - Koinonia House : [2003111901.htm](#)☪

homosexuality - Koran : [Koran - homosexuality](#)☪

homosexuality - long hair : [hair - long - men - AGAINST](#)☪

homosexuality - relationship statistics - quote : [quote - homosexuality - relationship statistics](#)☪

homosexuality - religious freedom : ☪ + "As the gay agenda has advanced around the world, it has trampled on religious freedom in country after country. In **Sweden**, Pastor Ake Green was sentenced to prison (though later acquitted) after preaching a sermon challenging homosexuality. In **England**, an employment tribunal fined a church bishop more than \$100,000 for refusing to hire a youth worker because of his homosexual identity. In **Ontario, Canada**, the provincial Human Rights Commission fined a Christian ministry \$23,000 for insisting that its employees be practicing Christians who

uphold a biblical view of homosexuality. In addition to the fine, staffers must undergo a state re-education program regarding their views on sexuality. In **Alberta, Canada**, a pastor who wrote a letter to the editor opposing same-sex "marriage" has been fined \$7,000 and order to "cease publishing . . . disparaging remarks about gays and homosexuals." . . . In **New Mexico**, a husband and wife who are photographers were fined more than \$6,000 by the New Mexico Human Rights Commission. Their "crime"? Refusing to photograph a lesbian "commitment ceremony" because it violated their religious beliefs. In **New Jersey**, a church-run Christian camp lost part of its tax-exempt status for refusing to host a lesbian "commitment ceremony." In **Ohio**, Crystal Dixon, an associate vice president at the state-run University of Toledo, was fired for writing a column in which she, as a black woman, objected to the homosexual movement being compared to the civil rights movement." Tom Minnery, *Focus on the Family Action: Member Update*, July 2008, p. 3.

homosexuality - religious freedom - Canada : [F00040 - freedom - religious - Canada](#)

homosexuality - sodomites : [sodomites](#)

homosexuality - X0108 : [X0108 - homosexuality](#)

homosexuality not civil rights - quote : [quote - homosexuality not civil rights](#)☪

honest - questions - Kipling - quote : [quote - what why when where how and who - Kipling](#)☪

honey - prohibited in grain offering : Lev. 2:11

honeycomb : [royal jelly](#)

honeymoon - biblical : Deu. 24:5

honor - place of - avoid : Pr. 25:6-7

honor - without at home : Mtt. 13:57; Mark 6:24

hopal - causation : [Hebrew grammar - causation - pual vs. hopal](#)☪

hope - blessed : [watch - for Christ](#); Tit. 2:13

hope - development of : Rom. 5:4

hope - in God : Ps. 42:5; Ps. 42:11; Ps. 43:5

hope - of Israel : [Israel - hope of](#)

hope - produces : Pr. 10:28; Rom. 5:23; Rom. 8:24-25; Rom. 12:12; 2Cor. 3:12; Php. 1:20; 1Th. 4:13

hope - the - Israel anthem : [Israel - national song](#)☪

hope - unseen : Rom. 8:24; 1Cor. 4:18

hopelessness - atheism : [2009110401.htm](#)☪

hophal - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - hophal](#)☪

Hophni - Eli's son - dies : [Eli - sons die](#)

Hor - Mt. - Aaron dies on : [Mt. Hor - Aaron dies on](#)

Horeb, Mt. : [Mt. Horeb](#)☪

horn - little : Dan. 7:8; Dan. 8:9 ☪ "Antiochus Epiphanes (Dan. 8: 11:21-35) is a foreshadowing of the Antichrist (Dan. 7; 11:36-45), and this revelation clarifies why the two resemble each other yet are distinct. This can be seen by a comparison of the two little horns, as seen on the next page." Andrew E. Steinmann, *Is the Antichrist in Daniel_11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, p. 204.

horn - ram's : [shofar](#)☪

horn - Solomon anointed from : [Solomon - anointed from horn](#)

horn - symbol of strength : 1S. 2:1; 1S. 2:10; Ps. 75:4-5; Ps. 75:10; Ps. 89:17; Ps. 89:24; Ps. 92:10; Ps. 112:9; Ps. 132:17; Ps. 148:14; Jer. 48:25; Eze. 29:21

Horner - Future Israel - notes : [2011070101.txt](#)☆

Horner, Barry E., Future Israel: Why Christian Anti-Judaism Must Be Challenged : [2011070101.txt](#)☆; Ref-1263☆

horns - antichrist and ten : [antichrist - ten horns](#) [5001.19]

horns - of alter killed at : [murder - vs. manslaughter](#)

horns - ten : [ten - horns](#)

horns - three : [three - kings subdued](#)

horse - God rides : Ps. 45:4; Rev. 19:11

horsemen - of apocalypse : Zec. 6; Rev. 6

horses - forbidden : Deu. 17:16; Ezra 2:66

horses - God's : Hab. 3:15-16; Rev. 9:17

horses - like locusts : [locusts - horses like](#)

horses - of Israel : 2K. 2:12

horses - Solomon : [chariots - of Solomon](#)

horses - trusting in : [trusting - in horses](#)

Hos 1:1 : [Ref-1144](#)☆

Hos 1:1 : [Dec10](#)☆

Hos. 1:1 : [X0025 - date - Hosea](#)☆

Hos. 1:2 : [harlot - wife - prohibited](#)☆

Hos. 1:5 : [Armageddon - battle of](#)☆

Hos. 1:7 : [trusting - in horses](#)

Hos. 1:8-9 : [Israel - rejected temporarily](#)☆

Hos. 1:9-11 : [Peter - written to Jewish Christians](#)☆

Hos. 1:10 : [adoption - of believers](#)☆; [living - God](#)

Hos. 1:11 : [Israel - reunited](#)

Hos. 2 : [Dec10](#)☆

Hos. 2:2 : [wife - of Jehova](#)☆

Hos. 2:5 : [adultery - spiritual](#)

Hos. 2:7 : [wife - of Jehova](#)☆

Hos. 2:13 : [jewelry - occultic](#)

Hos. 2:14 : [wilderness - led into](#)☆

Hos. 2:14-23 : [Bozrah - as refuge](#)☆

Hos. 2:16 : [bride - of God](#)☆; [wife - of Jehova](#)☆

Hos. 2:18 : [animals - peaceful](#)☆; [earth - regeneration](#); [peace - global](#)☆

Hos. 2:18-20 : [covenant - peace with animals](#)

Hos. 2:19 : [bride - of God](#)☆

Hos. 2:19-20 : [wife - of Jehova](#)☆

Hos. 2:23 : [Israel - restoration](#)☆; [messianic prophecy - sought by Gentiles](#)☆; [Peter - written to Jewish Christians](#)☆

Hos. 3 : [Dec10](#)☆

Hos. 3:1 : [wife - of Jehova](#)☆

Hos. 3:3 : [adultery - spiritual](#)

Hos. 3:4 : [sacrifice - missing](#)☆; [sacrifice - not given](#); [teraphim - earthen idols](#)☆

Hos. 3:4-5 : [covenant - Davidic](#) [5002.2.0]☆; [Israel - restoration](#)☆; [Messiah](#); [temple - sacrifice without](#)☆

Hos. 3:5 : [David - future king](#)☆; [days - latter](#)

Hos. 4 : [Dec10](#)☆

Hos. 4:6 : [kingdom - of priests](#); [lost - peoples](#); [Word - studying](#)

Hos. 4:6 (- Sermon - Reading the Word - 08000.doc) : [08000.doc](#)☆

Hos. 4:7 : [Masoretic Text - scribal emendations](#)☆; [prosperity - forgetting God in](#)☆

Hos. 4:12 : [adultery - spiritual](#)

Hos. 4:13 : [worship - at high places](#)

Hos. 4:14 : [adultery - spiritual](#); [father - responsible](#); [temple - prostitutes](#)

Hos. 5 : [Dec11](#)☆

Hos. 5:5 : [exegesis - Hos. 5:5](#)☆

Hos. 5:6-7 : [prayer - inhibited](#)☆

Hos. 5:7 (?) : [sacrifice - child](#)☆

Hos. 5:8 : [mountains - fall on us](#)

Hos. 5:11 : [wisdom - worldly](#)

Hos. 5:13 : [departed - God](#)

Hos. 5:14 : [lion - of Judah](#)☆; [Messiah - sought by Israel](#)

Hos. 5:15 : [second coming - preconditions](#)☆; [shekinah - departs temple](#)☆

Hos. 6 : [Dec11](#)☆

Hos. 6:1 : [healing - corporate by God](#); [wounded - and healed by God](#)

Hos. 6:5 : [mouth - weapon](#)

Hos. 6:6 : [cited - Hos. 6:6](#); [sacrifice - mercy over](#); [sacrifice - vs. obedience](#)

Hos. 6:7 : [covenant - Adamic?](#)☆; [covenant - Mosaic - broken](#) [5002.3.1]☆; [covenant - Mosaic](#) [5002.3.0]☆

Hos. 6:9 : [Shechem - image](#)☆

Hos. 7 : [Dec11](#)☆

Hos. 7:4 (?) : [type - leaven represents sin](#)☆

Hos. 8 : [Dec11](#)☆

Hos. 8:1 : [covenant - Mosaic - broken](#) [5002.3.1]☆; [covenant - Mosaic](#) [5002.3.0]☆

Hos. 8:4-6 : [idolatry - Israel](#)

Hos. 8:5-6 : [calf - golden](#)

Hos. 8:8 : [anti-Semitism - justifying](#)

Hos. 8:11-13 : [sacrifice - unacceptable](#)

Hos. 8:14 : [2003011601.htm](#)☆

Hos. 9 : [Dec12](#)☆

Hos. 9:1 : [adultery - spiritual](#); [threshing floor - harlotry](#)☆

Hos. 9:3 : [covenant - land - land owned by God](#) [5002.4.5]☆

Hos. 9:4 : [sacrifice - unacceptable](#)

Hos. 9:10 : [idolatry - Israel](#)

Hos. 9:17 : [dispersion - of Israel before 70AD](#)☆

Hos. 10 : [Dec12](#)☆

Hos. 10:5-6 : [idolatry - Israel](#)

Hos. 10:8 : [hyperbole - examples](#)☆

Hos. 11 : [Dec12](#)☆

Hos. 11:1 : [cited - Hos. 11:1](#); [Israel - born in Egypt](#); [origin - of Messiah](#); [son of God - Israel](#); [typology - subtlety of](#)

Hos. 11:1 (cf. Mtt. 2:15 literal/typical) : [quotes - how NT quotes OT](#)☆

Hos. 11:2 : [idolatry - Israel](#)

Hos. 11:7 : [hypocrisy - religious](#); [prayer - inhibited](#)☆; [worship - rejected](#)

Hos. 11:8 : [repents - God](#)

Hos. 12 : [Dec13](#)☆

Hos. 12:1 : [east - wind](#)

Hos. 12:3-4 : [Jacob - wrestled with God](#)

Hos. 12:3-5 (cf. Gen. 32:28,30) : [Angel - of Jehovah - is Jehovah](#)

Hos. 12:8 : [sin - denied](#)

Hos. 12:10 (KJV) : [typology - used by God](#)

Hos. 12:11 : [idolatry - Israel](#); [sacrifice - unacceptable](#)

Hos. 12:13 : [Moses - prophet](#)

Hos. 13 : [Dec13](#)☆

Hos. 13:1-2 : [idolatry - Israel](#)

Hos. 13:6 : [pride - AGAINST](#)☆; [prosperity - forgetting God in](#)☆

Hos. 13:7 : [animals - symbolize nations](#)☆

Hos. 13:7-8 : [animals - lion - leopard - bear](#)

Hos. 13:10-11 : [king - instead of God](#)

Hos. 13:11 : [Saul - rejected by God](#)

Hos. 13:13 : [tribulation - terms - birth pangs](#)☆

Hos. 13:14 : [death - destroyed](#)☆; [resurrection - in OT](#)☆; [resurrection - order](#)☆

Hos. 13:15 : [east - wind](#); [foreknown - by God](#)

Hos. 13:16 : [killed - children](#)

Hos. 14 : [Dec13](#)☆

Hos. 14:3 : [trusting - in horses](#)

Hos. 14:4 : [healing - corporate by God](#)

Hos. 14:5 : [dew - blessing](#)☆

Hos. 14:8 : [idolatry - Israel](#)

Hosanna : [messianic prophecy - comes in name of Lord](#); Ps. 118:25 ☪ Greek for "save now". From Hebrew hoshiana which is from Hebrew Yasha Na of Ps. 118:25

Hosea - book of - written : [X0025 - date - Hosea](#)☆

Hoshea - archaeology - Tiglath-pileser III's palace : [archaeology - Tiglath-pileser III's palace](#)☆

Hoshea - Hezekiah - reigns overlap : [Hezekiah - Hoshea - reigns overlap](#)☆

Hoshea - Peka - difficulty : [difficulty - Pekah - Hoshea](#)☆

Hoshea became Joshua : [Joshua - was Hoshea](#)

hot - center of earth : [earth - center hot](#)

hour - Jesus' had come : [time - Jesus to die](#)

hour - Jesus' not yet come : [time - Jesus' not yet come](#)

hour - John - Roman? : John 1:39; John 4:6; John 4:52 ☪ "When various hourly notations are considered in the Gospel according to John, it is found that they do in fact work out well in terms of the Roman reckoning. For example, in John 1:39 a reckoning from the morning would make the "tenth hour" four o'clock in the afternoon, but a reckoning from midnight would make it ten o'clock in the morning, the later being more appropriate to the fact that the two disciples then stayed with Jesus "that day." In John 4:6 the "sixth hour" would be midday in the one case, but six o'clock in the evening in the other, and the latter would be a very likely time for the gathering at the well. In John 4:52 the "seventh hour" would be one p.m. or seven p.m., and the latter may be more likely for the arrival at cana from Capernaum, a journey of twenty miles." Ref-0840, pp. 10-11.

house - church : Rom. 16:5; 1Cor. 16:19; Col. 4:15; Phm. 1:2

House - Dangers of Progressive Dispensationalism to Pre-Millennial Theology: Reflections of a Pre-Progressive Dispensationalist : [2003120806.doc](#)☆

house - divided : Mtt. 9:34; Luke 11:15

house - group : [church - in house](#)

house - Hebrew : [Hebrew - house](#)☆

House - Islam vs. Christianity - quote : [quote - Islam vs. Christianity - House](#)☆

house - of prayer : [temple - house of prayer](#)

house - prohibit false teachers : 2Jn. 1:10 ☪ "John evidently applied that principle in his own practice too. Irenaeus (who was born shortly after John died and was personally acquainted with people who had sat under John's teaching) records that John once refused to enter a public bathhouse in Ephesus when he learned Cerinthus was inside. So much did John love the truth and

hate falsehood that he refused any kind of fellowship (or even casual association) with the peddlers of gnostic notions." [Ref-0789](#), pp. 92-93.

house - temple as Father's : [temple - Father's house](#)

House - The Understanding of the Church Fathers Regarding the Olivet Discourse and the Fall of Jerusalem : [2010021701.pdf](#)☆

House, H. Wayne. Chronological and Background Charts of the New Testament : [Ref-0080](#)☆

household - elder must manage : [elder - manage household](#)

household - father saved : John 4:53

household - God's : Mtt. 10:25; Gal. 6:10; Eph. 2:19; Eph. 3:15; 1Jn. 3:1

houses - Jerusalem rebuilt : [Jerusalem - rebuilt - houses](#)

hovering - rachaph : Gen. 1:2; Deu. 32:11; Jer. 23:9

How Biblical Languages Work, Peter James Silzer and Thomas John Finley : [Ref-1162](#)☆

How to Apply the Bible, Veerman : [Ref-1076](#)☆

How to Get Decisions in Personal Work, J. E. Conant : [Ref-0712](#)☆

How To Pray, Torry : [Ref-1073](#)☆

How to Prepare Sermons, William Evans : [Ref-1188](#)☆

How to Rescue Your Loved One from Mormonism, D. A. Reed & J. R. Farkas : [Ref-0823](#)☆

HOW TO SHARE YOUR FAITH by Greg Laurie - DOC #00094 : [#00094.doc](#)☆

How To Write a Handbook Based on the English Bible, Charles Sears Baldwin : [Ref-0889](#)☆

How We Got the Bible - Neil R. Lightfoot : [Ref-0236](#)☆

Howe, Thomas, When Critics Ask: A Popular Handbook on Bible Difficulties : [Ref-1091](#)☆

howling - demons : [demons - howling](#)

Hubble - red shift - quote : [quote - red shift - Hubble](#)☆

Hubble - Space - 00042.doc : [00042.doc](#)☆

Huckel, T. (1998). The Rabbinic Messiah. Philadelphia: Hananeel House. : [Ref-0407](#)☆

Hugh Ross - Science and the Bible - 00040.doc : [00040.doc](#)☆

human - and divine united : [hypostatic union](#)

human - angel used of : [angel - used of human](#)☆

human logic - God not subject to - quote : [quote - God not subject to human logic](#)

human sacrifice - Mayans : [F00039 - Mayan - sacrifice](#)☆

human sacrifice - Minoan temple : [2005091301.htm](#)☆

human sacrifice - neopagan - quote : [quote - paganism - new](#)☆

Humane Vitae - Roman Catholicism : [Roman Catholicism - birth control](#)☆

humanism : Ps. 12:4 ☪ "A second intellectual movement in the Middle Ages which must be noted for its influence is humanism. While in modern times the term "humanism" has come to mean a secular or atheistic worldview, it meant nothing of the kind in the later Middle Ages. "Humanism," as McGrath observes, "was essentially a cultural program, which appealed to classical antiquity as a model of eloquence. This emphasis on classical antiquity had tremendous effects on biblical study and marked a major turning point in the history of hermeneutics." [Ref-0791](#), pp. 71-72.

humanist manifesto II - quote : [quote - humanist manifesto II](#)☆

humanity - of Jesus : Mtt. 26:38; Luke 2:40; Luke 2:52; Luke 19:41; John 4:6; John 11:35; Heb. 5:8

humanity - of Jesus - immaterial portion : [Jesus - soul and spirit](#)☆

humanity - Shiloh : [Shiloh - humanity](#)☆

humans - chimpanzees - DNA : [DNA - chimps vs. humans](#)☆

humans - dawn of - chart : [F00035 - humans - dawn of - chart](#)☆

humans - more valuable than animals : Ecc. 3:21; Mtt. 10:31; Mtt. 12:12; Luke 12:7; Luke 12:24

humble - exalted : [exalted - humble](#)

humility - desirable : Num. 12:3; 2Chr. 12:12; Pr. 18:12; Pr. 22:4; Pr. 27:2; Isa. 57:15; Isa. 66:2; Ps. 34:18; Pr. 29:23; Mtt. 5:3-4; Mtt. 18:4; Luke 18:13-14; Mtt. 23:12 ☪ "As the rabbinic saying goes, 'The adornment of wisdom is humility.'" [Ref-0153](#), p. 6.

humility - intellectual : [unknowable - not a concern](#)

humility - leader : 2Chr. 6:12

humility - Moses : [Moses - humble](#)

Humility, Murray : [Ref-1046](#)☆

Humphreys, Russell, Evidence for a Young World : [2002080201.htm](#)☆

hung - remove before morning : Deu. 21:22; Jos. 8:29; Jos. 10:26; John 19:31

hung on tree : [tree - hung on](#)

Hungary - anti-Semitism - 20021204 : [2002120601.htm](#)☆

hunger - soul : [hole - God fills](#)

hungry - for God : [seeking - intense](#)

Hunt, Dave - Islam's Peace : [2003030601.htm](#)☆

Hunt, Dave - James White's Open Letter to Dave Hunt - What Love is This : [2002051802.htm](#)☆

Hunt, Dave, and T. A. McMahon. TBC This Week : [Ref-0228](#)☆

Hunt, Dave, and T. A. McMahon. The Berean Call : [Ref-0017](#)☆

hunters - Israel gathered : [gathering - of Israel - fishers and hunters](#)☆

Huram - Danite : [Hiram - Danite](#)

husband - brother serves as : [levirate - marriage](#)☆

husband - care for wife - quote : [quote - wife - care by husband](#)☆

husband - God : [bride - of God](#)☆

husband - influence by wife : [wife - influence on husband](#)☆

husband - Jesus before : [Jesus - before wife and husband](#)

husband - prayer for wife : [F00025 - marriage - prayer for wife by husband](#)☆

husband - toward wife : Gen. 25:21; Num. 30:6-16; Job 31:10; Pr. 31:28; Ecc. 9:9; 1Cor. 11:3; Eph. 5:25; Col. 3:19; Tit. 2:4

husband - wife - prays for : Gen. 25:21; Luke 1:13-14 ☪ See [marriage - prayer for wife by husband](#)

husband - won in silence : [wives - win husbands in silence](#)

Huxley - ethics - evolution - quote : [quote - evolution - ethics - Huxley](#)☆

Huxley, Thomas - evolution - virtue - quote : [quote - evolution - virtue](#)☆

hydrological - cycle : [water - cycle](#)

hydrological cycle : [water - hydrological cycle](#)

hymen - covenant : [covenants - blood](#)

hyper - Calvinism : [Calvinism - hyper](#)☆

hyperbole - examples : Deu. 1:10; Jos. 11:4; Jdg. 7:12; 2S. 17:13; 1K. 1:40; 1K. 3:8; 2K. 21:16; Jdg. 5:4; Jdg. 6:5; Jdg. 7:12; Jdg. 20:16; 1K. 18:10; 1K. 10:24; 1Chr. 12:8; Ezra 9:6; Eze. 32:6 (?); Amos 1:2; Hab. 1:6; Ps. 107:26; Hos. 10:8; Nah. 3:16; Luke 2:1; Luke 23:30; John 21:25; Acts 19:10 ☪ + "Hyperbole means that some idea or event is stated in an exaggerated manner to indicate its importance or its quantity (?But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written,' John 21:25)" [Ref-0015](#), p. 143. Questionable: Eze. 32:6 (?);

hyperpreterism : [preterism - hyper](#)☆

hypocrisy - general : Ps. 12:2-3; Ps. 28:3; Ps. 62:4 ☪ See [hypocrisy - religious](#).

hypocrisy - Julian Lennon - quote : [quote - hypocrisy - Julian Lennon](#)☆

hypocrisy - preacher - quote : [quote - hypocrisy - preacher](#)☆

hypocrisy - questions : ☪ + Ten questions regarding hypocrisy for the Christian: **1.** Why am I attending church? **2.** Why do I act differently at church than I do with my non-believing friends or at work? **3.** Why is it so important for me to share my knowledge of scripture? **4.** Why am I serving in my ministry? **5.** Why do I donate financially to ministries? **6.** Why am I so bothered by my children's behavior in church? **7.** Though my spouse and I are struggling, why do we have an 'unspoken' agreement to appear happily married around our Christian friends? **8.** Why do I have restrictive rules that separate me from other believers? **9.** Why am I not willing to admit I am struggling with a particular sin? **10.** Why am I a different person at home than I am at church? Pastor Kris Kramer, Camano Chapel, Oct 6, 2002. [http://www.camanochapel.org](#)

hypocrisy - quote : [quote - church](#)☆

hypocrisy - quote - Ignatius : [quote - hypocrisy - Ignatius](#)☆

hypocrisy - religious : Ps. 78:36-37; Pr. 26:23; Isa. 48:1; **Isa. 1:13**; Isa. 58:2-4; Jer. 3:10; Jer. 7:9-10; Jer. 11:15; Jer. 12:2; **Eze. 23:37-39**; Eze. 33:31-32; Hos. 11:7; Mal. 2:11-14; Mtt. 23:3-8; Mtt. 23:13-16; Mtt. 23:25-33; Rom. 2:21-24

hypostatic union : John 1:1-14; Rom. 1:2-5; Rom. 9:5; Php. 2:6-11; 1Ti. 3:16; Heb. 2:14; 1Jn. 1:1-3

hypothesis - documentary - against - Garret : [2010101901.pdf](#)☆

hypothesis - Science and the Bible - 00040.doc : [00040.doc](#)☆

hyssop & scarlet : [scarlet & hyssop](#)

I AM - metaphors : John 6:35; John 6:48; John 6:51; John 8:12; John 8:58; John 10:7; John 10:9; John 10:11; John 10:14; John 11:25; John 14:6; John 15:1; John 15:5

I AM - not just I : John 4:26; John 6:20; John 8:24; John 8:28; John 8:58; John 13:19; John 18:5; John 18:6; John 18:8

I AM - title of God : Ex. 3:14; John 8:58; Rev. 1:4; Rev. 1:8; Rev. 1:11; Rev. 1:17-18; Rev. 4:8; Rev. 11:17; Rev. 16:5

Iberia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Iblis - Koran : [Koran - Satan](#)☆

Ice - The End Times Controversy : [Ref-0209](#)☆

Ice - The Unscriptural Theologies of Amillennialism and Postmillennialism : [2003120807.doc](#)☆

Ice, Thomas - Preterism and Zechariah : [2002012501.doc](#)☆

Ice, Thomas and Randall Price. Ready To Rebuild : [Ref-0144](#)☆

Ice, Thomas, and Kenneth L. Gentry Jr. The Great Tribulation: Past or Future? Two Evangelicals Debate the Question : [Ref-0078](#)☆

Ice, Thomas, and Timothy Demy, eds. The Return: Understanding Christ's Second Coming and the End Times : [Ref-0083](#)☆

Ice, Thomas, and Timothy Demy. When the Trumpet Sounds : [Ref-0031](#)☆

Ice, Thomas, Are We Living In The Last Days? : [F00033 - last - days - Thomas Ice](#)☆

Ice, Thomas, Preterism - Has Bible Prophecy Been Fulfilled? : [2001122201.doc](#)☆

Ichabod : ☉ Hebrew, "the glory has departed."

ichthus - fish symbol : [fish - Christian symbol](#)☆

ID - criticism : [design - intelligent - criticism](#)☆

Iddo - book of : [book - of Iddo](#)

idealist - commentaries - Revelation : [2009020901.htm](#)☆

identity - Babylon in Revelation_17 and 18? : [2003091801.htm](#)☆

Idioms of the Greek New Testament, Stanley E. Porter : [Ref-0774](#)☆

idle - words - judged : [words - idle - judged](#)

IDM - intelligent design movement - strengths and weaknesses : [2004022801.htm](#)☆

idol - pleasure : [pleasure - before God](#)

idol - post : Deu. 16:21

idol - stone : Lev. 26:1; Deu. 16:22

idol - worshipper - Terah : [Terah - idol worshipper](#)

idolatry - altar : [altar - idolatry](#)

idolatry - Babylonian captivity cured : ☉ "The late Merrill F. Unger . . . states: 'The Babylonian captivity cured the Jews of idolatry. Up to that time, despite everything, they continually fell into idolatry. From that day forward, however, whatever sins the Jews have been guilty of, they have not been idolatry.'" [Ref-0078](#), p. 171. "It should also be noted that the Jews who returned from living in pagan cultures had an increased abhorrence of idolatry and all associated with it. Although some later individuals and probably groups were attracted to various pagan religions and practices, it seems that these never again threatened to become national policy, as had been the case during the monarchy." [Ref-1200](#), pp. 267-268.

idolatry - covetousness is : Eph. 5:5

idolatry - death penalty : Ex. 22:20; Deu. 13:6-16; Deu. 17:2-7

idolatry - enticement - death penalty : [proselytizing - death penalty](#)

idolatry - ephod - golden : Jdg. 8:27

idolatry - heart : [heart - idolatry](#)

idolatry - hidden : Deu. 27:15

idolatry - Israel : Gen. 35:2-4; Deu. 32:15-16; Deu. 32:21; Jos. 24:14-15; Jdg. 5:8; Jdg. 6:25; Jdg. 8:33-34; Jdg. 10:6; Jdg. 10:13; Jdg. 17:3-5; 1S. 7:3; **1K. 12:28-33**; 1K. 13:33-34; 1K. 14:9; 1K. 14:15-16; 1K. 15:12-13; 1K. 15:29-30; 1K. 15:34; 1K. 16:13; 1K. 16:26; 2K. 12:3; 2K. 13:2; 2K. 13:6; 2K. 13:11; 2K. 14:2; 2K. 15:4; 2K. 15:7-12; 2K. 15:16-18; 2K. 15:32-41; 2K. 16:4; 2K. 17:12-17; 2K. 18:4; 2K. 21:3-8; 2K. 21:11; 2K. 22:17-18; 2K. 23:1-27; 1Chr. 5:22; 2Chr. 24:18; 2Chr. 25:14; 2Chr. 25:20; 2Chr. 33:3; Ps. 78:58; Ps. 81:9; Ps. 106:36; Jer. 2:5; Jer. 2:28; Jer. 9:14; Jer. 11:10; Jer. 11:12-13; Jer. 11:17; Jer. 13:10; Jer. 16:11; Jer. 18:15; Jer. 19:4; Jer. 19:13; Jer. 32:29; Jer. 32:34-35; Jer. 44:3; Jer. 44:8; Jer. 44:15-25; Eze. 8:10-12; Eze. 14:3-11; Eze. 16:17; Eze. 16:36; Eze. 18:6; Eze. 18:15; Eze. 20:16-18; Eze. 20:24; Eze. 20:28-30; Eze. 20:39; Eze. 22:3-4; Eze. 23:8; Eze. 23:30; Eze. 36:18; Eze. 36:25; Eze. 44:10-12; Hos. 8:4-6; Hos. 9:10; Hos. 10:5-6; Hos. 11:2; Hos. 12:11; Hos. 13:1-2; Hos. 14:8; Mic. 5:13-14; Zep. 1:4-5; 1Cor. 10:7

idolatry - Israel purged : Eze. 37:23; Mic. 5:13-14; Nah. 1:14

idolatry - Israel's from Egypt : Eze. 23:8; Eze. 23:19; Eze. 23:27

idolatry - judge by destruction : Ex. 34:13; Deu. 13:16; Deu. 16:21; Jos. 24:20; 2Chr. 17:6

idolatry - Levite : Jdg. 17:7-12; Jdg. 18:14-20

idolatry - marriage - mixed : [marriage - mixed - idolatry](#)

idolatry - Solomon : [Solomon - idol worshipper](#)

idols - and demons : Deu. 32:17; Ps. 106:37; Rev. 9:20

idols - construction : Isa. 44:12-19

idols - defile : Eze. 22:2-4

idols - demonic : [worshiped - demons](#)

idols - destroy : Ex. 34:13; Num. 33:52; Deu. 12:2-3; 2Chr. 14:3; 2Chr. 15:8; 2Chr. 23:17; 2Chr. 31:1; 2Chr. 34:4; Isa. 2:20; Isa. 27:9; Isa. 30:22; Isa. 31:7; Jer. 10:11; Jer. 10:15; Mic. 1:7

idols - God jealous of : Deu. 32:21; Eze. 8:3-5; Eze. 16:42

idols - God unlike : Deu. 4:15-19; Acts 17:29

idols - in David's house : [David - idols in house of](#)

idols - in house : Deu. 7:26; Jos. 6:18

idols - in temple : 2Chr. 33:5; 2Chr. 33:7; 2K. 23:4; 2K. 23:6; 2K. 23:11

idols - lifeless : Deu. 4:28; 1K. 18:29; 2K. 19:18; Ps. 115:4-8; Ps. 135:15-17; Isa. 37:19; Isa. 41:25; Isa. 44:9; Isa. 45:20; Isa. 46:7; Jer. 2:28; Jer. 10:5; Jer. 10:8; Jer. 10:15; Jer. 16:20; Jer. 51:17; Dan. 5:23; Hab. 2:18-19; Acts 19:26; Rev. 9:20; Rev. 13:15

idols - man made : **Ex. 20:4**; Ex. 32:1-3; Deu. 4:28; Isa. 2:8; Isa. 40:19-20; Jer. 10:3; Jer. 10:9; Jer. 10:14; Acts 7:40; Rev. 9:20

idols - men sacrificed to : [sacrifice - men to idols](#)

idols - prohibited : Ex. 20:4; Ex. 20:23; Deu. 4:15-19; Deu. 4:23-26; Deu. 5:7-9

idols - sacrifices to - eating : [sacrifice - to idols - eating](#)☆

idols - stolen : Gen. 31:19; Gen. 31:30; Gen. 31:34; Gen. 35:4

idols - teraphim : [teraphim - earthen idols](#)☆

idols - vs. art : Ex. 20:4; Ex. 25:18; 1K. 7:25

idols - wooden cut down : Deu. 16:22; 2Chr. 14:3; 2Chr. 19:3; Isa. 1:29 ☉ "In a dramatic confrontation with the pagans of Hesse, Boniface hacked down the sacred Oak of Donar in Geismar and took its wood to build a church dedicated to the apostle Peter in nearby Fritzlar." [Ref-0062](#), p. 118.

idols - worshiped : **Ex. 32:4-8**; Deu. 29:26; **Isa. 44:9-20**; Jer. 1:16; Jer. 2:27; Eze. 8:9-12; Rev. 9:20; Rev. 13:15

"If conversion were likened to a coin, repentance and faith would be the 'heads and tails' [sic] of the coin. As repentance falls short of salvation without saving faith, so faith falls short of salvation if it is somehow divorced from repentance." Elmer L. Towns, "Salvation By Grace Through Faith", [Ref-0055, Vol. 7 No. 20, March 2003, p. 33.](#) : [quote - repentance vs. faith](#)

Ignatius : [Word - Christ as](#)☆

Ignatius - catholic - first use of term : [catholic church - definition](#)☆

Ignatius - hypocrisy - quote : [quote - hypocrisy - Ignatius](#)☆

Ignatius - Word - Christ as : [Word - Christ as](#)☆

ignorance - bliss : [knowledge - increases sorrow](#)

ignorance - breeds pride : [pride - ignorance breeds](#)☆

ignorance - clergy - Roman Catholicism : [Roman Catholicism - clergy - ignorance](#)☆

ignorance - crucifixion by : [crucifixion - by ignorance](#)

ignorance - crucifixion in : [crucifixion - ignorance](#)

ignorance - excuse for sin : [sin - ignorance as excuse](#)

ignorance - of Christ - Jerome - quote : [quote - bible knowledge - Jerome](#)☆

ignorance - scripture - cost : [scripture - ignorance - cost](#)

ignorance - scripture - quote : [quote - scripture - ignorance](#)☆

ignorance - sins of : [sin - unknowingly](#)

ignorant - man of God : [unknown - God by man](#)

ignorant - of good : [evil - wise to](#)

illegal - crucifixion : [crucifixion - illegal](#)

illegal - God's law over man's : [higher - law](#)

illegal - trial of Jesus : [trial - Christ - by night of Sanhedrin illegal](#)☆

illegitimate - Jesus accused : John 8:4 (?); John 8:19; John 8:41; John 8:48 ☉ Questionable: John 8:4 (?);

illegitimate - prohibited for 10 generations : Deu. 23:2; Ru. 1:4; Ru. 4:18

illegitimate child - Quotations - #09002.doc : [#09002.doc](#)☆

illegitimate totality transfer - hermeneutical error : [hermeneutics - illegitimate totality transfer](#)☆

illumination - believers by Holy Spirit : [Holy Spirit - teacher](#)

illumination - disciples : [Holy Spirit - illuminated disciples](#)

illumination - of Scripture : [revelation - of the Word](#)

illumination - Wycliffe - quote : [quote - illumination - Wycliffe](#)☆

Illustrated Atlas of Jewish Civilization, The, Martin Gilbert : [Ref-0152](#)☆

illustration - fellowship : [illustration - unity](#)☆

illustration - gospel - value : ☉ + One of the requests for a free DVD from SpiritAndTruth.org contained the instructions, "Send marked - No value Christian material." These are ironic instructions since the gospel message and Bible teaching have great eternal value!

illustration - importance of : ☉ + [Ref-0111](#), p. 52, cited in [Ref-0110](#), p. 247.

illustration - incarnation - goose story : [2002122001.htm](#)☆

illustration - love - Christ was : [2002122002.htm](#)☆

illustration - pray - ready to : [F00028 - illustration - pray - ready to](#)☆

illustration - prayer for bible : [quote - prayer - bible](#)☆

illustration - unity : ☉ + Sequoia trees are extremely tall, but have very shallow roots. They are able to withstand storms because their roots extend broadly outward intertwining with the roots of the other sequoias in the grove. Each sequoia supports not just itself, but the entire grove.

image - animal substituted for God : Ex. 32:4; Dan. 5:21; Ps. 106:20; Rom. 1:23

image - antichrist's : [antichrist - image of](#) [[5001.9](#)]

image - cedars of Lebanon : [cedar - Lebanon - image](#)☆

image - conformed to Christ's : Rom. 8:29; 1Cor. 15:49; 2Cor. 3:18; Php. 3:21; Col. 3:10

image - crucifixion : [crucifixion - image](#)☆

image - father - bad - quote : [quote - father - bad image](#)☆

image - God made in man's - quote : [quote - image - God made in man's](#)☆

image - God's formless : **Deu. 4:15**; Isa. 40:18-19; Col. 1:15

image - Hazeroth : [Hazereth - image](#)☆

image - Jericho : [Jericho - image](#)☆

image - Kirjath Jearim : [Kirjath Jearim - image](#)☆

image - man in God's : Gen. 1:26; Gen. 5:1; Gen. 9:6; Luke 1:35; 2Cor. 3:18; Col. 3:10; Eph. 4:24; Heb. 10:5; Jas. 3:9 ☉ "Not only is Christ God through all eternity, the humanity the Savior embraced continues forever. . . The incarnation began at a point in time, but Christ is still incarnate. The only change which occurred is that humanity was glorified with His resurrection and is no longer subject to and restricted by time and space." [Ref-0097](#), p. 75.

image - Nebuchadnezzar's golden : [Nebuchadnezzar - golden image](#)☆

image - Nineveh : [Nineveh - image](#)☆

image - of new man is according to God : Rom. 8:29; 2Cor. 3:18; Eph. 4:24; Col. 3:10

image - On : [On - image](#)☆

image - Pyramid - Great : [Pyramid - Great - image](#)☆

image - Shechem : [Shechem - image](#)☆

image - shekel - Tyrian : [shekel - Tyrian - image](#)☆

image - Sidon : [Sidon - image](#)☆

image - Sphinx : [Sphinx - Great - image](#)☆

image - stone destroys : [stone - destroys image](#)

image - Tyre : [Tyre - image](#)☆

image - Ur : [Ur - image](#)☆

image - worshiped : 2K. 17:16; 2K. 21:3; Ps. 106:19; Isa. 44:15; Isa. 44:17; Dan. 3:5-15; Dan. 3:18; Rom. 1:23-25; Rev. 13:15; Rev. 14:9; Rev. 14:11; Rev. 16:2; Rev. 19:20; Rev. 20:4

image - worshiped of man : Dan. 3:5-15; Rev. 13:15; Rev. 14:9; Rev. 14:11; Rev. 16:2; Rev. 19:20; Rev. 20:4

images - Israel : [Israel - photos](#)☆

images - man made : [idols - man made images](#)☆

images - sea of Galilee : [Galilee - sea - images](#)☆

images - temple - decorative : [temple - images - decorative](#)

imitate - Christ : 1Cor. 11:1; Eph. 5:1

imitate - Godly men : 1Cor. 4:16; 1Cor. 11:1; Gal. 4:12; Php. 3:17; Php. 4:9; 1Th. 1:6; 2Th. 3:7; 2Th. 3:9; 1Ti. 1:16; 1Ti. 4:12; Tit. 2:7; Heb. 6:12; Heb. 13:7

imitation of Christ, Kempis : [Ref-1028](#)☆

imitator - Satan : [Satan - imitator](#)☆

immaculate - conception - Roman Catholicism : [Roman Catholicism - Mary - sinless](#)☆

Immanuel : [messianic prophecy - Immanuel](#)☆
☉ Hebrew: "with us, God"

immersion - baptism : [baptism - immersion](#)

imminency - Hindson - quote : [quote - imminency - Hindson](#)☆

imminency - Pierson - quote : [quote - imminency - Pierson](#)☆

imminency - rapture and : ☉ "In light of the concept of the imminent coming of Christ and the fact that the New Testament does teach His imminent coming, we can conclude that the Pretribulation Rapture view is only view of the Rapture of the church that comfortably fits the New Testament teaching of the imminent coming of Christ. It is the only view that can honestly say that Christ could return at any moment, because it alone teaches that Christ will come to rapture the church before the 70th week of Daniel 9 or the Tribulation period begins and that nothing else must happen before His return." [Ref-0220](#), p. 149. "And this event [the catching away], which is the Church's proper hope, is as independent of the chronology, as it is of the geography, of earth. It is with the fulfillment of Israel's hope that the "times and seasons" have to do, and the signs and portents that belong to them." [Ref-0762](#), p. 289.

imminency - return of Jesus : [time - short](#)☆

imminency - Spurgeon - quote : [quote - imminency - Spurgeon](#)☆

imminency - Trench - quote : [quote - imminency - Trench](#)☆

imminency - views which deny : ☉ + See Thomas, Robert L., "Imminence in the NT, Especially Paul's Thessalonian Epistles," [Ref-0164](#), Vol. 13 No. 2, Fall 2002, pp. 204-206. "For those of us who may be bedazzled or dazed by the current blizzard of alternate theories, positions, and prophetic perspectives blowing our way, there is a simple test we can use to check for truth. It involves one word: *Imminence*. What does the purveyor of a new, novel, or absurd approach to end-times events have to say about the imminent return of Christ, which the Scriptures declare to be the watchword of the church? Any proposition that ignores, delays, or mutilates the clear meaning of the word and the way in which the early church understood

imminence -- the any-moment return of Christ -- should be immediately discredited." Elwood McQuaid, "Expecting a Call Any Moment", [Ref-0057](#), January/February 2005, p. 10.

imminent - second coming : Mtt. 24:42; Mark 13:33; Mark 13:37; John 21:22; 1Cor. 1:7; 1Cor. 4:5; 1Cor. 15:51-52; 1Cor. 16:22; Php. 3:20; Php. 4:5; 1Th. 1:10; 2Th. 3:10-12; Tit. 2:13; Heb. 10:37; Jas. 5:7-9; 1Pe. 4:7; 1Jn. 2:28; Rev. 3:3; Rev. 3:11; Rev. 16:15; Rev. 22:7; Rev. 22:12; Rev. 22:17; Rev. 22:20 ☉ "Since we never know exactly when an imminent event will occur, three things are true. First, we cannot count on a certain amount of time transpiring before the imminent event happens; therefore, we should always be prepared for it to happen at any moment. Second, we cannot legitimately set a date for its happening. As soon as we set a date for an imminent event, we destroy the concept of imminency because we thereby say that a certain amount of time must transpire before that event can happen. A specific date for an event is contrary to the concept that the event could happen at any moment. Third, we cannot legitimately say that an imminent event will happen soon. . . . an imminent event *may* take place within a short time, but it does not *have* to do so in order to be imminent. Thus 'imminent' is not equal to 'soon.'" [Ref-0220](#), p. 127. See [Ref-0220](#), pp. 128-142 for an excellent discussion of imminency.

Immortality, Loraine Boettner : [Ref-0863](#)☆

imparted - spiritual gift : Rom. 1:11

impartial - God : Job 37:24; Rom. 2:11

impartial - judgment : [judgment - impartial](#)

impartiality - FOR : [poor - impartial toward](#)

impeccability - of Jesus : [Jesus - tempted](#)☆

imperative - aorist - Greek grammar : [Greek grammar - aorist tense - imperative](#)☆

imperative - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - imperative](#)☆

imperfect - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - imperfect](#)☆

imperfect - knowledge of God : Job 11:7

imperfect - qal - strong verb - Hebrew grammar : [Hebrew grammar - qal - imperfect - strong verb](#)☆

imperfect tense - Greek grammar : [Greek grammar - imperfect tense](#)☆

importance - Greek : [Greek - importance of](#)☆

importance - prophetic - Israel - Bonar : [quote - Israel - prophetic importance - Bonar](#)☆

importance - prophetic - Israel - Edwards : [quote - Israel - prophetic importance - Edwards](#)☆

importance - prophetic - Israel - Horner : [quote - Israel - prophetic importance - Horner](#)☆

importance - prophetic - Israel - Ryle : [quote - Israel - prophetic importance - Ryle](#)☆

impossible - nothing with God : Gen. 18:14; Jer. 32:17; Mtt. 19:26; Mark 10:27; Luke 1:37

imprecise - God's use of humans : [Christianity - ragged](#)☆

impulsiveness - sin : [haste - sin](#)

impurity - menstruation - sex prohibited : [menstruation - sex prohibited](#)

imputed - righteousness : [righteousness - imputed](#)☆

imputed - sin : [sin - imputed](#)

imputed - sin not : [sin - not imputed](#)

In His Steps, Sheldon : [Ref-1061](#)☆

In Search Of Temple Treasures : [Ref-0142](#)☆
In The Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture, Alister McGrath : [Ref-0686](#)☆
In the Heavenslies : Practical Expository Addresses on the Epistle to the Ephesians, Ironside, H. A. : [Ref-1130](#)☆
in the name of the Lord Jesus. - Baptism - 00036.doc : [00036.doc](#)☆
inaction : [talk - without action](#)
inanimate - idols : [idols - lifeless](#)
Inanna - goddess : ☪ "Throughout the Near East for centuries (3500-500 BC), the Great Mother Goddess was Inanna. She had many names, such as: Astarte, Ishtar, Ma, Asherah and Anahita. . .she was known as the Queen of Heaven and Earth." [Ref-0045](#), p. 7. "Nanna, also known as Sin, the mood god; the son of Nanna is Utu, the sun god; the daughter of Nanna is Inanna, a fertility goddess whom the Semites will call Ishtar. Many Israelites will worship her under the name Ashtoret." [Ref-0150](#) p. 17.
incarnation - as revelation : Ex. 20:19; Isa. 9:1-2; Luke 2:32; **John 1:14-18**; John 5:37; **John 12:45**; John 14:7-9; John 15:15; Gal. 1:12; Col. 1:15; Col. 2:9; Heb. 1:2; **1Jn. 1:1-3**; Rev. 1:1
incarnation - body prepared : [image - man in God's](#)☆
incarnation - God in flesh : John 1:14; 1Ti. 3:16; 1Jn. 4:2; 2Jn. 1:7 ☪ "It is striking that John did not say that the Word became man (άνθρωπος) or that the Word adopted a body (σώμα). John wrote at a time when Docetism was widespread in the area where he lived and ministered. The Docetists argued that Christ's humanity was only apparent. He was a mere phantom without human flesh and blood. John taught that to deny the true humanity of Christ was destructive to the gospel." David J. Macleod, "The Incarnation of the Word: John 1:14", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 72-88), p. 74.
incarnation - heretical views : [Christology - heretical views](#)☆
incarnation - Holy Spirit's role : [Holy Spirit - incarnation by](#)☆
incarnation - illustration - goose story : [2002122001.htm](#)☆
incarnation - predicted : Ps. 40:6; Heb. 10:5
incarnation - Trinity involved : [Trinity - involved in incarnation](#)
incense - prayer as : [prayer - as incense](#)
incentive - rewards as : [rewards - as incentive](#)
incest - practiced : Gen. 4:17; Gen. 19:33; Gen. 38:18; Ex. 6:20; Eze. 22:10-12; 1Cor. 5:5 ☪ "In one region [of Chad], men and women go to Initiation together. That means that everyone has sex together (parents with children, brothers with sisters)." Mary Stone, missionary to Chad, *Mary's Update*, September 21, 2009.
incest - prohibited : Lev. 18:7; **Lev. 20:11-12**; **Lev. 20:19-21**; 1Cor. 5:5
income - insufficient : [fruitfulness - lost](#)
incompetence - breeds overconfidence : [pride - ignorance breeds](#)☆
independence - AGAINST : [dependence - on God](#)
independence - of sexes, against : 1Cor. 11:11
Indestructible Book, The : [Ref-0020](#)☆

Index As - Sermon - Zion's Sake - 08016.doc : [08016.doc](#)☆
Index of Songs - Song Index - #06000.doc : [#06000.doc](#)☆
index.htm : ☪ + SpiritAndTruth.org Teaching Index, See [file:///qarland/users/spirit/website/teaching/index.htm](#)
India - girls aborted : [2011052401.htm](#)☆
India - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
indians - Mormonism - DNA contradicts : [2004081901.tif](#)☆
indicative - mood - Greek grammar : [Greek grammar - mood - indicative](#)☆
indirect object - grammar : [grammar - indirect object](#)☆
individual - antichrist : [antichrist - the man \[5001.0\]](#)☆
individual - sin - responsibility : [sin - responsibility - individual](#)
induction vs. deduction : ☪ "Broadly speaking, deduction starts with principles, whereas induction starts with observations." Rodger C. Young, *Inductive and Deductive Methods as Applies to OT Chronology*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 99:116, p. 102.
indulgences - relics - purgatory : [relics - indulgences - purgatory](#)☆
indulgences - Roman Catholicism - catechism : [2005031901.tif](#)☆
indwelling - Holy Spirit - not permanently before Pentecost : [Holy Spirit - indwelt - not permanent in OT](#)☆
indwelt - believers by Christ : [Christ - believers indwelt by](#)☆
indwelt - by Holy Spirit : [Holy Spirit - indwells believers](#)
indwelt - Jesus by Holy Spirit : [Holy Spirit - indwelt Jesus](#)
Inerrancy : [Ref-0064](#)☆
inerrancy - Aquinas : ☪ Thomas Aquinas ". . . says, 'It is heretical to say that any falsehood whatsoever is contained either in the gospels or in any canonical Scripture.'" [Ref-0064](#), p. 370.
inerrancy - Augustine : ☪ "Augustine wrote to Jerome, 'I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone I most firmly believe that the authors were completely free from error.' What did Augustine do with apparent contradictions in the Bible? To this question he replied, 'I do not hesitate to suppose that either the ms. is faulty or the translator has not caught the meaning of what was said, or I myself have failed to understand it.' Elsewhere Augustine wrote, 'It seems to me that the most disastrous consequence must follow upon our believing that anything false is found in the sacred books,' for, he adds, 'if you once admit into such a high sanctuary of authority one false statement, . . . there will not be left a single statement of those books which, . . . if appearing to anyone difficult in practice or hard to believe, may not by the same fatal rule be explained away.'" [Ref-0064](#), p. 309.
inerrancy - Chicago Statement : ☪ See [Ref-0075](#), pp. 181-185
inerrancy - Chicago Statement on Biblical Inerrancy : [2002083101.htm](#)☆

inerrancy - Christianity Today : [scripture - inerrant - Christianity Today](#)☆
inerrancy - denied - Erickson : ☪ "As an example, the popular *Introducing Christian Doctrine* by Millard J. Erickson, while defending the doctrine of Biblical Inerrancy stated, "It appears that even Paul and Peter may on occasion have made incorrect statements." [72]. While holding great appreciation for Erickson's valuable work, one should not readily concede to such a position." Carl T. Martin, "The Unfolding Accuracy of the Bible Demonstrated in Two Prophecies About the Nations in the Book of Ezekiel", [Ref-0785](#), Volume 11 Number 34 December 2007, 55:64, p. 55.
inerrancy - denied - statistics : ☪ + ". . . a poll taken in 1987 by sociologist Jeffry Hadden of 10,000 American clergymen (of whom 74 percent replied) documented denominational belief and the shift in evangelical commitment to the doctrine between 1987 and 1994. The poll asked if the clergymen believed that the Scriptures are the inspired and inerrant Word of God in faith, history, and secular matters. Among those denying this doctrine were 95 percent of Episcopalians, 87 percent of Methodists, 82 percent of Presbyterians, 77 percent of American Lutherans, and 67 percent of American Baptists." [Ref-0818](#), p. 244.
inerrancy - Jesus on scripture : Mtt. 8:11; Mtt. 10:15; Mtt. 11:23-24; Mtt. 12:39-41; Mtt. 24:15; Mtt. 24:37-39; Mark 7:6-13; Luke 10:12; Luke 11:51; Luke 13:28; Luke 17:28-32; John 6:31; John 6:49; John 6:58; John 3:14; John 7:15; John 8:56-58; John 12:37-41 ☪ "As L. Gausson has asserted, 'We are not afraid to say it: when we hear the Son of God quote the Scriptures, every thing is said, in our view, on their divine inspiration--we need no further testimony. All the declarations of the Bible are, no doubt, equally divine; but this example of the Savior of the world has settled the question for us at once. This proof requires neither long nor learned researches; it is grasped by the hand of a child as powerfully as by that of a doctor. Should any doubt, then assail your soul let it behold Him in the presence of the Scriptures!' [Gausson, L., *The Plenary Inspiration of the Holy Scriptures* (Chicago, IL: The Bible Inst. Colportage Association, 1994), p. 93]" David Livingston, *Jesus Christ on the Inerrancy of Scripture*, [Ref-0066](#), 23.1 (2010), 14:17, p. 14.
inerrancy - limited - illogical : ☪ + "[I]f the writers in their humanity were subject to scientific, historical, and other errors, why were they not also subject to theological errors? And if the Holy Spirit could preserve them from the logical error, why could not the same Spirit preserve them from scientific and historical errors, too? Once is no more probably than the other." [Ref-1101](#), p. 94.
inerrancy - limited - results : ☪ + "Once limited inerrancy is accepted, it places the Bible in the same category with every other book that has ever been written. Every book contains in it some things that are truth. And what is true is inerrant. Only two things remain to be determined once this position is acknowledged. The first is what proportion of the book is true and what proportion false. It may be 90 percent false and 10 percent true; or it may be 90 percent true and 10 percent false. The second thing that needs to be

determined is what parts of the book are true. Since the book contains both error and falsehood, of necessity, other criteria outside of the book must be brought to bear upon it to determine what is false and what is true. Whatever the source of the other criteria, that becomes the judge of the book in question. Thus the book becomes subordinated to the standard against which its truth is determined and measured. If inspiration means anything, and if inspiration pertains to the totality of the Bible, then we must see what limited inerrancy means. First, it means that something outside of and above the Bible becomes its judge. There is something that is truer and more sure than Scripture and whatever it is has not been inspired of God. So a noninspired source takes precedence over an inspired Bible. Second it leaves us in a vacuum without any basis for determining what parts of the Bible tell the truth and what parts do not." [Ref-1101](#), p. 203. "Dr. Lindsell mentions that acceptance of inerrancy is the watershed of modern theological controversy. He is right in declaring that the attitude we have toward the trustworthiness of Scripture determines our later position, not only on faith, but also on practice. The evidence that those who surrender the doctrine of inerrancy inevitably move away from orthodoxy is indisputable." Harold J. Ockenga, *Forward*, [Ref-1101](#), p. 12. "I shall argue that once infallibility is abandoned, however good the intentions of those who do it and however good they feel their reasons for doing so, it always and ever opens the door to further departures from the faith. Once errancy enters an institution, it does not simply become one of several options. It quickly becomes the regnant view and infallibility loses its foothold and at last is silenced effectively." [Ref-1101](#), p. 25. "It is my contention that once biblical infallibility is surrendered it can lead to the most undesirable consequences. It will end in apostasy at last. It is my opinion that it is next to impossible to stop the process of theological deterioration once inerrancy is abandoned. I have said that it is a theological watershed just as the Continental Divide is the watershed for the United States and Canada. The water that flows on one side of the divide ends up in the Atlantic Ocean. The water that flows on the other side of the divide ends up in the Pacific Ocean. But once the water starts down one side or the other, it continues until it reaches its oceanic destination. Errancy and inerrancy constitute the two principles, and which one a person chooses determines where he will end up. No matter how sincere a man may be, and how carefully he guards against further theological concessions, they are inevitable once inerrancy is given up. Francis Schaeffer has told conferees at L'Abri that "the generation of those who first give up biblical inerrancy may have a warm evangelical background and real personal relationships with Jesus Christ so that they can 'live theologically' on the basis of their limited-inerrancy viewpoint. But what happens when the next generation tries to build on that foundation?" [Ref-1101](#), p. 142.

inerrancy - limited - source : ☪ + "If history has any lesson to teach, it is that defection from inerrancy generally takes place in the educational institutions and then spreads from there." [Ref-1101](#), p. 83.

inerrancy - limited - unbiblical : [scripture - inerrancy - limited unbiblical](#)☆

inerrancy - Luther : ☪ "Again, [Martin] Luther writes: 'Whoever is so bold that he ventures to accuse God of fraud and deception in a single word and does so willfully again and again after he has been warned and instructed once or twice will likewise certainly venture to accuse God of fraud and deception in all of His words. Therefore it is true, absolutely and without exception, that everything is believed or nothing is believed. The Holy Spirit does not suffer Himself to be separated or divided so that He should teach and cause to be believed one doctrine rightly and another falsely.'" [Ref-0064](#), p. 380.

inerrancy - Masoretic textual techniques :

☪ "... the vowel points were invented by the Masoretes, starting with the fifth century A.D." [Ref-0060](#), p. 126. "The Masoretes also *annotated* the text, as a precaution against any addition or omission, indicating in the margin the number of letters, the repetitions of certain expressions, the middle letter, and the word and the verse in the middle of each book or collection of books. In this copying of what we call the Old Testament, they noticed that the letter aleph occurs 42,377 times, the letter beth 38,218 times and so on. If a word seemed incorrect to them, they left it in the text (the *kethib*); and they put in the margin the consonants of the corrected word (the *keri*). Above all, the Masoretes invented *vowel points*: dots or little strokes added in or under consonants, to indicate the pronunciation of the word, while at the same time preserving the integrity of the traditional text." [Ref-0060](#), p. 187. "According to the Hebrew *Talmud*, a body of civil and religious laws that also provided commentary on the Hebrew Scriptures, the rules for the scribes consisted of the following: **1.** The skins of the parchments had to be prepared in a special way and dedicated to God so that they would be clean in order to have God's words written on them. **2.** The ink that was used was black and made in accordance to a special recipe used only for writing Scripture. **3.** The words written could not be duplicated by memory but must be reproduced from an authentic copy that the scribe had before him. And the scribe had to say each word aloud as he wrote it. **4.** Each time the scribe came across the Hebrew word for God, he had to wipe his pen clean. And when he came across the name of God, Jehovah (YHWH), he had to wash his whole body before he could write it. **5.** If a sheet or parchment had one mistake on it, the sheet was condemned. If there were three mistakes found on any page, the whole manuscript was condemned. Each scroll had to be checked within thirty days of its writing, or it was considered unholy. **6.** Every word and every letter was counted. If a letter or word was omitted, the manuscript was condemned. **7.** There were explicit rules for how many letters and words were allowed on any given parchment. A column must have at least forty-eight lines and no more than sixty. Letters and words had to be spaced at a certain distance and no word could touch another. . . . There were over twenty rules for scribes to follow when copying the sacred text. These rules are found throughout the *Talmud* in places such as *Tractates Erubin*, *Sota*, *Megillah*, *Menachot* and many more. Because of such strict rules that have been faithfully

followed throughout the centuries the textual differences are extremely miniscule. For example, there are 304,805 letters found in the Torah. For hundreds of years, the Yemenite community was not part of the Jewish global checking system. Yet when compared there are only nine letter-differences found in the Yemenite Torah with that of the Jewish global community. . . ." [Ref-0086](#), pp. 110-111 "The purpose of the Masorah [notes] in the narrow sense was to preserve the integrity of scripture precisely, so that nothing would be added to the text or taken away. The Masoretic notes gave specific instructions regarding words and phrases where an error in writing might occur. This was a form of quality control by which the text was preserved without significant change. In the broad sense of Masorah, the purpose included, not only writing, but also the proper pronunciation of Scripture. The vowel and accent signs preserved the correct reading tradition and intonation of the words." [Ref-0842](#), p. 2. "There were three broad traditions of Masoretes in antiquity, corresponding to three different pronunciation traditions and three different graphic systems for the vowels and accent signs: Palestinian, Babylonian, and Tiberian. The Tiberian tradition eventually gained dominance over the other two, and it is the tradition best known today. . . . BHS is based on a manuscript in the Tiberian tradition." [Ref-0842](#), p. 13. "We can narrow the beginning of the use of graphic signs for vowels and accents to the time period 600-750 C.E. . . . Dotan has argued from the Babylonian and Palestinian systems and from Rabbinic evidence that the accents were introduced prior to the vowel signs." [Ref-0842](#), p. 15. "Eventually, many copyists had no understanding of the Masorah, and its purpose--to preserve the text tradition--was nullified. The Masoretic notes were copied in the wrong places, were used as fillers, and worst of all, were copied into ornate patterns as decorations for the manuscripts. The manuscripts show how serious study of Masorah and text tradition had decreased toward the end of the Middle Ages." [Ref-0842](#), p. 23.

inerrancy - of scripture : 2S. 23:2; Ps. 119:160; Jer. 23:9; Jer. 30:4; Jer. 36:11; Dan. 9:2; Dan. 10:21; Luke 4:21; **Mtt. 5:18**; Mtt. 22:32; Mtt. 22:43; Mark 12:36; **Luke 16:17**; Luke 24:27; John 5:39; John 5:46; **John 10:35**; **John 14:26**; John 17:17; Acts 24:14; 1Cor. 2:13; 1Cor. 14:37; Gal. 1:11; 1Th. 2:13; **2Ti. 3:16**; Heb. 1:1; Heb. 10:15; 1Pe. 1:10; 2Pe. 1:21; Rev. 2:18; Rev. 3:7; Rev. 3:14; Rev. 19:9; Rev. 21:5; Rev. 22:6 ☪ At Rev. 22:6, the majority text has τῶν πνευμάτων τῶν προφητῶν vs. τῶν ἁγίων προφητῶν in the *textus receptus*. "We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claim of God's own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of the doctrine in the world at large." *The Chicago Statement on Biblical Inerrancy*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 141:149, p. 141.

inerrancy - partial : Ex. 20:14; Deu. 5:18 ☪ "Evangelicals who believe the Scripture is not inerrant can offer no reason for thinking that copying mistakes must always be restricted to

matters of history and science, while being absolutely precluded from texts touching on matters of faith and practice (the alleged exclusive domain of 'infallibility' according to many theorists). The infamous 'Wicked Bible' of 1631 rendered the seventh commandment as 'Thou shalt commit adultery' (omitting the crucial word *not*, and for this scandalous misprint the printers were severely fined by the archbishop." [Ref-0064](#), p. 178. ". . . it is simply impossible to separate the historical from the theological. They thoroughly interpenetrate one another. While the evangelical who believes the Bible is not inerrant may want to free us from the burden of defending the historical accuracy of the accounts of Pekah's reign because he cannot believe the accounts, the unbeliever cannot accept the historical nature of a resurrection. Why defend one and not the other? Certainly, the latter is much more difficult to accept than the former." [Ref-0064](#), p. 280.

inerrancy - providential preservation : [textual criticism - restoration of text](#)☆

inerrancy - reliance on details : [Mtt. 5:18; Mtt. 22:31-32; Mtt. 22:41-45; Luke 16:17; John 10:31-35; Gal. 3:16](#)

inerrancy - scripture - historic position : [scripture - inerrancy - historic position](#)☆

inerrancy - Sermon - Inspiration of the Word - 08009.doc : [08009.doc](#)☆

inerrancy - Spurgeon : ☉ + "Charles Haddon Spurgeon was deeply involved in the changing fortunes of the Baptists as they moved away from a belief in inerrancy. Spurgeon, who was undoubtedly the best known and most popular preacher of his age, bore witness to the traditional view of the Bible. He delivered a sermon in 1855, a part of which was devoted to biblical infallibility. He said: "Then, since God wrote it, mark its truthfulness. If I had written it, there would be worms of critics who would at once swarm on it, and would cover it with their evil spawn; had I written it, there would be men who would pull it to pieces at once, and perhaps quite right too. But this is the Word of God. Come, search, ye critics, and find a flaw: examine it from its Genesis to its Revelation and find an error. This is a vein of pure gold, unalloyed by quartz or any earthy substance. This is a star without a speck; a sun without a blot; a light without darkness; a moon without paleness; a glory without a dimness. O Bible! It cannot be said of any other book, that it is perfect and pure; but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife where wit and reason fail. This is the book untainted by any error, but it is pure, unalloyed, perfect truth. Why? Because God wrote it. Ah! Charge God with error if you please; tell Him that His book is not what it ought to be. . . . Blessed Bible, though art all truth." [Russell H. Conwell, *The Life of Charles Haddon Spurgeon* (Edgewood Publishing Co., 1892), pp. 574-576.] [Ref-1101](#), pp. 66-67.

inerrancy - Ussher : ☉ "Whereas Ussher conceded that both the Old and New Testaments contained copyists' errors, a compromise for which he is to be blamed, to his credit he did not allow this to justify his altering a single verse of the Masoretic Text in constructing his chronology system." [Ref-0186](#), p. 8.

inerrancy - vs. infallibility : ☉ "As far as etymology is concerned, the meaning of inerrancy and infallibility should of course be the same. Inerrancy derives from the Latin noun *error*, meaning error or mistake, whereas infallibility derives from the Latin verb *fallo*, meaning to deceive or lead astray. Given these root meanings, it's clear that infallibility and inerrancy should mean substantially the same thing. That they don't derives from some fancy footwork. Within evangelical circles the idea that Scripture does not err in matters of faith and practice, but can err in other matters has gained wide currency. It is this view that goes by the name of infallibility. Though perhaps initially appealing, infallibility so-defined constitutes an incoherent view of Scripture. The problem is that within Scripture, matters of faith and practice are inextricably tied together with matters of history and science. Presumably the Ten Commandments are the very words of God, but the divine command to exterminate all the Amalekites was not. Infallibilists have no clear criterion for distinguishing the things that Scripture gets right from the things it gets wrong." *The Problem of Error in Scripture*, William A. Dembski, [Ref-0059](#), Vol. 3, No. 3, Nov./Dec. 1995, p. 7. "The terms 'inerrancy' and 'infallibility' seem to us practically interchangeable. . . . The fact is that if Scripture is infallible, it cannot err; and if it is inerrant, this is because it contains no mistakes." [Ref-0060](#), p. 120. "The importance of the doctrine of inspiration to inerrancy cannot be overstated. As a matter of fact, until the last century one was thought to be identical with the other. To deny inerrancy was to deny inspiration." [Ref-0064](#), p. 277. "Paul D. Feinberg, 'Infallibility and Inerrancy,' *Trinity Journal* 6, no. 2 (Fall 1977): 120, crisply articulates critical inerrancy as 'the claim that when all facts are known, the scriptures in their original autographs and properly interpreted will be shown to be without error in all that they affirm to the degree of precision intended, whether that affirmation relates to doctrine, history, science, geography, geology, etc.'" [Ref-0110](#), p. 23. "We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished but not separated. . . . We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science." [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 141:149, p. 147. *The Chicago Statement on Biblical Inerrancy*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 141:149, p. 141.

inerrant - infallible - terms : ☉ + "A word needs to be said about the use of the words *infallible* and *inerrant*. There are some who try to distinguish between these words as though there is a difference. I do not know of any standard dictionary that does not use these two words interchangeably. All of them use them synonymously. Thus the synonym for *infallible* is *inerrant*, and vice versa. For some strange reason some people gag at the use of the word *inerrant* but do not seem concerned about the use of the word *infallible*." [Ref-1101](#), p. 27n1.

inerrant - Koran : [Koran - Koran inerrant](#)☆

inerrant - Scripture - Jesus Christ on : [2004021901.htm](#)☆

inerrant - scriptures - Jesus : [scripture - inerrant - Jesus' view](#)☆

inerrant - translations not : [translations - uninspired](#)☆

inexpressible - words : [2Cor. 12:4; Rev. 10:4](#)

infallibility - scripture - Jesus Christ on : [2004021901.htm](#)☆

infallibility - vs. inerrancy : [inerrancy - vs. infallibility](#)☆

infallible - inerrant - terms : [inerrant - infallible - terms](#)☆

infallible - Pope : [Roman Catholicism - Papal infallibility](#)☆

infallible - scripture - Spurgeon : [inerrancy - Spurgeon](#)☆

infallibility - Papal : [Roman Catholicism - Papal infallibility](#)☆

infant - AGAINST baptism : [baptism - AFTER belief](#)

infant - baptism - Calvinism : [Calvinism - infant baptism](#)☆

infanticide - Greek and Roman : [abortion - Greek and Roman](#)☆

infinitive - adjectival - grammar : [grammar - modifier](#)☆

infinitive - tense - Greek grammar : [Greek grammar - tense - infinitive](#)☆

infinitive absolute - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - infinitive absolute](#)☆

infinitive construct - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - infinitive construct](#)☆

infirmity - Paul's : [Paul - infirmity](#)☆

inflection - grammar : [grammar - inflection](#)☆

influence - pagan : [pagan - influence](#)

informants : [Ne. 6:10; Ne. 6:19](#)

information - density - DNA : ☉ + "A single CD-ROM can hold thousands of pages of information. Sounds like an enormous amount, doesn't it? But the amount of DNA that would fit on the head of a pin contains enough information to fill a stack of books that would reach from the earth to the moon--500 times over!" Answers in *Genesis Answers Update*, Saturday December 10, 2005. "We need to get past the naïve idea that we understand the genome because we know the sequence of a linear string of DNA. In fact, all we know is the first dimension out of at least four in which the genome operates (1: the one-dimensional, linear string of letters; 2: the two-dimensional interactions of one part of the string with another, directly or through RNA and protein proxies; 3: the three-dimensional spatial structure of the DNA within the nucleus; and 4: changes to the 1st, 2nd and 3rd dimensions over time). There is a tremendous amount of information packed into that genome that we have not figured out, including multiple simultaneously-overlapping codes." Robert W. Carter, "Can mutations create new information?", [Ref-0784](#), 25(2) 2011, 92-98, p. 96.

information - evidence of intelligence : [intelligence - information as evidence](#)☆

information - evolution - beyond DNA : [evolution - DNA - additional information](#)☆

information - immaterial : ☉ + "When a personal assistant in New York types a dictation and then prints and sends the result via fax to Los Angeles, some thing will arrive in L.A. But that thing--the paper coming out of the fax machine--did not originate in New

York. Only the information on the paper came from New York. No single physical substance—not the air that carried the boss's words to the dictaphone, or the recording tape in the tiny machine, or the paper that entered the fax in New York, or the ink on the paper coming out of the fax in Los Angeles—traveled all the way from sender to receiver. Yet something did. . . . A blank magnetic tape, for example, weighs just as much as one "loaded" with new software—or with the entire sequence of the human genome. Though these tapes differ in information content (and value), they do not do so because of differences in their material composition or mass." [Ref-1219](#), par. 303, 310.

information - loss - evolution : [evolution - information loss](#)☆

infralapsarianism : [supralapsarianism](#)☆

ingathering - feast : [feast - ingathering](#)

inhabits - praise - God : [praise - God inhabits](#)

inherit - the earth : [earth - inherited](#)☆

inheritance - believers as God's : Ps. 94:5; Ps. 94:14; Tit. 2:14; 1Pe. 2:9 ☩ see [inheritance - Israel as God's](#)

inheritance - believers from God : Acts 20:32; **Acts 26:18**; Rom. 8:17; Eph. 1:11-14; Eph. 5:5; Col. 1:12; Col. 3:24; Heb. 9:15; 1Pe. 1:4; Rev. 21:7

inheritance - by faith : **Acts 26:18**

inheritance - from God : Isa. 49:8; Isa. 57:13

inheritance - Israel as God's : Ex. 19:5; Ex.

34:9; Deu. 4:20; Deu. 9:29; Deu. 27:9; Deu. 32:8-9; 1K. 8:51-53; Ps. 33:12; Ps. 37:28; Ps. 94:14; Ps. 106:5; Ps. 106:40; Jer. 12:14; Jer. 10:16; Jer. 50:11; Jer. 51:19; Eze. 38:14

inheritance - Jesus' : Ps. 2:8

inheritance - land to remain within tribe : Num. 36:8

inheritance - law of : Num. 27:6-11

inheritance - nations as : [nations - as inheritance](#)

inheritance - promised land : [covenant - land - inheritance \[5002.4.2\]](#)

inheritance - servant shares : Pr. 17:2

inheritance - women : Num. 26:33; Num. 27:1; Num. 36:2; Num. 36:11; 1Chr. 7:15; Job 42:15; Luke 3:23

Inheritance and the Female Line - Birth of Jesus - 00027.doc : [00027.doc](#)☆

inherited - sin : [sin - inherited](#)

inhibited - prayer : [prayer - inhibited](#)☆

iniquity - blinded by : [blinded - by iniquity](#)

iniquity - generational : [generational - iniquity](#)☆

iniquity - not yet full : Gen. 15:16

iniquity - on us vs. Jesus : Ps. 94:23; Isa. 53:6

injustice : [justice - missing](#)

injustice - fight : Pr. 31:8-9; Isa. 10:1-2

inner - room - false Christs : [room - inner - false Christs](#)☆

innocence - hands washed : [hands - washed in innocence](#)

innocent - killed : [blood - innocent shed](#)

innocent - messianic prophecy : [messianic prophecy - innocent](#)

innocent - Paul : [Paul - innocent](#)

innocent - suffer : Ps. 10:8; Luke 13:2-5

Inquisition - begins- chronology : [chronology - A.D. 1478 - Inquisition begins](#)☆

Inquisition - ends chronology : [chronology - A.D. 1820 - Inquisition ends](#)☆

Inquisition - revoked : [Roman Catholicism - freedom of conscience](#)☆

inquisition - Spanish - martyrs : [martyrs - inquisition - Spanish](#)☆

Inquisition - Spanish - statistics : [Spanish Inquisition = statistics](#)☆

INRI - inscription : [king - of Jews](#)☆

inscription - INRI : [king - of Jews](#)☆

insect - fossil - largest : [fossil - insect - largest](#)☆

insect - symbol : [symbol - insect](#)☆

insects - clean : [Locusts - clean](#)

inside-out vs. outside-in : [motivation - for Christian living](#)☆

inspiration - Apocrypha not : [Apocrypha - uninspired](#)☆

inspiration - Barth : ☩ + "Karl Barth, the main proponent of the neoorthodox movement, gave ascendancy to this distorted view of the inspiration of the Scriptures. According to him, "The Bible is God's Word to the extent that God causes it to be His Word, to the extent that He speaks through it." Scripture, therefore, according to Barth "is the literary monument of an ancient racial religion and of a Hellenistic Cultus religion of the Near East, a human document like any other." Jacob Gaddala, *Critical Evaluation of the Theology of Karl Barth*, [Ref-0785](#), Vol. 14 No. 42 August 2010, 53:62, p. 53.

inspiration - by Holy Spirit : [Holy Spirit - inspired Scripture](#)

inspiration - Chafer - quote : [quote - inspiration - Chafer](#)☆

inspiration - God through Moses : Ex. 20:12; Mtt. 15:4; Mark 7:10

inspiration - Jerome's view : ☩ "I am not so stupid as to think that any of the Lord's words either need correcting or are not divinely inspired; but the Latin manuscripts of the Scriptures are proved faulty by the variations which are found in all of them. My aim has been to restore them to the form of the Greek original, from which my critics do not deny that they have been translated." *JEROME, Letters XXVII* [Ref-0063](#), p. 196. "When the first translation of the Bible was made into Latin, it was made from a Greek text. This Latin version, referred to as the *Vetus Latina* or Old Latin, was eventually replaced in the Latin-speaking church by Jerome's translation made in the early fifth century. Jerome's work, known as the Vulgate, was a direct translation of the Old Testament in Hebrew. In contrast, surviving manuscripts of the Old Latin translation attest to a Greek *Vorlage*." [Ref-0838](#), p. 67.

inspiration - means of : 2Pe. 1:21

inspiration - neo-orthodox view : ☩ "The orthodox believe the Bible is God's Word; liberals believe the Bible *contains* God's Word; neo-orthodox hold that the Bible *becomes* God's Word." [Ref-0075](#), p. 171. "To sum it up, the neo-orthodox view is that the Bible is a fallible human book. Nevertheless, it is the instrument of God's revelation to us, for it is a record of God's personal revelation in Christ. Revelation, however, is personal; the Bible is not a verbally inspired revelation from God, It is merely an errant human means through which one can encounter the personal revelation who is Christ. In itself it is not the Word of God: at best, the Bible only becomes the Word of God to the individual when he encounters Christ through it." [Existential

view.] [Ref-0075](#), p. 175. "In summary, for a neo-evangelical the Bible is a religious book, a book of salvation. Its purpose is to save and it is infallible in accomplishing that purpose. But it is not inerrant in all its statements. Only the saving 'core' is true, not the cultural 'husk' in which it is presented. Inspiration is dynamic and 'organic.' It does not guarantee the inerrancy of all historical and scientific statements in Scripture but only the infallibility of the saving purpose of the Scripture." [Ref-0075](#), p. 180. "But how does one get beyond the text of the Bible to the more rarefied, ineffable, suprahistorical, personal-encounter truth which is supposed to lie beyond? Why, by a direct encounter with God, of course! Yes, but whose direct encounter? Barth's? Brunner's? Neibuhr's? Tillich's? These giants of the Neo-Orthodox movement have many start disagreements among themselves on matters theological. Some, like Barth, disagree even with themselves quite noticeably from decade to decade." [Ref-0001](#), p. 34.

inspiration - NT considered scripture : Deu. 25:4; Luke 10:7; 1Cor. 14:37; 1Ti. 5:18; 2Pe. 3:16 ☩ "In 1 Timothy 5:18, Paul prefaced his remarks with 'the Scripture says.' Then he quoted from Deuteronomy (Deu. 25:4) and Luke 10:7, thereby ascribing the status of Scripture to both the Old and New Testaments." [Ref-0024](#), p. 164. "The first quotation (from 1Ti. 5:18) comes from Deu. 25:4 and the second from Luke 10:7. The most normal inference is that Paul considers both Deuteronomy and Luke to be Scripture." [Ref-0064](#), p. 52. (Note that Luke was written in A.D. 60 and predates the epistles to Timothy of A.D. 62 and 63. [Ref-0080](#), pp. 16-17)

inspiration - Origen : ☩ + ". . . Origen's high view of inspiration. "Not only do the human authors function as 'the hands of Christ,' but every word, even the entire process of transmission, is inspired, including scribal mistakes." Cameron Cloud, *Formative influences in the Allegorical Hermeneutic of Augustine*, [Ref-0785](#), Vol. 14 No. 42 August 2010, 25:34, p. 31.

inspiration - Paul says not I, but the Lord : 1Cor. 7:10; 1Cor. 7:12; 1Cor. 14:37 ☩ "Is this not proof positive in the text of Scripture that the Word of God must be distinguished from the fallible opinions of its human authors? Although one may interpret what Paul has to say in this way, it is neither necessary nor best. In verse 10 (1Cor. 7:10), Paul is pointing out that what he is saying has been said before by our Lord, while in verse 12 (1Cor. 7:12) Paul is the vehicle of new revelation. That is, what he says has not been said before. Later, in 1Cor. 14:37, he says that what he wrote is the command of the Lord. Thus the distinction is not between revelation and nonrevelation, infallible and fallible, but is a distinction *within* revelation (the infallible) between what is repeated by Paul and what is original with him." [Ref-0064](#), p. 303. ". . . it should be observed that Paul probably meant merely to say that Jesus said nothing explicitly about the subject at hand during His earthly ministry. Hence, Paul had to say, 'I have no command [*epitagen*] of the Lord, but I give an opinion' (7:25). His opinion, however, was inspired. Paul said, 'I also have the Spirit of God' (7:40)." [Ref-0075](#), p. 97.

inspiration - plenary : Ps. 12:6; Pr. 30:5; Mtt. 4:4; **Mtt. 5:18; Luke 16:17**; Luke 24:25; **John 10:35**; 2Ti. 3:16; Rev. 22:18-19 ☉ "The NASB note admits the possibility of the weaker rendering -- 'Every Scripture inspired by God', so the reader is left with the choice between a wholly inspired Bible and a Bible only partly inspired." *The New American Standard Bible*, Article No. 46, [Ref-0094](#)

inspiration - poll results - quote : [quote - inspiration - poll results](#)☆

inspiration - Reformation : ☉ + "One who follows attentively the progress of the Reformation in the German-speaking cantons of Switzerland cannot but observe its insistently Biblical character. The leaders adopted without question the view that the Scriptures furnished authoritative and final direction for the Church with respect to doctrine, discipline, and worship. The principal stages in the movement were marked by disputations in which this position was taken as basic. It was the first premise of the Reformation argument." [Ref-1096](#), p. 73.

inspiration - scripture says = God says :

Gen. 2:24 (cf. Mtt. 19:4-5); Gen. 12:3 (cf. Gal. 3:8); Ex. 9:16 (cf. Rom. 9:17); Ps. 2:1 (cf. Acts 4:24-25); Ps. 2:7 (cf. Heb. 1:5); Ps. 16:10 (cf. Acts 13:35); Ps. 95:7 (cf. Heb. 3:7); Ps. 97:7 (cf. Heb. 1:6); Ps. 104:4 (cf. Heb. 1:7); Isa. 55:3 (cf. Acts 13:34); Mtt. 19:4-5 (cf. Gen. 2:24); Acts 4:24-25 (cf. Ps. 2:1); Acts 13:34 (cf. Isa. 55:3); Acts 13:35 (cf. Ps. 16:10); Rom. 9:17 (cf. Ex. 9:16); Gal. 3:8 (cf. Gen. 12:3); Heb. 1:5 (cf. Ps. 2:7); Heb. 1:6 (cf. Ps. 97:7); Heb. 1:7 (cf. Ps. 104:4); Heb. 3:7 (cf. Ps. 95:7) ☉ "Sometimes the Old Testament gives what the human author said, and the New Testament quotes the statement as what 'God said.' At other times the Old Testament records what 'God says' and the New Testament quotes that text as what the human author says. Thus, what the author says and what God says are used interchangeably. . . ." [Ref-0075](#), p. 51.

inspiration - Septuagint - Orthodox Church : [Septuagint - inspiration - Orthodox Church](#)☆

inspiration - slighted - dynamic equivalence translation : [translation - dynamic equivalence - inspiration slighted](#)☆

inspiration - translations not : [translations - uninspired](#)☆

inspiration - untruthful statements accurately recorded : **Gen. 3:4**

inspiration - verbal : Jos. 8:35; Jer. 26:2; **Mtt. 5:18**; Mtt. 22:31; Mtt. 22:43; **Luke 16:17**; Luke 24:25; John 5:46; John 10:35; John 17:8; Acts 24:14; Rom. 3:2; Rom. 16:26; 1Cor. 2:13; 1Cor. 14:37; 1Th. 2:13; Rev. 1:3; Rev. 22:7; Rev. 22:18-19 ☉ "Philo of Alexandria, a contemporary of the apostles, attested thus: 'The Jews would die ten thousand times rather than to permit one single word to be altered of their Scriptures.'" [Ref-0060](#), p. 164. "Occasionally the writers were even told to 'not omit a word' (Jer. 26:2), and John even pronounced an anathema upon all who would add to or subtract from the ?words of the book of this prophecy' (Rev. 22:18-19)." [Ref-0075](#), p. 50. "It is not my purpose to arbitrate among these translations but simply to make the point that meaning depends upon words. When the words differ, the meaning differs. To claim that we can translate *ideas instead of words* is an impossibility." [Ref-0240](#), p. 81. "As I argued in a chapter on fallacies about translation, it is

illogical to claim that one can translate the thought of a biblical text rather than its words. There is no such thing as disembodied thought. As one translation theorist has accurately said, "Not just ideas, but words are important." [Ref-0240](#), p. 217. "Hodge and Warfield insisted on the inspiration of the very words of Scripture in spite of human limitations that may have played a part in producing the Bible. Suggestions that Scripture contains only the *thoughts*, i.e., the *gist*, of what actually happened was to them preposterous. As they so pointedly note, one cannot draw a line between "the thoughts and the words of Scripture," because once someone changes a word, he has also changed the thought. Hence, a belief in the *verbal* inspiration of Scripture is an endorsement of the *ipsissima verba* position. Only since the inroads of historical criticism of the Synoptic Gospels into evangelicalism have evangelicals begun to differ from Hodge and Warfield." Robert Thomas, *The Rationality, Meaningfulness, and Precision of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 175:207, p. 204. "Roger Nicole, in a significant essay in 1958, listed many more New Testament passages where the argument of Jesus or the New Testament author depended on a single word in the Old Testament. He gives the following list: Matthew 2:15; 4:10; 13:35; 22:44; Mark 12:36; Luke 4:8; 20:42,43; John 8:17; 10:34; 19:37; Acts 23:5; Romans 4:3,9,23; 15:9-12; 1 Corinthians 6:16; Galatians 3:8,10,13,16; Hebrews 1:7; 2:12; 3:13; 4:7; 12:26." Wayne Grudem, "Are Only Some Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, p. 29. "Eusebius cites an anonymous work, purportedly against the heresy of Artemon, which was written ca. 230 and sheds further light on the corruption of manuscripts by heretics. . . . For you may compare the copies they made at an earlier date with those they again altered later, and find great divergence. Nor is it likely that they themselves are ignorant of the audacity of this offence, For either they do not believe that the divine Scriptures were spoken of the Holy Spirit, and therefore, are unbelievers, or they consider themselves wiser than the Holy Spirit, and what is that but devil possession?" [Ref-0787](#), pp. 118-119. "Already during the temple era there is evidence for considerable preoccupation with minutiae such as conjunctions and particles in the interpretation of the text, e.g., the tradition that Zechariah ben ha-Kazzav based legal decisions on the preservation of a waw (TB Sotah 28a). The legalistic discussions of Hillel the Elder and Shammai in the time of Herod presupposed a text fixed in small details. The same is true of Nahum of Gimzo, Akiba's mentor. Nevertheless, it was Akiba who became the principal spokesman of this concern for textual minutiae. For him the sanctity of Scripture meant that each letter, syllable, and word of the Torah was important. Even the title was the inspiration for a multiplicity of interpretative rules." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) pp. 4:805-814.

inspiration - verbal - Eugene Nida denies :

☉ + "In *The Theory and Practice of Translation*, Nida and Charles Taber explain their views more fully. They explain that translators need ?a shift in some of the attitudes which tend to place the source languages on a theological pedestal and to

bow down before them in blind submission. . . . Greek and Hebrew are just "languages," with all the excellencies and liabilities that every language tends to have. They are neither the languages of heaven nor the speech of the Holy Spirit.' But if Nida thinks that the Greek and Hebrew words of the original manuscripts of the Bible are not "speech of the Holy Spirit," then it makes sense that he would not see the need to preserve and translate the meaning of every word." Wayne Grudem, "Are Only Some Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, p. 53.

inspiration - verbal - God has spoken : Isa. 1:20; Isa. 40:5; Isa. 58:14; Mic. 4:4; Mtt. 4:4

inspiration - verbal - impossible? : [Hebrew - gospels?](#)☆

inspiration - verbal - it is written : Jos. 8:31; 2S. 1:18; 1K. 2:3; 2K. 23:21; 2Chr. 23:18; 2Chr. 25:4; 2Chr. 31:3; 2Chr. 35:12; Ezra 3:2; Ezra 3:4; Ezra 6:18; Ne. 8:15; Ne. 10:34; Ne. 10:36; Ps. 40:7; Isa. 65:6; Dan. 9:13; Mtt. 2:5; Mtt. 4:4-10; Mtt. 11:10; Mtt. 21:13; Mtt. 26:24; Mtt. 26:31; Mark 1:2; Mark 7:6; Mark 9:13; Mark 14:21; Mark 14:27; Luke 2:23; Luke 3:4; Luke 4:4; Luke 4:8; Luke 4:10; Luke 7:27; Luke 19:46; Luke 24:46; John 6:31; John 6:45; John 12:14; Acts 1:20; Acts 7:42; Acts 15:15; Acts 23:5; Rom. 1:17; Rom. 2:24; Rom. 3:4; Rom. 3:10; Rom. 4:17; Rom. 8:36; Rom. 9:13; Rom. 9:33; Rom. 10:15; Rom. 11:8; Rom. 11:26; Rom. 12:19; Rom. 14:11; Rom. 15:3; Rom. 15:9; Rom. 15:21; 1Cor. 1:19; 1Cor. 1:31; 1Cor. 2:9; 1Cor. 3:19; 1Cor. 9:9; 1Cor. 10:7; 1Cor. 14:21; 1Cor. 15:45; 2Cor. 8:15; 2Cor. 9:9; Gal. 3:10; Gal. 3:13; Gal. 4:22; Gal. 4:27; Heb. 10:7; 1Pe. 1:16

inspiration - verbal denied - Bonhoeffer : [Bonhoeffer - inspiration - verbal denied](#)☆

inspiration - writing and speaking God's words : Ex. 24:4; Ex. 34:27; Num. 33:2; Deu. 31:9; Deu. 31:24; Deu. 31:26; **1Chr. 28:19**; Isa. 8:1; Isa. 30:8; Jer. 30:2; Jer. 1:9; Jer. 36:2; Jer. 36:28; Jer. 36:32; Dan. 12:4; 1Cor. 2:13; 1Cor. 14:37; 1Th. 4:2; 1Th. 4:15; Rev. 1:19; Rev. 10:4 ☉ ". . . in various expressions the Old Testament declares 3,808 times that it conveys the express words of God." [Ref-0060](#), p. 81.

Inspiration And Authority Of Scripture, The : [Ref-0060](#)☆

Inspiration and Inerrancy (AST-314) : [Ref-0053](#)☆

Inspiration and Interpretation, John William Burgon : [Ref-0910](#)☆

inspiration of Scripture - Sermon - Inspiration of the Word - 08009.doc : [08009.doc](#)☆

inspired - Psalms : 2S. 23:1-2; Mark 12:36

inspired - scriptures : [inerrancy - of scripture](#)☆

inspired - Sermon - Reading the Word - 08000.doc : [08000.doc](#)☆

instinct - animals : [animals - instinct](#)

instinct - extinct - quote : [quote - instinct - extinct](#)☆

Institute for Creation Research - Acts & Facts Magazine : [Ref-0959](#)☆

Institute for Creation Research - Resources - 09000.doc : [09000.doc](#)☆

Institute for Creation Research - Science and the Bible - 00040.doc : [00040.doc](#)☆

Institutes of the Christian Religion, Calvin : [Ref-0979](#)☆

institutions - not always God-inspired : [Christianity - ragged](#)☆

instructed - God not : [taught - God not](#)

instruction - refused : [teaching - receive](#)

instruction - refused : [teaching - refused](#)

instruction vs. application - quote : [quote - application vs. instruction](#)☆

instrumental - case - Greek grammar : [Greek grammar - cases](#)☆

instruments - worship : [worship - music](#)☆

integration - hermeneutics with secular disciplines : [hermeneutics - integration with secular disciplines](#)☆

integrity - over riches : Pr. 28:6

integrity - quote : [quote - integrity](#)☆

intellect - bias against - quote - Johnson : [quote - doctrine - avoided - Johnson](#)☆

intellect - bias against - quote - Saward : [quote - doctrine - avoided - Saward](#)☆

intellectual - humility : [unknowable - not a concern](#)

intellectualism - quote : [quote - intellectualism](#)☆

intelligence - antichrist : [antichrist - intelligence of \[5001.10\]](#)

intelligence - evidence of : [quote - evolution - intelligence - evidence](#)☆

intelligence - information as evidence : ☩ + “5421 anthropologists who discovered the ancient cave paintings in Lascaux, France, knew of only one cause capable of producing representational art. Consequently, they inferred the past activity and presence of intelligent agents. Moreover, they could make this inference confidently without any other evidence that intelligent agents had been present, because the presence of the paintings alone established the probable presence of the only known type of cause--intelligence--of such a thing.” Ref-1219, par. 5421. “Scientists in many fields recognize the connection between intelligence and information and make inferences accordingly. Archaeologists assume that a scribe produced the inscriptions on the Rosetta Stone. Evolutionary anthropologists establish the intelligence of early hominids from chipped flints that are too improbably specified in form and function to have been produced by natural causes. NASA’s search for extraterrestrial intelligence (SETI) presupposes that any specified information imbedded [sic] in electromagnetic signals coming from space would indicate an intelligent source.” Ref-1219, par. 5672. “Visitors to Mt. Rushmore in South Dakota infer the past action of intelligent design upon seeing some unusual shapes etched in the rock face. Why? The shapes on the hillside are certainly unusual and irregularly shaped, and thus, in this context, improbable. But beyond that, observers recognize a pattern in the shapes that they know from an independent realm of experience, from seeing the faces of ex-presidents in photographs or paintings. The patterns on the mountain match patterns the observers know from elsewhere.” Ref-1219, par. 5821. “Dawkins’ failure to have any answer at all when first questioned on the subject [of whether he knew of any biological process that could increase the information content of a genome] illustrates that his information analysis, as published in his essay, is completely uninformative. He

based his analysis on the Shannon theory, which deals only with the statistics of information systems. This theory defines information as a numerical property calculated from the number of ways in which the system can be configured. In this concept, a random string of letters can have more ‘information’ than a meaningful sentence.” Alex Williams, “Inheritance of biological information--part II: redefining the ‘information challenge’” [[http://creation.mobi/article/8012/](#)] accessed 20110722.

intelligent design - criticism : [design - intelligent - criticism](#)☆

intelligent design - defense - Dembski : [2005102001.pdf](#)☆

intelligent design - definition : ☩ + “. . . intelligent design is an evidence-based scientific theory about life’s origins that challenges strictly materialistic views of evolution.” Ref-1219, par. 131.

intelligent design - Einstein : [2007081601.htm](#)☆

intelligent design movement - strengths and weaknesses : [2004022801.htm](#)☆

interbreeding - prohibited : [breeding - interbreeding - prohibited](#)

intercession - Amos : Amos 7:1-6

intercession - Christ : Job 9:33; Isa. 53:12; John 17:15-24; Rom. 8:34; Heb. 7:25; 1Ti. 2:5; Rev. 8:3

intercession - Church : Acts 12:5

intercession - Daniel : Eze. 14:14; Eze. 14:20; Dan. 9:1-24

intercession - Ezekiel : Eze. 9:8; Eze. 11:13

intercession - Ezra : Ezra 9:5

intercession - for enemies : Ps. 35:13

intercession - for leaders : Jer. 36:25

intercession - for others : Job 16:21; Jer. 36:25; Eze. 9:4; Joel 2:17

intercession - groans of Spirit : John 11:33; John 11:38; Rom. 8:26

intercession - ineffective : Eze. 14:14-20

intercession - Isaiah : [Isaiah - intercedes](#)

intercession - Jeremiah : [Jeremiah - intercession](#)

intercession - Job : Job 1:5; Job 42:8; Eze. 14:14; Eze. 14:20

intercession - Moses : Ex. 8:9; Ex. 8:29-30; Ex. 9:18; Ex. 9:24; Ex. 9:33; Ex. 10:18; Ex. 18:19; Ex. 20:19; Ex. 32:11; Ex. 32:30-32; Ex. 34:9; Num. 12:13; Num. 14:13-20; Deu. 5:5; **Deu. 9:18-20; Deu. 9:24-29;** Deu. 10:10; Ps. 106:23; Jer. 15:1; Acts 7:23; Acts 7:30; Acts 7:42; Gal. 3:19

intercession - Moses - against : Num. 16:15

intercession - Nehemiah : Ne. 1:4

intercession - Noah : Eze. 14:14; Eze. 14:20

intercession - Paul : [Paul - intercession](#)

intercession - Paul for shipmates : [Paul - prays for shipmates](#)

intercession - Samuel : [Samuel - intercession;](#) 1S. 12:19; 1S. 15:11; 1S. 15:35 (?); 1S. 16:1 (?); Jer. 15:1 ☩ Questionable: 1S. 15:35 (?); 1S. 16:1 (?);

intercession - Saul : [Saul - intercession](#)

intercession - Spirit makes : [Holy Spirit - intercedes](#)

intercessor - sought : Eze. 22:30

intercourse - unclean : Lev. 15:18

interest - charging : [usury - AGAINST](#)☆

interfertility - species : [ark - Noah's - animals fit on](#)☆

intermarriage - forbidden : [marriage - mixed forbidden](#)

intermarriage - foreign : [wives - foreign](#)

International Standard Bible Encyclopedia : [Ref-0039](#)☆

International Standard Bible Encyclopedia, Revised Edition : [Ref-0008](#)☆

internet sources - citing : [2002110501.htm](#)☆

interpretation - inconsistent - quote : [quote - interpretation - inconsistent](#)☆

interpretation - inconsistent - Thomas - quote : [quote - hermeneutics - inconsistent - Thomas](#)☆

interpretation - Jesus overemphasized : [hermeneutics - Christocentric](#)☆

interpretation - literal - nature and result - Radmacher : [2003120809.doc](#)☆

interpretation - NT reinterprets OT : [hermeneutics - NT reinterprets OT](#)☆

interpretation - private prohibited : [private - interpretation prohibited](#)

interpretation - rule - synthesis : [hermeneutics - rule - synthesis](#)☆

interpretation - single meaning - Tyndale - quote : [hermeneutics - single meaning - Tyndale - quote](#)☆

interpretation - tongues as gift : [tongues - interpretation of](#)☆

Interpretation A– footnote 4 - Quotations - #09002.doc : [#09002.doc](#)☆

interregnum - kings - chronology : [chronology - kings - interregnum](#)☆

interrogative particle - Hebrew grammar : [Hebrew grammar - particle - interrogative](#)☆

interrogative pronoun - grammar : [grammar - modifier](#)☆

interrogative pronoun - Hebrew grammar : [Hebrew grammar - pronoun - interrogative](#)☆

intertestamental - silence : [prophet - expected](#)☆

intimacy - with God : [relationship - intimacy with God](#)

intoxicated - by Babylon : [Babylon - intoxicates earth](#)

intransitive - verb - grammar : [grammar - verb - intransitive](#)☆

intrinsic probability - textual criticism : [textual criticism - intrinsic probability](#)☆

Introduction to Biblical Counseling : [Ref-0108](#)☆

Introduction to Biblical Counseling (CO-101) : [Ref-0106](#)☆

Introduction to Philosophy: A Christian Perspective, Norman L. Geisler : [Ref-1088](#)☆

Introduction to the History of Christianity, Tom Dowley : [Ref-0740](#)☆

Introduction to the Old Testament, R. K. Harrison : [Ref-0836](#); [Ref-0950](#)☆

Introduction to the Septuagint, Karen H. Jobs and MoisÃ©s Silva : [Ref-0838](#)☆

Introductory Thoughts On Revelation : [Ref-0013](#)☆

Introductory Volume to Systematic Theology, Louis Berkhof : [Ref-0853](#)☆

invisible - God : Job 23:8; Job 37:23; John 5:37; John 6:46; Rom. 1:20; Heb. 11:27; 1Jn. 4:12 ☩ See [spirit - God is](#).

invisible - hope : [hope - unseen](#)

iota - consonantal - Greek grammar : [Greek grammar - iota - consonantal](#)☆

iota subscript - Greek grammar : [Greek grammar - iota subscript](#)☆

ipsissima verba : [inspiration - verbal](#)☆
 ipsissima vox : [Hebrew - gospels?](#)☆
 Iran - future - conversion : [Arab states - future - Iran](#)☆
 Iran - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
 Iraq (Assyria) - future - conversion : [Arab states - future - Iraq \(Assyria\)](#)☆
 Iraq (Babylonia) - future - destruction : [Arab states - future - Iraq \(Babylonia\)](#)☆
 Iraq - and Bible : [2003041601.htm](#)☆
 Iraq and the Bible - Wood : [2003041601.htm](#)☆
 Irenaeus - dates of : ☉ "... Irenaeus's dates are A.D. 130-202... he wrote the very work in question [citing the apocalypses of John being seen during the reign of Domitian] around A.D. 180 to 190, just a little over a century after the destruction of the Temple (the era significant to early date advocacy [of the Book of Revelation]) and almost a century after Domitian's reign (the era significant to late date advocacy)." [Ref-0148](#), p. 45.
 Irenaeus - Jesus born - date : [chronology - B.C. 0004 - Jesus - born - Irenaeus](#)☆
 Irenaeus - millennial kingdom : [millennial kingdom - Irenaeus](#)☆
 Irenaeus - pretribulation rapture : [rapture - pretribulation - Irenaeus](#)☆
 Irenaeus - student Polycarp : [Hippolytus - student of Irenaeus](#)☆
 Irish monk - Chronology - #00006.doc : [#00006.doc](#)☆
 iron - age : [archaeological periods](#)☆
 iron - heavens & earth : [bronze - earth & heaven](#)
 iron - sharpens iron : Pr. 27:17
 iron bars : [bronze - gates of](#)
 Ironside, H. A., A Life Laid Down: A Brief Memoir of Fannie M. Arthur : [Ref-1136](#)☆
 Ironside, H. A., Adders' Eggs and Spiders' Webs, or Human Theories Vs Divine Revelation : [Ref-1102](#)☆
 Ironside, H. A., Addresses on the Book of Joshua : [Ref-1103](#)☆
 Ironside, H. A., Addresses on the Epistles of John : [Ref-1104](#)☆
 Ironside, H. A., Addresses on the First and Second Epistles of Thessalonians : [Ref-1105](#)☆
 Ironside, H. A., Addresses on the First Epistle to the Corinthians : [Ref-1106](#)☆
 Ironside, H. A., Addresses on the Gospel of John : [Ref-1107](#)☆
 Ironside, H. A., Addresses on the Gospel of Luke : [Ref-1108](#)☆
 Ironside, H. A., Addresses on the Second Epistle to the Corinthians : [Ref-1109](#)☆
 Ironside, H. A., Addresses on the Song of Solomon : [Ref-1110](#)☆
 Ironside, H. A., An Exposition of the Epistle of Jude : [Ref-1118](#)☆
 Ironside, H. A., Baptism: What Saith Scripture?: [Ref-1112](#)☆
 Ironside, H. A., Care for God's Fruit-Trees, And Other Messages : [Ref-1113](#)☆
 Ironside, H. A., Death and Afterwards : [Ref-1115](#)☆
 Ironside, H. A., Divine Priorities, and Other Messages : [Ref-1116](#)☆
 Ironside, H. A., Expository Messages on the Epistle to the Galatians : [Ref-1119](#)☆
 Ironside, H. A., Expository Notes on Ezekiel, the Prophet : [Ref-1120](#)☆
 Ironside, H. A., Expository Notes on the Epistles of James : [Ref-1121](#)☆
 Ironside, H. A., Expository Notes on the Epistles of Peter : [Ref-1122](#)☆
 Ironside, H. A., Expository Notes on the Gospel of Mark : [Ref-1123](#)☆
 Ironside, H. A., Expository Notes on the Gospel of Matthew : [Ref-1124](#)☆
 Ironside, H. A., Expository Notes on the Prophet Isaiah : [Ref-1125](#)☆
 Ironside, H. A., Four Golden Hours: At Kingsway Hall, London With Dr. Harry A. Ironside : [Ref-1161](#)☆
 Ironside, H. A., Full Assurance: A Series of Messages for Anxious Souls : [Ref-1127](#)☆
 Ironside, H. A., Great Words of the Gospel : [Ref-1128](#)☆
 Ironside, H. A., Holiness, the False and the True : [Ref-1129](#)☆
 Ironside, H. A., In the Heavens : Practical Expository Addresses on the Epistle to the Ephesians : [Ref-1130](#)☆
 Ironside, H. A., Lectures on the Book of Acts : [Ref-1131](#)☆
 Ironside, H. A., Lectures on the Epistle to the Colossians : [Ref-1132](#)☆
 Ironside, H. A., Lectures on the Epistle to the Romans : [Ref-1133](#)☆
 Ironside, H. A., Lectures on the Levitical Offerings : [Ref-1134](#)☆
 Ironside, H. A., Letters to a Roman Catholic Priest : [Ref-1135](#)☆
 Ironside, H. A., Looking Backward Over a Third of a Century of Prophetic Fulfillment... : [Ref-1137](#)☆
 Ironside, H. A., Not Wrath .. : [Ref-1141](#)☆
 Ironside, H. A., Notes on the Book of Ezra : [Ref-1142](#)☆
 Ironside, H. A., Notes on the Epistle to the Philippians : [Ref-1143](#)☆
 Ironside, H. A., Notes on the Minor Prophets : [Ref-1144](#)☆
 Ironside, H. A., Notes on the Prophecy and Lamentations of Jeremiah : [Ref-1145](#)☆
 Ironside, H. A., Pamphlets and Short Works by H.A. : [Ref-1148](#)☆
 Ironside, H. A., Praying in the Holy Spirit : [Ref-1150](#)☆
 Ironside, H. A., Sailing With Paul: Simple Papers for Young Christians : [Ref-1151](#)☆
 Ironside, H. A., Salvation and Reward : [Ref-1152](#)☆
 Ironside, H. A., Setting the Stage for the Last Act of the Great World Drama : [Ref-1153](#)☆; [Ref-1154](#)☆
 Ironside, H. A., Studies in the Epistle to the Hebrews : [Ref-1155](#)☆
 Ironside, H. A., Studies on Book One of the Psalms : [Ref-1156](#)☆
 Ironside, H. A., The Continual Burnt Offering: Daily Meditations on the Word of God : [Ref-1114](#)☆
 Ironside, H. A., The Eternal Security of the Believer : [Ref-1117](#)☆
 Ironside, H. A., The Four Hundred Silent Years (from Malachi to Matthew) : [Ref-1126](#)☆
 Ironside, H. A., The Mass Versus the Lord's Supper : [Ref-1138](#)☆
 Ironside, H. A., The Midnight Cry! : [Ref-1139](#)☆
 Ironside, H. A., The Mission of the Holy Spirit : [Ref-1140](#)☆
 Ironside, H. A., The Only Begotten Son : [Ref-1146](#)☆
 Ironside, H. A., The Oxford Group Movement, Is It Scriptural? : [Ref-1147](#)☆
 Ironside, H. A., The Poems and Hymns of H. A. Ironside : [Ref-1149](#)☆
 Ironside, H. A., The Teaching of the So-Called Plymouth Brethren: Is It Scriptural? : [Ref-1157](#)☆
 Ironside, H. A., The Unchanging Christ: And Other Sermons : [Ref-1158](#)☆
 Ironside, H. A., Timothy, Titus, and Philemon : [Ref-1111](#)☆
 Ironside, H. A., What Think Ye of Christ? : [Ref-1159](#)☆
 Ironside, H. A., Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the Light of Holy Scripture : [Ref-1160](#)☆
 Ironside, Henry Allan, Daniel: An Expository Commentary : [Ref-0770](#)☆
 Ironside, Henry Allan, Esther: An Expository Commentary : [Ref-0771](#)☆
 Ironside, Henry Allan, Nehemiah: An Expository Commentary : [Ref-0772](#)☆
 Ironside, Henry Allan, Proverbs: An Expository Commentary : [Ref-0773](#)☆
 Ironside, Henry Allan, Revelation: An Expository Commentary : [Ref-0767](#)☆
 irreconcilable - truths - Baxter - quote : [quote - contradictions - apparent - Baxter](#)☆
 irresistible - grace : [grace - irresistible](#)
Is the Great Tribulation Future or Fulfilled?, Middletown Bible Church : [2002012602.htm](#)☆
 Is. 19:13 : [David - idols in house of](#)
 Is. 21:5 : [eating - showbread](#)
 Isa - Islam - Al-Tabari : [2002052503.htm](#)☆
 Isa - Jesus - Islam : [2002052501.htm](#)☆
 Isa - second coming - Gilchrist : [2002052505.htm](#)☆
 Isa. 1 : [Sep26](#)☆
 Isa. 1:1 : [2006041401.htm](#)☆; [archaeology - Ahaz - bulla](#)☆; [manuscript - Masoretic Text vs. Septuagint - Isaiah](#)☆; [Ref-1125](#)☆; [vision - from God](#)☆; [X0020 - date - Isaiah](#)☆
 Isa. 1:2 : [two witnesses - heaven and earth](#)
 Isa. 1:4 : [backsliding; Israel - Holy One of](#)
 Isa. 1:6 : [oil - medicinal use](#)☆
 Isa. 1:8 : [Jerusalem - daughter of Zion](#)
 Isa. 1:9 : [Israel - remnant of](#)☆
 Isa. 1:10 : [Jerusalem - called Sodom](#)☆; [Sodom - compared with](#)
 Isa. 1:11 : [sacrifice - unacceptable](#)
 Isa. 1:11-17 : [sacrifice - mercy over](#)
 Isa. 1:13 : [hypocrisy - religious; purity - in worship; sin - mixing with sacred](#)
 Isa. 1:15 : [answer - none by God; blood - hands defiled; murder - prohibited; prayer - inhibited](#)☆
 Isa. 1:18 : [scapegoat - reached wilderness](#)☆; [wool - purity](#)
 Isa. 1:20 : [inspiration - verbal - God has spoken](#)
 Isa. 1:21 : [Jerusalem - harlot](#)
 Isa. 1:23 : [bribery - AGAINST; leader - unjust; widow - duty to](#)
 Isa. 1:26-27 : [Jerusalem - Zion](#)
 Isa. 1:29 : [idols - wooden cut down](#)☆; [pagan - worship](#)
 Isa. 2 : [Sep26](#)☆

Isa. 2:1-4 : [Jerusalem - reign from](#); [millennial kingdom](#)☆
Isa. 2:2 : [days - latter](#); [kings - serve Zion](#); [mountain - holy](#); [mountain - of Lord's house](#)☆
Isa. 2:2-4 : [millennial kingdom - judgment in](#)☆
Isa. 2:3 : [millennial kingdom - temple](#)☆; [path - directed by God](#)☆; [tabernacle - nations worship at](#)☆
Isa. 2:4 : [peace - global](#)☆; [swords - plowshares](#)☆
Isa. 2:6 : [2010102401.pdf](#)☆; [2010102401.pdf](#)☆; [religions - eastern](#)
Isa. 2:7 : [trusting - in chariots](#)☆; [trusting - in horses](#)
Isa. 2:8 : [hands - work of man's](#); [idols - man made](#)
Isa. 2:10 : [caves - hide in](#)
Isa. 2:11 : [day - of the Lord - 'that day'](#)☆; [pride - before fall](#)
Isa. 2:12 : [day - of the Lord](#)☆; [pride - AGAINST](#)☆; [tribulation - terms - day of the LORD](#)☆
Isa. 2:16 : [shipping - loss of](#)☆; [Tarshish](#)
Isa. 2:17 : [day - of the Lord - 'that day'](#)☆; [pride - before fall](#)
Isa. 2:19 : [caves - hide in](#)
Isa. 2:20 : [day - of the Lord - 'that day'](#)☆; [idols - destroy](#)
Isa. 2:21 : [caves - hide in](#)
Isa. 3 : [Sep27](#)☆
Isa. 3:1 : [famine - from God](#)
Isa. 3:4 : [children - rule](#)
Isa. 3:5 : [elders - not honored](#)
Isa. 3:7 : [famine - from God](#)
Isa. 3:9 : [Jerusalem - called Sodom](#)☆; [sin - reveling in](#)
Isa. 3:12 : [children - rule](#); [leaders - erring](#); [women - authority over men](#)
Isa. 3:14 : [poor - oppressed](#)
Isa. 3:17 : [sores - as judgment](#); [uncovering - father as nakedness](#)
Isa. 3:18-23 : [beauty - removed by God](#)
Isa. 4 : [Sep27](#)☆
Isa. 4:1 : [marriage - woman takes name of husband](#); [women - seven with one man](#)
Isa. 4:2 : [2009031501.jpg](#)☆; [branch - title of Messiah](#)☆; [day - of the Lord - 'that day'](#)☆; [F00041 - Kells - book of - faces of cherubim](#)☆; [root - of David](#)☆
Isa. 4:3 : [Jerusalem - survivors called holy](#)
Isa. 4:4 : [Holy Spirit - names](#); [judgment - fire](#)
Isa. 4:5 : [cloud - and fire](#); [shekinah - over Mt. Zion](#); [shekinah - visible](#)☆
Isa. 5 : [Sep28](#)☆
Isa. 5:1 : [Song of Solomon - Isaiah hints at?](#)☆; [vine - Israel](#); [vineyard - new keeper](#)
Isa. 5:6 : [drought - from God](#)
Isa. 5:7 : [cries - Jesus' heard](#); [vine - Israel](#); [vineyard - new keeper](#)
Isa. 5:10 : [famine - described by measures](#); [famine - from God](#)
Isa. 5:11-12 : [wine - abuse of](#)☆
Isa. 5:13 : [zeal - without knowledge](#)
Isa. 5:15 : [exalted - humble](#)
Isa. 5:16 : [judgment - God known by](#)
Isa. 5:17 : [wealth - to another](#)
Isa. 5:19 : [day - of the Lord - AGAINST desiring](#); [Israel - Holy One of](#)
Isa. 5:20 : [evil - called good](#)☆
Isa. 5:21 : [pride - by knowledge](#); [wise - in own eyes](#)
Isa. 5:22 : [wine - abuse of](#)☆
Isa. 5:23 : [bribery - AGAINST](#); [justice - missing](#)
Isa. 5:24 : [despised - Word of God](#); [Israel - Holy One of](#)
Isa. 5:26 : [nations - used in judgment](#)
Isa. 5:28 : [trusting - in chariots](#)☆; [trusting - in horses](#)
Isa. 5:30 : [darkness - symbolic of judgment](#); [sun - signs in](#)
Isa. 6 : [Sep28](#)☆
Isa. 6:1 : [Deutero-Isaiah Theory - AGAINST](#)☆; [tabernacle - in heaven](#)☆; [vision - from God](#)☆
Isa. 6:1 (- Deutero-Isaiah Theory - 00020.doc) : [00020.doc](#)☆
Isa. 6:2 : [wings - six](#)
Isa. 6:3 : [Trinity](#)☆
Isa. 6:4 : [five - provision](#)☆
Isa. 6:5 : [face - to face](#)☆; [mouth - unclean](#); [tongue - taming](#)
Isa. 6:5 (?) : [face - falling on before God](#)☆
Isa. 6:5 (cf. John 12:41) : [deity - Jesus called Jehovah](#)
Isa. 6:6 : [coals - seraphim and cherubim](#)
Isa. 6:7 : [atonement - provided by God in OT](#); [mouth - touched](#); [mouth - unclean](#); [tongue - taming](#)
Isa. 6:8 : [Holy Spirit - inspired Scripture](#); [Trinity](#)☆
Isa. 6:9-10 : [cited - Isa. 6:9-10](#); [kingdom - crisis](#)☆; [quotation - example of varied styles](#)☆
Isa. 6:10 : [Deutero-Isaiah Theory - AGAINST](#)☆; [heart - dull](#); [Targums - Aramaic quoted](#)☆
Isa. 6:10 (- Deutero-Isaiah Theory - 00020.doc) : [00020.doc](#)☆
Isa. 6:10-13 : [Jews - blinded](#)☆
Isa. 6:13 : [Israel - remnant of](#)☆
Isa. 6:17 : [five - provision](#)☆
Isa. 7 : [Sep29](#)☆
Isa. 7:1 : [archaeology - Pegah - seal](#)☆; [archaeology - Rezin - inscription](#)☆
Isa. 7:1-9 : [exegesis - Hos. 5:5](#)☆
Isa. 7:3 : [exegesis - Isa. 7:16](#)☆; [Israel - remnant of](#)☆
Isa. 7:4 : [rest - in God](#)
Isa. 7:12 : [exegesis - Isa. 7:12](#)☆; [tested - God by man](#)
Isa. 7:14 : [2010031401.pdf](#)☆; [almah - a virgin](#)☆; [cited - Isa. 7:14](#); [deity - Jesus' titles as God](#); [exegesis - Isa. 7:14](#)☆; [messianic prophecy - Immanuel](#)☆; [seed - of woman](#)☆; [Trinity](#)☆
Isa. 7:14 (- Birth of Jesus - 00027.doc) : [00027.doc](#)☆
Isa. 7:14 (cf. Mtt. 1:22 literal/literal) : [quotes - how NT quotes OT](#)☆
Isa. 7:14 (cf. Mtt. 1:23) : [prophets - foretold Jesus](#)
Isa. 7:15 (?) : [taught - Jesus by God](#)☆
Isa. 7:16 : [exegesis - Isa. 7:16](#)☆
Isa. 7:17 : [Assyrian - captivity](#)☆
Isa. 7:23-25 : [land - barren](#)
Isa. 8 : [Sep29](#)☆
Isa. 8:1 : [inspiration - writing and speaking God's words](#)☆
Isa. 8:3 : [prophetess - in OT](#)☆; [prophetess - wife of prophet](#)
Isa. 8:4 : [exegesis - Isa. 7:16](#)☆
Isa. 8:6 : [archaeology - Pool of Siloam](#)☆; [Assyrian - captivity](#)☆
Isa. 8:7 : [type - water represents army](#)
Isa. 8:8 : [messianic prophecy - Immanuel](#)☆
Isa. 8:9-10 : [Israel - nation opposed](#)
Isa. 8:10 : [messianic prophecy - Immanuel](#)☆
Isa. 8:12 : [conspiracy - do not fear](#)
Isa. 8:13 : [fear - God](#)
Isa. 8:14 : [messianic prophecy - stumbling block](#); [offense - rock of](#)☆
Isa. 8:16-20 : [scripture - experience - judge by](#)☆
Isa. 8:17 : [face - God hides His](#)☆
Isa. 8:17-18 : [cited - Isa. 8:17-18](#)
Isa. 8:18 : [exegesis - Isa. 7:16](#)☆; [signs - and wonders](#)
Isa. 8:19 : [witchcraft - AGAINST](#)☆
Isa. 8:20 : [teacher - false](#); [teachers - test against scripture](#)
Isa. 8:20 (- Prophecy - Discerning - 00038.doc) : [00038.doc](#)☆
Isa. 8:21 : [cursed - God by man](#)
Isa. 8:23 : [Masoretic Text - contra textum](#)☆
Isa. 9 : [Sep30](#)☆
Isa. 9:1 : [Galilee - vs. Bethlehem](#); [messianic prophecy - out of Galilee](#)
Isa. 9:1 (cf. Mtt. 4:15) : [prophets - foretold Jesus](#)
Isa. 9:1-2 : [cited - Isa. 9:1-2](#); [incarnation - as revelation](#); [Nazareth - out of](#); [origin - of Messiah](#)
Isa. 9:2 : [Gentiles - light to](#); [messianic prophecy - sought by Gentiles](#)☆
Isa. 9:5 (?) : [peace - global](#)☆; [weapons - burned](#)☆
Isa. 9:6 : [deity - Jesus eternal](#)☆; [deity - Jesus' titles as God](#); [eternal - God](#)☆; [exegesis - Isa. 9:6](#)☆; [male - God portrayed as](#)☆; [Masoretic Text - orthographic peculiarities](#)☆; [millennial kingdom](#)☆; [peace - by God](#)☆; [peace - prince of](#)☆; [prophecy - gaps of time within](#)☆; [Rashi - hermenutics](#)☆; [seed - of woman](#)☆; [Trinity](#)☆; [wonderful - name](#)☆
Isa. 9:6-7 : [Messiah](#)
Isa. 9:7 : [covenant - Davidic \[5002.2.0\]](#)☆; [David - throne - Jesus on](#); [kingdom - eternal](#); [peace - global](#)☆; [zeal - of God](#)
Isa. 9:13 : [wounded - and healed by God](#)
Isa. 9:14 : [child - to be born](#)
Isa. 9:15 : [prophets - false](#)☆
Isa. 9:16 : [leadership - causes damage](#)
Isa. 9:20 : [cannibalism](#); [left hand](#)
Isa. 10 : [Sep30](#)☆
Isa. 10:1-2 : [injustice - fight](#)
Isa. 10:5 : [Assyrian - captivity](#)☆; [nations - used in judgment](#)
Isa. 10:5-15 : [sovereignty - kings used by God unknowingly](#)
Isa. 10:12-15 : [pride - AGAINST](#)☆
Isa. 10:15 : [sovereign - God](#)
Isa. 10:20 : [Israel - Holy One of](#); [world - trust in](#)
Isa. 10:20-22 : [Israel - remnant of](#)☆; [Israel - restoration](#)☆
Isa. 10:23 : [end - determined](#)
Isa. 10:24 : [rod - struck with](#)
Isa. 10:33 : [pride - AGAINST](#)☆
Isa. 11 : [kingdom - of God - stages](#)☆; [Oct01](#)☆
Isa. 11:1 : [covenant - Davidic \[5002.2.0\]](#)☆; [Jesse - stem of](#); [Messiah](#); [messianic prophecy - sought by Gentiles](#)☆; [Nazarene - Jesus to be](#)☆; [provision - from God](#); [root - Godly vs. satanic](#)☆; [root - of David](#)☆
Isa. 11:1-16 : [millennial kingdom](#)☆

Isa. 11:2 : baptism - of Jesus by the Spirit; Holy Spirit - filling predicted; Holy Spirit - Jesus relied on☆; Holy Spirit - names; Holy Spirit - wisdom by; wisdom - fear of God
Isa. 11:3 : fear - God; Holy Spirit - word of knowledge; judge - not by sight☆
Isa. 11:3-4 : secrets - revealed
Isa. 11:3-5 : heart - God knows
Isa. 11:4 : capital punishment☆; mouth - weapon; pillars - names of; rod - struck with
Isa. 11:5 : armor - of God; belt - of righteousness
Isa. 11:6 : animals - peaceful☆; wolves - and lambs
Isa. 11:6 (- Death before The Fall? - 00006.doc) : 00006.doc☆
Isa. 11:6-8 : creation - delivered from bondage
Isa. 11:6-9 : millennial kingdom - Jewish expectations☆
Isa. 11:6-9 (?) : animals - symbolize nations☆
Isa. 11:9 : God - all know☆; millennial kingdom - sea exists
Isa. 11:10 : Jesse - stem of; messianic prophecy - sought by Gentiles☆; root - Godly vs. satanic☆; root - of David☆
Isa. 11:11 : gathering - of Israel second time☆; millennial kingdom - sea exists; Shinar☆
Isa. 11:11 (- Diaspora - 00021.doc) : 00021.doc☆
Isa. 11:11-12 : Israel - return of in judgment
Isa. 11:11-16 : gathering - of Israel in faith☆; return - of Israel☆
Isa. 11:12 : Israel - reunited
Isa. 11:14 : shoulder - geographic term☆
Isa. 11:15 : Euphrates - dried up; Nile - stopped
Isa. 11:16 : highway - Assyria to Egypt; highway - God's; Red Sea - similar to crossing of
Isa. 12 : Oct01☆
Isa. 12:2 : Jah; living - water☆
Isa. 12:6 : Israel - Holy One of
Isa. 13 : Arab states - future - Iraq (Babylonia)☆; Babylon - judgment of☆; Oct01☆
Isa. 13 - Babylon - 00004.doc : 00004.doc☆
Isa. 13:1 : 2012041701.htm☆; 2012041702.htm☆; Isaiah - son of Amoz
Isa. 13:3 (?) : saints - with Jesus at second coming☆
Isa. 13:6 : day - of the Lord☆
Isa. 13:6-9 : tribulation - terms - day of the LORD☆
Isa. 13:6-22 : Babylon - destruction future☆
Isa. 13:8 : childbirth - metaphor; tribulation - terms - birth pangs☆
Isa. 13:9 : day - of the Lord☆; earth - cut off from☆; wrath - God's
Isa. 13:10 : stars - no light from; sun - signs in
Isa. 13:11 : pride - AGAINST☆
Isa. 13:12 : tribulation - great
Isa. 13:13 : earth - upheaval☆; stars - no light from; wrath - God's
Isa. 13:16 : killed - children
Isa. 13:18 : killed - children
Isa. 13:19 : Babylon - destroyed by fire; pride - AGAINST☆; Sodom - compared with
Isa. 13:20 : Babylon - destruction permanent☆
Isa. 13:21 : demons - birds, unclean☆
Isa. 13:21-22 : Babylon - demons dwell; millennial kingdom - demons confined☆
Isa. 13:22 : demons - howling
Isa. 14 : Arab states - future - Iraq (Babylonia)☆; Babylon - judgment of☆; Oct02☆
Isa. 14 - Babylon - 00004.doc : 00004.doc☆
Isa. 14:1 : 2012041701.htm☆; 2012041702.htm☆; Gentiles - join to Israel☆
Isa. 14:1-2 : Gentiles - serve Israel
Isa. 14:2 : captivity - led captive☆
Isa. 14:4 : Babylon - golden
Isa. 14:5 : throne - Gentiles - singular
Isa. 14:7 : peace - global☆
Isa. 14:12 : angel - of light; Satan - fall of☆
Isa. 14:12 (Lucifer) : angels - names of☆
Isa. 14:13 : north - Dan; north - sides of; pride - first sin; quote - pride - transforming power☆; stars - angels as☆
Isa. 14:14 : Satan - worshiped
Isa. 14:15 (?) : abyss - abussos☆
Isa. 14:17 : wilderness - world made
Isa. 14:21-22 : generational - iniquity☆
Isa. 14:25 : antichrist - titles of [5001.20]
Isa. 14:27 : works - God's unstoppable
Isa. 14:29 : root - Godly vs. satanic☆
Isa. 15 : Moab - judged; Oct02☆
Isa. 15:2 : judgment - mourning
Isa. 15:7 : brook - of willows
Isa. 15:9 : blood - water as☆
Isa. 16 : Moab - judged; Oct02☆
Isa. 16:1-5 : Bozrah - as refuge☆
Isa. 16:4 : X0106 - refugees☆
Isa. 16:5 : David - throne - Jesus on; tabernacle - Davidic☆
Isa. 16:6 : pride - AGAINST☆
Isa. 17 : Oct03☆
Isa. 17:1 : Damascus - destruction prophesied
Isa. 17:7 : Israel - Holy One of
Isa. 17:8 : hands - work of man's
Isa. 17:10 : forgotten - God
Isa. 18 : Oct03☆
Isa. 18:4 : exegesis - Isa. 18:4☆
Isa. 18:7 : Ethiopia - gifts to Jerusalem
Isa. 18:16 : messianic prophecy - stumbling block
Isa. 19 : Oct03☆
Isa. 19:1 : clouds - with God
Isa. 19:2 : war - with self
Isa. 19:3 : witchcraft - AGAINST☆
Isa. 19:5 : Aswan dam?; Nile - stopped
Isa. 19:11 : Zoan - Egyptian field
Isa. 19:12-13 : wise - become fools
Isa. 19:14 : spirit - evil from God
Isa. 19:18 : Hebrew - language referred to☆
Isa. 19:18-25 : Arab states - future - Egypt☆
Isa. 19:19 : Egypt - will know God; pyramid☆
Isa. 19:19-25 : Jerusalem - nations worship at☆
Isa. 19:23 : Arab states - future - Iraq (Assyria)☆; highway - Assyria to Egypt; highway - God's
Isa. 20 : Oct04☆
Isa. 20:1 : archaeology - Relief of Sargon II☆; archaeology - Sargon☆
Isa. 20:2 : naked - phophecyng while
Isa. 20:3 : childbirth - metaphor
Isa. 21 : Oct04☆
Isa. 21:3 : tribulation - terms - birth pangs☆
Isa. 21:9-10 : threshing - floor
Isa. 22 : Oct04☆
Isa. 22:4 : Jerusalem - daughter of Zion
Isa. 22:8-11 : trusting - in self
Isa. 22:11 : trust - God
Isa. 22:12 : repentance - God desires
Isa. 22:18 : trusting - in chariots☆
Isa. 22:22 : David - key of; keys; open - no one shut☆
Isa. 23 : Oct05☆
Isa. 23:1 : Tarshish
Isa. 23:1-18 : F00029 - Tyre - destruction prophesied☆
Isa. 23:3 : Nile - river
Isa. 23:6 : Tarshish
Isa. 23:9 : pride - AGAINST☆
Isa. 23:10 : Nile - river; Tarshish
Isa. 23:14 : Tarshish
Isa. 23:17 : city - fornicates with world
Isa. 23:18 : wealth - for righteous
Isa. 24 : Oct05☆
Isa. 24:1 : wilderness - God creates
Isa. 24:2 : angels - punished
Isa. 24:5 : antichrist - changes law [5001.3]☆; covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic [5002.3.0]☆; covenant - new - unconditional [5002.5.1]; covenants - eternal☆; land - defiled by sin
Isa. 24:5 (?) : covenant - unconditional☆
Isa. 24:6 : cursed - ground; fruit - from root; heaven - and earth pass away
Isa. 24:15 : morning - star☆
Isa. 24:18 : earth - upheaval☆; windows - of heaven
Isa. 24:21 : angels - punished
Isa. 24:21-22 : angels - bound
Isa. 24:22 : prison - Hades
Isa. 24:23 : elders - God's; Jerusalem - reign from; sun - signs in; Zion - reign from
Isa. 25 : Oct05☆
Isa. 25:2 : rebuild - God prevents
Isa. 25:4 : poor - God watches over
Isa. 25:6 : marriage - supper☆; mountain - Jesus' reign as; wine - used in celebration
Isa. 25:7 : gospel - veiled
Isa. 25:8 : crying - no more; death - destroyed☆; death - swallowed by Messiah☆; exegesis - 1Cor. 15:54☆; resurrection - in OT☆
Isa. 25:9 : wait - on God
Isa. 25:10 : mountain - Jesus' reign as
Isa. 26 : Oct06☆
Isa. 26:2 : Jerusalem - nations worship at☆
Isa. 26:3 : mind - of Christ; peace - of God
Isa. 26:4 : Jah
Isa. 26:5 : Babylon - destruction future☆
Isa. 26:9 : night - remembering God at
Isa. 26:10 : grace - wicked wastes
Isa. 26:11 : zeal - of God
Isa. 26:16 : persecution - brings repentance
Isa. 26:17 : childbirth - metaphor
Isa. 26:17-18 : tribulation - terms - birth pangs☆
Isa. 26:19 : dead - cast out; dew - blessing☆; earth - regeneration; messianic prophecy - resurrection; resurrection - in OT☆; sleep - idiom for death
Isa. 26:20 : feast - unleavened bread; mansions - (mon-ay)☆; secret - place; tribulation - terms - indignation☆; wrath - delivered from☆
Isa. 26:20-21 : separated - people of God from world☆
Isa. 26:20-21 (?) : Bozrah - as refuge☆

Isa. 26:21 : earth - dwellers☆; slain - earth uncovers

Isa. 27 : Oct06☆

Isa. 27:2 : vine - Israel

Isa. 27:4-5 : kingdoms - only two

Isa. 27:8 : east - wind

Isa. 27:9 : idols - destroy

Isa. 27:11 : branches - broken off; created - man by God

Isa. 27:12 : Israel - unbelieving die; threshing - floor

Isa. 27:12 (- Diaspora - 00021.doc) : 00021.doc☆

Isa. 27:12-13 : gathering - of Israel in faith☆; return - of Israel☆

Isa. 27:13 : mountain - holy; mountain - of Lord's house☆

Isa. 28 : Oct07☆

Isa. 28:1 : wine - abuse of☆

Isa. 28:2 : hailstones - from God

Isa. 28:3 : pride - AGAINST☆

Isa. 28:5 : Israel - remnant of☆

Isa. 28:7 : wine - abuse of☆

Isa. 28:9-10 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆

Isa. 28:9-13 : learning - incomplete

Isa. 28:11 : tongues - sign to unbelievers☆

Isa. 28:12 : rest - in God

Isa. 28:15 : covenant - with death; tribulation - begins

Isa. 28:15-18 : tribulation - terms - overflowing scourge☆

Isa. 28:16 : messianic prophecy - stumbling block; stone - tried

Isa. 28:17 : hailstones - from God

Isa. 28:18 : covenant - broken☆; covenant - with death

Isa. 28:21 : Perazim - Mt., God's victory; tribulation - terms - strange work☆

Isa. 28:22 (?) : earth - new☆

Isa. 29 : Oct07☆

Isa. 29:1 : Ariel - lion of God (Jerusalem)

Isa. 29:3 : Jerusalem - siege against

Isa. 29:7 : Ariel - lion of God (Jerusalem)

Isa. 29:7-8 : Jerusalem - nations against☆

Isa. 29:9 : blinded - by God; drunk - made by God

Isa. 29:10 : prophecy - suppressed by God; sleep - deep caused by God☆

Isa. 29:10-12 : sealed - scripture

Isa. 29:11-12 : learning - incomplete

Isa. 29:13 : cited - Isa. 29:13; traditions - of men

Isa. 29:13 (cf. Mtt. 15:7-9 literal/typical) : quotes - how NT quotes OT☆

Isa. 29:14 : wisdom - foolish☆; wisdom - perishes

Isa. 29:15 : secrets - revealed

Isa. 29:15-16 : omniscient - God only

Isa. 29:16 : creature - denies Creator; evolution - AGAINST; potter - vs. clay☆

Isa. 29:17 : land - fruitful

Isa. 29:19 : Israel - Holy One of

Isa. 29:22-24 : Israel - all saved☆

Isa. 30 : Oct08☆

Isa. 30:1 : Holy Spirit - planning without

Isa. 30:1-2 : Egypt - alliance with

Isa. 30:2-3 : trusting - in Egypt

Isa. 30:4 : Zoan - Egyptian field

Isa. 30:6 : animals - symbolize nations☆

Isa. 30:8 : inspiration - writing and speaking God's words☆

Isa. 30:9 : scripture - rejected

Isa. 30:10 : ears - tickled; prophecy - rejected; teaching - false desired

Isa. 30:11 : Israel - Holy One of

Isa. 30:12 : Israel - Holy One of; scripture - rejected

Isa. 30:15 : Israel - Holy One of; rest - in God; wait - on God

Isa. 30:16 : trusting - in horses

Isa. 30:18 : rest - in God; wait - on God

Isa. 30:19 : crying - no more

Isa. 30:20 : Jews - blinded☆

Isa. 30:20-21 : teachers - heard

Isa. 30:21 : path - directed by God☆

Isa. 30:22 : idols - destroy

Isa. 30:23 : provision - from God; rain - blessing

Isa. 30:26 : sun - signs in; wounded - and healed by God

Isa. 30:26 (?) : sun - burns intensely☆

Isa. 30:27-28 : mouth - weapon

Isa. 30:29 : mountain - of Lord's house☆

Isa. 30:30 : hailstones - from God

Isa. 30:31 : mouth - weapon; rod - of iron; rod - struck with

Isa. 30:33 : Gehenna - Valley of Hinnom☆; mouth - weapon

Isa. 31 : Oct08☆

Isa. 31:1 : Israel - Holy One of; trusting - in chariots☆; trusting - in horses; trusting - in man

Isa. 31:1-3 : trusting - in Egypt

Isa. 31:4-5 : Jerusalem - defended by God; Jerusalem - Zion

Isa. 31:5 : eagle's - wings; Zion - Mt. - God fight for

Isa. 31:7 : idols - destroy

Isa. 32 : Oct09☆

Isa. 32:1 : king - Jesus as literal

Isa. 32:2 : secret - place

Isa. 32:3 : ears - to hear

Isa. 32:13 : land - barren

Isa. 32:15 : born - of the Spirit; Holy Spirit - filling predicted; Holy Spirit - poured on☆; land - fruitful; wilderness - into paradise

Isa. 32:17 : peace - and righteousness

Isa. 32:18 : peace - by God☆

Isa. 32:19 : hailstones - from God

Isa. 33 : Oct09☆

Isa. 33:1 : sowing - and reaping

Isa. 33:4 : locusts - army

Isa. 33:5 : fear - God

Isa. 33:6 : wisdom - fear of God

Isa. 33:8 : covenant - broken☆; covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic [5002.3.0]☆

Isa. 33:11 : mouth - weapon

Isa. 33:14 : fire - consumed in judgement; fire - consuming

Isa. 33:15 : viewing - avoid wickedness

Isa. 33:16 : Bozrah - as refuge☆

Isa. 33:19 : tongues - sign to unbelievers☆

Isa. 33:20 : Jerusalem - permanent

Isa. 33:21 (?) : sea - no more☆

Isa. 33:22 : government - balance of powers☆

Isa. 34 : Arab states - future - Edom (Jordan)☆; Oct10☆

Isa. 34:2 : war - against God

Isa. 34:4 : cited - Isa. 34:4; heaven - and earth pass away

Isa. 34:4 (- Space - 00042.doc) : 00042.doc☆

Isa. 34:5 : cursed - God by man

Isa. 34:5-6 : Bozrah - sacrifice in☆

Isa. 34:5-10 : second coming

Isa. 34:6 : Bozrah - mentioned; sword - of Lord

Isa. 34:6-8 : sacrifice - men for animals

Isa. 34:8 : Jerusalem - defended by God; tribulation - terms - day of vengeance☆; vengeance - God's

Isa. 34:8-15 : millennial kingdom - demons confined☆

Isa. 34:10 : smoke - eternally rising

Isa. 34:11 : demons - birds, unclean☆; formless - and void☆

Isa. 34:13 : demons - jackals

Isa. 34:16 : book - of the Lord; Holy Spirit - gathers

Isa. 35 : Oct10☆

Isa. 35:2 : shekinah - visible☆

Isa. 35:4 : tribulation - terms - day of vengeance☆; vengeance - God's

Isa. 35:4-6 : ministry - character of Messiah's

Isa. 35:5 : ears - to hear

Isa. 35:6 : lame - healed; mute - healed; wilderness - water in

Isa. 35:7 : demons - jackals

Isa. 35:8 : highway - God's; highway - of holiness; unclean - entry prohibited

Isa. 35:8-9 : animals - symbolize nations☆

Isa. 35:9 : redemption - in OT

Isa. 35:10 : crying - no more

Isa. 36 : Oct10☆

Isa. 36:1 : 2003011601.htm☆; archaeology - Annals of Sennacherib☆; chronology - B.C. 0701 - siege by Sennacherib☆

Isa. 36:1-2 : archaeology - Siege of Lachish Reliefs☆

Isa. 36:2-27 : Hezekiah - passover - Thiele error☆

Isa. 36:11 : Aramaic - Scriptures written in☆

Isa. 36:16 : creation - by God☆

Isa. 36:26 : creation - by God☆

Isa. 37 : Oct11☆

Isa. 37:3 : birth - inability

Isa. 37:4 : Israel - remnant of☆; living - God

Isa. 37:7 : evil - serves God

Isa. 37:8 : archaeology - Siege of Lachish Reliefs☆

Isa. 37:16 : shekinah - dwells between cherubim

Isa. 37:17 : archaeology - Annals of Sennacherib☆; living - God

Isa. 37:19 : idols - lifeless

Isa. 37:20 : one - God

Isa. 37:21 : archaeology - Annals of Sennacherib☆

Isa. 37:23 : Israel - Holy One of

Isa. 37:24 : trusting - in chariots☆

Isa. 37:26 : 2003011601.htm☆; unbelievers - used by God

Isa. 37:29 : nations - God controls

Isa. 37:31 : fruit - from root

Isa. 37:31-32 : Israel - remnant of☆

Isa. 37:32 : zeal - of God

Isa. 37:35 : covenant - Davidic [5002.2.0]☆; Jerusalem - defended by God; name - for God's

Isa. 37:36 : Angel - of Jehovah☆

Isa. 37:37 : archaeology - Annals of Sennacherib☆

Isa. 37:38 : Ararat - called Armenia☆; archaeology - death of Sennacherib☆; archaeology - Esarhaddon - vassal treaty☆
Isa. 38 : Oct11☆
Isa. 38:1-5 : Hezekiah - life extended
Isa. 38:5 : healing - by medicine
Isa. 38:6 : Jerusalem - defended by God
Isa. 38:7 : sign - seeking
Isa. 38:8 (- Science and the Bible - 00040.doc) : 00040.doc☆
Isa. 38:10 : gates - of Hades
Isa. 38:10-12 : death - premature
Isa. 38:11 : Jah; land - of living
Isa. 38:12 : tent - body as
Isa. 38:17 : bad - for good; sins - forgotten by God
Isa. 38:18 : dead - praising; death - and consciousness
Isa. 38:19 : teaching - children
Isa. 38:20 : musical instruments - in worship; songs; worship - music☆
Isa. 38:21 : healing - by medicine
Isa. 38:22 : sign - seeking
Isa. 39 : Oct12☆
Isa. 39:6-7 : captivity - Babylonian - predicted☆
Isa. 39:7 (Targum rendering uses the word nobles for eunuchs.) : eunuchs - not necessarily castrated
Isa. 39:8 : selfishness
Isa. 40 : Oct12☆
Isa. 40:2 : Israel - firstborn receives double portion
Isa. 40:3 : angel - man☆; cited - Isa. 40:3; desert - God travels through; desert - prophet expected from; difficulty - quote from Isaiah or Malachi?☆; John the Baptist; Way - title of Christians; X0113 - man - angel☆
Isa. 40:3 (- John the Baptist - 00028.doc) : 00028.doc☆
Isa. 40:4 : highway - God's; path - crooked made straight
Isa. 40:5 : inspiration - verbal - God has spoken; shekinah - visible☆
Isa. 40:6 : life - temporal nature
Isa. 40:7 : breath - of God; death - curse of
Isa. 40:8 : scripture - permanent☆; Word - preserved☆
Isa. 40:9 : Jerusalem - brings good news
Isa. 40:10 : arm - of God
Isa. 40:11 : shepherd - good
Isa. 40:13 : taught - God not
Isa. 40:15-17 : nations - insignificant before God
Isa. 40:18 : unique - God; unique - God - who like; unknowable - God☆
Isa. 40:18-19 : image - God's formless
Isa. 40:19-20 : idols - man made
Isa. 40:21 : foundation - before
Isa. 40:21-28 : creation - by God☆
Isa. 40:22 : heavens - stretched☆; nations - insignificant before God
Isa. 40:22 (- Space - 00042.doc) : 00042.doc☆
Isa. 40:24 : breath - of God
Isa. 40:25 : unique - God
Isa. 40:26 : eyes - lifted; gospel - in stars☆; natural - revelation☆; stars - all named; stars - all required?; stars - none missing
Isa. 40:27 : eternal - God☆; omniscient - God only; secrets - revealed
Isa. 40:28 : unsearchable - God
Isa. 40:31 : strength - renewed by God
Isa. 41 : Oct13☆
Isa. 41:2 : Abraham - called☆; bow - symbol of strength
Isa. 41:2-3 : Abraham - over kings
Isa. 41:4 : eternal - God☆
Isa. 41:4 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 41:8 : Abraham - friend of God; friend - God as
Isa. 41:8-9 : chosen - Israel☆
Isa. 41:9 : Israel - cast away - not
Isa. 41:10 : near - God
Isa. 41:10-13 : Israel - keeper
Isa. 41:11 : Israel - enemies judged
Isa. 41:11-12 (?) : bles - those who bless☆
Isa. 41:14 : Israel - Holy One of; redemption - in OT
Isa. 41:15 : mountains - kingdoms☆; threshing - floor; threshing - the wicked
Isa. 41:16 : Israel - Holy One of
Isa. 41:17 : near - God
Isa. 41:18 : wilderness - water in
Isa. 41:20 : Israel - Holy One of
Isa. 41:21-26 : omniscient - God only
Isa. 41:25 : clay - Messiah destroys; idols - lifeless; morning - star☆; potter - vs. clay☆
Isa. 41:28 : seeking - God - none
Isa. 42 : Oct13☆
Isa. 42:1 : baptism - of Jesus by the Spirit; subordinate - Jesus to Father☆
Isa. 42:1 (cf. Mtt. 12:18) : prophets - foretold Jesus
Isa. 42:1-4 : cited - Isa. 42:1-4
Isa. 42:1-9 : Rashi - hermeneutics☆
Isa. 42:2 : political - Jesus not; silent - in street - Messiah
Isa. 42:3 : weak - Jesus upholds
Isa. 42:4 : millennial kingdom☆
Isa. 42:5 : created - Trinity initiated; heavens - stretched☆; spirit - man's from God; Trinity - created
Isa. 42:5 (- Space - 00042.doc) : 00042.doc☆
Isa. 42:6 : covenant - Messiah as; covenant - new [5002.5.0]☆; light - Jesus as; messianic prophecy - sought by Gentiles☆
Isa. 42:6-7 : ministry - character of Messiah's
Isa. 42:7 : prisoners - released
Isa. 42:8 : glory - God protects His
Isa. 42:9 : omniscient - God only
Isa. 42:10 : sea - those who go to
Isa. 42:11-13 : Bozrah - as refuge☆
Isa. 42:13 : war - against God; zeal - of God
Isa. 42:14 : childbirth - metaphor; glory - declared among nations
Isa. 42:16 : light - from darkness; path - crooked made straight
Isa. 42:21 : Word - over name
Isa. 42:22-24 : prisoners - Israel
Isa. 42:24-25 : law - forsaken
Isa. 43 : Oct14☆
Isa. 43:1 : creation - by God☆
Isa. 43:1 (- Evolution - 00044.doc) : 00044.doc☆
Isa. 43:1-4 : chosen - Israel☆
Isa. 43:2 : Bilney - Thomas - martyrdom☆; fire - preserved through; fire and water - purified by; Red Sea - parted; shipping - loss of☆; waters - parted by God
Isa. 43:3 : Israel - Holy One of; ransom - wicked for righteous; salvation - one way☆
Isa. 43:5 : return - of Israel☆
Isa. 43:5 (- Diaspora - 00021.doc) : 00021.doc☆
Isa. 43:5-7 : gathering - of Israel in faith☆
Isa. 43:7 : created - each person; creation - by God☆; name - of God on people
Isa. 43:7 (- Evolution - 00044.doc) : 00044.doc☆
Isa. 43:7 (- Sermon - Miracle of Life - 08004.doc) : 08004.doc☆
Isa. 43:8 : ears - to hear; gathering - of Israel in unbelief☆
Isa. 43:9 : omniscient - God only
Isa. 43:10 : chosen - Israel☆; eternal - God☆
Isa. 43:10 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 43:10-12 (- Israel's Election - 00051.doc) : 00051.doc☆
Isa. 43:11 : salvation - one way☆
Isa. 43:13 : day - God existed before; eternal - God☆; sovereign - God
Isa. 43:13 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 43:14 : Israel - Holy One of; redemption - in OT; shipping - loss of☆
Isa. 43:15 : chosen - Israel☆
Isa. 43:16 : waters - parted by God
Isa. 43:16-17 : Red Sea - parted
Isa. 43:17 : Red Sea - all Egyptian soldiers perished; trusting - in chariots☆; trusting - in horses
Isa. 43:19 : highway - God's
Isa. 43:19-20 : wilderness - water in
Isa. 43:20 : demons - jackals
Isa. 43:20-22 : chosen - Israel☆
Isa. 43:23-24 : sacrifice - not given
Isa. 43:24 : tithing - stopped
Isa. 43:25 : remember - sins no more☆; sins - forgotten by God
Isa. 43:27 : Adam - sin of; father - sin affects family☆; generational - iniquity☆
Isa. 43:27-28 : priests - ungodly
Isa. 43:28 : curse - disobedience to God
Isa. 44 : Oct14☆
Isa. 44:1-2 : chosen - Israel☆
Isa. 44:2 : Israel - born in Egypt; Jeshuran - Israel☆; womb - formed in☆; X0109 - abortion
Isa. 44:3 : Holy Spirit - filling predicted; Holy Spirit - poured on☆; living - water☆; type - water represents Holy Spirit
Isa. 44:5 : named - after God
Isa. 44:5 (?) : Gentiles - join to Israel☆; messianic prophecy - sought by Gentiles☆
Isa. 44:6 : eternal - God☆; redemption - in OT; unique - God
Isa. 44:6 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 44:7 : omniscient - God only
Isa. 44:8 : prophets - revealed to; rock - title of God☆; unique - God
Isa. 44:9 : idols - lifeless; Masoretic Text - dots☆
Isa. 44:9-20 : idols - worshiped
Isa. 44:11 : Holy Spirit - promised☆; stood up - response
Isa. 44:12-19 : idols - construction
Isa. 44:14 : Biblia Hebraica Stuttgartensia - small letters☆; Masoretic Text - large and small letters☆
Isa. 44:15 : image - worshiped
Isa. 44:17 : image - worshiped
Isa. 44:18 : lust - God gives over to

Isa. 44:20 : dead - spiritually☆; heart - deceitful; lust - God gives over to
Isa. 44:21 : chosen - Israel☆; Israel - born in Egypt; Israel - cast away - not
Isa. 44:22 : sins - forgotten by God
Isa. 44:22-24 : redemption - in OT
Isa. 44:23 : Israel - glory of God
Isa. 44:24 : creation - by God☆; heavens - stretched☆; womb - formed in☆; X0109 - abortion
Isa. 44:24 (- Evolution - 00044.doc) : 00044.doc☆
Isa. 44:24 (- Space - 00042.doc) : 00042.doc☆
Isa. 44:25 : divination - God frustrates; wisdom - foolish☆; wise - become fools; witchcraft - AGAINST☆
Isa. 44:26 : prophets - false☆; Word - God performs His
Isa. 44:26-28 : Jerusalem - decree to rebuild No.1☆
Isa. 44:27 : Cyrus - conquers Babylon☆; Euphrates - dried up; waters - parted by God
Isa. 44:28 : Cyrus - reads Isaiah☆; Cyrus - Stela of☆; kings - God sets up; predestination - of God☆; sovereignty - kings used by God unknowingly
Isa. 45 : Oct15☆
Isa. 45:1 : Cyrus - used by God; unbelievers - used by God
Isa. 45:1-5 : Jerusalem - decree to rebuild No.1☆
Isa. 45:1-6 : sovereignty - kings used by God unknowingly
Isa. 45:2 : bronze - gates of; loins - loosened? (KJV); path - crooked made straight
Isa. 45:4 : chosen - Israel☆; Cyrus - proclamation of
Isa. 45:5-6 : one - God
Isa. 45:7 : darkness - created; light - created☆; light - from darkness; spirit - evil from God
Isa. 45:8 : baptism - flood; fountains - of the deep☆; rain - righteousness
Isa. 45:8-9 : potter - vs. clay☆
Isa. 45:11 : Israel - Holy One of
Isa. 45:12 : creation - by God☆; heavens - stretched☆
Isa. 45:12 (- Space - 00042.doc) : 00042.doc☆
Isa. 45:13 : city - of God - Jerusalem; covenant - land - land owned by God [5002.4.5]☆; Cyrus - proclamation of; Jerusalem - decree to rebuild No.1☆; Jerusalem - God's forever; sovereignty - kings used by God unknowingly
Isa. 45:14 : one - God
Isa. 45:15 : hidden - God from faithless; salvation
Isa. 45:17 : covenant - unconditional☆; Israel - salvation of☆; salvation
Isa. 45:18 : creation - by God☆; gap theory - argument from silence☆; gap theory - origin☆; one - God
Isa. 45:18 (?) : Satan - fall of☆
Isa. 45:19 : revelation - initiated by God; scripture - perspicuity☆; seekers - God revealed to☆
Isa. 45:20 : idols - lifeless; prayer - wrong god
Isa. 45:21 : judgment - God's is just; omniscient - God only; salvation; unique - God
Isa. 45:21-22 : one - God
Isa. 45:22 : salvation - look for
Isa. 45:23 : knee - bow☆; swears - God by self

Isa. 45:23 (cf. Php. 1:10) : deity - Jesus equal with God☆
Isa. 45:25 : Israel - salvation of☆
Isa. 46 : Oct15☆
Isa. 46:1 : Nebo - god☆
Isa. 46:3 : Israel - remnant of☆
Isa. 46:3-4 : eagle's - wings; Israel - cast away - not
Isa. 46:4 : creation - by God☆
Isa. 46:4-9 : unique - God
Isa. 46:7 : idols - lifeless
Isa. 46:10 : omniscient - God only
Isa. 46:10 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 46:10-11 : sovereign - God
Isa. 46:11 : bird - of prey - nation as; unbelievers - used by God
Isa. 46:13 : Israel - glory of God; Ref-0057☆; Zion - salvation in
Isa. 46:23 : knee - bow☆
Isa. 47 : Oct16☆
Isa. 47:3 : naked - ashamed☆
Isa. 47:4 : Israel - Holy One of
Isa. 47:5 : Babylon - queen
Isa. 47:6 : elderly - oppressed
Isa. 47:7 : Babylon - not a widow
Isa. 47:8 : pleasure - before God
Isa. 47:9 : sorcery - practiced
Isa. 47:10 : knowledge - warps; pride - by knowledge
Isa. 47:11 : blind - to own afflictions
Isa. 47:12 : harlots - mother of☆; sorcery - practiced
Isa. 47:12-13 : Babylon - astrology from
Isa. 47:13 : worshiped - heavens☆
Isa. 47:15 : Babylon - merchants forsake; harlots - mother of☆
Isa. 48 : Oct16☆
Isa. 48:1 : hypocrisy - religious; Jacob - name changed to Israel
Isa. 48:2 : Jerusalem - holy city
Isa. 48:3 : end - from beginning
Isa. 48:3-5 : omniscient - God only
Isa. 48:4 : disobedience☆
Isa. 48:6 : revelation - initiated by God
Isa. 48:8 : sin - from birth
Isa. 48:9-11 : name - for God's
Isa. 48:10 : exegesis - Isa. 48:10☆; perfected - by suffering; tested - by God☆
Isa. 48:11 : glory - God protects His; name - profaned - God's
Isa. 48:12 : eternal - God☆
Isa. 48:12 (- Time and Age - 00041.doc) : 00041.doc☆
Isa. 48:13 : creation - by God☆; heavens - stretched☆; works - God's unstoppable
Isa. 48:16 : baptism - of Jesus by the Spirit; deity - Jesus eternal☆; foundation - before; Holy Spirit - in OT; procession - Son and Holy Spirit☆; Trinity☆
Isa. 48:17 : Israel - Holy One of; path - directed by God☆; redemption - in OT
Isa. 48:18 : favorite - verses; peace - by obedience
Isa. 48:19 : generational - blessing
Isa. 48:20 : Babylon - come out of; redemption - in OT
Isa. 48:21 : water - from rock
Isa. 48:22 : peace - wicked denied
Isa. 49 : Oct16☆

Isa. 49:1 : named - Jesus in womb; womb - called from
Isa. 49:2 : mouth - weapon
Isa. 49:3 : cited - Isa. 49:3; seen - Jesus seen Father☆
Isa. 49:3-7 : Israel - Messiah called☆
Isa. 49:4 : discouraged - Jesus; labor - of Jesus; X0072 - nothing☆
Isa. 49:5 : Jesus - sent to Israel; womb - formed in☆; X0109 - abortion
Isa. 49:5-6 : Israel - restoration☆; subordinate - Jesus to Father☆
Isa. 49:6 : exegesis - Isa. 48:10☆; Gentile - salvation; Gentiles - light to; messianic prophecy - sought by Gentiles☆; rejection - of Jesus by Israel blesses Gentiles
Isa. 49:6 (tribes preserved) : tribes - ten not lost☆
Isa. 49:7 : despised - Messiah; Israel - goy used of; Israel - Holy One of; kings - bow to Jesus; redemption - in OT; rejected - Messiah by Israel
Isa. 49:8 : covenant - land - inheritance [5002.4.2]; covenant - Messiah as; covenant - new [5002.5.0]☆; earth - regeneration; inheritance - from God
Isa. 49:9 : prisoners - released
Isa. 49:10 : sun - shade from; waters - led to by God
Isa. 49:10 (cf. Rev. 7:17) : deity - Jesus equal with God☆
Isa. 49:11 : highway - God's; south - omitted
Isa. 49:12 : return - of Israel☆
Isa. 49:14-16 : Jerusalem - chosen by God
Isa. 49:15 : children - forsaken by parents
Isa. 49:15-16 : promises - God fulfills
Isa. 49:16 : messianic prophecy - crucified; phylactery☆
Isa. 49:18 : eyes - lifted
Isa. 49:19 : Israel - land too small
Isa. 49:19-22 : return - of Israel☆
Isa. 49:21 : dispersion - Israel☆; Holy Spirit - prophecy by
Isa. 49:22 : Gentiles - serve Israel; kings - serve Zion
Isa. 49:22 (- Diaspora - 00021.doc) : 00021.doc☆
Isa. 49:23 : wait - on God
Isa. 49:25-26 : bless - those who bless☆
Isa. 49:26 : blood - drunk with; redemption - in OT; type - wine represents blood; wine - alcoholic☆
Isa. 50 : Oct17☆
Isa. 50:1-6 : wife - of Jehova☆
Isa. 50:2 : Red Sea - parted
Isa. 50:3 : darkness - created; sun - signs in
Isa. 50:4-5 : taught - Jesus by God☆
Isa. 50:6 : cheek - struck; cheek - turn other☆; mocked - Jesus; spit - upon Jesus☆
Isa. 50:7 : face - set
Isa. 50:8-9 : justification
Isa. 50:9 : cited - Isa. 50:9
Isa. 50:10 : fear - God; obedience - demonstrates love of God; subordinate - Jesus to Father☆
Isa. 51 : Oct17☆
Isa. 51:1 : righteousness - desired; seekers - God revealed to☆
Isa. 51:2 : Abraham - called☆; wilderness - into paradise
Isa. 51:3 : Eden - Garden of
Isa. 51:5-6 : salvation

Isa. 51:6 : eyes - lifted; heaven - and earth pass away; life - temporal nature

Isa. 51:6 (- Science and the Bible - 00040.doc) : 00040.doc☆

Isa. 51:7 : fear - of man☆; law - found on heart☆

Isa. 51:8 : salvation

Isa. 51:9 : Egypt - Rahab

Isa. 51:10 : Israel - purchased; Red Sea - parted

Isa. 51:12 : fear - of man☆; life - temporal nature

Isa. 51:13 : creation - by God☆; heavens - stretched☆

Isa. 51:15 : Red Sea - parted

Isa. 51:16 : Holy Spirit - speak by; sun - shade from

Isa. 51:17 : cup - God's wrath; Jerusalem - judged by God

Isa. 51:22 : cup - God's wrath

Isa. 51:23 : Jerusalem - prostrates to enemies

Isa. 52 : Oct17☆

Isa. 52:1 : Jerusalem - holy city; Jerusalem - unclean disallowed; Jerusalem - Zion; unclean - entry prohibited

Isa. 52:3 : redemption - in OT

Isa. 52:5 : covenant - land - dispossessed - profanes God's name; name - profaned - God's

Isa. 52:7 : feet - bring good news

Isa. 52:7 (cf. Rom. 10:15) : gender - neutrality☆

Isa. 52:8 : Jerusalem - watchmen; unity - vision; watchmen

Isa. 52:9 : redemption - in OT

Isa. 52:10 : arm - of God; Gentile - salvation; salvation

Isa. 52:11-12 : temple - return of treasures prophesied

Isa. 52:13 : exalted - humble; subordinate - Jesus to Father☆; Yepheth ben 'Ali - Ps. 89:3☆

Isa. 52:14 : messianic prophecy - disfigured

Isa. 52:15 : kings - bow to Jesus; type - water represents Holy Spirit

Isa. 52:15 (sprinkling) : blood - characteristics of Christ's

Isa. 53 : Oct18☆; suffering - of Christ prophesied; Isa. 53; Isa. 53☆; Isa. 53 - Rabbi Moshe Le Sheich☆; Isa. 53 - Rabbi Naphtali ben Asher Altschuler (17th century)☆

☉ All the ancient Jewish writings -- the Mishnah, the Gemara, (the Talmud), the Midrashim and many others -- all regard this portion of Scripture as relating to the Messianic Person. The first rabbi to suggest otherwise was Rashi, around 1050 A.D. Every rabbi prior to Rashi, without exception, viewed this passage as describing Messiah. When Rashi first proposed that this passage spoke of the nation Israel, he sparked a fierce debate with his contemporaries -- including Rambam (Maimonides) who stated very clearly that Rashi was completely wrong in going contrary to the traditional Jewish viewpoint. Ref-0011, p. 54. "From the writing of Isaiah 53 in the 8th century B.C. until the 11th century A.D., all Jewish commentators believed this portion of Scripture spoke of the Messiah of Israel. The first to object to this view and thus suffer severe criticism from other commentators of his time was Rabbi Solomon Ben Isaac (also called Shlomo Yitzhaki), known as Rashi (A.D. 1040-1105). Rashi argued that Isaiah 53 describes the people of Israel as suffering for

the sins of the Gentile nations. only in the last century have rabbis emphasized this interpretation and rejected the belief that Isaiah 53 speaks of the Messiah." Meno Kalisher, *Isaiah 53 and the Messiah of Israel*, Ref-0057, November/December 2007, p. 20.

Isa. 53 - Rabbi Moshe Le Sheich : Isa. 53 ☉ "Also from the second half of the sixteenth century are the writings of Rabbi Moshe Le Sheich, or Al shech, who was a disciple of Joseph Caro, author of the *Shulchan Aruch*. He, too, demanded that all Jewish interpreters return to the more traditional interpretation when he wrote: ? . . .our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of King Messiah, and we shall ourselves also adhere to the same view. . . ." Ref-0011, p. 127.

Isa. 53 - Rabbi Naphtali ben Asher Altschuler (17th century) : Isa. 53 ☉ "I will now proceed to explain these verses of our own Messiah, who, God willing, will come speedily in our days! I am surprised that Rashi and Rabbi David Kimchi have not, with the Targum, applied them to the Messiah likewise." Ref-0011, p. 128.

Isa. 53 - Rabbinical Interpretations - Rabbinical Views of Messiah - 00068.doc : 00068.doc☆

Isa. 53:1 : arm - of God; Deutero-Isaiah Theory - AGAINST☆; exegesis - Isa. 53:1☆; Herze Homburg - Isa. 53☆; man - Isaiah 53 concerns; Septuagint - Isaiah 53 - analysis☆

Isa. 53:1 (- Deutero-Isaiah Theory - 00020.doc) : 00020.doc☆

Isa. 53:2 : Maimonides - Isa. 53:2☆; root - of David☆

Isa. 53:3 : Dead Sea Scrolls - Masoretic Text upheld☆; despised - Messiah; rejected - Messiah by Israel

Isa. 53:4 : Babylonian Talmud - Isa. 53:4☆; cited - Isa. 53:4; crucifixion - offense☆; Pesiqta Rabbati - Isa. 53:4☆; rod - struck with; scapegoat; Yochai - Somon bar - Isa. 53:4☆; Zohar - Isa. 53:4☆

Isa. 53:4 (cf. Mtt. 8:17, Luke 22:37) : prophets - foretold Jesus

Isa. 53:4-5 : sickness - Jesus bore?

Isa. 53:5 : communion - Matzo☆; de Vidas - Rabbi Eliyiah - Isa. 53:5☆; Hadarshan - Rabbi Moseh - Isa. 53:5☆; Judaism - redemption denied☆; Kalir - Rabbi Eliezer - Isa. 53:5☆; messianic prophecy - pierced☆; peace - by God☆; sins - taken away; stripes - healed by; stripes - Jesus

Isa. 53:5-6 : sin - bore our; sin - imputed

Isa. 53:5-10 : atonement - penal - denied☆

Isa. 53:6 : aleph tau☆; crucifixion - will of God; iniquity - on us vs. Jesus; messianic prophecy - no bones broken; scapegoat; sheep - lost☆; Trinity - atonement

Isa. 53:7 : Dead Sea Scrolls - Masoretic Text upheld☆; lamb - God will provide; lamb - of God; Passover lamb - Christ☆; silent - Jesus when accused

Isa. 53:8 : children - Jesus had none☆; die - for ungodly; messianic prophecy - cut off☆; ransom - believers by Jesus; sin - bore our; X0072 - nothing☆

Isa. 53:9 : messianic prophecy - grave with rich; messianic prophecy - grave with wicked; messianic prophecy - innocent; sinless - Jesus☆; type - Joseph of Christ☆

Isa. 53:10 : atonement - by blood☆; atonement - provided by God in OT; crucifixion - will of God; seed - Jesus; sin - bore our; Trinity - atonement

Isa. 53:10 (- Science and the Bible - 00040.doc) : 00040.doc☆

Isa. 53:10 (compare with v.8) : resurrection - in OT☆

Isa. 53:11 : exegesis - Isa. 53:11☆; labor - of Jesus; salvation - one way☆; sin - imputed; subordinate - Jesus to Father☆

Isa. 53:11-12 : Judaism - redemption denied☆; sin - bore our

Isa. 53:12 : cited - Isa. 53:12; intercession - Christ; messianic prophecy - grave with wicked; saved - others by Jesus; transgressors - numbered with

Isa. 53:19 : messianic prophecy - innocent

Isa. 53:24 : messianic prophecy - innocent

Isa. 54 : Oct18☆

Isa. 54:5 : Israel - Holy One of; wife - of Jehova☆

Isa. 54:6 : bride - of God☆

Isa. 54:8 : face - God hides His☆; redemption - in OT

Isa. 54:9 : covenant - Noahic; covenant - unconditional☆; flood - never again

Isa. 54:11 : foundation - jewel

Isa. 54:11-12 : Jerusalem - new☆; stones - precious☆

Isa. 54:13 : cited - Isa. 54:13; taught - directly by God

Isa. 54:16 : Jerusalem - defended by God

Isa. 54:17 : weapons - will not prosper

Isa. 55 : Oct18☆

Isa. 55:1 : living - water☆

Isa. 55:1-3 : salvation - free

Isa. 55:1-5 : gospel - free

Isa. 55:3 : covenant - Davidic - unconditional [5002.2.1]; covenant - Davidic [5002.2.0]☆; covenant - new - everlasting [5002.5.3]☆; covenants - eternal☆; David - future king☆

Isa. 55:3 (cf. Acts 13:34) : inspiration - scripture says = God says☆

Isa. 55:5 : Israel - Holy One of; Israel - nations come to; Jerusalem - glorified by God; nation - church?☆

Isa. 55:6 : seekers - God revealed to☆; unavailable - God

Isa. 55:8-9 : thoughts - God's vs. man's

Isa. 55:10-11 : Word - aggressive; Word of God - creation by

Isa. 55:11 : scripture - effective

Isa. 55:11 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆

Isa. 55:13 : thorns - represent sin☆

Isa. 56 : Oct19☆

Isa. 56:1 : timing - texts - OT

Isa. 56:2 : Sabbath - keep

Isa. 56:3 : eunuchs - not forsaken

Isa. 56:3-6 : Gentiles - join to Israel☆

Isa. 56:3-8 : Gentiles - accepted by God

Isa. 56:4-6 : covenant - Mosaic [5002.3.0]☆

Isa. 56:5 : named - faithful by God; Yad Vashem - meaning☆

Isa. 56:6 : blessings - spiritual Gentiles partake of

Isa. 56:6-7 : 2003052301.tif☆; 2003052301.tif☆; millennial kingdom - temple☆; Sabbath - keep; tabernacle - nations worship at☆; temple - sacrifice future☆

Isa. 56:7 : cited - Isa. 56:7; Jerusalem - nations worship at☆; millennial kingdom - sacrifices☆; mountain - of Lord's house☆; temple - house of prayer; worship - all nations

Isa. 56:8 : Israel - church not☆; messianic prophecy - sought by Gentiles☆; return - of Israel☆; sheep - other

Isa. 56:9 : animals - symbolize nations☆

Isa. 56:10-11 : shepherds - bad

Isa. 56:12 : wine - abuse of☆

Isa. 57 : Oct19☆

Isa. 57:1-2 : evil - righteous protected from

Isa. 57:3-8 : adultery - spiritual

Isa. 57:5 : pagan - sacrifice; pagan - worship; sacrifice - child☆

Isa. 57:11 : fear - God

Isa. 57:13 : covenant - land - occupation conditional [5002.4.4]☆; inheritance - from God

Isa. 57:15 : eternal - God☆; humility - desirable☆

Isa. 57:15 (- Time and Age - 00041.doc) : 00041.doc☆

Isa. 57:15 (?) : temple - body as☆

Isa. 57:16 : spirit - man's from God

Isa. 57:20 : sea - negative☆

Isa. 57:20 (?) : sea - nations represented as☆

Isa. 57:21 : peace - wicked denied

Isa. 58 : Oct19☆

Isa. 58:2-4 : hypocrisy - religious

Isa. 58:3-4 : fasting - ungodly

Isa. 58:3-6 : fasting - ineffective

Isa. 58:3-9 : prayer - inhibited☆

Isa. 58:7 : relatives - support

Isa. 58:7-10 : poor - duty to

Isa. 58:8 : shekinah - visible☆

Isa. 58:11 : tree - planted

Isa. 58:13 : Sabbath - delight; Sabbath - keep

Isa. 58:14 : inspiration - verbal - God has spoken

Isa. 59 : Oct20☆

Isa. 59:2 : prayer - inhibited☆; sin - fellowship with God broken

Isa. 59:3 : blood - hands defiled; tongue - taming

Isa. 59:4 : justice - missing

Isa. 59:7 : evil - sought by man; thoughts - man's

Isa. 59:8 : justice - missing; path - crooked made straight

Isa. 59:10 : blinded - by iniquity

Isa. 59:14-15 : justice - missing

Isa. 59:16 : alone - Jesus fights; arm - of God; faith - when Jesus returns?☆; seeking - God - none

Isa. 59:17 : armor - of God; righteousness - clothed; vengeance - God's; zeal - of God

Isa. 59:17-18 : blood - garments stained

Isa. 59:19 : fear - God; flood - enemy comes as

Isa. 59:20 : Israel - restoration☆

Isa. 59:20-21 : covenant - new [5002.5.0]☆; Zion - out of☆

Isa. 59:21 : Abraham - father of faithful☆; covenant - new - everlasting [5002.5.3]☆; Holy Spirit - poured on☆; Holy Spirit - speak by; Israel - remnant of☆; teaching - children

Isa. 60 : Oct20☆

Isa. 60:1 : millennial kingdom☆

Isa. 60:3 : kings - serve Zion; messianic prophecy - sought by Gentiles☆; shekinah - visible☆

Isa. 60:3-7 : Gentiles - serve Israel

Isa. 60:4 : eyes - lifted; Jerusalem - wealth gathered to; return - of Israel☆

Isa. 60:4 (- Diaspora - 00021.doc) : 00021.doc☆

Isa. 60:5-6 : Jerusalem - nations worship at☆

Isa. 60:7 : 2003052301.tif☆; millennial kingdom - sacrifices☆; temple - sacrifice future☆

Isa. 60:9 : Israel - Holy One of; Jerusalem - glorified by God; return - of Israel☆; Tarshish

Isa. 60:10 : Jerusalem - opposed by God

Isa. 60:10-12 : Gentiles - serve Israel

Isa. 60:11 : gates - open continually; Jerusalem - wealth gathered to

Isa. 60:12 : millennial kingdom - sinners in☆

Isa. 60:13 : millennial kingdom - temple☆

Isa. 60:14 : city - of God - Jerusalem; city - of God - Millennial; Israel - Holy One of

Isa. 60:14-16 : Gentiles - serve Israel

Isa. 60:15 : Jerusalem - glorified by God

Isa. 60:16 : Jerusalem - wealth gathered to; redemption - in OT

Isa. 60:17-18 : Jerusalem - peace of

Isa. 60:19-20 : light - without sun☆

Isa. 60:21 : covenant - land - inheritance [5002.4.2]; covenant - land - unfulfilled [5002.4.3]☆; covenant - land [5002.4.0]; covenant - unconditional☆; created - man by God; hands - work of God's; tree - planted

Isa. 60:22 : time - fullness

Isa. 61 : Oct20☆

Isa. 61:1 : baptism - dove after☆; baptism - of Jesus by the Spirit; Holy Spirit - anointed; Holy Spirit - names; messianic prophecy - entering public ministry; prisoners - released; Septuagint - quotation by N.T. - examples☆; type - oil represents Holy Spirit

Isa. 61:1-2 : Deutero-Isaiah Theory - AGAINST☆; Holy Spirit - Jesus relied on☆; ministry - character of Messiah's; prophecy - gaps of time within☆

Isa. 61:1-3 : cited - Isa. 61:1-3

Isa. 61:2 : Messiah - sought by Israel; tribulation - terms - day of vengeance☆; vengeance - day of

Isa. 61:3 : tree - planted

Isa. 61:4-9 : return - of Israel☆

Isa. 61:5 : Gentiles - serve Israel

Isa. 61:6 : kingdom - of priests

Isa. 61:7 : Israel - firstborn receives double portion

Isa. 61:8 : covenant - new - everlasting [5002.5.3]☆; covenant - new - unconditional [5002.5.1]; sacrifice - unacceptable

Isa. 61:8-9 : covenant - new [5002.5.0]☆

Isa. 61:10 : bride - of God☆; bride - raiment of☆; righteousness - clothed; robe - righteousness

Isa. 61:11 : vine - Jesus as

Isa. 62 : Oct21☆

Isa. 62:2 : Jerusalem - new name

Isa. 62:4 : wife - of Jehova☆

Isa. 62:5 : bride - of God☆

Isa. 62:6 : Jerusalem - watchmen; watchmen

Isa. 62:6 (- Diaspora - 00021.doc) : 00021.doc☆

Isa. 62:6-7 : Jerusalem - pray for

Isa. 62:7 : Jerusalem - glorified by God

Isa. 62:10 : highway - God's

Isa. 62:11 : Zion - salvation in

Isa. 62:12 : Jerusalem - Zion

Isa. 63 : Oct21☆

Isa. 63:1 : Bozrah - mentioned; Bozrah - sacrifice in☆; second coming; X0106 - refugees☆

Isa. 63:1-6 : Armageddon - battle of☆

Isa. 63:2 : blood - garments stained; cup - God's wrath; reign - by conflict

Isa. 63:3 : alone - Jesus fights; blood - defiled by; blood - sprinkling; blood - trampled; feet - in blood; trampled - by God; winepress - of God's wrath; wrath - God's

Isa. 63:3-5 : faith - when Jesus returns?☆

Isa. 63:4 : tribulation - terms - day of vengeance☆; vengeance - day of; vengeance - God's

Isa. 63:5 : alone - Jesus fights; seeking - God - none

Isa. 63:6 : cup - God's wrath; drunk - made by God; killed - by God

Isa. 63:8 : salvation

Isa. 63:8-10 : Holy Spirit - person☆; Trinity☆

Isa. 63:9 : angel - sent before; eagle's - wings

Isa. 63:9 (presence or face) : Angel - of Jehovah☆

Isa. 63:10 : Holy Spirit - grieved

Isa. 63:10-14 : Holy Spirit - in OT

Isa. 63:11 : Holy Spirit - dwelt among Israel

Isa. 63:12 : name - for God's; name - of God - Israel used for; Red Sea - parted; waters - parted by God

Isa. 63:14 : name - of God - Israel used for; peace - by God☆; rest - given by God

Isa. 63:15 : zeal - lacking

Isa. 63:16 : Israel - church not☆; messianic prophecy - sought by Gentiles☆; redemption - in OT; son of God - Israel

Isa. 63:17 : heart - hardened by God☆

Isa. 63:17-19 : Israel - rejected temporarily☆

Isa. 63:18 : Gentiles - trodden by☆; temple - destroyed

Isa. 64 : Oct21☆

Isa. 64:1-3 : second coming - judgment - desired

Isa. 64:4 : Jerome - 1Cor. 2:9☆; wait - on God

Isa. 64:4-5 : seekers - God revealed to☆

Isa. 64:6 : rags - filthy; righteousness - self☆; sin - all☆

Isa. 64:6-7 : seeking - God - none

Isa. 64:8 : potter - vs. clay☆; son of God - Israel

Isa. 64:11 : temple - destroyed

Isa. 64:19 : named - after God

Isa. 65 : Oct22☆

Isa. 65:1 : messianic prophecy - sought by Gentiles☆

Isa. 65:1-2 : Gentiles - eat in kingdom; jealous - Jews by Gentiles

Isa. 65:1-2 (cf. Rom. 10:16 and Rom. 10:20) : Deutero-Isaiah Theory - AGAINST☆

Isa. 65:2 : hands - stretched out - crucifixion☆; righteousness - self☆; thoughts - man's

Isa. 65:3 : pagan - sacrifice

Isa. 65:3-7 : pagan - worship

Isa. 65:4 : unclean - food eaten

Isa. 65:6 : inspiration - verbal - it is written; vengeance - God's

Isa. 65:7 : father - sin affects son☆; generational - iniquity☆; worship - at high places

Isa. 65:8 : Israel - remnant of☆; reaping - wheat vs. tares

Isa. 65:11 : mountain - holy; sorcery - practiced

Isa. 65:13-15 : Gentiles - eat in kingdom

Isa. 65:15 : [named - faithful by God](#)
 Isa. 65:17 : [earth - new](#)☆; [heaven - and earth pass away](#)
 Isa. 65:17-25 : [millennial kingdom](#)☆; [type - Joseph of Christ](#)☆
 Isa. 65:19 : [crying - no more](#)
 Isa. 65:20 : [millennial kingdom - children in; millennial kingdom - Commodianus](#)☆; [millennial kingdom - Jewish expectations](#)☆; [millennial kingdom - longevity; millennial kingdom - posttribulational population problem](#)☆; [millennial kingdom - sinners in](#)☆
 Isa. 65:20-22 : [lifespan - long future](#)
 Isa. 65:23 : [kingdom - entry; sheep - enter kingdom](#)
 Isa. 65:24 : [mountain - holy](#)
 Isa. 65:25 : [animals - peaceful](#)☆; [lamb - wolf; millennial kingdom - Commodianus](#)☆; [seed - of woman](#)☆; [wolves - and lambs](#)
 Isa. 65:25 (- [Death before The Fall?](#) - 00006.doc) : [00006.doc](#)☆
 Isa. 65:25 (?) : [animals - symbolize nations](#)☆
 Isa. 66 : [Oct22](#)☆
 Isa. 66:1 : [hands - work of man's](#)
 Isa. 66:1-2 (?) : [temple - body as](#)☆
 Isa. 66:1-6 (?) : [temple - tribulation](#)☆
 Isa. 66:2 : [hands - work of God's; humility - desirable](#)☆
 Isa. 66:3 : [right - in own eyes](#)☆; [sacrifice - unacceptable](#)
 Isa. 66:4 : [confusion - from God; given - over by God](#)
 Isa. 66:5 : [persecution - in name of God](#)
 Isa. 66:7 : [childbirth - metaphor; Israel - birth of man child](#)
 Isa. 66:7 (- [Diaspora - 00021.doc](#)) : [00021.doc](#)☆
 Isa. 66:7-9 : [tribulation - terms - birth pangs](#)☆
 Isa. 66:8 (?) : [chronology - A.D. 1948 - Israel declares independence](#)☆
 Isa. 66:10 : [seekers - God revealed to](#)☆
 Isa. 66:17 : [pagan - worship; unclean - food eaten](#)
 Isa. 66:18 : [heart - God knows; messianic prophecy - sought by Gentiles](#)☆; [thoughts - man's](#)
 Isa. 66:18-19 (?) : [evangelists - Jewish](#)☆
 Isa. 66:19 : [archaeology - Tiglath-pileser III's palace](#)☆; [Gentile - salvation; glory - declared among nations; Tarshish](#)
 Isa. 66:20 : [mountain - holy; return - of Israel](#)☆
 Isa. 66:20-23 : [millennial kingdom - sacrifices](#)☆
 Isa. 66:22 : [earth - new](#)☆
 Isa. 66:23 : [knee - bow](#)☆
 Isa. 66:24 : [lake of fire - eternal](#)☆; [lake of fire - visible to righteous?](#)
 Isaac - [age at death](#) : Gen. 35:28
 Isaac - [born - date - Jones](#) : [chronology - B.C. 1896 - Isaac born - Jones](#)☆
 Isaac - [born - date - Klassen](#) : [chronology - B.C. 1867 - Isaac born - Klassen](#)☆
 Isaac - [born - date - Ussher](#) : [chronology - B.C. 1896 - Isaac born - Ussher](#)☆
 Isaac - [circumcision of](#) : Gen. 21:4; Acts 7:8
 Isaac - [covenant with Philistines](#) : [covenant - Isaac with Philistines](#)
 Isaac - [death of](#) : Gen. 35:29
 Isaac - [Jacob - Abraham - God of](#) : [Abraham - Isaac - Jacob - God of](#)

Isaac - [married Rebekah - date - Jones](#) : [chronology - B.C. 1856 - Isaac married Rebekah - Jones](#)☆
 Isaac - [offered on Even Akkidah](#) : [Abraham - offers Isaac on Even Akkidah](#)☆
 Isaac - [resurrection of](#) : Gen. 21:12; Gen. 22:5; Heb. 11:18-19
 Isaac - [sacrificed - Koran](#) : [Koran - Abraham offers his son](#)☆
 Isaac - [weaned - date - Jones](#) : [chronology - B.C. 1891 - Isaac weaned - Jones](#)☆
 Isaac Newton - [creationist - quote](#) : [quote - Isaac Newton - creationist](#)☆
 Isaac Newton - [epitaph](#) : [quote - Isaac Newton - epitaph](#)☆
 Isaac Newton - [nondenominationalism](#) : [quote - Isaac Newton - nondenominationalism](#)☆
 Isaac Newton - [religious papers](#) : [2007072001.htm](#)☆
 Isaiah - [book of - written](#) : [X0020 - date - Isaiah](#)☆
 Isaiah - [Dead Sea Scrolls](#) : [Dead Sea Scrolls - Masoretic Text upheld](#)☆
 Isaiah - [Dead Sea Scrolls - Isaiah Scroll - translation](#) : [2006041401.htm](#)☆
 Isaiah - [death of](#) : Heb. 11:37 (?) ☪ "The writer to the Hebrews probably had the martyrologies of 2 Maccabees 6:18 - 7:41 or 4 Maccabees 5:3 - 18:24 in view when he spoke of the tortures and other hardships which some endured through faith (Heb. 11:35-38), and when he says in the same context that some were sawn in two he may allude to a document which described how the prophet Isaiah was so treated. (Perhaps the *Ascension of Isaiah*, a composite work of the 2nd century B.C. to the 4th century A.D. The oldest part tells of Isaiah's martyrdom under Manasseh.)" Ref-0073, p. 51. "An old tradition relates that he was martyred at some time in the reign of Manasseh, possibly by being sawn in two inside a hollow log (cf. Heb. 11:37). Since he records the death of Sennacherib (Isa. 37:37-38), it is fair to assume that Isaiah lived until after Sennacherib's death in 681 B.C." Ref-0001, p. 366. Questionable: Heb. 11:37 (?);
 Isaiah - [hints at Song of Solomon?](#) : [Song of Solomon - Isaiah hints at?](#)☆
 Isaiah - [intercedes](#) : 2Chr. 32:20
 Isaiah - [mentioned](#) : 2Chr. 26:21; 2Chr. 32:32
 Isaiah - [name given](#) : ☪ "Salvation of Jehovah".
 Isaiah - [scroll of](#) : [Dead Sea Scrolls - Isaiah](#)☆
 Isaiah - [Septuagint vs. Masoretic Text](#) : [manuscript - Masoretic Text vs. Septuagint - Isaiah](#)☆
 Isaiah - [son of Amoz](#) : Isa. 13:1
 Isaiah - [two - AGAINST](#) : [Deutero-Isaiah Theory - AGAINST](#)☆
 Isaiah 53 - [Septuagint - analysis](#) : [Septuagint - Isaiah 53 - analysis](#)☆
 Ishmael - [age at death](#) : Gen. 25:17
 Ishmael - [Arabs descended from](#) : ☪ "Arab nations claim descent from Ishmael." Ref-0150, p. 42.
 Ishmael - [blessed](#) : Gen. 17:20; Gen. 21:13
 Ishmael - [born - date - Jones](#) : [chronology - B.C. 1910 - Ishmael born - Jones](#)☆
 Ishmael - [burial location](#) : Gen. 50:13
 Ishmael - [circumcised](#) : Gen. 17:25
 Ishmael - [date of birth](#) : Gen. 16:16

Ishmael - [dwells to east](#) : Gen. 16:12; Gen. 25:18
 Ishmael - [son of the flesh](#) : Gen. 15:3-4; Gen. 17:18; Gen. 22:2; Gal. 4:23; Gal. 4:29
 Ishmael - [sons](#) : Gen. 25:16
 Ishmael - [vs. Isaac](#) : Gen. 16:15; Gen. 21:2; Gal. 4:22
 Ishmael - [wife Egyptian](#) : Gen. 21:21
 Ishmaelites : Jdg. 8:24
 Ishmaelites - [vs. Midianites](#) : [Joseph - sold to Ishmaelites](#)☆
 Ishtar - [goddess](#) : [Inanna - goddess](#)☆
 Ishtar - [queen of heaven](#) : [heaven - queen of](#)☆
 Islam : ☪ See also articles filed under [Koran](#) or [Muslim](#).
 Islam - [beliefs - Dolphin](#) : [2003041801.htm](#)☆
 Islam - [captures Jerusalem](#) : [chronology - A.D. 0638 - Islam captures Jerusalem](#)☆
 Islam - [crucifixion of Christ - Shamoun](#) : [2002052508.htm](#)☆
 Islam - [eschatology - Dolphin](#) : [2003041801.htm](#)☆
 Islam - [eschatology chart](#) : [prophecy - chart - Islam, Judaism, Christianity](#)☆
 Islam - [giving](#) : ☪ "Muslims are obligated to contribute one-fortieth (2.5 percent) of their income." Ref-0161, p. 294.
 Islam - [god vs. Christian God](#) : ☪ "While Islam today has much in common with Christianity on the essential attributes of God, there is wide divergence on His moral and relational attributes. Muslims and Christians may speak of the same subject, the true God, but they have different concepts of Him. . . . Jews have an *incomplete* picture of God's nature (their view being confined to the Old Testament only), Muslims have an *inaccurate* picture of His nature (based on the Qur'an and the Hadith), and only Christians have the complete and accurate view of His nature (based on the Bible)." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?," Ref-0200, vol. 161 no. 641, January-March 2004 (pp. 14-26), pp. 22-23. "The Arabic word *Allah*, of course, must be translated God. It is the word used by Arabic Christians at the present day, and was probably used by their ancestors before its adoption by Islam. To say 'Christians worship God and Muslims worship Allah' is like saying 'Englishmen worship God and Frenchmen worship Dieu.' The Arabic-speaker, Muslim or Christian, when he worships and speaks about *Allah*, is claiming to worship and speak about that transcendent reality whom the English-speaking Christian worships and refers to as 'God.'" W. Montgomery Watt, "Islamic Theology and the Christian Theologian," *Hibbert Journal* 49 (1950-1951): 244, cited by Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?," Ref-0200, vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 26. "For here lies the big impasse: Allah/God could not have been the source of both the Bible and the Qur'an since they have contradictory messages on the most fundamental issues, especially on the nature of God. From a Christian perspective God is the author of the Bible only. But from a Muslim perspective God is the author of both the Bible and the Qur'an, except that the present Bible is a corrupted version of the original one. . . . It is here that the issue of the nature of God comes into focus. Though

Muslims and Christians may believe in the same God as *subject*, the *nature* of God as conceived by Islam is not at all identical to the nature of God within the Judeo-Christian faith." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 26.

Islam - Hunt - *Islam's Peace* :
[2003030601.htm](#)☆

Islam - Jerusalem and Islam - #00057.doc :
[#00057.doc](#)☆

Islam - Jesus - view of : [2002052501.htm](#)☆

Islam - Jesus in - islam.itl.org.uk :
[2002052509.htm](#)☆

Islam - kinds of : [2006021001.tif](#)☆

Islam - Koran - meaning : [Koran - Islam - meaning](#)☆

Islam - meaning : ☪ "Arabic for 'submission to the will of God'" [Ref-0063](#), p. 235.

Islam - Moriah - Mt. : [mount - Moriah](#)☆

Islam - persecution of Christians - Turkey - 2007 : [2007050201.txt](#)☆

Islam - recognized temple : [temple - Muslims recognized](#)☆

Islam - relationship - lacking : ☪ No Moslem ever sings, "Mohammed, lover of my soul," nor does any Jew say of Moses, the teacher, "I need thee every hour."

Islam - says Mohammed predicted :
[Mohammed - Islam says predicted](#)

Islam - statistics : ☪ "Islam is universally acknowledged as the world's fastest growing religion. Over the past 50 years alone the total number of followers has grown 500 percent (Christianity, by comparison, grew only 47 percent). With over 1.3 billion followers, Islam is the faith of one-fifth of the world's population. . . 85 percent of the world's Muslims are non-Arabic" [Ref-0160](#), p. 178.

Islam - temple - recognizes :
[2007122001.pdf](#)☆

Islam - terrorism - quote : [quote - terrorism - Christianity vs. Islam](#)☆

Islam - vs. Christianity - Ashcroft - quote :
[quote - Islam vs. Christianity - Ashcroft](#)☆

Islam - vs. Christianity - Graham - quote :
[quote - Islam vs. Christianity - Graham](#)☆

Islam - vs. Christianity - House - quote :
[quote - Islam vs. Christianity - House](#)☆

Islam - websites : [websites - Islam](#)☆

Islam - writings : ☪ "The basic source of the divine revelation was the *Qur'an* (which was collected and committed to writing by Othman, the second leader after Muhammed). In addition there was the *Hadith*, which recorded the traditions of the habits and sayings of the prophet. Finally the *Ijma*; which consisted of the 'accord of the faithful', formed the body of law followed by devout Muslims. Taken together these three religious sources constitute the *Sunna* or 'The Path'. A subsequent division within Islam between the Sunnites and the Shites left the *Sunna* in dispute. This schism was caused by the problem of choosing a successor to Muhammed; the division still persists." [Ref-0063](#), p. 235.

Islamasoft Solutions. The Nobel Qur'an :
[Ref-0145](#)☆

isolation - AGAINST : [fellowship - commanded](#)

Israel - adoption of : [adoption - of Israel](#)

Israel - all saved : Isa. 29:22-24; Jer. 31:34; Jer. 50:20; Eze. 20:32-38; Zep. 3:13; Zec.

13:8-9; Rom. 11:26 ☪ "Since all the remaining one-third [Zec. 13:8-9] become believers, at that point, *all Israel* and the Remnant of Israel become one and the same." [Ref-0219](#), p. 799. "Tertullian discussed the future blessings and salvation of Israel when he said, "He [God] will favour with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him." He also urged Christians to anticipate eagerly and rejoice over the coming restoration of Israel: "[F]or it will be fitting for the Christian to rejoice, and not to grieve, at the restoration of Israel, if it be true, (as it is), that the whole of our hope is intimately united with the remaining expectation of Israel." Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, p. 63. ". . . in his comments on the *Song of Songs*, Origen mentions "two callings of Israel." In between these two callings is God's call of the church. But after the call of the church Israel will experience salvation: *For the Church was called between the two callings of Israel; that is to say, first Israel was called, and afterwards when Israel had stumbled and fallen, the Church of the Gentiles was called. "But when the fullness of the Gentiles has come in, then will all Israel, having been called again, be saved."* . . . Origen's belief in a salvation of Israel can also be seen in his *Commentary on the Epistle to the Romans: Now indeed until all the Gentiles come to salvation the riches of God are concentrated in the multitude of believers, but as long as Israel remains in its unbelief it will not be possible to say that the fullness of the Lord's portion has been attained. The people of Israel are still missing from the complete picture. But when the fullness of the Gentiles has come in and Israel comes to salvation at the end of time, then it will be the people which, although it existed long ago, will come at the last and complete the fullness of the Lord's portion and inheritance.*" Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, p. 63. "John Chrysostom (349-407), who often made harsh statements against the Jews, still believed in a future salvation of the Jews. He linked the coming salvation of the Jews with the coming of Elijah: *To show therefore that [Elijah] the Tishbite comes before that other [second] advent . . . He said this . . . And what is this reason? That when He is come, He may persuade the Jews to believe in Christ, and that they may not all utterly perish at His coming. Wherefore He too, guiding them on to that remembrance, saith, "And he shall restore all things," that is, shall correct the unbelief of the Jews that are then in being. . . . Like Chrysostom, Augustine, in his *City of God*, linked the salvation of the Jews with the coming of Elijah: *In is a familiar theme in the conversation and heart of the faithful, that in the last days before the judgment the Jews shall believe in the true Christ, that is, our Christ, by means of this great and admirable prophet Elias who shall expound the law to them. . . . When, therefore, he is come, he shall give a spiritual explanation of the law which the Jews at present understand carnally, and shall thus "turn the heart of the father to the son," that is, the heart of the fathers to the children.*" Michael J. Vlach,*

"Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 63-64. "Augustine also argued that the church had not permanently supplanted the Jews: *What! have we supplanted the Jews? No, but we are said to be their supplanters, for that for our sakes they were supplanted. If they had not been blinded, Christ would not have been crucified; His precious Blood would not be shed; if that Blood had not been shed, the world would not have been redeemed. Because then their blindness had profited us, therefore hath the elder brother been supplanted by the younger, and the younger is called the Supplanter. But how long shall this be? . . . The time will come, then end of the world will come, and all Israel shall believe; not they who now are, but their children who shall then be.* Like Augustine, Jerome (347-420) believed in a future salvation of the Jews. He said, "[W]hen the Jews receive the faith at the end of the world, they will find themselves in dazzling light, as if our Lord were returning to them from Egypt." Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 65-66. ". . . St. Cyril of Alexandria (378-444) stated with confidence that Israel would be saved after the calling of the Gentiles: "Although it was rejected, Israel will also be saved eventually, a hope which Paul confirms. . . . For indeed, Israel will be saved in its own time and will be called at the end, after the calling of the Gentiles." Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, p. 67. "Writing in the last third of the fourth century, Ambrosiaster stated, "However seriously the Jews may have sinned by rejecting the gift of God . . . nevertheless, because they are the children of good people, those privileges and many benefits from God they have received, they will be received with joy when they return to the faith, because God's love for them is stirred up by the memory of their ancestors." . . . Cassiodorus (c. 485-585) linked the salvation of Israel with Psalm 102. Commenting on verse 9 -- "*He will not always be angry, nor will he be wroth for ever*" -- he declared, "This verse can be applied also to the Jewish people, who we know are to be converted at the world's end. On this Paul says: *Blindness in part has happened in Israel, that the fullness of the Gentiles should come in, and so all Israel should be saved.*" When Cassiodorus states "we know" it appears that this belief in a future salvation of Israel was quite common in his day. He does not appear to be presenting an novel idea." Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 67-68. "Chafer and others hold that the term [all Israel in Romans 11:26] refers to Israel throughout history, and that they will be resurrected just before Jesus' second coming. Ryrie takes a different view. He says "all Israel" refers to those who survive the Tribulation and "turn to faith" to Jesus (Zech. 13:8). Others, such as Fruchtenbaum, say that Romans 11:26 teaches that "all Israel will be saved" after the Tribulation when the national leaders of Israel realize their error of rejecting Messiah Jesus and will lead the

nation in a multi-day event of national confession, regeneration, and subsequent salvation. . . . Hoehner links the timing of Israel's salvation to the "time of forgiveness" in Zechariah 12:10, when Israel will "look upon [Him] whom they pierced; and they will mourn for Him." . . . Though these views differ slightly, they all see Paul's use of "all Israel" as referring to a future, national Israel." H. Wayne House, *The Future of National Israel*, Ref-0200 Volume 166 Number 664, October-December 2009, 463:481, pp. 478-479.

Israel - Ammonites oppose : [Amorites - oppose Israel](#)

Israel - apostasy - temple as sign : [temple - destroyed - sign of Israel's apostasy](#)

Israel - Arabs encouraged to leave by Arabs : [2004022901.htm](#)☆

Israel - bagel diagram - transparent : [2011101901.png](#)☆

Israel - bagel diagram - white background : [2011101902.png](#)☆

Israel - believers in Messiah : ☉ + "of the 5.1 million Jews in the Land today, only about four to five thousand, maximum, are Jewish believers [in Jesus as of July 2003]." [Ref-0219](#), p. 98.

Israel - birth of man child : Isa. 66:7; Rev. 12:5

Israel - blesses others : Num. 10:29-32; Zec. 8:13

Israel - blessing and cursing : [blessing - and cursing Israel](#)☆

Israel - blinded : [Jews - blinded](#)☆

Israel - born in Egypt : Ex. 4:22; Ps. 87:4; Isa. 44:2; Isa. 44:21; Eze. 16:4-5; Hos. 11:1; Mtt. 2:15

Israel - British : [British Israelitism](#)☆ ☉ + See [Ref-0207](#), pp. 312-317 which cites David Baron, *The History of the Ten 'Lost' Tribes*. London: Morgan and Scott, Ltd., 1915.

Israel - British - books : [2009031401.htm](#)☆

Israel - camp - gospels : [F00041 - Kells - book of - faces of cherubim](#)☆

Israel - camp of : [tabernacle - camped about](#)

Israel - camp of - Levites : [tabernacle - camped about - Levites](#)

Israel - cast away - not : Isa. 41:9; Isa. 44:21; Isa. 46:3-4; Jer. 31:35-37; Jer. 33:20-22; Zec. 10:6; Rom. 11:1; Rom. 11:25-29

Israel - chastened : Jer. 30:11-15; Jer. 31:10; Jer. 31:18; Jer. 46:28

Israel - child born of : [seed - of woman](#)☆

Israel - chosen : [chosen - Israel](#)☆

Israel - church not : [Israel - church not](#)☆; Ps. 105:8; **Isa. 56:8; Isa. 63:16; Jer. 31:10**; Mtt. 19:28; Mtt. 20:23; Mtt. 23:39; Mtt. 24:31; Mtt. 25:31; Rom. 9:6; Rom. 10:1; Rom. 11:29; Rom. 16:25; **1Cor. 10:32**; Gal. 6:16; Eph. 3:9; Heb. 12:23 (?) ☉ "Historically, 'the word *Israel*' is applied to the Christian church for the first time by Justin Martyr c. A.D. 160 in his *Dialogue with Trypho*, where the church is equated with 'true Israel' (not labeled 'the Israel of God' as in Gal. 6:16)." Ref-0056, p. 128, quoting Peter Richardson, *Israel in the Apostolic Church* (Cambridge: University Press, 1969), p. 1. "The New Testament uses many metaphors for the church that the Old Testament uses of Israel. They are both called a bride, or wife (Hos. 1:2; cf. Jer. 3:20; Rev. 21:2), a family household (Ps. 107:41; Jer. 31:1; Eph. 2); a flock (Isa. 40:11; cf. Ps. 23; Luke 12:32; Acts 20:28-29), and a vineyard or

vine branches (Isa. 5:1-7; John 15:5). But the Old Testament never speaks of Israel as God's body. That is a distinct and formerly unrevealed figure for God's people in the New Covenant. Christ's church is His present reincarnated Body on earth." Ref-0159, preface. "Of the twenty-seven uses in the Gospel of Luke and Acts, Jervell concludes: 'In Luke's writings *Israel* always refers to the Jewish people. At no time does it serve to characterize the church, i.e., it is never used as a technical term for the Christian gathering of Jews and Gentiles.'" Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," Ref-0199, p. 245. "For Paul there is only one Israel. He does not speak -- as do some modern theologians -- of an 'old Israel' and a 'new Israel.' He nowhere suggests that Israel has lost or changed its original character. He does not, in short, propose any new definition. Israel is the people or nation Israel, of whose identity no one had any doubts." D.W.B. Robinson, "The Salvation of Israel in Romans_9-11," RThR 26, No. 3 (September/December 1967): 83, cited by Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," Ref-0199, p. 248. See also [covenant - unconditional](#). "A theology which sees the church fulfilling the OT kingdom promises of Israel continually raises the question of how much the church should invade the realm of Caesar's government." Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," Ref-0199, p. 259. "This passage [Heb. 12:23] gives evidence of two distinct groupings of believers, and if that is not so then the sentence would be redundant." Jim Bryant, "The Church Is Not Israel," Ref-0055, Vol. 6 No. 19 (December 2002) : p. 346. "it must be noted that any interpretation which suggests that the promises to the nation of Israel have been assigned to the church because of the failure of that nation raises the question of the security involved in all of God's elective purposes. According to Munck, Paul recognizes this connection in his epistle to the Romans; and thus, after affirming the security of the elect in Christ in chapter 8, he is forced to deal in chapters 9-11 with the future of Israel in the light of their apparent fall. Munck rightly argues: 'If God has not fulfilled his promises made to Israel, then what basis has the Jewish-Gentile church for believing that the promises will be fulfilled for them?'" Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," Ref-0199, p. 259. "the *spirits of just men made perfect* . . . are the Old Testament saints. They were *just* in their day because they were justified by their faith, but they were *made perfect* at the death of the Messiah." Ref-0219, p. 533. "Even the old Scottish amillenarian John Eadie . . . as far back as 1894 he writes in his Galatian commentary on Gal. 6:16: "There is no ground for such a departure as saying that Israel here means the church. The apostle Paul is not in the habit of calling the church made up of Jews and Gentiles -- Israel. Israel is used eleven times in Romans, but in all the instances it refers to Israel proper; and so do it and 'Israelites' in every portion of the NT. In the book of Revelation, the 144,000 sealed Israel stand in contrast to 'the great multitude which no man can number,' taken out of the Gentiles or non-Israelitish races. The apostle never in any place so uses the name Israel,

never gives the grand old theocratic name to any but the chosen people. To the apostle there were two Israels -- 'they are not all Israel, which are of Israel,' -- and he says here, not Israel according to the flesh, but 'the Israel of God,' or the true believing Israel; his own brethren by a double tie -- by blood, and especially by grace. Was it unnatural for the apostle to do this, especially after rebuking false Israel -- the wretched Judaizers -- who certainly were not the Israel of God? Of course not!" Cited by Mal Couch [\[http://www.conservativeonline.org/modules.php?op=modload&name=News&file=article&sid=120\]](#). "Gutbrod is of the opinion that "the distinction at Romans 9:6 does not go beyond what is presupposed at John 1:47 ("Here is a true Israelite in whom there is nothing false"). According to Francois Refoule, Paul's more restrictive use of Israel in verse six corresponds to elect Israel which is to be found within physical Israel." [Ref-0685](#), p. 55. "Justin [Martyr] writes [in his "Dialogue with Trypho"], "Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true Israelitic race" (CXXXV). The people of Israel are correspondingly held in contempt, as may be seen in the following statement: "God has from of old dispersed all men according to their kindreds and tongues; and out of all kindreds has taken to Himself your kindred, a useless, disobedient, and faithless generation; and has shown that those who were selected out of every nation have obeyed His will through Christ, whom He calls also Jacob, and names Israel (CXXXV, 3-4)." [Ref-0685](#), pp. 75-76. "Though the dispensational doctrine of the church is complex, its essential features can be summarized under seven propositions. 1. God has two distinct programs in history, one for Israel and one for the church. 2. The church does not fulfill or take over any of Israel's promises or purposes. 3. The church age is a 'mystery,' and thus no Old Testament prophecies foresaw it. 4. The present church age is a 'parenthesis' or 'intercalation' during which God has temporarily suspended His primary purpose with Israel 5. The church age began at Pentecost and will end at the pretribulation rapture of the church before Christ's second coming. 6. The church, or body of Christ, consists only of those believers saved between Pentecost and the rapture. 7. The church as the body of Christ, therefore, does not include Old Testament believers." [Ref-0189](#), pp. 17-18. "There are serious issues that surround how the Church is interpreted. It is an important issue beyond its appearance because a wrong interpretation can lead to all kinds of confusion. Issues such as infant baptism, the Lord's table as a sacrament, Sabbath keeping, the role of the law, tithing 10%, certain diets, ceremonial garments and rituals, modern prophecy and visions, eschatology, and many other issues largely have to do with how the Church is interpreted." Jim Bryant, "The Church Is Not Israel," [Ref-0055](#), Vol. 6 No. 19 (December 2002) : p. 337. See also [Ref-0220](#), pp. 230-231. "An interesting word by a church historian adds to the case against equating the church and Israel, however. Peter Richardson writes: "The word 'Israel' is applied to the Christian church for the first time by Justin Martyr c. A.D. 160." This implies

strongly that the earliest Fathers did not find such an equation of peoples in the New Testament." [Ref-0231](#), pp. 67-68, citing P. Richardson, *Israel in the Apostolic Church* (London: Cambridge University Press, 1969), p. 1. "Failure to reflect seriously on Israel in light of all the relevant biblical data has serious consequences for the entire enterprise of Christian theology." [Ref-0685](#), p. 171. In Jeremiah 31:10 it is plain that the same ones that will be gathered and restored to God are the ones whom He scattered in Jeremiah's day: *Israel*. This cannot be applied to the Church without denying the historic reality of the initial fulfillment in the scattering of *Israel*. "What I protest against is, the habit of allegorizing plain sayings of the Word of God concerning the future history of the *nation* Israel, and explaining away the fullness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, p. 3. "But suppose the Jew asks you if you take all the prophecies of the Old Testament in their simple literal meaning. Suppose he asks you if you believe in a literal personal advent of Messiah to reign over the earth in glory, a literal restoration of Judah and Israel to Palestine, a literal rebuilding and restoration of Zion and Jerusalem. Suppose the unconverted Jew puts these questions to you, what answer are you prepared to make? Will you dare to tell him that Old Testament prophecies of this kind are not to be taken in their plain literal sense? will you dare to tell him that the words Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the *Church of Christ*? Will you dare to tell him that the glorious kingdom and future blessedness of Zion, so often dwelt upon in prophecy, mean nothing more than the gradual Christianizing of the world by missionaries and gospel preaching? Will you dare to tell him that you think it "carnal" to expect a literal rebuilding of Jerusalem, "carnal" to expect a literal coming of Messiah to reign? Oh, reader, if you are a man of this mind, take care what you are doing! I say again, take care. [J. C. Ryle, *Are You Ready For The End of Time?* (Fearn, Scotland: Christian Focus, 2001), 47]" [Ref-1263](#), p. 342 Questionable: Heb. 12:23 (?);

Israel - church not - rapture : ☩ + "The crucial backdrop of the rapture question then is not eschatological but ecclesiological. One's view of the nature of the church will determine one's view of the rapture of the church." Steven L. McAvoy, *Posttribulationism's Appeal To Antiquity, Part I*, [Ref-0055](#), Vol. 6, No. 17, March 2002, p. 117. "If the term *church* includes saints of all ages, then it is self-evident that the church will go through the Tribulation, as all agree that there will be saints in this time of trouble. If, however, the term *church* applies only to a certain body of saints, namely, the saints of this present dispensation, then the possibility of the translation of the church before the Tribulation is possible and even probable." [Ref-0190](#), p. 21.

Israel - converted : [Israel - salvation of](#)☆

Israel - course - Israel Through The Eyes Of Scripture :

[Israel through the eyes of scripture](#)☆

Israel - covenants pertain to : [covenants - to Israel](#)☆

Israel - curse accepted at crucifixion : [curse - blood curse at crucifixion](#)☆

Israel - defense : ☩ + "The only provocation on Israel's side was its existence. In the 1956 Suez War, did not Egypt blockade the Straits of Tiran? Even in the 1967 Six-Day War when Israel made a pre-emptive strike against Egypt, Egypt has massed troops on the border and had again blockaded the Straits of Tiran, Israel's major outlet for shipping -- an act that could be construed as an act of war. Did not Egypt and Syria invade Israel in 1973 on the high, holy day of Yom Kippur? If Arab nations were attacked in surprise on any day of Ramadan, what would be the outcry? In 1982, was not Israel's incursion into Lebanon caused by the heavy use of katusha rockets coming from the PLO located in safe heavens in southern Lebanon? Did we not recently witness a similar event this year when Israel entered Lebanon because of rocket attacks from Hezbollah? Let's make sure to get the details right. Has Israel ever declared its desire to exterminate Arabs or eliminate any particular Arab nation from the face of the earth? No, it is quite the other way. Have we ever had to worry about Jews hijacking airliners for political reasons? Who was it that murdered Olympic athletes in Munich in 1972? Has any Arab nation had to rescue its people as Israel was forced to do at Entebbe in 1976?" Michael Stallard, "Is Dispensationalism Hurting American Political Policies in the Middle East?", [Ref-0785](#) Volume 10 No. 31, December 2006, 5:18, p. 13.

Israel - demographics : [2004020401.htm](#)☆

Israel - demonstrates God : Ex. 34:10

Israel - dispersion : [dispersion - Israel](#)☆

Israel - dispersion - before 70AD : [dispersion - of Israel before 70AD](#)☆

Israel - dispersion - prayer : [dispersion - Israel - prayer in](#)

Israel - divides : 2S. 20:1

Israel - early mention : [chronology - B.C. 1445 - Exodus - early](#)☆

Israel - Edom opposes : [Edom - opposes Israel](#)

Israel - Egypt - length of sojourn - Ray : [2008042403](#)☆

Israel - Egyptian mention : ☩ "But the only contemporary Egyptian source which actually mentions Israel is the stela. . . of King Mernepthah from the fifth year of his reign (1207 BC), recording among his many victories: 'Carved off is Ashkelon, seized upon is Gezer. . . Israel is laid waste, his seed is no more.'" [Ref-0151](#), p. 4.

Israel - enemies judged : Isa. 41:11; Jer. 2:3; Jer. 10:25; Jer. 30:16; Jer. 30:20; Jer. 50:7; Jer. 50:11-12; Ob. 1:10-15; Zep. 2:10; Zep. 3:19

Israel - ethnics : Mtt. 21:43; John 11:51; Acts 24:17

Israel - firstborn of God : Ex. 4:22; Deu. 32:17; Jer. 2:14; Jer. 31:9

Israel - firstborn receives double portion : Isa. 40:2; Isa. 61:7; Jer. 16:18

Israel - gathered - fishers and hunters : [gathering - of Israel - fishers and hunters](#)☆

Israel - gathered in belief : [gathering - of Israel in faith](#)☆

Israel - gathered in unbelief : [gathering - of Israel in unbelief](#)☆

Israel - gathered second time : [gathering - of Israel second time](#)☆

Israel - gathering - uncategorized : [gathering - of Israel - uncategorized](#)

Israel - Gentile allegiance to : Ru. 1:16; 2S. 15:21

Israel - Gentiles - not like : Eze. 20:32; Eze. 11:1

Israel - Gentiles join to : [Gentiles - join to Israel](#)☆

Israel - glory of God : Isa. 44:23; Isa. 46:13; Eze. 36:22

Israel - God fights for : Jos. 10:14; Jos. 10:42; Mal. 3:6

Israel - God's inheritance : [inheritance - Israel as God's](#)

Israel - goy used of : Gen. 35:11; Gen. 48:19; Isa. 49:7

Israel - hated by Arabs : [Arabs - Jews - hatred of](#)

Israel - heritage of God : Jer. 50:11

Israel - history : [2003030408.tif](#)☆

Israel - Holy One of : 2K. 19:22; Ps. 71:22; Ps. 78:41; Ps. 89:18; Isa. 1:4; Isa. 5:19; Isa. 5:24; Isa. 10:20; Isa. 12:6; Isa. 17:7; Isa. 29:19; Isa. 30:11; Isa. 30:12; Isa. 30:15; Isa. 31:1; Isa. 37:23; Isa. 41:14; Isa. 41:16; Isa. 41:20; Isa. 43:3; Isa. 43:14; Isa. 45:11; Isa. 47:4; Isa. 48:17; Isa. 49:7; Isa. 54:5; Isa. 55:5; Isa. 60:9; Isa. 60:14; Jer. 50:29; Jer. 51:5; **John 6:69 (NU text); Acts 13:35**

Israel - hope of : Acts 26:6; Acts 28:20; Tit. 2:13

Israel - idolatry : [idolatry - Israel](#)

Israel - idolatry purged : [idolatry - Israel purged](#)

Israel - independence declared : [chronology - A.D. 1948 - Israel declares independence](#)☆

Israel - Jacob's trouble : [Jacob's - trouble](#)

Israel - Jesus sent to : [Jesus - sent to Israel](#)

Israel - keeper : Isa. 41:10-13; Ps. 121:4

Israel - king among : Num. 23:21; Num. 24:7

Israel - kingdom divided by God : 1K. 12:22-25

Israel - kings - chronicles of : [kings - chronicles of kings of Israel](#)☆

Israel - known by God : Amos 3:2

Israel - land too small : Isa. 49:19; Zec. 10:10

Israel - law to : [law - not for Gentiles](#)

Israel - map - Origin and Evolution of Palestinian Problem - UN : [2003012402.htm](#)☆

Israel - map - Palestine problem - UN : [2003012401.htm](#)☆

Israel - maps : [F00019 - Israel - maps](#)☆

Israel - meaning : Gen. 32:25-32 ☩ "To Strive with God". "there is no great unanimity as to the exact derivation and meaning of the word 'Israel.' Part of the difficulty lies in the rarity of the verb יָרַח, used to describe Jacob's activity with respect to the 'man.' The KJV and other older translations saw it as a derivative of the Hebrew word for 'prince.' . . . Newer translations, beginning already with the ASV, see the notion of 'striving' as the verb's basic meaning." Marten H. Woudstra, "Israel and the Church: A Case for Continuity," [Ref-0199](#), p. 223.

Israel - Messiah called : Isa. 49:3-7; Jer. 51:19-24 (?) ❁ Questionable: Jer. 51:19-24 (?);

Israel - millennial government : Jer. 30:21; Mtt. 19:28; Luke 22:30

Israel - mothers of : tribes - mothers of

Israel - name changed from Jacob : Jacob - name changed to Israel

Israel - nation - denied - Aphrahat : quote - Israel - nation denied - Aphrahat (wrote 337 - 345)☆

Israel - nation - predicted - Anderson : quote - Israel - nation predicted - Anderson (1841-1918)☆

Israel - nation - predicted - Baron : quote - Israel - nation predicted - Baron (1918)☆

Israel - nation - predicted - Brakel : quote - Israel - nation predicted - Brakel (1635-1711)☆

Israel - nation - predicted - Bullinger : quote - Israel - nation predicted - Bullinger (1835-1913)☆

Israel - nation - predicted - Darby : quote - Israel - nation predicted - Darby☆

Israel - nation - predicted - Finch : quote - Israel - nation predicted - Finch (1558-1625)☆

Israel - nation - predicted - Larkin : quote - Israel - nation predicted - Larkin (1850-1924)☆

Israel - nation - predicted - Mather : quote - Israel - nation predicted - Mather (1669)☆

Israel - nation - predicted - Owen : quote - Israel - nation predicted - Owen (1673)☆

Israel - nation - predicted - Ryle : quote - Israel - nation predicted - Ryle (1816-1900)☆

Israel - nation - predicted - Scott : quote - Israel - nation predicted - Scott (1796-1861)☆

Israel - nation - predicted - Spurgeon : quote - Israel - nation predicted - Spurgeon (1855)☆

Israel - nation - predicted - Winchester : quote - Israel - nation predicted - Winchester (1800)☆

Israel - nation opposed : Gen. 15:14; Ps. 83:4; Isa. 8:9-10; Jer. 10:25; Jer. 12:14; Ob. 1:10-15; Zec. 1:14-15 (;); Zec. 1:18-21 (.)

Israel - nation predicted - Thomas : quote - Israel - nation predicted - Thomas☆

Israel - nation predicted - Wesley : quote - Israel - nation predicted - Wesley (1707-1788)☆

Israel - national - denied : Jew - existence denied☆

Israel - national song : ❁ "Though the history of the song [Ha Tikvah, 'The Hope'] is not totally clear, it is accepted that the words were written in 1886 by Naphtali Hertz Imber, an English poet originally from Bohemia, and the melody is by Samuel Cohen, an immigrant from Moldavia. The words of the first and most well-known stanza are: 'As long as the Jewish spirit is yearning deep in the heart, With eyes turned toward the East, looking toward Zion, Then our hope - the two-thousand-year-old hope - will not be lost: To be a free people in our land, The land of Zion and Jerusalem.'" Arutz Sheva News Service, IsraelNationalNews.com Wednesday, Oct. 27, 2004 / Cheshvan 12, 5765

Israel - nations come to : Isa. 55:5

Israel - nations used against judged : nations - used against Israel then judged

Israel - new - American colonies believed : ❁ "It was clear from the outset that many of

those settling in the American colonies had strong religious reasons for wishing to leave England. America was to be the promised land, the Atlantic Ocean the Red Sea, and England under Charles 1 and Archbishop William Laud was the new Egypt. The resonances with the great biblical account of the exodus of the people of God from Egypt and the settlement in a new land, prepared for them by God, were too obvious to miss." Ref-0686, pp. 292-293.

Israel - new - Boettner : replacement theology - Boettner☆

Israel - new - Calvin : replacement theology - Calvin☆

Israel - new - church fathers : replacement theology - church fathers☆

Israel - new - Cyprian : replacement theology - Cyprian☆

Israel - new - Eusebius : replacement theology - Eusebius☆

Israel - new - Justin Martyr : replacement theology - Justin Martyr☆

Israel - new - Origen : replacement theology - Origen

Israel - new - Presbyterian : replacement theology - Presbyterian☆

Israel - new - Ridderbos : replacement theology - Ridderbos☆

Israel - new - Roman Catholicism : replacement theology - Roman Catholicism☆

Israel - new - supersessionism : replacement theology - supersessionism☆

Israel - new - Wright : replacement theology - Wright☆

Israel - new covenant with : covenant - new - with Israel☆

Israel - not : Jews - who are not

Israel - occupied territories : 2003030404.tif☆

Israel - olive tree : olive tree - Israel

Israel - out of place - Barnhouse : quote - out of place - Barnhouse☆

Israel - pagan origin : Deu. 26:5

Israel - peace with nations - covenant : covenant - peace with nations☆

Israel - permanence - Emperor Frederick's chaplain - quote : quote - permanence of Jews - Emperor Frederick's chaplain☆

Israel - permanence - Mark Twain - quote : quote - permanence of Jews - Mark Twain☆

Israel - permanence - Nicholas Berdyaev - quote : quote - permanence of Jews - Nicholas Berdyaev☆

Israel - persecution of - justifying : anti-Semitism - justifying

Israel - photos : ❁ + Image Pro Israel CD (2002032002) by http://www.JewishSoftware.com

Israel - population - growth : Jer. 31:27

Israel - population of : ❁ "According to the latest statistics published by the Institute of the World Jewish Congress, Israel's Jewish population . . . at the beginning of the 1998 Jewish year (September) . . . was 5,863,000 of which 80% (4,700,00) were Jewish; 61.6% being born in the Land and 71,000 arriving as immigrants. Of the last category, 59,000 came from Russia, making the total for these immigrants 845,000 (the largest single group in Israel)." Ref-0010, p. 217. "According to Israel's Central Bureau of Statistics [there are] 5.4 million Jews living in Israel and between 5.1 and 5.3 million thought to be living in the

USA." -- *Operation Exodus Autumn 2003 Bulletin*, [<http://www.ebenezersusa.com>], p. 6. "According to the latest figures, there are 13 million Jews living worldwide, including 5.2 million in Israel. According to Jewish Agency figures, 5.6 million live in North America, 1.2 million in Europe, 413,000 in the former Soviet Union, 401,000 in South America, 84,000 in Africa, 107,000 in Australia and New Zealand, and 19,000 in Asia. Meanwhile, Israel's 5.2 million Jews and some 287,000 immigrants and their families not registered as Jews make up 81 percent of the country's 6.8 million population, while the Arabs comprise 19 percent. During 2003 the Arab minority grew at a rate of 3 percent compared to the 1.4 percent among the Jewish majority. The median age of the Jewish population is 30.4, while the Arab media in 19.7." "Figuring Out Israel", Ref-0057, January/February 2005, p. 40-41.

Israel - population to grow in Egypt : Gen. 46:3; Gen. 47:27; Deu. 1:10; Deu. 10:22; Deu. 26:5; Ex. 1:7

Israel - preserved : Jer. 33:24-25

Israel - prophecy on tribes : Gen. 49; Deu. 33

Israel - prophetic importance - quote - Bonar : quote - Israel - prophetic importance - Bonar☆

Israel - prophetic importance - quote - Edwards : quote - Israel - prophetic importance - Edwards☆

Israel - prophetic importance - quote - Horner : quote - Israel - prophetic importance - Horner☆

Israel - prophetic importance - quote - Ryle : quote - Israel - prophetic importance - Ryle☆

Israel - purchased : Ex. 15:16; Ex. 19:5-6; Deu. 32:6; Deu. 32:9; 2S. 7:23; Est. 3:9; Est. 4:7; Isa. 51:10; Jer. 31:11; Mtt. 13:44

Israel - purpose : Eze. 5:15; Eze. 39:21-29 ❁ "In the history of Israel, as a 'refractory' race (Acts 7:51), shall all the peoples of the world be shown the fearfulness of sin, but also the glory of redemption, the seriousness of the crushing judgments, but also the depth of forgiving grace (Ps. 102:14-16). Thereby Israel's history becomes an object-lesson on the stage of world affairs given that the nations of the earth should perceive what judgment is and what grace is (Isa. 52:10; Eze. 39:23-27)." Ref-0197, p. 92. "During Augustine's time, the existence of the Jews and Judaism posed an apologetic problem for the church. If the church was the new Israel, for what purpose did the nation Israel exist?" Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", Ref-0164, Vol. 19 No. 1, Spring 2008, 51:70, p. 59.

Israel - recognized by the United Nations : chronology - A.D. 1949 - Israel recognized by United Nations☆

Israel - recreated : ❁ + "On November 29, 1947, the United Nations General Assembly adopted Resolution 181 (Partition Plan). The vote was 33 in favor, 13 against, and 10 abstentions. With that historic vote, Israel became a sovereign state under international law." Elwood McQuaid, "Anti-Zionism or Anti-Semitism -- By Any Name, The Game's the Same", Ref-0057, March/April 2004, 8:10, p. 9.

Israel - reformed theology : ❁ + "... a close study of Romans over several years, and particularly chaps. 9-11, resulted in an

indelible impression that for Paul, the converted Hebrew rabbi, Israel has an ongoing national identity, its unbelief notwithstanding. On the other hand, it seemed as if Reformed exegesis, at least on a *prima facie* reading of the text, was attempting to avoid the obvious." [Ref-1263](#), p. xv.

Israel - rejected temporarily : Isa. 63:17-19; Hos. 1:8-9; Mic. 4:6-8; Mtt. 21:43; Rom. 9:25-27; Rom. 11:11-15 ☪ "To summarize: the Kingdom was taken from a nation of our Lord's day because of its sin; and it shall be given to a nation which brings forth proper fruit. The difference between the two nations is spiritual and moral, not racial. The nation of which the Kingdom is bestowed will be the nation of *Israel*, in harmony with all Old Testament prophecy; but an Israel repentant and regenerated." [Ref-0183](#), p. 297. "According to Chrysostom, the whole parable of the tenants and this conclusion in particular, teaches the repudiation of the Jews. In reality the subject of the sentence is not the Jews themselves but rather the kingdom with which they had enjoyed a special relationship . . . The denial that Israel possesses the eschatological kingdom does not imply that her special covenantal relationship with God has terminated. D.A. Carson understands the announcement to refer to Israel's role as agent in the administration of the kingdom: "Strictly speaking, then, verse 43 does not speak of transferring the locus of the people of God from Jews to Gentiles, though it may hint at this insofar as that locus now extends far beyond the authority of the Jewish rulers (cf. Acts 13:46; 18:5-6; 1 Peter 2:9); instead, it speaks of the ending of the role the Jewish religious leaders played in mediating God's authority." [Ref-0685](#), pp. 36-37.

Israel - remnant of : 1K. 19:18; 2K. 19:4; 2K. 19:30; 2K. 21:14; 2K. 25:22; Ezra 9:8; Ezra 9:15; Isa. 1:9; **Isa. 6:13**; Isa. 7:3; Isa. 10:20-22; Isa. 28:5; Isa. 37:4; Isa. 37:31-32; Isa. 46:3; Isa. 59:21; Isa. 65:8; Jer. 5:10; Jer. 5:18; Jer. 23:3; Jer. 44:28; Jer. 50:20; **Eze. 5:3**; **Eze. 5:12**; Eze. 6:8-10; **Eze. 9:8**; **Eze. 9:15**; Eze. 11:13-16; Eze. 12:6; Eze. 14:22; Joel 2:32; Amos 9:8; Mic. 2:12; Mic. 5:7-8; Mic. 7:18; Zec. 11:10; Zec. 13:8-9; Rom. 9:6; Rom. 9:27; Rom. 11:5; Rom. 11:17; Rom. 11:25; Gal. 6:16; 1Pe. 1:1; Rev. 12:17 ☪ "Therefore though the oak of human civilization must again and again be felled by the axe of the judgment of God, nevertheless this 'root-stem' continually survives, the 'holy seed' out of which new life springs forth. . . ." [Ref-0197](#), p. 52. In Ezekiel 5:12 God states the destiny of each third of Israel as if all of Israel will perish, but previously in Ezekiel 5:3 a few of the prophet's hairs are bound in the hem of his garment -- representing the remnant which is always preserved by God, even in times of His own judgment.

Israel - repents for Messiah : [second coming - preconditions](#) ☆

Israel - restoration : Num. 23:10; Isa. 10:20-22; Isa. 49:5-6; Isa. 59:20; **Eze. 43:7**; Hos. 2:23; Hos. 3:4-5; Luke 8:49-52 (?); Rom. 11:26 ☪ "That Israel will again be restored to the place of privilege and blessing upon earth is not a matter of opinion, but of faith; and no one who accepts the Scriptures as Divine can question it." [Ref-0762](#), p. 286. "Trench, in expounding the parable of the Prodigal Son, explained, "We Gentiles must not forget that at the end of

the present dispensation all will be reversed, and we shall be in danger of playing the part of the elder brother, and shall do so if we grudge at the largeness of the grace bestowed upon the Jew, who is now feeding upon the husks, far away from his Father's house." [Ref-1263](#), p. 260 Questionable: Luke 8:49-52 (?);

Israel - return of in judgment : Isa. 11:11-12; Eze. 20:33-38

Israel - reunited : Isa. 11:12; Jer. 3:18; Jer. 31:31; Jer. 33:7; Jer. 50:4; **Eze. 37:16**; Hos. 1:11

Israel - revisionist history of the PA : [2004082301.htm](#) ☆

Israel - Sabbath - modern : [Sabbath - modern Israel](#) ☆

Israel - salvation of : Isa. 45:17; Isa. 45:25; Eze. 11:19-20; Eze. 36:25-27; Eze. 36:33; Rom. 11:26 ☪ See [covenant - new \[5002.5.0\]](#).

Israel - separate : [Jews - remain distinct](#) ☆; Ex. 33:16; Num. 23:9

Israel - served by Gentiles : [Gentiles - serve Israel](#)

Israel - servitudes : 1K. 6:1; Jdg. 3:8; Jdg. 3:14; Jdg. 4:2-3; Jdg. 6:1; Jdg. 13:1; Acts 13:18-21 ☪ "I allude to the 480 years of 1K. 6:1, computed from the Exodus to the Temple. . . . That the chronology of the period was correctly known is plain from the thirteenth chapter of the Acts, which enables us to reckon the very same era as 573 years. How then can this seeming error of 93 years be accounted for? *It is precisely the sum of the several eras of the Servitudes.*"^[1] [1] - Acts 13:18-21 gives 40 years in the wilderness, 450 years under the Judges, and 40 years for the reign of Saul. To which must be added the 40 years of David's reign, and the first three years of Solomon for it was in his *fourth* year that he began to build the Temple. The servitudes were to Mesopotamia for 8 years, to Moab for 18 years, to Canaan for 20 years, to Midian for 7 years and to the Philistines for 40 years. See Judges 3:8,14; 4:2-3; 6:1; 13:1. But 8 + 18 + 20 + 7 + 40 years are precisely equal to 93 years." [Ref-0745](#), pp. 89-90. "According to the book of Kings, Solomon began to build the temple in the 480th year after the children of Israel were come out of the land of Egypt.[1K. 6:1] This statement, than which none could, seemingly, be more exact, has sorely puzzled chronologers. By some it has been condemned as a forgery, by others it has been dismissed as a blunder; but all have agreed in rejecting it. Moreover, Scripture itself appears to clash with it. In his sermon at Pisidian Antioch St. Paul epitomizes thus the chronology of this period of the history of his nation: forty years in the wilderness; 450 years under the Judges, and forty years of the reign of Saul; making a total of 530 years. To which must be added the forty years of David's reign and the first three years of Solomon's; making 573 years for the very period which is described in Kings as 480 years. Can these conclusions, apparently so inconsistent, be reconciled? If we follow the history of Israel as detailed in the book of Judges, we shall find that for five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and "sold them into the hands of their enemies." They became slaves to the king of Mesopotamia for eight years, to the king of Moab for eighteen years, to the king of

Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years.[Judges 3:8, 14; 4:2, 3; 6:1; 13:1. The servitude of Judges 10:7, 9 affected only the tribes beyond Jordan, and did not suspend Israel's national position.] But the sum of 8 + 18 + 20 + 7 + 40 years is 93 years, and if 93 years be deducted from 573 years, the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings from the Exodus to the temple is a mystic era formed by eliminating every period during which the people were cast off by God. If, then, this principle were intelligible to the Jew in regard to history, it was both natural and legitimate to introduce it in respect of an essentially mystic era like that of the seventy weeks." [Ref-0762](#), p. 81.

Israel - sin - cleansed : Jer. 33:8; Rom. 11:27

Israel - six-day war : [2003030403.tif](#) ☆

Israel - slavery between prohibited : [slavery - fellow Israelites prohibited](#)

Israel - son of God : [son of God - Israel](#)

Israel - spiritual - AGAINST : Acts 3:25; Gal. 3:7 ☪ "The fact that Gentile believers are the Sons of Abraham does not make them spiritual Israelites anymore than the fact that Arabs being physical descendants of Abraham means that they are physical Israelites." [Ref-0009](#), p. 51. Note that "only" is not in the Greek. Notice how *physical* descent from Abraham is said by Peter to have continued significance after the cross (Acts. 3:25).

Israel - sun, moon witness - X0069 : [X0069 - sun and moon](#) ☆

Israel - sun, moon, stars - X0064 : [X0064 - sun, moon, stars](#) ☆

Israel - support - Dallas Seminary President waffles : [2002101201.pdf](#) ☆

Israel - theologians affirm future : [2003020301.pdf](#) ☆

Israel - time line of modern : [2003112201.tif](#) ☆

Israel - to Egypt : [Jacob - to Egypt](#)

Israel - treasure : Ex. 19:5; Ex. 34:10; Deu. 7:6; Deu. 14:2; Deu. 26:18; Ps. 135:4; Mal. 3:17; Mtt. 13:44 ☪ In Mtt. 13:44, "The man is Christ. The treasure is Israel. .The treasure's hidden state shows Israel's apostasy.. The uncovering of the treasure refers to the offer of the kingdom. The hiding of the treasure refers to Israel's rejection of the kingdom offer. The purchase of the field refers to Christ dying for Israel's sins. The implicit coming again of the man to obtain the treasure refers to Israel's conversion at the conclusion of the mystery age." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 24n49.

Israel - treatment of - quote : [quote - Israel - treatment of](#) ☆

Israel - twenty facts : [2003030407.tif](#) ☆

Israel - UN resolutions : [2003030406.tif](#) ☆

Israel - unbelieving die : Num. 14:23; Num. 14:29; Num. 14:32-33; 2S. 8:2; Isa. 27:12; Eze. 5:2; Eze. 5:12; Eze. 20:38; Zep. 3:11; Zec. 13:8-9

Israel - unclean spirit : [spirit - unclean - Israel](#)

Israel - unique - Diprose - quote : [quote - Israel unique - Diprose](#) ☆

Israel - unique - Jocz - quote : [quote - Israel unique - Jocz](#) ☆

Israel - unique - Sauer - quote : [quote - Israel unique - Sauer](#)☆

Israel - unique - WCC - quote : [quote - Israel - unique - WCC - quote](#)☆

Israel - usage of term : Rom. 9:6; Rom. 11:26; Gal. 6:16 ☪ "Regarding Paul's usage, Burton declared, "There is, in fact, no instance of his using *Ἰσραὴλ*, except of the Jewish nation or a part thereof." Ref-1263, p. 265 "For many centuries there has prevailed in the Churches of Christ a strange, and to my mind, an unwarrantable mode of dealing with this word "Israel". It has been interpreted in many passages of the Psalms and Prophets, as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the gospel in Christian churches. The proofs of these things are too many to require quotation. No man can read the immense majority of commentaries and popular hymns without seeing this system of interpretation to which I now refer. Against that system I have long protested, and I hope I shall always protest as long as I live. . . . Where, I would venture to ask, in the whole New Testament, shall we find any plain authority for applying the word "Israel" to anyone but the nation of Israel? [J. C. Ryle, *Are You Ready For The End of Time?* (Fearn, Scotland: Christian Focus, 2001), 48-49, 107-8]" [Ref-1263](#), p. 344

Israel - vine : [vine - Israel](#)

Israel - war - yom kippur : [2003030405.tif](#)☆

Israel - war of independence : [2003030402.tif](#)☆

Israel - wars vs. Jihad : [Jihad - vs. Israel's wars](#)☆

Israel - WCC divest : [2005022501.txt](#)☆

Israel - wife of Jehovah : [wife - of Jehova](#)☆

Israel - Zionism - Graffiti on History's Walls : [2003120401.htm](#)☆

Israel and the Church: The Origin and Effects of Replacement Theology, Ronald E. Diprose : [Ref-0685](#)☆

Israel mourns for Messiah : [Messiah - sought by Israel](#)

Israel My Glory : [Ref-0057](#)☆

Israel Today Magazine : [Ref-0082](#)☆

Israel vs. church - distinction - progressive dispensationalism : [dispensationalism - progressive - church vs. Israel distinction](#)☆

Israel - camp of - Gospel Comparison - #00048.doc : [#00048.doc](#)☆

Israel's Election - DOC 00051 : [00051.doc](#)☆

israel through the eyes of scripture : ☪ + Israel Through The Eyes Of Scripture taught by Tony Garland in January-March, 2003 at Camano Chapel
<<http://www.CamanoChapel.org>>., See file:///garland/users/spirit/website/teaching/israel_through_the_eyes_of_scripture

Israeli/Arab Conflict and the Bible, Wilbur M. Smith : [Ref-1163](#)☆

Israelology - The Missing Link in Systematic Theology : [Ref-0009](#)☆

Israelology: The Missing Link in Systematic Theology, Arnold Fruchtenbaum : [Ref-0799](#)☆

Issachar - name given : Gen. 30:18

It Never Happened, Joseph Farah : [F00030 - Palestinian - refugees - not by Israel](#)☆

It's Still Greek To Me : [Ref-0133](#)☆

Italics - KJV - were roman type : [KJV - italics were roman type](#)☆

ivory - palace - Ahab - archaeology : [archaeology - ivory palace - Ahab](#)☆

ivy - Bacchus : [Bacchus - god of wine](#)☆

Izmir - modern location of Smyrna : [Smyrna - modern location is Izmir](#)

J. G. Bellett. (2004; 2004). Short Meditations On Elisha. Galaxie Software. : [Ref-0408](#)☆

Jabesh Gilead : Jdg. 21:8; 1S. 11:1; 1S. 31:11

jackals - demons : [demons - jackals](#)

Jacob - Abraham - Isaac - God of : [Abraham - Isaac - Jacob - God of](#)

Jacob - age at death : Gen. 47:28-31; Gen. 49:33

Jacob - blesses Joseph : [Joseph - blessed by Jacob](#)

Jacob - bones to return to Canaan : Gen. 46:4; Gen. 47:29-30; Gen. 49:29; Gen. 50:13; Acts 7:16

Jacob - born - date - Jones : [chronology - B.C. 1836 - Jacob born - Jones](#)☆

Jacob - born - date - Klassen : [chronology - B.C. 1807 - Jacob born - Klassen](#)☆

Jacob - covenant with Laban : [covenant - Jacob and Laban](#)

Jacob - dies - date - Klassen : [chronology - B.C. 1660 - Jacob - dies - Klassen](#)☆

Jacob - embalmed : Gen. 50:2-3

Jacob - loved - Dave Hunt : [2002053101.htm](#)☆

Jacob - name changed to Israel : Gen. 32:28; Isa. 48:1

Jacob - name, meaning of : Gen. 25:26

Jacob - number of offspring in Egypt : Gen. 46:5-27; Ex. 1:5; Deu. 10:22; Acts 7:14 ☪ "The Masoretic Text of Exodus 1:5 reads 'seventy souls,' whereas the LXX and the New Testament quote taken from it (cf. Acts 7:14) read 'seventy-five souls.' A fragment of Exodus 1:5 from the Qumran Scrolls reads 'seventy five souls,' in agreement with the LXX." [Ref-0075](#), p. 367. "Some have assumed that Stephen was citing either the Septuagint or the Proto-Septuagint text of Qumran in giving the number as seventy-five (Acts 7:14 and Exodus 1:5). Yet, this can also be explained by the way the family was numbered and not the text Stephen was citing. . . In Genesis 46:8-26 we have a total of sixty-six children, grandchildren, and great-grandchildren of Jacob. When we add Jacob to this list with Joseph and his two sons we have a total of seventy. The number given by Stephen in Acts 7:14 of seventy-five (which does not include Jacob himself) could also be correct if Stephen was counting the wives of Jacob's children, something the New Testament would do since it is much more inclusive regarding gender. Both Judah and Simeon were widowers. Therefore, to the sixty-six persons already mentioned, we add nine wives (not counting Joseph, his wife, and children because they were already in Egypt). Using this method of counting, the number seventy-five is correct." [Ref-0086](#), p. 135. "A comparison of Genesis 46:5-27 with Acts 7:14 reveals three different statements as to the number of family members in that southward moving caravan -- 66, 70, and 75. As a result, when interpreting the Acts 7:14 passage

nearly all modern scholars inform us that the Septuagint (LXX) *confirms* in reading "75" in Genesis 46:26-27 (and at Ex. 1:5) whereas the Hebrew text supposedly errs and contradicts Acts in recording "70" in the Genesis passage. . . . The scholars continue by adding that the 5 missing names in the Hebrew text are preserved in the LXX at Genesis 46:20 where Machir, the son of Manasseh, and Machir's son Galaad (Hebrew = Gilead) are recorded along with Ephraim's two son's Taam (Hebrew = Tahan) and Sutalaam (Hebrew = Shuthelah) and his son Edom (Hebrew = Eran). We are further informed that as the Hebrew text contradicts the Acts account regarding the number of Jacob's family that traveled down to Egypt . . . the Hebrew text is corrupt here (and at Deu. 10:22 as well as Ex. 1:5 as they also record "70") and must be corrected by the LXX to bring the count into agreement. . . . Is it really reasonable or likely that Stephen (having been dragged in before the Sanhedrin by a mob and now in the middle of a spirit filled address before the very men who had caused the death of his Lord -- while speaking as a Hebrew to the Hebrews) would have quoted from a GREEK Old Testament manuscript of Genesis in which five names and been added in violation of the Hebrew laws governing Scripture transmission? . . . Acts 7:14 and Genesis 46:27 are not referring to the same entity. Again three totals (66, 70, and 75) are given . . . First, Genesis 46:26 states that 66 souls came "with" Jacob to Egypt . . . these 66 are said to have come "out of his loins". Beginning at Genesis 46:9 and going through verse 25, we find 66 males listed of which two (Er and Onan, vs. 12) have already died leaving a total of 64 males. If we now add the two girls from verses 15 (Dinah, a daughter) and 17 (Serah, a granddaughter), we account for the 66 souls "from Jacob's loins" who came with him to Egypt (Gen. 46:26) . . . The solution to the 66 and 70 predicament is quite unambiguous . . . Genesis 46:27 adds Joseph and his two sons (Manasseh & Ephraim, vs. 20), all 3 of whom were already down in Egypt. This brings are running total to 66 + 3 = 69. As the "66" are said to have been those who came with Jacob, he has not yet been included. Now we do so and obtain the 70 souls included in the term, "the house of Jacob" (v. 27). Indeed, the biblical definition for "the house of Jacob" is clearly stated as being Jacob and "all his seed" which would include Joseph and his two sons (vs. 27, cp. vs. 6). This total may also be obtained by merely adding the 33 of verse 15 [which includes Jacob himself] the 16 (vs. 18), the 14 (vs. 22), and the 7 (vs. 25). . . Here [Acts 7:15] a genuine contradiction is perceived by many; were there 70 or 75? Stephen . . . is speaking of a different entity which he calls Jacob's "kindred". The terms "house of Jacob" and "kindred", though similar, are not synonymous. . . . Jacob's "kindred" that Joseph "sent" for to come "to him" (Acts 7:14) are the 66 already cited plus the wives of his sons that came down to Egypt with their father. Moreover, it is back in Genesis 46:26 where we are given the clue that these wives are the key to differentiating between the "70" and "75". There we read that 66 souls came with Jacob down to Egypt: "besides Jacob's son's wives". These daughters-in-law were not included as having to do with the "house of

Jacob" (Gen. 46:26) which numbered only those "who came out of his loins", but they are part of Jacob's "kindred" that Joseph sent for. Now Jacob had twelve sons (Gen. 35:22). To determine how many wives went down to Egypt, we simply take the 75 "kindred", subtract the 77 who came from Jacob's loins . . . and obtain only nine rather than twelve. That is 9 of the 75 "kindred" that came . . . did not come from his loins, and Gen. 46:26 has alerted us to the fact that they are the son's wives. Therefore, 3 of the 12 son's wives (12 - 9 = 3) were not numbered in the "kindred". . . . we must immediately exclude Joseph's wife for she was already in Egypt . . . A second is found early at Genesis 38:12 where we learn that Judah's wife had died previously. Thus, one of the other son's must also have become a widower. We may deduce that it was almost certainly Simeon as special attention is called to the fact that Shaul, his youngest son, was by a Canaanitess (Gen. 46:10). . . . Manifestly, the LXX that is today extant has been proven spurious for Manasseh and Ephraim are for too young to be fathers when Josephs "kindred" went down to him in Egypt -- much less grandfathers! The reading in the LXX is grossly untenable. Thus, the "5 missing names" in the Hebrew text at Genesis 46:20 . . . are seen to have been interpolated by conjecture . . . in the LXX. The author of the LXX has tried to force Genesis 46:20 to conform to Acts 7:14." [Ref-0186](#), pp. 68-71.

Jacob - pagan origin : [Israel - pagan origin](#)

Jacob - Pharaoh blessed by : [Pharaoh - blessed by Jacob](#) ☆

Jacob - to Egypt : Gen. 46:6

Jacob - wives given : Gen. 29:21-28 ☺

"Although not common knowledge, the mathematics imposed upon the chronology of Scripture context demand that Jacob took his wives, Leah and Rachel, almost immediately upon coming to his uncle Laban's . . . Otherwise, Judah would have been born too late for all the details of his life given in Genesis 38 to have occurred." [Ref-0186](#), p. 64. "Whereas Ussher had placed Jacob's arrival at Haran around B.C. 1760 and his marriages to Leah and Rachel during that same year . . . , Bishop Lloyd altered Jacob's wedding date, having him wait seven years before acquiring his brides (B.C. 1753). . . . Jacob did not say "Give me my wife, for my years are fulfilled." He said "for my days are fulfilled" (Gen. 29:21). This implies a certain number of days from the time the contract was made until he could actually take Rachel to wife. . . . The 7 years (vs. 18) of service were the total dowry and *not* the customary waiting period. The "few days" of Gen. 29:20 could have been the month of verse 14 and he contract could have been made at the beginning of these 30 days. Verse 15 implies that Jacob had already been working or "serving" Laban in order to earn his keep. . . . Jacob actually received both wives within a week of each other . . . As it may be proved that Leah became his wife at the beginning of the total 14 years dowry period . . . then Rachel had to have *also* become his wife at this time. . . . It is not feasible that Jacob obtained Leah (and Rachel a week later) at the *end* of the first 7 year period because that would not allow enough time for all the children to be born." [Ref-0186](#), pp. 65-66. Might not the plain meaning of the text here be

an indication that something is amiss with the chronology?

Jacob - wrestled with God : Gen. 32:24; Hos. 12:3-4

Jacob's - ladder : Gen. 28:12; Deu. 30:12; John 1:51; John 3:13

Jacob's - trouble : Deu. 4:30; Dan. 12:1; Dan. 12:7; Jer. 30:7; Jer. 30:24; Mtt. 24:21; Mark 13:19; Rev. 3:10; Rev. 7:14

Jah : Ps. 68:4; Isa. 12:2; Isa. 26:4; Isa. 38:11

Jah - in Song of Solomon : [Song of Solomon - name of God](#) ☆

jailed - minister to : [prisoners - minister to](#)

jailed - Timothy : [Timothy - jailed](#)

Jairus - daughter healed - lesson : [lesson - TWO WOMEN HEALED - 0](#) ☆

Jairus' daughter : Mark 5:22; Luke 8:41 ☺ On the way to raise a dead Jewish girl, Jesus heals a Gentile woman with an issue of blood (unclean).

James - book of - written : [X0056 - date - James](#) ☆

James - brother of Jesus : Acts 15:13

James - brother of Jesus martyred 63 AD : [chronology - A.D. 0063 - James martyred](#) ☆

James - brother of John killed : Mark 10:39; Acts 12:2 ☺ "Thus it is obvious that James died in the year A.D. 63, for that is the date on the ossuary lid. Which brings us to the very date that Josephus, the great first century historian, said of James, one of the first early church leaders, who was martyred for his faith in A.D. 63. It also agrees with Dr. Luke, author of the book of Acts that describes the scene in Acts 12:2." [Ref-0181](#), January 2003, p. 2.

"Under cross-examination by defense attorneys, many experts for the hoax claim recanted their findings. The government's principal witness, Yuval Goren, who testified that a covering has been applied to conceal evidence of forgery, was forced to admit upon cross-examination that he could see original ancient patina in the critical word "Jesus." With that admission, the prosecution's case fell apart. Not a single expert on Semitic inscriptions of the period has testified that the ossuary was a forgery. . . . In October 2008, after more than three years in court, Judge Farkash advised the prosecution to drop the case, which would result in a major embarrassment for the IAA [Israeli Antiquities Authority] and the Israeli police." Chris Ashcraft, *James Ossuary Withstands Accusations*, [Ref-0028](#), 32(1) 2010, p. 43.

James - death predicted : Mark 10:39

James - John - Peter - partners : [Peter - James - John - partners](#)

James - King - Ex. 1:19 : [King - James - Ex. 1:19](#) ☆

James - King - lineage : [King - James - lineage](#) ☆

James - King - Presbyterianism - opposed : [King - James - Presbyterianism - opposed](#) ☆

James - ossuary of : [2002102002.htm](#) ☆

James Gray's Concise Bible Commentary, James Gray : [Ref-1279](#) ☆

Jamestown Colony - Chronology - #00006.doc : [#00006.doc](#) ☆

Jamieson, Jamieson-Fausset-Brown Bible Commentary : [Ref-1022](#) ☆

Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). A commentary, critical and explanatory, on the Old and New Testaments. Oak Harbor,

WA: Logos Research Systems, Inc. : [Ref-0409](#) ☆

Jamieson, Robert, A. R. Fausset and David Brown. A Commentary, Critical and Explanatory, on the Old and New Testaments : [Ref-0187](#) ☆

Jamieson-Fausset-Brown Bible Commentary, Brown : [Ref-1024](#) ☆

Jamieson-Fausset-Brown Bible Commentary, Fausset : [Ref-1023](#) ☆

Jamieson-Fausset-Brown Bible Commentary, Jamieson : [Ref-1022](#) ☆

Jamnia - council of : ☺ + " . . . the purpose of the council was *not* to decide the status of any book of the Bible, but rather to discuss how to resolve interpretive problems in the Bible. The problems included Ezekiel's contradiction of Mosaic law in his vision of the reconstituted Temple (Ezekiel 40-48), the problem of philosophical skepticism in Ecclesiastes, the lack of a direct reference to God in the book of Esther, and the issue of eroticism in the Song of Songs. It is clear from the nature of this discussion that the Jewish sages already recognized these writings' canonical status, and this status required them to resolve the interpretive problems." [Ref-0818](#), p. 148. "Leiman's groundbreaking study of the canon has led many scholars to revise their views about the role of the so-called Synod of Jamnia in the canonization of the Old Testament. He emphasized that the discussions at Jamnia did not close the biblical canon or even canonize "any books at all." Discussions about the canon dealt only with books that were already considered part of the canon, such as Ezekiel or Ecclesiastes. Thus, it is not correct to think that the rabbis at Jamnia "closed" the canon and decided on where to place Daniel. Beckwith has amassed a plethora of evidence to demonstrate that by at least the middle of the second century B.C. Jews recognized all of the Old Testament as authoritative Scripture." Thomas J. Finley, "The Book of Daniel in the Canon of Scripture", [Ref-0200](#), Vol. 165 No. 658, April-June 2008, 195:208, p. 197.

Jan01 : Mtt. 1; Gen. 1; Gen. 2; Gen. 3 ☺ + [daily - bible](#).

Jan02 : Mtt. 2; Gen. 4; Gen. 5; Gen. 6 ☺ + [daily - bible](#).

Jan03 : Mtt. 3; Gen. 7; Gen. 8; Gen. 9 ☺ + [daily - bible](#).

Jan04 : Mtt. 4; Gen. 10; Gen. 11; Gen. 12 ☺ + [daily - bible](#).

Jan05 : Mtt. 5:1-26; Gen. 13; Gen. 14; Gen. 15 ☺ + [daily - bible](#).

Jan06 : Mtt. 5:27-48; Gen. 16; Gen. 17 ☺ + [daily - bible](#).

Jan07 : Mtt. 6:1-18; Gen. 18; Gen. 19 ☺ + [daily - bible](#).

Jan08 : Mtt. 6:19-34; Gen. 20; Gen. 21; Gen. 22 ☺ + [daily - bible](#).

Jan09 : Mtt. 7; Gen. 23; Gen. 24 ☺ + [daily - bible](#).

Jan10 : Mtt. 8:1-17; Gen. 25; Gen. 26 ☺ + [daily - bible](#).

Jan11 : Mtt. 8:18-34; Gen. 27; Gen. 28 ☺ + [daily - bible](#).

Jan12 : Mtt. 9:1-17; Gen. 29; Gen. 30 ☺ + [daily - bible](#).

Jan13 : Mtt. 9:18-38; Gen. 31; Gen. 32 ☺ + [daily - bible](#).

Jan14 : Mtt. 10:1-20; Gen. 33; Gen. 34; Gen. 35 ☺ + [daily - bible](#).

Jan15 : Mtt. 10:21-42; Gen. 36; Gen. 37; Gen. 38 ☉ + daily - bible.

Jan16 : Mtt. 11; Gen. 39; Gen. 40 ☉ + daily - bible.

Jan17 : Mtt. 12:1-23; Gen. 41; Gen. 42 ☉ + daily - bible.

Jan18 : Mtt. 12:24-50; Gen. 43; Gen. 44; Gen. 45 ☉ + daily - bible.

Jan19 : Mtt. 13:1-30; Gen. 46; Gen. 47; Gen. 48 ☉ + daily - bible.

Jan20 : Mtt. 13:31-58; Gen. 49; Gen. 50 ☉ + daily - bible.

Jan21 : Mtt. 14:1-21; Ex. 1; Ex. 2; Ex. 3 ☉ + daily - bible.

Jan22 : Mtt. 14:22-36; Ex. 4; Ex. 5; Ex. 6 ☉ + daily - bible.

Jan23 : Mtt. 15:1-20; Ex. 7; Ex. 8 ☉ + daily - bible.

Jan24 : Mtt. 15:21-39; Ex. 9; Ex. 10; Ex. 11 ☉ + daily - bible.

Jan25 : Mtt. 16; Ex. 12; Ex. 13 ☉ + daily - bible.

Jan26 : Mtt. 17; Ex. 14; Ex. 15 ☉ + daily - bible.

Jan27 : Mtt. 18:1-20; Ex. 16; Ex. 17; Ex. 18 ☉ + daily - bible.

Jan28 : Mtt. 18:21-35; Ex. 19; Ex. 20 ☉ + daily - bible.

Jan29 : Mtt. 19; Ex. 21; Ex. 22 ☉ + daily - bible.

Jan30 : Mtt. 20:1-16; Ex. 23; Ex. 24 ☉ + daily - bible.

Jan31 : Mtt. 20:17-34; Ex. 25; Ex. 26 ☉ + daily - bible.

Jas. 1 : Nov19★

Jas. 1:1 : chronology - A.D. 0063 - James martyred★; dispersion - Israel★; dispersion - of Israel before 70AD★; Ref-1034★; Ref-1097★; Ref-1121★; X0056 - date - James★

Jas. 1:1 (twelve) : tribes - ten not lost★

Jas. 1:2-4 : evil - purpose of★

Jas. 1:10 : life - temporal nature

Jas. 1:12 : crown - believers; tested - by God★

Jas. 1:13 : Jesus - tempted★; tempt - God doesn't; tested - God by man

Jas. 1:15 : Adam - brought death★; sin - conceived; wages - of sin is death

Jas. 1:17 : change - God doesn't; good - from God; provision - for upright

Jas. 1:17-18 : Trinity - regenerate

Jas. 1:18 : born - again★; born - of God★; eternal life - obtained; firstfruits - people as; grace - irresistible

Jas. 1:20 : righteousness - of God

Jas. 1:22 : do - the Word; lordship - salvation★

Jas. 1:23-25 : face - beholding in mirror

Jas. 1:25 : law - liberty from for love; law - of Christ★; law - summary★

Jas. 1:26 : tongue - taming

Jas. 1:27 : theos - not proper name★

Jas. 2 : Nov20★

Jas. 2:1-5 : poor - impartial toward

Jas. 2:1-9 : discrimination - AGAINST

Jas. 2:5 : poor - heard by God; poor - who are rich; rich - salvation more difficult

Jas. 2:6 : rich - blaspheme

Jas. 2:6-7 : sue - brothers

Jas. 2:7 : name - profaned - God's

Jas. 2:8 : law - fulfilled by love; two commandments - second

Jas. 2:10 : sin - all★

Jas. 2:10-11 : law - all kept or cursed★

Jas. 2:10-12 : law - summary★

Jas. 2:12 : law - of Christ★

Jas. 2:13 : judged - as you judge; spiritual gifts - vs. responsibilities★

Jas. 2:14 : faith - SAID; poor - duty to

Jas. 2:14-16 : minister - physical needs

Jas. 2:14-26 : faith - without works★

Jas. 2:17-26 : faith - vs. works★

Jas. 2:19 : demons - know truth★; one - God

Jas. 2:21 : Abraham - faithful

Jas. 2:23 : faith - righteousness by; scripture - fulfilled

Jas. 2:25 : angel - used of human★

Jas. 3 : Nov21★

Jas. 3:1 : teachers - judged strictly

Jas. 3:2 : sin - all★

Jas. 3:6 : Gehenna - Valley of Hinnom★; tongue - taming

Jas. 3:8 : tongue - taming

Jas. 3:9 : image - man in God's★

Jas. 3:15 : natural man - foolish to★; world - lust - demonic - influences; X0087 - sensual man★

Jas. 3:15-18 : wisdom - worldly

Jas. 3:16 : envy - self seeking

Jas. 3:17 (- Prophecy - Discerning - 00038.doc) : 00038.doc★

Jas. 3:18 : peace - and righteousness

Jas. 4 : Nov22★

Jas. 4:1 : argument - cause

Jas. 4:2 : covetousness - consumerism

Jas. 4:3 : prayer - amiss

Jas. 4:4 : exegesis - Jas. 4:4★; world - enmity with

Jas. 4:5 : jealous - God

Jas. 4:6 : pride - separates from God

Jas. 4:7 : authority - from submission; demonic influence - responding to; Satan - bound - NOT; Satan - controlled by God; Satan - immunity from; submit to God - devil flees

Jas. 4:8 : minded - double; seekers - God revealed to★

Jas. 4:12 : judge - not

Jas. 4:14 : life - temporal nature

Jas. 4:17 : sin - ignorance as excuse; sin - remains if unrepentant; sin - unknowingly

Jas. 5 : Nov23★

Jas. 5:1-3 : trusting - in riches

Jas. 5:3 : days - latter

Jas. 5:4 : hears - God all

Jas. 5:7-9 : imminent - second coming★; rapture - vs. second coming, rapture★

Jas. 5:8 : rapture - pretribulational - reasons★; time - short★

Jas. 5:10 : prophets - persecuted

Jas. 5:12 : manuscript - Majority Text vs. Textus Receptus★; oaths - forbidden; two witnesses - heaven and earth; vows - inadvisable

Jas. 5:14 : elders - care by; elders - plural★; hands - laying on; healing - hands laid on; pastor - elder (presbuteros)★; pastor - terms★; prayer - for sick; sick - shepherding

Jas. 5:14 (?) : oil - medicinal use★

Jas. 5:15 : sickness - by sin★; sickness - without sin

Jas. 5:16 : prayer - for friends - released God; sin - confess; sin - confess to one another

Jas. 5:17 : chronology - exclusive dating★; Elijah - rain stopped; rain - from prayer

Jas. 5:17 (?) : tribulation - duration of great [5006.1]★

Jas. 5:19-20 : restoration - of sinning brother

Jas. 2:15-16 : quote - social gospel★

Jasher - book of : book - of Jasher

Jashobeam - killed by : difficulty - killed by Jashobeam★

jasper : Ex. 28:17-21; Rev. 4:3 ☉ "The jasper and the sardine stone are the first and last of these twelve stones [representing the tribes of Israel]. The jasper represented Reuben, the first of the tribes, since Reuben was the firstborn of Jacob. The sardine stone represented Benjamin, the youngest of the twelve sons of Jacob. In other words, the two stones represented the first and the last and therefore may be regarded as including all the other stones in between, that is, the whol of the covenanted people." Ref-0032, p. 104.

Java Man - Evolution - 00044.doc : 00044.doc★

Javan : ☉ Ionia; Greece.

Javan - Noah's Grandsons - 00048.doc : 00048.doc★

Jdg. 1 : Mar27★

Jdg. 1:1 : X0007 - date - Judges★

Jdg. 1:2 : praise - first

Jdg. 1:3 : covenant - land - unfulfilled [5002.4.3]★

Jdg. 1:4 : war - God gives victory★

Jdg. 1:8 : Jerusalem - before David; Jerusalem - captured by Israel

Jdg. 1:19 : Canaanites - failure to kill★

Jdg. 1:20 : Caleb - Hebron

Jdg. 1:21 : Canaanites - failure to kill★; Jerusalem - before David; Jerusalem - captured by Israel

Jdg. 1:27 : Armageddon - battle of★

Jdg. 1:27-35 : Canaanites - failure to kill★

Jdg. 2 : Mar27★

Jdg. 2:1 : Angel - of Jehovah★; covenant - Abrahamic [5002.1]; covenant - unconditional★

Jdg. 2:1-3 : world - compromise with★

Jdg. 2:1-4 : Canaanites - failure to kill★

Jdg. 2:4 : Angel - of Jehovah★

Jdg. 2:8 : chronology - B.C. 1424 - Joshua - death - Jones★; chronology - B.C. 1534 - Joshua - born - Jones★; Joshua - death

Jdg. 2:10 : children - forget God

Jdg. 2:10-13 : generational - decline

Jdg. 2:14 : nations - used in judgment

Jdg. 2:15 : curse - disobedience to God

Jdg. 2:17 : adultery - spiritual; children - forget God

Jdg. 2:18 : repents - God

Jdg. 2:20 : covenant - broken★

Jdg. 2:21-22 : Canaanites - failure to kill★

Jdg. 2:21-23 : covenant - land - unfulfilled [5002.4.3]★

Jdg. 2:22 : tested - by God★

Jdg. 3 : Mar27★

Jdg. 3:1 : tested - by God★; war - God helps train for

Jdg. 3:1-6 : Canaanites - failure to kill★

Jdg. 3:4 : tested - by God★

Jdg. 3:6 : marriage - mixed - idolatry

Jdg. 3:8 : Israel - servitudes★; nations - used in judgment

Jdg. 3:10 : Holy Spirit - came upon before given; Holy Spirit - in OT; war - God gives victory★

Jdg. 3:12 : nations - used in judgment

Jdg. 3:14 : Israel - servitudes★

Jebusites - not destroyed : destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites

Jechoniah - curse on : curse - on Messianic line☆

Jeconiah - curse on : curse - on Messianic line☆

Jeffreys, Grant, notes from Triumphant Return : 2002012601.doc☆

Jehoahaz - Jehoash - difficulty : difficulty - Jehoahaz - Jehoash☆

Jehoash - Jehoahaz - difficulty : difficulty - Jehoahaz - Jehoash☆

Jehoiachin - age at accession - difficulty : difficulty - Jehoiachin - age at accession☆

Jehoiachin - archaeology : archaeology - Jehoiachin☆

Jehoiachin - curse on : curse - on Messianic line☆

Jehoiada - son killed by Joash he protected : Joash - killed son of benefactor☆

Jehoiada - Zechariah son of : Zechariah - son of Jehoiada

Jehoiakim - death predicted : Jer. 22:11-12; Jer. 22:18-19

Jehoida - covenant : covenant - Jehoida

Jehoram - Tel Dan Stele : archaeology - Tel Dan Stele☆

Jehoshaphat - honored : 2Chr. 22:9

Jehoshaphat - valley of : Armageddon - battle of☆

Jehovah - Angel of : Angel - of Jehovah☆

Jehovah - corruption of Adonai and YHWH : ☪ "Perhaps the most famous (and frequent) example of a *qere* reading is the covenant name of God, Jehovah. This name is written with the four consonants *YHWH*, going back to an original pronunciation, *Yahweh*. The proper, original rendering of Jehovah, therefore, is *Yahweh*. . . . But the Jews as early as Nehemiah's time began to feel qualms about pronouncing the holy name, lest they bring upon themselves possible penal consequences under the third commandment. It therefore became accepted practice to substitute the title 'Lord' (*aDoNaY*) for the name *Yahweh* whenever reading it aloud. To indicate this substitution, the Masoretes inserted the vowels *?aDoNaY* under the consonants of *JaHWeH*, resulting in the appearance of *JeHoWaH* or 'Jehovah.' Misunderstanding this *qere*, European scholars of the Renaissance period (when Hebrew became avidly studied in Europe) supposed that the proper pronunciation of the name was 'Jehovah' -- and so it has come down to us today." Ref-0001, p. 71. ". . . the Tetragrammaton [YHWH], read **either** as *Adonay* or as *Elohim*. . ." (emphasis mine) Ref-0090, xiv-xv. See Ref-0112, p. 32 for detailed examples. "Another type of deliberate change in reading due, in this case, to reverence, is the Divine name יהוה or יהוה The Divine name was considered too sacred to be pronounced; so the consonants of this word were written in the text (Kethibh), but the word read (Qere) was יהוה (meaning 'Lord'). The consonants of the (Kethibh) יהוה were given the vowels of the (Qere) יהוה namely 'y', producing the impossible form יהוה (Y'hōwā). Since, however, the Divine name occurs so often in the Bible, the printed editions do not put the reading required (Qere)

in the margin or footnote; the reader is expected to substitute the Qere for Kethibh, without having his attention drawn to it every time it occurs. For this reason it has been called *Qere Perpetuum*, i.e. permanent Qere." Ref-0128, p. 23.

Jehovah - day of : day - of the Lord☆

Jehovah - Jirah : Gen. 22:14; John 8:56

Jehovah - name unknown : name - Jehovah unknown

Jehovah - Nissi : Ex. 17:15

Jehovah - not pronounced : name - not pronounced☆

Jehovah - Tyndale : Tyndale - terms from☆

Jehovah - vs. Yahweh vs. Adonai : ☪ "While it is almost if not quite certain that the Name was originally pronounced 'Yahweh,' this pronunciation was not indicated when the Masoretes added vowel sounds to the consonantal Hebrew text. To the four consonants YHWH of the Name [YHWH], which had come to be regarded as too sacred to be pronounced, they attached vowel sings indicating that in its place should be read the Hebrew word *Adonai* meaning 'Lord'. . . . The form 'Jehovah' is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word." Ref-0070, xii.

Jehovah's Witnesses - AGAINST - Holy Spirit a person : Holy Spirit - person☆

Jehovah's Witnesses - AGAINST - Jesus called Jehovah : deity - Jesus called Jehovah

Jehovah's Witnesses - AGAINST - Jesus creator : deity - Jesus creator

Jehovah's Witnesses - AGAINST - Jesus does divine works : deity - Jesus does divine works☆

Jehovah's Witnesses - AGAINST - Jesus equal with God : deity - Jesus equal with God☆

Jehovah's Witnesses - AGAINST - Jesus eternal : deity - Jesus eternal☆

Jehovah's Witnesses - AGAINST - Jesus forgives sin : sin - authority to forgive☆

Jehovah's Witnesses - AGAINST - Jesus fullness of God : deity - Jesus fullness of God

Jehovah's Witnesses - AGAINST - Jesus titles as God : deity - Jesus' titles as God

Jehovah's Witnesses - AGAINST - Jesus worshiped : deity - Jesus worshiped☆

Jehovah's Witnesses - AGAINST - physical return of Christ : visible - return of Christ

Jehovah's Witnesses - Arian : Arianism - heresy☆

Jehovah's Witnesses - DOC 00033 : 00033.doc☆

Jehu - obelisk - archaeology : archaeology - Jehu - obelisk☆

Jehu - obelisk of Shalmaneser III : archaeology - Obelisk of Shalmaneser III☆

Jennings, F. C. Old Groans and New Songs : Ref-0665☆

Jennings, F. C. Satan : Ref-0666☆

Jer. 1 : Oct23☆

Jer. 1:1 : Jeremiah - two versions☆; Ref-1145☆; X0021 - date - Jeremiah☆

Jer. 1:5 : abortion - AGAINST☆; ordination - appointed; predestination - of God☆; prophet - appointed as; wine - unavailable;

womb - called from; womb - formed in☆; womb - known before; X0109 - abortion

Jer. 1:6-7 : youth - don't despise

Jer. 1:8 : fear - of man☆

Jer. 1:9 : inspiration - writing and speaking God's words☆; mouth - touched

Jer. 1:11-12 : rod - Word as

Jer. 1:12 : Word - God performs His

Jer. 1:13-14 : north - coming from

Jer. 1:13-15 : north - Babylon from☆

Jer. 1:15 : Jerusalem - opposed by God

Jer. 1:16 : hands - work of man's; idols - worshiped; sacrifice - to other gods; worshiped - work of mans hands

Jer. 1:17 : fear - of man☆; watchman - responsible

Jer. 1:18 : priests - ungodly

Jer. 1:18-19 : Jerusalem - defended by God

Jer. 2 : Oct23☆

Jer. 2:1-2 : wife - of Jehova☆

Jer. 2:2 : bride - of God☆

Jer. 2:2-6 : wilderness - following God in

Jer. 2:3 : blessing - and cursing Israel☆; firstfruits - people as; forbidden - fruit; Israel - enemies judged

Jer. 2:5 : idolatry - Israel

Jer. 2:7 : covenant - land - land owned by God [5002.4.5]☆; land - defiled by sin

Jer. 2:8 : priests - ungodly; prophets - false☆; unknown - God by man

Jer. 2:9 : generational - iniquity☆

Jer. 2:11 : Masoretic Text - scribal emendations☆

Jer. 2:13 : living - water☆

Jer. 2:14 : Israel - firstborn of God

Jer. 2:15 : animals - symbolize nations☆

Jer. 2:16 : head - crown shaved

Jer. 2:17 : forsaken - God by man

Jer. 2:18 : trusting - in Egypt

Jer. 2:19 : fear - of God lacking; forsaken - God by man

Jer. 2:20 : worship - at high places

Jer. 2:20-35 : adultery - spiritual

Jer. 2:21 : vine - Israel

Jer. 2:22 : relationship - vs. religion☆; works - relationship over

Jer. 2:27 : idols - worshiped; persecution - brings repentance; worshiped - creature over Creator

Jer. 2:28 : idolatry - Israel; idols - lifeless

Jer. 2:30 : correction - by God; prophets - persecuted

Jer. 2:32 : wife - of Jehova☆

Jer. 2:33 (?) : harlots - mother of☆

Jer. 2:34 : thief - killed on entry

Jer. 2:35 : sin - denied

Jer. 2:36-37 : trusting - in Egypt

Jer. 3 : Oct24☆

Jer. 3:1 : divorce - return prohibited☆; return - to God

Jer. 3:1-2 : land - defiled by sin

Jer. 3:1-13 : adultery - spiritual

Jer. 3:2 : eyes - lifted

Jer. 3:3 : forehead - harlot; rain - none as judgment

Jer. 3:6 : worship - at high places

Jer. 3:8 : wife - of Jehova☆

Jer. 3:9 : land - defiled by sin

Jer. 3:10 : hypocrisy - religious

Jer. 3:11-18 : second coming - preconditions☆

Jer. 3:13 : [sin - confess](#)
 Jer. 3:14 : [wife - of Jehova](#)☆
 Jer. 3:15 : [shepherds - good](#)
 Jer. 3:16 : [ark of covenant - forgotten;](#)
 [covenant - remembered](#)☆
 Jer. 3:16-18 : [covenant - land - unfulfilled](#)
 [\[5002.4.3\]](#)☆
 Jer. 3:17 : [Jerusalem - nations worship at](#)☆;
 [Jerusalem - new name;](#) [Jerusalem - reign](#)
 [from](#)
 Jer. 3:18 : [Israel - reunited](#)
 Jer. 3:18 (- Diaspora - 00021.doc) :
 [00021.doc](#)☆
 Jer. 3:19 : [son of God - in OT;](#) [son of God -](#)
 [Israel](#)
 Jer. 3:22 : [healing - corporate by God](#)
 Jer. 4 : [Oct24](#)☆
 Jer. 4:1 : [return - to God](#)
 Jer. 4:3 : [world - cares of](#)
 Jer. 4:4 : [circumcision - heart](#)☆; [fire -](#)
 [consuming](#)
 Jer. 4:5 : [2003011601.htm](#)☆
 Jer. 4:7 : [animals - symbolize nations](#)☆;
 [nations - used in judgment](#)
 Jer. 4:9 : [priests - ungodly;](#) [prophets - God](#)
 [opposes](#)
 Jer. 4:13 : [trusting - in chariots](#)☆; [trusting - in](#)
 [horses](#)
 Jer. 4:16 : [nations - used in judgment](#)
 Jer. 4:19 : [trumpet - alarm for war](#)
 Jer. 4:22 : [evil - wise to;](#) [unknown - God by man](#)
 Jer. 4:23 : [formless - and void](#)☆; [wilderness -](#)
 [God creates](#)
 Jer. 4:23-28 : [sun - signs in](#)
 Jer. 4:24 : [earth - upheaval](#)☆; [earthquake -](#)
 [from God](#)
 Jer. 4:30 : [harlot - lovers hate](#)
 Jer. 4:31 : [tribulation - terms - birth pangs](#)☆
 Jer. 5 : [Oct24](#)☆
 Jer. 5:1 : [righteous - one saves from](#)
 [judgment](#)☆; [righteous - preserved;](#) [seeking -](#)
 [God - none](#)
 Jer. 5:3 : [repent - failure to;](#) [teaching - refused](#)
 Jer. 5:6 (?) : [animals - symbolize nations](#)☆
 Jer. 5:7 : [adultery - practiced;](#) [prosperity -](#)
 [forgetting God in](#)☆
 Jer. 5:8 : [wife - coveting neighbor's](#)
 Jer. 5:10 : [Israel - remnant of](#)☆
 Jer. 5:13 : [prophets - false](#)☆; [prophets -](#)
 [false](#)☆
 Jer. 5:14 : [nations - used in judgment;](#) [prophet -](#)
 [fire from mouth](#)
 Jer. 5:15 : [tongues - sign to unbelievers](#)☆
 Jer. 5:17 : [2003011601.htm](#)☆
 Jer. 5:18 : [Israel - remnant of](#)☆
 Jer. 5:19 : [gods - worshiping other](#)
 Jer. 5:21 : [ears - to hear;](#) [eyes - do not see](#)
 Jer. 5:22-24 : [fear - God](#)
 Jer. 5:23 : [heart - rebellious](#)
 Jer. 5:24 : [fear - of God lacking;](#) [rain - early and](#)
 [latter](#)
 Jer. 5:25 : [sin - blessing lost](#)
 Jer. 5:27-28 : [rich - by wickedness](#)
 Jer. 5:28 : [poor - duty to](#)
 Jer. 5:31 : [priests - ungodly;](#) [prophecy - false -](#)
 [desired;](#) [prophets - false](#)☆; [teaching - false](#)
 [desired](#)
 Jer. 6 : [Oct25](#)☆
 Jer. 6:1 : [north - Babylon from](#)☆; [north -](#)
 [coming from](#)
 Jer. 6:1-5 : [Jerusalem - destruction](#)
 Jer. 6:6 : [Jerusalem - opposed by God;](#) [siege -](#)
 [Jerusalem under](#)
 Jer. 6:10 : [ears - to hear;](#) [Word - rejected](#)
 Jer. 6:11 : [preaching - compelled](#)☆
 Jer. 6:13 : [priests - ungodly;](#) [prophets - false](#)☆
 Jer. 6:14 : [peace - false](#)
 Jer. 6:15 : [shame - lacking;](#) [visit - God in](#)
 [judgment](#)
 Jer. 6:16 : [path - directed by God](#)☆; [rest -](#)
 [given by God;](#) [rest - rejected](#)
 Jer. 6:17 : [ears - to hear;](#) [watchmen;](#) [watchmen](#)
 [- disobedient](#)
 Jer. 6:19 : [thought - fruit of;](#) [two witnesses -](#)
 [heaven and earth;](#) [Word - rejected](#)
 Jer. 6:20 : [sacrifice - unacceptable](#)
 Jer. 6:22 : [north - Babylon from](#)☆; [north -](#)
 [coming from](#)
 Jer. 6:22-24 : [nations - used in judgment](#)
 Jer. 6:23 : [sea - nations represented as](#)☆
 Jer. 6:24 : [tribulation - terms - birth pangs](#)☆
 Jer. 6:28-30 : [refined - men by God](#)
 Jer. 7 : [Oct25](#)☆
 Jer. 7:2 : [temple - cleansed 1st time](#)☆
 Jer. 7:3-7 : [covenant - land - occupation](#)
 [conditional \[5002.4.4\]](#)☆
 Jer. 7:5 : [justice - missing](#)
 Jer. 7:6 : [blood - innocent shed](#)
 Jer. 7:7 : [covenant - land - unfulfilled](#)
 [\[5002.4.3\]](#)☆
 Jer. 7:9-10 : [hypocrisy - religious](#)
 Jer. 7:11 : [cited - Jer. 7:11;](#) [temple - den of](#)
 [thieves](#)
 Jer. 7:12-14 : [Shiloh - a place;](#) [Shiloh - a place -](#)
 [judged](#)
 Jer. 7:13 : [Hebrew - idiom - rising up early](#)☆
 Jer. 7:14 : [temple - destroyed](#)
 Jer. 7:16 : [prayer - inhibited](#)☆
 Jer. 7:18 : [2012042901.pdf](#)☆; [gods -](#)
 [worshiping other;](#) [heaven - queen of](#)☆;
 [Nimrod - wife of](#)☆; [Roman Catholicism -](#)
 [Mary - Queen of Heaven](#)☆
 Jer. 7:21-24 : [sacrifice - vs. obedience](#)
 Jer. 7:24-26 : [disobedience](#)☆
 Jer. 7:25-27 : [prophets - ignored](#)☆
 Jer. 7:27 : [ministry - rejected](#)
 Jer. 7:28 : [teaching - refused](#)
 Jer. 7:30-34 : [abomination of desolation](#)☆
 Jer. 7:31 : [Gehenna - Valley of Hinnom](#)☆;
 [sacrifice - child](#)☆
 Jer. 7:31-34 : [prophecy - Jeremiah or](#)
 [Zechariah?](#)☆
 Jer. 7:33 : [birds - feed on dead;](#) [burial - denied](#)
 [as judgment](#)
 Jer. 7:34 : [marriage - prevented by God's](#)
 [judgment](#)
 Jer. 8 : [Oct25](#)☆
 Jer. 8:2 : [priests - ungodly;](#) [worshiped -](#)
 [heavens](#)☆
 Jer. 8:3 : [death - desired](#)
 Jer. 8:6 : [right - in own eyes](#)☆
 Jer. 8:7 : [animals - instinct](#)
 Jer. 8:8 : [scribe - false](#)
 Jer. 8:9 : [Word - rejected](#)
 Jer. 8:11 : [peace - false](#)
 Jer. 8:12 : [shame - lacking](#)
 Jer. 8:14 : [2003011601.htm](#)☆; [poison - water;](#)
 [silence - before God](#)
 Jer. 8:16 : [antichrist - Danite?](#) [5001.4]☆;
 [nations - used in judgment](#)
 Jer. 8:17 : [animals - symbolize nations](#)☆
 Jer. 9 : [Oct26](#)☆
 Jer. 9:1 : [heavens - earth - merism](#)☆;
 [Jeremiah - weeping prophet](#)
 Jer. 9:3 : [unknown - God by man](#)
 Jer. 9:3-6 : [lying - AGAINST](#)
 Jer. 9:5 : [lawlessness - trust lost](#)
 Jer. 9:6 : [unknown - God by man](#)
 Jer. 9:11 : [demons - jackals;](#) [Jerusalem -](#)
 [destruction;](#) [Jerusalem - opposed by God](#)
 Jer. 9:13 : [law - forsaken](#)
 Jer. 9:14 : [idolatry - Israel;](#) [right - in own](#)
 [eyes](#)☆
 Jer. 9:15 : [wormwood](#)☆
 Jer. 9:16 : [dispersion - of Israel before 70AD](#)☆
 Jer. 9:18 : [Jeremiah - weeping prophet](#)
 Jer. 9:22 : [burial - denied as judgment](#)
 Jer. 9:23 : [wealth - abuse](#)
 Jer. 9:26 : [circumcision - heart](#)☆
 Jer. 10 : [Oct26](#)☆
 Jer. 10:2 : [demons - jackals;](#) [worshiped -](#)
 [heavens](#)☆
 Jer. 10:3 : [idols - man made](#)
 Jer. 10:5 : [idols - lifeless](#)
 Jer. 10:7 : [king - of nations](#)
 Jer. 10:8 : [idols - lifeless](#)
 Jer. 10:9 : [idols - man made;](#) [Tarshish](#)
 Jer. 10:10 : [living - God;](#) [wrath - God's](#)
 Jer. 10:11 : [Aramaic - Scriptures written in](#)☆;
 [heavens - earth - merism](#)☆; [idols - destroy](#)
 Jer. 10:12 : [creation - by God](#)☆; [heavens -](#)
 [stretched](#)☆
 Jer. 10:12 (- Space - 00042.doc) :
 [00042.doc](#)☆
 Jer. 10:13 : [parallel passage - lighting, rain,](#)
 [wind; spoken - into existence;](#) [voice - of God](#)
 Jer. 10:14 : [idols - man made](#)
 Jer. 10:15 : [idols - destroy;](#) [idols - lifeless](#)
 Jer. 10:16 : [chosen - Israel](#)☆; [creation - by](#)
 [God](#)☆; [inheritance - Israel as God's](#)
 Jer. 10:17-18 : [dispersion - Israel](#)☆
 Jer. 10:21 : [prayer - lacking;](#) [prosperity -](#)
 [lacking;](#) [shepherds - bad](#)
 Jer. 10:22 : [nations - used in judgment](#)
 Jer. 10:23 : [path - directed by God](#)☆;
 [predestination - of God](#)☆
 Jer. 10:25 : [Israel - enemies judged;](#) [Israel -](#)
 [nation opposed;](#) [unknown - God by man](#)
 Jer. 11 : [Oct26](#)☆
 Jer. 11:2-10 : [covenant - Mosaic \[5002.3.0\]](#)☆
 Jer. 11:3-11 : [law - all kept or cursed](#)☆
 Jer. 11:5 : [covenant - land \[5002.4.0\];](#) [milk -](#)
 [flowing with](#)
 Jer. 11:8 : [covenant - Mosaic - curses upon](#)
 [disobedience](#)
 Jer. 11:10 : [covenant - Mosaic - broken](#)
 [\[5002.3.1\]](#)☆; [disobedience](#)☆; [idolatry - Israel](#)
 Jer. 11:11 : [prayer - inhibited](#)☆
 Jer. 11:12 : [gods - worshiping other](#)
 Jer. 11:12-13 : [idolatry - Israel](#)
 Jer. 11:14 : [prayer - inhibited](#)☆
 Jer. 11:15 : [adultery - spiritual;](#) [hypocrisy -](#)
 [religious](#)
 Jer. 11:16 : [branches - broken off;](#) [olive tree -](#)
 [Israel](#)
 Jer. 11:17 : [gods - worshiping other;](#) [idolatry -](#)
 [Israel](#)
 Jer. 11:18-21 : [prophets - persecuted](#)
 Jer. 11:19 : [land - of living](#)
 Jer. 11:21 : [prophecy - rejected](#)
 Jer. 12 : [Oct27](#)☆
 Jer. 12:1 : [wicked - prosper](#)

Jer. 12:2 : confession - false; hypocrisy - religious
 Jer. 12:3 : omniscient - God only; seen - by God; tested - by God☆
 Jer. 12:6 : prophets - persecuted
 Jer. 12:7 : forsaken - by God; temple - forsaken☆
 Jer. 12:9 : birds - feed on dead
 Jer. 12:9-10 : animals - symbolize nations☆
 Jer. 12:10 : shepherds - bad; vine - Israel
 Jer. 12:11 : lukewarm - believers☆
 Jer. 12:12 : sword - of Lord
 Jer. 12:13 : fruitless
 Jer. 12:14 : covenant - land - inheritance [5002.4.2]; inheritance - Israel as God's; Israel - nation opposed
 Jer. 12:15 : return - of Israel☆
 Jer. 13 : Oct27☆
 Jer. 13:1-3 : obedience - before revelation☆
 Jer. 13:2 : childbirth - metaphor
 Jer. 13:3-9 : captivity - Babylonian - predicted☆
 Jer. 13:9 : pride - AGAINST☆
 Jer. 13:10 : idolatry - Israel; right - in own eyes☆
 Jer. 13:13 : David - throne - distinct from God's☆; drunk - made by God; kings - ungodly; priests - ungodly; prophet - priest - king☆; prophets - God opposes
 Jer. 13:13-14 : confusion - from God
 Jer. 13:15 : pride - AGAINST☆
 Jer. 13:15-16 : pride - before fall
 Jer. 13:16 : darkness - created
 Jer. 13:17 : Jeremiah - weeping prophet; pride - AGAINST☆
 Jer. 13:19 : captivity - predicted☆
 Jer. 13:20 : north - Babylon from☆
 Jer. 13:21 : tribulation - terms - birth pangs☆
 Jer. 13:22 : uncovering - father as nakedness
 Jer. 13:25 : forgotten - God
 Jer. 13:26 : uncovering - father as nakedness
 Jer. 13:27 : adultery - spiritual
 Jer. 14 : Oct27☆
 Jer. 14:1-4 : drought - from God
 Jer. 14:4-6 : famine - from God
 Jer. 14:7 : backsliding
 Jer. 14:9 : omnipresent - God
 Jer. 14:10 : sin - judged
 Jer. 14:11 : pray - do not
 Jer. 14:11-12 : answer - none by God; fasting - ineffective
 Jer. 14:11-13 : prayer - inhibited☆
 Jer. 14:12-13 : famine - from God
 Jer. 14:13 : peace - false
 Jer. 14:13-16 : prophets - false☆
 Jer. 14:14 : vision - false
 Jer. 14:16 : father - sin affects family☆; generational - iniquity☆
 Jer. 14:17 : Jeremiah - weeping prophet; Jerusalem - daughter of Zion
 Jer. 14:18 : famine - from God
 Jer. 14:19 : peace - taken
 Jer. 14:20 : sin - confessing ancestor's☆
 Jer. 14:21 : covenant - Mosaic [5002.3.0]☆; covenant - remembered☆
 Jer. 14:22 : drought - from God
 Jer. 15 : Oct28☆
 Jer. 15:1 : captivity - predicted☆; intercession - Moses; intercession - Samuel☆
 Jer. 15:3 : behemoth☆; birds - feed on dead
 Jer. 15:4 : dispersion - Israel☆
 Jer. 15:6 : Jerusalem - opposed by God; repents - God
 Jer. 15:10 : usury - AGAINST☆
 Jer. 15:12 : Assyrian - captivity☆
 Jer. 15:14 : captivity - predicted☆
 Jer. 15:15 : Jeremiah - captivity - avoid
 Jer. 15:16 : scroll - eaten; Word - studying
 Jer. 16 : Oct28☆
 Jer. 16:4 : birds - feed on dead; burial - denied as judgment
 Jer. 16:4-6 : dead - do not mourn
 Jer. 16:6 : cut - yourself prohibited
 Jer. 16:9 : marriage - prevented by God's judgment
 Jer. 16:10 : sin - unknowingly
 Jer. 16:11 : disobedience☆; idolatry - Israel
 Jer. 16:12 : heart - wicked; right - in own eyes☆
 Jer. 16:13 : captivity - predicted☆; dispersion - Israel☆; heavens - earth - merism☆
 Jer. 16:13 (- Diaspora - 00021.doc) : 00021.doc☆
 Jer. 16:14-15 : gathering - eclipses Egyptian exodus; gathering - of Israel in faith☆
 Jer. 16:14-16 : return - of Israel☆
 Jer. 16:14-16 (?) : gathering - of Israel in unbelief☆
 Jer. 16:15 : covenant - land [5002.4.0]
 Jer. 16:16 (?) : gathering - of Israel - fishers and hunters☆
 Jer. 16:18 : covenant - land - land owned by God [5002.4.5]☆; Israel - firstborn receives double portion; land - defiled by sin
 Jer. 16:19 : messianic prophecy - sought by Gentiles☆
 Jer. 16:20 : idols - lifeless
 Jer. 16:23 : prophets - false☆
 Jer. 17 : Oct28☆
 Jer. 17:2-3 : worship - at high places
 Jer. 17:4 : captivity - predicted☆
 Jer. 17:5 : trusting - in man
 Jer. 17:8 : tree - planted
 Jer. 17:9 : darkness - desired; heart - deceitful; heart - wicked; unbelievers - God's view of☆
 Jer. 17:10 : heart - God knows
 Jer. 17:11 : rich - by wickedness
 Jer. 17:13 : living - water☆
 Jer. 17:21 : Sabbath - keep
 Jer. 17:21 (bear no burden) : Sabbath - prohibitions
 Jer. 17:21-27 : Sabbath - carrying load on
 Jer. 17:23 : disobedience☆; teaching - refused
 Jer. 17:24-26 : Sabbath - blessing for keeping
 Jer. 17:25 : David - throne - distinct from God's☆
 Jer. 17:27 : Sabbath - penalty for breaking
 Jer. 18 : Oct29☆
 Jer. 18:4 : potter - vs. clay☆
 Jer. 18:6 : potter - vs. clay☆
 Jer. 18:7 : judgment - relented
 Jer. 18:7-10 : prophecy - conditional☆
 Jer. 18:8 : repents - God
 Jer. 18:9-10 : blessing - relented
 Jer. 18:10 : Jeremiah - intercession; repents - God
 Jer. 18:12 : heart - wicked; right - in own eyes☆
 Jer. 18:15 : idolatry - Israel; worship - not of God
 Jer. 18:17 : dispersion - Israel☆; east - wind
 Jer. 18:18 : prophecy - ceases☆
 Jer. 18:21 : blood - poured out
 Jer. 19 : Oct29☆
 Jer. 19:1-15 : Gehenna - Valley of Hinnom☆; prophecy - Jeremiah or Zechariah?☆
 Jer. 19:2 : difficulty - potter's field☆
 Jer. 19:4 : blood - innocent shed; idolatry - Israel; worship - not of God
 Jer. 19:4-5 : sacrifice - child☆
 Jer. 19:5 : worship - at high places
 Jer. 19:7 : birds - feed on dead
 Jer. 19:9 : cannibalism; children - eaten
 Jer. 19:11 : difficulty - potter's field☆
 Jer. 19:11-12 : Jerusalem - opposed by God
 Jer. 19:13 : idolatry - Israel; worship - not of God; worshiped - heavens☆
 Jer. 19:15 : disobedience☆
 Jer. 20 : Oct30☆
 Jer. 20:2 : prophets - persecuted
 Jer. 20:4-6 : captivity - Babylonian - predicted☆
 Jer. 20:5 : temple - treasures stolen; wealth - to Babylon
 Jer. 20:6 : prophets - false☆
 Jer. 20:9 : preaching - compelled☆
 Jer. 20:12 : heart - God knows; tested - by God☆
 Jer. 20:14-18 : birth - regretted
 Jer. 21 : Oct30☆
 Jer. 21:4-10 : captivity - Babylonian - predicted☆
 Jer. 21:6 : heavens - earth - merism☆
 Jer. 21:10 : Jerusalem - opposed by God
 Jer. 21:12 : fire - consuming
 Jer. 22 : Oct31☆
 Jer. 22:1-5 : David - throne - occupation conditional☆; David - throne - righteous rule expected; throne - faithful occupy
 Jer. 22:2 : David - throne - distinct from God's☆
 Jer. 22:3 : blood - innocent shed
 Jer. 22:3-5 : justice - missing
 Jer. 22:4 : David - throne - distinct from God's☆
 Jer. 22:5 : temple - desolate
 Jer. 22:6 : wilderness - God creates
 Jer. 22:9 : covenant - Mosaic - broken [5002.3.1]☆; covenant - Mosaic [5002.3.0]☆
 Jer. 22:11-12 : Jehoiakim - death predicted
 Jer. 22:12 : captivity - Babylonian - predicted☆
 Jer. 22:13 : justice - missing
 Jer. 22:16-17 : justice - missing
 Jer. 22:17 : coveting - AGAINST
 Jer. 22:18-19 : Jehoiakim - death predicted
 Jer. 22:19 : burial - denied as judgment
 Jer. 22:22 : captivity - Babylonian - predicted☆
 Jer. 22:23 : childbirth - metaphor; tribulation - terms - birth pangs☆
 Jer. 22:24-30 : curse - on Messianic line☆
 Jer. 22:25-26 : captivity - Babylonian - predicted☆
 Jer. 22:29 : Trinity - or Semitic triplet?☆
 Jer. 22:30 : covenant - Davidic - occupation conditional [5002.2.2]; covenant - Davidic [5002.2.0]☆; David - throne - distinct from God's☆; David - throne - occupation conditional☆; generational - iniquity☆
 Jer. 22:30 (- Birth of Jesus - 00027.doc) : 00027.doc☆

Jer. 22:30 (not Jechoniah) : promise - line of
Jer. 23 : Oct31★
Jer. 23:1-2 : shepherds - bad
Jer. 23:3 : Israel - remnant of★; return - of Israel★
Jer. 23:3 (- Diaspora - 00021.doc) : 00021.doc★
Jer. 23:3-8 : millennial kingdom★
Jer. 23:4 : shepherds - good
Jer. 23:5 : David - throne - Jesus on
Jer. 23:5-6 : 2009031501.jpg★; branch - title of Messiah★; covenant - Davidic [5002.2.0]★; F00041 - Kells - book of - faces of cherubim★; Messiah; millennial kingdom - temple - differences★
Jer. 23:5-6 (cf. 1Cor. 1:30) : deity - Jesus called Jehovah
Jer. 23:6 : names - of God★; righteousness - Lord our★
Jer. 23:6 (Yehovah Tzidkenu) : deity - Jesus' titles as God
Jer. 23:7-8 : gathering - eclipses Egyptian exodus
Jer. 23:9 : Holy Spirit - wine compared; hovering - rachaph; inerrancy - of scripture★
Jer. 23:10 : cursed - ground
Jer. 23:11 : prophets - false★; prophets - God opposes
Jer. 23:14 : Sodom - compared with
Jer. 23:14-17 : prophets - false★; prophets - God opposes
Jer. 23:15 : wormwood★
Jer. 23:16 : prophet - self motivation; vision - false
Jer. 23:17 : peace - false; right - in own eyes★
Jer. 23:18-23 (- Prophecy - Discerning - 00038.doc) : 00038.doc★
Jer. 23:20 : days - latter
Jer. 23:21 : prophet - self motivation; prophets - false★; prophets - not from God
Jer. 23:23 (- Space - 00042.doc) : 00042.doc★
Jer. 23:24 : omnipresent - God
Jer. 23:25-26 : prophet - self motivation
Jer. 23:25-32 : dreams - false
Jer. 23:26 : heart - deceitful
Jer. 23:28-29 : teachers - test against scripture
Jer. 23:28-30 : prophecy - judge
Jer. 23:29 : scripture - conviction by; scripture - effective
Jer. 23:31-32 : prophets - false★
Jer. 23:32 : called - not by God; prophet - self motivation; prophets - reckless
Jer. 23:33-39 : prophecy - ceases★
Jer. 23:36 : living - God
Jer. 24 : Nov01★
Jer. 24:1 : craftsmen - none available
Jer. 24:5-6 : captivity - Babylonian - for good
Jer. 24:6 : captivity - Babylonian - end
Jer. 25 : Nov01★
Jer. 25:1 : chronology - B.C. 0605 - Battle of Carchemish★; chronology - B.C. 0605 - first deportation★; chronology - B.C. 0606 - Daniel - 1st deportation to Babylon - Jones★
Jer. 25:3-7 : prophets - ignored★
Jer. 25:7 : hands - work of man's
Jer. 25:9 : nations - used in judgment; north - Babylon from★; north - coming from; sovereignty - kings used by God unknowingly
Jer. 25:9-12 : nations - used against Israel then judged
Jer. 25:11-12 : seventy years - captivity
Jer. 25:15-17 : cup - God's wrath
Jer. 25:16-33 : global - judgment
Jer. 25:21 : Ammon - judged; Edom - God against; Moab - judged
Jer. 25:26 : Sheshach - encryption of Babylon★
Jer. 25:27 : sword - of Lord
Jer. 25:28 : cup - God's wrath
Jer. 25:29 : church - judgment begins
Jer. 25:30-3 : winepress - of God's wrath
Jer. 25:33 : burial - denied as judgment
Jer. 26 : Nov01★
Jer. 26:2 : inspiration - verbal★; scripture - adding to
Jer. 26:3 : repents - God
Jer. 26:6 : Shiloh - a place
Jer. 26:6-9 : Shiloh - a place - judged
Jer. 26:8-11 : prophets - opposed★; prophets - persecuted
Jer. 26:9 : Shiloh - a place; temple - desolate
Jer. 26:11 : priests - ungodly
Jer. 26:13 : repents - God
Jer. 26:15 : blood - innocent shed
Jer. 26:16 : priests - ungodly
Jer. 26:19 : mind - God changed; repents - God
Jer. 26:20 : Kirjath Jearim - image★
Jer. 26:20-23 : Zechariah - mentioned; Zechariah - stoned★
Jer. 26:20-24 : prophets - persecuted
Jer. 27 : Nov02★
Jer. 27:3-11 : 2003040301.tif★; F00029 - Tyre - destruction prophesied★
Jer. 27:6-7 : Nebuchadnezzar - offspring rule until Belshazzar
Jer. 27:6-8 : Nebuchadnezzar - rule of
Jer. 27:6-22 : captivity - Babylonian - predicted★
Jer. 27:9-10 : prophets - false★
Jer. 27:14-17 : prophets - false★; prophets - not from God
Jer. 27:16 (- 28:6) : temple - return of treasures prophesied
Jer. 27:18-22 : temple - treasures stolen
Jer. 27:22 : temple - treasures restored
Jer. 28 : Nov02★; prophets - false★
Jer. 28:3 : temple - treasures stolen
Jer. 28:9 : prophecy - judge; prophecy - near
Jer. 28:15-17 : prophet - false - judged
Jer. 28:16-17 : prophets - false - death penalty
Jer. 29 : Nov02★
Jer. 29:2 : craftsmen - none available
Jer. 29:4-7 : captivity - Babylonian - for good
Jer. 29:6-14 : Babylon - preserved in
Jer. 29:8-9 : called - not by God; prophets - false★
Jer. 29:10 : seventy years - captivity; Word - God performs His
Jer. 29:13 : seekers - God revealed to★
Jer. 29:14 (- Diaspora - 00021.doc) : 00021.doc★
Jer. 29:16-18 : captivity - Babylonian - dispersion to nations (plural)
Jer. 29:19 : Hebrew - idiom - rising up early★
Jer. 29:21 : prophets - false - death penalty; prophets - not from God
Jer. 29:21-23 : prophet - false - judged; prophets - false★
Jer. 29:31-32 : prophet - false - judged; prophets - false★; prophets - not from God
Jer. 30 : Nov03★
Jer. 30:2 : inspiration - writing and speaking God's words★; law - written★
Jer. 30:3-7 : gathering - of Israel in unbelief★
Jer. 30:4 : inerrancy - of scripture★
Jer. 30:7 : Jacob's - trouble; rapture - pretribulational - reasons★; tribulation - great; tribulation - terms - day of Jacob's trouble★
Jer. 30:8 : times - of the Gentiles★
Jer. 30:8-9 : Messiah
Jer. 30:9 : covenant - Davidic [5002.2.0]★; David - future king★; messianic prophecy - resurrection; resurrection - in OT★
Jer. 30:11 : covenant - unconditional★; Joseph - dream of sun, moon, and stars [5007]★
Jer. 30:11-15 : Israel - chastened
Jer. 30:16 : bles - those who bless★; Israel - enemies judged
Jer. 30:17 : anti-Semitism - justifying; healing - incorporate by God
Jer. 30:20 : Israel - enemies judged
Jer. 30:21 : Israel - millennial government
Jer. 30:24 : days - latter; Jacob's - trouble
Jer. 31 : Nov03★
Jer. 31:2 : Bozrah - as refuge★
Jer. 31:3 : covenant - unconditional★
Jer. 31:7 (- Diaspora - 00021.doc) : 00021.doc★
Jer. 31:7-10 : gathering - of Israel in faith★
Jer. 31:9 : Israel - firstborn of God; son of God - Israel
Jer. 31:10 : Israel - chastened; Israel - church not★; shepherd - good
Jer. 31:11 : Israel - purchased
Jer. 31:12 : wine - enjoyed
Jer. 31:15 : cited - Jer. 31:15; messianic prophecy - Herod kills children; Rachel - weeping★
Jer. 31:15 (cf. Mtt. 2:17-18 literal/application) : quotes - how NT quotes OT★
Jer. 31:17 : covenant - land - inheritance [5002.4.2]
Jer. 31:18 : Israel - chastened
Jer. 31:20 : son of God - Israel
Jer. 31:22 (?) : seed - of woman★
Jer. 31:27 : Israel - population - growth
Jer. 31:27-40 : covenant - land - new covenant relationship★
Jer. 31:29-30 : sin - responsibility - individual
Jer. 31:30 : millennial kingdom - sinners in★
Jer. 31:31 : covenant - new - with Israel★; Israel - reunited
Jer. 31:31-34 : cited - Jer. 31:31-34; covenant - new - sin forgiven
Jer. 31:31-40 : covenant - new [5002.5.0]★; millennial kingdom★
Jer. 31:32 : bride - of God★; covenant - broken★; covenant - Mosaic - broken [5002.3.1]★; covenant - Mosaic - conditional [5002.3.2]★; covenant - Mosaic - to Israel [5002.3.3]★; covenant - Mosaic [5002.3.0]★; covenant - new - distinct from Mosaic law [5002.5.2]★; wife - of Jehova★
Jer. 31:32-33 : law - summary★
Jer. 31:33 : cited - Jer. 31:33; covenant - new - provisions★; heart - and mouth; law - found on heart★
Jer. 31:33 (cf. Heb. 10:15) : Holy Spirit - inspired Scripture
Jer. 31:33-34 : believers - unity across testaments?★

Jer. 31:34 : [2011101901.png](#)☆;
[2011101902.png](#)☆; [cited - Jer. 31:34; God - all know](#)☆; [Israel - all saved](#)☆; [remember - sins no more](#)☆; [taught - directly by God](#)

Jer. 31:35 : [covenant - unconditional](#)☆;
[X0069 - sun and moon](#)☆

Jer. 31:35 (forever) : [tribes - ten not lost](#)☆

Jer. 31:35-37 : [Israel - cast away - not; Joseph - dream of sun, moon, and stars \[5007\]](#)☆; [witness - sun and moon](#)

Jer. 31:38 : [Jerusalem - peace of](#)

Jer. 31:40 : [Jerusalem - peace of](#)

Jer. 31:40 (?) : [Gehenna - cleansed?](#)☆

Jer. 32 : [Nov04](#)☆

Jer. 32:3 : [prophets - persecuted](#)

Jer. 32:6-9 : [cited - Jer. 32:6-9](#)

Jer. 32:8 : [redemption - in OT; redemption - purchased](#)

Jer. 32:9 : [difficulty - potter's field](#)☆

Jer. 32:14 : [sealed - deed](#)

Jer. 32:17 : [heavens - earth - merism](#)☆; [impossible - nothing with God](#)

Jer. 32:18 : [generational - iniquity](#)☆

Jer. 32:20 : [pyramid](#)☆; [signs - and wonders](#)

Jer. 32:21 : [signs - and wonders](#)

Jer. 32:22 : [milk - flowing with](#)

Jer. 32:28-29 : [captivity - Babylonian - predicted](#)☆

Jer. 32:29 : [altar - burned](#)☆; [fire - city burnt by; idolatry - Israel](#)

Jer. 32:32 : [priests - ungodly; prophets - false - death penalty](#)

Jer. 32:33 : [teaching - refused](#)

Jer. 32:34 : [abomination of desolation](#)☆

Jer. 32:34-35 : [idolatry - Israel](#)

Jer. 32:35 : [sacrifice - child](#)☆

Jer. 32:37 (- Diaspora - 00021.doc) : [00021.doc](#)☆

Jer. 32:37-40 : [gathering - of Israel in unbelief](#)☆

Jer. 32:40 : [covenant - new - everlasting \[5002.5.3\]](#)☆; [covenant - new - unconditional \[5002.5.1\]; covenant - new \[5002.5.0\]](#)☆; [covenants - eternal](#)☆

Jer. 32:41 : [covenant - land \[5002.4.0\]](#)

Jer. 33 : [Nov04](#)☆

Jer. 33:1 : [prophets - persecuted](#)

Jer. 33:2 : [creation - by God](#)☆

Jer. 33:6 : [healing - corporate by God](#)

Jer. 33:7 : [Israel - reunited](#)

Jer. 33:8 : [covenant - new - provisions](#)☆; [Israel - sin - cleansed](#)

Jer. 33:11 : [praise - sacrifice](#)

Jer. 33:14-17 : [covenant - Davidic \[5002.2.0\]](#)☆; [Messiah](#)

Jer. 33:15 : [David - throne - Jesus on](#)

Jer. 33:15-16 : [branch - title of Messiah](#)☆; [righteous - Messiah](#)

Jer. 33:15-18 : [2003052301.tif](#)☆

Jer. 33:18 : [temple - sacrifice future](#)☆

Jer. 33:18-21 : [covenant - priestly](#)☆; [millennial kingdom - sacrifices](#)☆

Jer. 33:19 : [covenant - unconditional](#)☆

Jer. 33:19-26 : [covenant - Davidic \[5002.2.0\]](#)☆; [Messiah](#)

Jer. 33:20-22 : [Israel - cast away - not](#)

Jer. 33:20-26 : [Joseph - dream of sun, moon, and stars \[5007\]](#)☆; [witness - sun and moon](#)

Jer. 33:22 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆

Jer. 33:24-25 : [Israel - preserved](#)

Jer. 33:37 : [return - of Israel](#)☆

Jer. 34 : [Nov05](#)☆

Jer. 34:2 : [fire - city burnt by; Jerusalem - destruction](#)

Jer. 34:3 : [Zedekiah - blinded](#)

Jer. 34:7 : [2003011601.htm](#)☆

Jer. 34:8 : [covenants - minor](#)☆

Jer. 34:13 : [covenant - Mosaic \[5002.3.0\]](#)☆

Jer. 34:14-17 : [slavery - seven years](#)☆

Jer. 34:16 : [name - for God's; name - profaned - God's](#)

Jer. 34:18 : [covenant - animals cut in two](#)

Jer. 34:20 : [birds - feed on dead](#)

Jer. 34:22 : [fire - city burnt by; Jerusalem - destruction](#)

Jer. 35 : [Nov05](#)☆; [priests - Rechabite](#)

Jer. 35:6 : [wine - prohibited](#)☆

Jer. 35:14 : [wine - prohibited](#)☆

Jer. 35:18 : [covenant - priestly](#)☆

Jer. 36 : [Nov05](#)☆

Jer. 36:1 : [Carchemish - battle of](#)☆; [chronology - B.C. 0605 - Battle of Carchemish](#)☆; [chronology - B.C. 0605 - first deportation](#)☆

Jer. 36:2 : [inspiration - writing and speaking God's words](#)☆

Jer. 36:3 : [repentance - God desires](#)

Jer. 36:7 : [repentance - God desires](#)

Jer. 36:10-25 : [archaeology - bulla \(clay seal\)](#)☆

Jer. 36:11 : [inerrancy - of scripture](#)☆

Jer. 36:22 : [chronology - kings - regnal years - Nisan](#)☆

Jer. 36:24 : [repentance - spurned; teaching - refused](#)

Jer. 36:25 : [intercession - for leaders; intercession - for others](#)

Jer. 36:26 : [archaeology - seal of Baruch](#)☆

Jer. 36:28 : [inspiration - writing and speaking God's words](#)☆; [scripture - copied](#)

Jer. 36:29 : [captivity - Babylonian - predicted](#)☆; [heavens - earth - merism](#)☆

Jer. 36:30 : [burial - denied as judgment; covenant - Davidic - occupation conditional \[5002.2.2\]; covenant - Davidic \[5002.2.0\]](#)☆; [curse - on Messianic line](#)☆; [David - throne - occupation conditional](#)☆; [generational - iniquity](#)☆

Jer. 36:30 (not Jechoniah) : [promise - line of](#)

Jer. 36:31 : [repentance - spurned](#)

Jer. 36:32 : [inspiration - writing and speaking God's words](#)☆; [Jeremiah - two versions](#)☆

Jer. 37 : [Nov06](#)☆

Jer. 37:2 : [prophecy - rejected](#)

Jer. 37:8 : [fire - city burnt by](#)

Jer. 37:8-10 : [Jerusalem - destruction](#)

Jer. 37:10 : [fire - city burnt by](#)

Jer. 37:15 : [prophets - persecuted](#)

Jer. 37:17 : [captivity - Babylonian - predicted](#)☆

Jer. 37:21 : [prophets - persecuted](#)

Jer. 38 : [Nov06](#)☆

Jer. 38:1-4 : [archaeology - Gedaliah - son of Pashur](#)☆

Jer. 38:3 : [captivity - Babylonian - predicted](#)☆

Jer. 38:6 : [prophets - persecuted](#)

Jer. 38:7-13 : [Ethiopian - eunuch](#)

Jer. 38:18 : [captivity - Babylonian - predicted](#)☆; [fire - city burnt by; Jerusalem - destruction](#)

Jer. 38:23 : [fire - city burnt by; Jerusalem - destruction](#)

Jer. 39 : [Nov06](#)☆

Jer. 39:3 : [2007071802.htm](#)☆; [2007071802.htm](#)☆; [archaeology - Nebo-Sarsekim](#)☆

Jer. 39:3 (- Nergalsharezer) : [chronology - B.C. 0562 - Nebuchadnezzar dies](#)☆

Jer. 39:7 : [Zedekiah - blinded](#)

Jer. 39:8 : [fire - city burnt by; Jerusalem - destruction](#)

Jer. 39:8-9 : [archaeology - Nergal-Sharezer](#)☆

Jer. 39:13 : [Biblia Hebraica Stuttgartensia - small letters](#)☆; [Masoretic Text - large and small letters](#)☆

Jer. 39:13 (- Nergalsharezer) : [chronology - B.C. 0562 - Nebuchadnezzar dies](#)☆

Jer. 39:13-14 : [archaeology - Nebo-Sarsekim](#)☆

Jer. 39:16-18 : [Ethiopian - eunuch](#)

Jer. 40 : [Nov07](#)☆

Jer. 40:1 : [messianic prophecy - Herod kills children](#)

Jer. 40:1-2 : [Rachel - weeping](#)☆

Jer. 40:11 : [captivity - Babylonian - dispersion to nations \(plural\)](#)

Jer. 41 : [Nov07](#)☆

Jer. 41:5 : [Shechem - image](#)☆; [Shiloh - a place](#)

Jer. 42 : [Nov07](#)☆

Jer. 42:10 : [repents - God](#)

Jer. 42:14 : [trusting - in Egypt](#)

Jer. 43 : [Nov08](#)☆

Jer. 43:2 : [pride - AGAINST](#)☆

Jer. 43:5-7 : [captivity - Babylonian - dispersion to nations \(plural\)](#)

Jer. 43:7 : [trusting - in Egypt](#)

Jer. 44 : [Nov08](#)☆

Jer. 44:3 : [idolatry - Israel](#)

Jer. 44:7 : [self - evil against](#)

Jer. 44:8 : [anti-Semitism; idolatry - Israel](#)

Jer. 44:10 : [repentance - spurned](#)

Jer. 44:13 : [Jerusalem - opposed by God](#)

Jer. 44:15-19 : [prophets - ignored](#)☆

Jer. 44:15-25 : [idolatry - Israel](#)

Jer. 44:17-19 : [2012042901.pdf](#)☆; [heaven - queen of](#)☆; [Nimrod - wife of](#)☆; [Roman Catholicism - Mary - Queen of Heaven](#)☆

Jer. 44:25 : [2012042901.pdf](#)☆; [heaven - queen of](#)☆; [Nimrod - wife of](#)☆; [Roman Catholicism - Mary - Queen of Heaven](#)☆

Jer. 44:26 : [name - for God's](#)

Jer. 44:28 : [Israel - remnant of](#)☆

Jer. 45 : [Nov08](#)☆; [times - know](#)

Jer. 45:4 : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

Jer. 46 : [Nov09](#)☆

Jer. 46:1-2 : [chronology - B.C. 0605 - Battle of Carchemish](#)☆

Jer. 46:2 : [Carchemish - battle of](#)☆; [chronology - B.C. 0605 - first deportation](#)☆

Jer. 46:7-8 : [flood - enemy comes as; type - water represents army](#)

Jer. 46:10 : [day - of the Lord](#)☆; [day - of the Lord - past; sacrifice - men for animals](#)

Jer. 46:22-23 : [trees - men represented as](#)

Jer. 46:24 : [north - Babylon from](#)☆

Jer. 46:28 : [covenant - unconditional](#)☆; [Israel - chastened](#)

Jer. 47 : [Nov09](#)☆

Jer. 47:2 : [type - water represents army](#)

Jer. 47:4 : [Philistines - origin](#)

Jer. 47:5 : [prophet - false - wounds](#)☆

Jer. 47:6 : [sword - of Lord](#)

Jer. 48 : [Moab - judged](#); [Nov10](#)☆
Jer. 48:1-46 : [Arab states - future - Moab \(Jordan\)](#)☆
Jer. 48:7 : [archaeology - Chemosh - Moabite seal](#)☆; [trusting - in riches](#); [works - trusting in](#)
Jer. 48:10 : [war - just](#)☆
Jer. 48:13 : [archaeology - Chemosh - Moabite seal](#)☆; [Chemosh - Moabite god](#)
Jer. 48:24 : [Bozrah - mentioned](#)
Jer. 48:25 : [horn - symbol of strength](#)
Jer. 48:26 : [drunk - made by God](#)
Jer. 48:29 : [pride - AGAINST](#)☆
Jer. 48:37 : [prophet - false - wounds](#)☆
Jer. 48:38 (?) : [potter - vs. clay](#)☆
Jer. 48:40 : [eagle's - wings](#)
Jer. 48:41 : [childbirth - metaphor](#)
Jer. 48:45 : [head - crown shaved](#)
Jer. 48:46 : [archaeology - Chemosh - Moabite seal](#)☆; [Chemosh - Moabite god](#)
Jer. 48:47 : [days - latter](#)
Jer. 49 : [Nov10](#)☆
Jer. 49:1 : [Milcom - Ammonite god](#)
Jer. 49:1-6 : [Ammon - judged](#); [Arab states - future - Ammon \(Jordan\)](#)☆
Jer. 49:3 : [Milcom - Ammonite god](#)
Jer. 49:4 : [trusting - in riches](#)
Jer. 49:7 : [Edom - God against](#)
Jer. 49:7-10 : [Esau - Edom](#)
Jer. 49:7-22 : [Bozrah - sacrifice in](#)☆
Jer. 49:11 : [orphans - protected](#); [widows - protected](#)
Jer. 49:13 : [Bozrah - mentioned](#)
Jer. 49:17-18 : [Arab states - future - Edom \(Jordan\)](#)☆
Jer. 49:19 : [unique - God - who like](#)
Jer. 49:22 : [Bozrah - mentioned](#); [childbirth - metaphor](#); [eagle's - wings](#); [tribulation - terms - birth pangs](#)☆
Jer. 49:23-27 : [Damascus - destruction prophesied](#)
Jer. 49:28-33 : [Arab states - future - Saudi Arabia](#)☆
Jer. 49:33 : [demons - jackals](#)
Jer. 49:34-39 : [Arab states - future - Iran](#)☆; [Elam - judged](#)
Jer. 49:39 : [days - latter](#)
Jer. 50 : [Arab states - future - Iraq \(Babylonia\)](#)☆; [Babylon - judgment of](#)☆; [Nov11](#)☆
Jer. 50 : [Babylon - 00004.doc](#) : [00004.doc](#)☆
Jer. 50:1 : [2012041701.htm](#)☆; [2012041702.htm](#)☆
Jer. 50:3 : [heavens - earth - merism](#)☆
Jer. 50:4 : [Israel - reunited](#)
Jer. 50:5 : [covenant - new - everlasting \[5002.5.3\]](#)☆; [covenant - new - unconditional \[5002.5.1\]](#); [covenant - new \[5002.5.0\]](#)☆; [covenants - eternal](#)☆
Jer. 50:6 : [Sabbath - rest](#)☆; [sheep - lost](#)☆; [shepherds - bad](#)
Jer. 50:7 : [anti-Semitism - justifying](#); [Israel - enemies judged](#)
Jer. 50:8 : [Babylon - come out of](#)
Jer. 50:11 : [inheritance - Israel as God's](#); [Israel - heritage of God](#)
Jer. 50:11-12 : [Israel - enemies judged](#)
Jer. 50:13 : [Babylon - destruction permanent](#)☆
Jer. 50:15 : [Babylon - recompense](#)
Jer. 50:16 : [swords - plowshares](#)☆
Jer. 50:17 : [kings - seven](#)☆
Jer. 50:20 : [Israel - all saved](#)☆; [Israel - remnant of](#)☆
Jer. 50:20 (?) : [remember - sins no more](#)☆
Jer. 50:21 : [Babylon - double judgment](#)☆
Jer. 50:28 : [Babylon - come out of](#); [temple - vengeance of](#)
Jer. 50:29 : [Babylon - recompense](#); [Israel - Holy One of](#)
Jer. 50:29-32 : [pride - AGAINST](#)☆
Jer. 50:34 : [Goel - kinsman redeemer](#)☆
Jer. 50:35-36 : [wise - become fools](#)
Jer. 50:38 : [Euphrates - dried up](#)
Jer. 50:39 : [demons - birds, unclean](#)☆; [demons - howling](#); [demons - jackals](#)
Jer. 50:42 : [type - water represents army](#)
Jer. 50:43 : [childbirth - metaphor](#); [tribulation - terms - birth pangs](#)☆
Jer. 50:44 : [unique - God - who like](#)
Jer. 51 : [Arab states - future - Iraq \(Babylonia\)](#)☆; [Babylon - judgment of](#)☆; [Nov12](#)☆
Jer. 51 - Babylon - 00004.doc : [00004.doc](#)☆
Jer. 51:1 : [2012041701.htm](#)☆; [2012041702.htm](#)☆; [encryption - Leb Kamai](#)☆
Jer. 51:5 : [Israel - Holy One of](#)
Jer. 51:5-6 : [Babylon - Jerusalem not](#)
Jer. 51:6 : [Babylon - come out of](#)
Jer. 51:7 : [Babylon - intoxicates earth](#)
Jer. 51:8 : [Babylon - destruction future](#)☆
Jer. 51:9 : [heaven - reached up to](#)
Jer. 51:11 : [Babylon - Medes destroy](#); [sovereignty - kings used by God unknowingly](#); [temple - vengeance of](#)
Jer. 51:13 : [Babylon - waters - by](#)
Jer. 51:14 : [locusts - army](#)
Jer. 51:15 : [heavens - stretched](#)☆
Jer. 51:15 (- Space - 00042.doc) : [00042.doc](#)☆
Jer. 51:16 : [parallel passage - lighting, rain, wind](#)
Jer. 51:17 : [idols - lifeless](#)
Jer. 51:19 : [inheritance - Israel as God's](#)
Jer. 51:19-24 (?) : [Israel - Messiah called](#)☆
Jer. 51:20-25 : [stone - destroys image](#)
Jer. 51:21 : [trusting - in chariots](#)☆; [trusting - in horses](#)
Jer. 51:24-25 : [fire - city burnt by](#)
Jer. 51:25 : [mountains - kingdoms](#)☆
Jer. 51:26 : [Babylon - destruction permanent](#)☆
Jer. 51:27 : [Ararat - called Armenia](#)☆; [locusts - army](#)
Jer. 51:28 : [Babylon - Medes destroy](#)
Jer. 51:28-29 : [sovereignty - kings used by God unknowingly](#)
Jer. 51:29 : [Babylon - destruction permanent](#)☆
Jer. 51:29-36 : [Babylon - waters dried up](#); [Cyrus - conquers Babylon](#)☆
Jer. 51:33 : [threshing - floor](#); [threshing - the wicked](#)
Jer. 51:35 : [Babylon - recompense](#)
Jer. 51:36 : [Euphrates - dried up](#)
Jer. 51:37 : [demons - jackals](#)
Jer. 51:39 : [Babylon - drunk - during destruction](#)
Jer. 51:41 : [Sheshach - encryption of Babylon](#)☆
Jer. 51:43 : [Babylon - destruction permanent](#)☆
Jer. 51:45 : [Babylon - come out of](#)
Jer. 51:48 : [Babylon - rejoice at destruction](#); [heavens - earth - merism](#)☆
Jer. 51:53 : [Babel - tower to heaven](#)☆
Jer. 51:56 : [names - of God](#)☆
Jer. 51:57 : [Babylon - drunk - during destruction](#)
Jer. 51:58 : [Babylon - destroyed by fire](#)
Jer. 51:62 : [Babylon - destruction permanent](#)☆
Jer. 51:63 : [Babylon - sink like stone](#); [stone - cast into sea](#)
Jer. 52 : [Nov12](#)☆
Jer. 52:4 : [tenth day](#)
Jer. 52:5-7 : [chronology - kings - regnal years - Nisan](#)☆
Jer. 52:11 : [Zedekiah - blinded](#)
Jer. 52:12 : [chronology - B.C. 0586 - Solomon's Temple destroyed](#)☆; [chronology - B.C. 0587 - Solomon's Temple destroyed](#)☆; [tenth day](#)
Jer. 52:12-14 : [Jerusalem - fall to Babylon](#)☆
Jer. 52:12-19 : [archaeology - Nergal-Sharezzer](#)☆
Jer. 52:13 : [fire - city burnt by](#)
Jer. 52:21 : [difficulty - pillar height](#)
Jer. 52:22 : [difficulty - pillar capital height](#)
Jer. 52:24-29 : [archaeology - Nergal-Sharezzer](#)☆
Jer. 52:28-34 : [Jerusalem - fall to Babylon](#)☆
Jer. 52:31 : [archaeology - Jehoiachin](#)☆; [chronology - B.C. 0562 - Nebuchadnezzar dies](#)☆
Jer. 52:33 : [archaeology - Jehoiachin](#)☆
Jeremiah - book of - written : [X0021 - date - Jeremiah](#)☆
Jeremiah - captivity - avoid : [Jer. 15:15](#)
Jeremiah - intercession : [Jer. 18:10](#)
Jeremiah - mention : [2Chr. 35:25](#); [2Chr. 36:12](#); [2Chr. 36:21-22](#); [Ezra 1:1](#); [Dan. 9:2](#); [Mtt. 2:17](#); [Mtt. 16:14](#); [Mtt. 27:9](#)
Jeremiah - prison : [Lam. 3:53-55](#)
Jeremiah - two versions : [Jer. 1:1](#); [Jer. 36:32](#)
 ☉ "Its shorter and longer versions have presented a challenge to scholars in understanding the transmission history of the Hebrew text. The shorter form exists in the Septuagint and in one of the Dead Sea Scrolls, while the longer form is in the Masoretic Text. It may be that two editions of the book of Jeremiah existed, as implied by Jeremiah 36:32 and the statement that after King Jehoiakim had burned the scroll of Jeremiah's prophecies, Jeremiah's scribe Baruch wrote another scroll of prophecies and "added many similar things to them." Since the Septuagint was translated in Egypt, where Jeremiah had been taken captive, perhaps the shorter version had remained in circulation there, while the longer version had been taken back to Israel with those returning after the Exile." [Ref-0818](#), pp. 40-41 "Six copies of Jeremiah [from Qumran] have the longer form of the text, in agreement with the Masoretic Text, but two (4QJer^{b,d}) have the shorter, in agreement with the Septuagint. The latter also lack words, names, and sentences, and exhibit a different sequence in some places." [Ref-0818](#), pp. 98-99. "... the Greek version of Jeremiah [from the Dead Sea Scrolls] is significantly shorter than MT Jeremiah. Moreover, the contents of the Greek form of the book are found in a sequence quite different from the more familiar sequence of the Hebrew version. It has long been thought that the Greek version of Jeremiah was

translated from a Hebrew text that also contained these substantial differences, although no Hebrew manuscript supported such a claim. The discovery of some fragments of Jeremiah at Qumran, however, has now provided a Hebrew text that closely matches the Greek version of Jeremiah. It appears to reflect the long minus and the sequence of material found in the Greek. In addition, the Qumran text agrees in characteristic details with the Greek version, making it probable that the translator's *Vorlage* was quite similar to a Hebrew text that had remained unknown for two thousand years." [Ref-0838](#), p. 173. "One must remember, however, that the conclusions offered by scholars rest on a very small sample of actual Hebrew text and a great deal on a reasonable, but nonetheless hypothetical, reconstruction. Furthermore, although these fragments of Jeremiah contain readings that agree with the LXX against the MT, they also contain several readings that agree with the MT against the LXX. It is not, therefore, as if what little Hebrew text survives in 4QJer^{b,d} exactly matches the corresponding Greek text of Jeremiah. . . . Tov argues that the Book of Jeremiah existed in two distinct Hebrew forms: a shorter edition from which the extant Greek was translated, and an expanded edition that became the MT. He proposes that the shorter text of Jeremiah--reflected by 4QJer^{b,d} and the Greek version--is the older edition of Jeremiah." [Ref-0838](#), p. 175. "The four major differences are there: (a) the Septuagint is much shorter, lacking about one-eighth of the Masoretic text. Peterson estimates that the Septuagint is approximately three thousand words (about 15 percent) shorter than the Masoretic text; (b) the Septuagint has about one hundred words not found in the Masoretic text; (c) the oracles to the foreign nations in the Masoretic text are in chapters 46-51, but in the Septuagint these chapters follow 25:13 as chapters 26-31, and 25:14 is omitted in the Septuagint; and (d) the Babylonians are addressed at the end of the foreign-nations section in the Masoretic text in chapters 50-51, whereas they are mentioned in the Septuagint in chapters 27-28 as the second in the list of nations." S. Jonathan Murphy, *The Quest for the Structure of the Book of Jeremiah*, [Ref-0200](#), Vol. 166 No. 663, July-September 2009, 306:318, p. 310.

Jeremiah - weeping prophet : Jer. 9:1; Jer. 9:18; Jer. 13:17; Jer. 14:17; Lam. 3:48-49

Jericho - archaeology : [archaeology - Jericho](#)☆

Jericho - entering or leaving - difficulty : [difficulty - blind men healed - one vs. two](#)☆

Jericho - image : ☩ + [Ref-0066](#), 16.2 (2003), pp. 54-56.

Jericho - rebuilt : Jos. 6:26; 1K. 16:34

Jericho - type of Passover : [type - Jericho of Passover](#)☆

Jeroboam - Amaziah - difficulty : [difficulty - Jeroboam - Amaziah](#)☆

Jeroboam - made Israel sin : 1K. 14:16; 1K. 15:26; 1K. 15:30; 1K. 15:34; 1K. 16:26; 1K. 21:22; 1K. 21:52; 2K. 3:3; 2K. 10:29; 2K. 10:31; 2K. 13:2; 2K. 13:6; 2K. 13:11; 2K. 14:24; 2K. 15:9; 2K. 15:18; 2K. 15:24; 2K. 15:28; 2K. 17:21; 2K. 23:15

Jeroboam - offspring killed : 1K. 14:10; 1K. 15:29

Jeroboam - ten tribes - given : 1K. 11:31-39

Jerome - 1Cor. 2:9 : Isa. 64:4; 1Cor. 2:9 ☩ "Thus he [Jerome] argues that in 1Cor. 2:9 (?What no eye has seen, nor ear heard. . .) Paul is giving a free paraphrase of Isaiah 64:4, and refuses to follow those writers who 'run after the ravings of the apocryphal books' and find the origin of the words in the *Apocalypse of Elijah*." [Ref-0073](#), p. 93.

Jerome - millennial kingdom : [millennial kingdom - Jerome](#)☆

Jerome - name : ☩ "Sophronius Eusebius Hieronymus (c. 340-420), better known as St. Jerome. . ." [Ref-0075](#), p. 530.

Jerome - on inspiration : [inspiration - Jerome's view](#)☆

Jerome - Septuagint - view of : [Septuagint - Jerome's view](#)☆

Jerome - translations - new always criticized - quote : [quote - translations - new always criticized - Jerome](#)☆

Jerome - view of Apocrypha : [Apocrypha - Jerome's view](#)☆; [dead - prayer for](#)☆

Jerusalem - antichrist destroys : [antichrist - people of destroy Jerusalem and Sanctuary](#)

Jerusalem - appearances in Scripture : ☩ mentioned over 800 times (other mentions are New Jerusalem).

Jerusalem - Arab capital - never : [Koran - Jerusalem](#)☆

Jerusalem - before David : Jos. 10:1-3; Jos. 15:7; Jos. 18:28; Jdg. 1:8; Jdg. 1:21; Jdg. 19:11; 2S. 5:7; 1Chr. 11:4-5

Jerusalem - brings good news : Isa. 40:9

Jerusalem - burnt by fire : [fire - city burnt by](#)

Jerusalem - called Sodom : Isa. 1:10; Isa. 3:9; Rev. 11:8 ☩ Extensive excavations in Jerusalem have revealed the surprising result that more idols have been discovered in this sacred city than anywhere else in the whole country. [Ref-0025](#), p. 232.

Jerusalem - captured by Islam : [chronology - A.D. 0638 - Islam captures Jerusalem](#)☆

Jerusalem - captured by Israel : Jdg. 1:8; Jdg. 1:21

Jerusalem - chosen by God : 1K. 8:48; 1K. 11:13; 1K. 11:36; 1K. 14:21; 2Chr. 6:6; 2Chr. 6:38; 2Chr. 12:13; Ps. 132:13; Isa. 49:14-16

Jerusalem - church - poverty of : Acts 2:45; Acts 5:32; Acts 11:27-30; Acts 24:17; Rom. 15:25-27; Gal. 2:10

Jerusalem - city of David : 2S. 5:8

Jerusalem - city of God : [city - of God - Jerusalem](#)

Jerusalem - council : Acts 15

Jerusalem - daughter harlot : Eze. 16:2; Eze. 16:44-45; Eze. 23:2-4; Rev. 17:5

Jerusalem - daughter of Zion : 2K. 19:21; Isa. 1:8; Isa. 22:4; Jer. 14:17; Zec. 9:9; John 12:15

Jerusalem - decree : Acts 15:22

Jerusalem - decree to rebuild No.1 : Dan. 9:25; 2Chr. 36:22-23; Ezra 1:1-4; Ezra 6:1-5; Isa. 44:26-28; Isa. 45:1-5; Isa. 45:13 ☩ "Decree of Cyrus in 538-537 B.C. Insofar as these three passages speak of it, it concerns the rebuilding of the Temple, but does not actually mention the rebuilding of the city of Jerusalem." [Ref-0011](#), p. 140. "The date of this decree varies. Hoehner sets it as October 29, 539 B.C. Pusey. . . . in 536 B.C. By far the most common date given for this edict is 538-37 B.C." Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), p. 191. "This author's own view is that the decree of which Daniel is speaking is

the decree of Cyrus. I believe this for five reasons. First, this is a real decree; it is in the actual form of a decree. Second, this is the one given within a year or so of the vision of the Seventy Sevens. The year Daniel received the Seventy Sevens vision was the same year Cyrus passed his decree. Third, this is the decree that is emphasized in Scripture. It was spoken of prophetically about 150 years before it happened by Isaiah in 44:28 and 45:1,13. In fact, Isaiah actually named the one who would issue this decree; he named Cyrus, at least 150 years before it ever occurred. What Isaiah prophesied is recorded in fulfillment four times: 2 Chronicles 36:22-23; Ezra 1:1-4, 6:1-5, and 6:6-12. This is clearly the decree that is emphasized in Scripture. The fourth reason why I choose the decree of Cyrus is that this decree did include the rebuilding of the city. I realize that the four passages mentioned earlier did not actually mention the rebuilding of the city but only the rebuilding of the Temple. However, if Isaiah's prophecies are taken literally, it would have included the rebuilding of the city. For example, Isaiah 44:28 and 45:13 clearly mention that Cyrus would not only allow the Temple to be rebuilt, he would also allow the city to be rebuilt. Of course, it is silly to think Cyrus would allow a temple to be rebuilt and then forbid anyone to live anywhere near the Temple by not allowing the city to be rebuilt as well. The fifth reason why I think the Cyrus decree is throne of which it speaks is that it is clear from parallel pages that the Jews did rebuild the city. In fact, they rebuilt the city before Nehemiah ever came to rebuild the walls. In Haggai 1:2-4, seventy years before Nehemiah arrived, the Jews were already living in private homes in Jerusalem though the Temple itself had not as yet been rebuilt. Certainly the would not dare to rebuild Jerusalem if they did not have permission to do so. According to Ezra 4:12, the city was being built even in Ezra's day and Ezra preceded the time of Nehemiah. . . . I realize that when our own system of chronology is compared to the Persian system of chronology, it produces an apparent 52-year gap, but this has been explained by Dr David L. Cooper in his book *Messiah: His First Coming Scheduled*. The details of the explanation are complex and technical. . . . It can be said that the Seventy Sevens began with the issuing of the decree of Cyrus, and the first 483 years, that is the first Sixty-nine Sevens, terminated with the birth of Jesus." [Ref-0011](#), p. 141.

Jerusalem - decree to rebuild No.2 : Dan. 9:25; Ezra 6:6-12 ☩ "Decree of Darius Hystaspus passed in 521 B.C. This one is a reaffirmation of the Cyrus decree and concerns the Temple rebuilding." [Ref-0011](#), p. 140. "The decree of Darius would place the commencement of the seventy weeks in 519-18 BC." Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), p. 193.

Jerusalem - decree to rebuild No.3 : Dan. 9:25; Ezra 7:11-26 ☩ "Decree of Artaxerxes to Ezra given in 458 B.C. . . . In this decree there is permission given to proceed with the Temple service and concerns only the Temple service." [Ref-0011](#), p. 140. "A third date for the terminus a quo is the seventh year of Artaxerxes, 458-57 BC. . . . The chief objection to this date is that the decree deals

with the rebuilding of the Temple, not the city." Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), p. 193.

Jerusalem - decree to rebuild No.4 : Dan. 9:25; Ne. 2:1-8 ☪ "Decree of Artaxerxes to Nehemiah that was passed in 444-443 B.C. . . . In its context is speaking about the rebuilding of the walls. . . . Most evangelical scholars today believe that the decree Daniel is speaking of is the decree of Artaxerxes to Nehemiah. . . . first popularized by Sir Robert Anderson in his book *The Coming Prince*. He carefully figured out the beginning with the decree of Artaxerxes to Nehemiah by counting off the number of years through a formula and terminating the 483 years to the coming of the Messiah with the Triumphal Entry in the year 32 A.D. According to Sir Robert Anderson, this period began on March 14, 445 B.C. until April 6, 32 A.D. . . . In the light of the time of the Passover occurrences, it was impossible for the crucifixion to have occurred in the year 32 A.D. Insofar as when the Passover occurred, there are only two options in that time span and they are the years 30 and 33 A.D. Harold Horner wrote a book which corrected Sir Robert Anderson's miscalculations; he, too, begins with the decree of Artaxerxes to Nehemiah and begins it with March 4, 444 B.C., and terminates it in March 29, 33 A.D., also with the Triumphal Entry." [Ref-0011](#), p. 140. [Ref-0043](#) [Ref-0044](#) "After allowing all due consideration for the various differences in computing these years, the prophecy remains unshaken. Its *terminus ad quem*, within close limits is fixed and must fall somewhere within the earthly career of Jesus of Nazareth. If He is not the Messianic King of Old Testament prophecy, then prophecy has failed, and we can have no certain hope that there will ever be any such king." [Ref-0183](#), p. 173. "The final date that we shall consider is that of 445-44 B.C., which was the twentieth year of the reign of Artaxerxes (Ne. 2:1-8). . . . a number of commentators reject this date because they think the decree is not a major one. It simply reaffirms an earlier existing edict and enlarges upon it. Further, if we take 445-44 as the beginning of the seventy weeks, then the first sixty-nine weeks will come to a close in either A.D. 32 or A.D. 33. Because Daniel 9:26 demands that Messiah will be 'cut off' after sixty-nine weeks, we have a late date for the crucifixion. Finally, this date relies for its calculations on a prophetic or 360-day year." Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27", [Ref-0198](#), pp. 194-195. "The Book of Ezra records three several decrees of Persian kings, relating to the Jews. The opening verses record the edict of Cyrus, which authorizes the return of the exiles. But this decree mentioned only the temple and not the city; and moreover it referred to the era of the Servitude, and not of the Desolations, which later era it was that Daniel had in view. The sixth chapter records a decree issued by Darius Hystaspis to confirm the decree of Cyrus, but this in no way extended the scope of the earlier edict. The seventh chapter records a third decree, issued by Artaxerxes Longimanus in his seventh year, but this again related merely to the temple and its worship (Ezra 7:19,27). The Book of Ezra therefore will be searched in vain for what we seek, but the book which follows it gives it fully and

explicitly. . . . Artaxerxes forthwith granted [Nehemiah's] petition, and issued an edict to give effect to it (Ne. 2:5). This occurred in the beginning of the Jewish year; and before the Feast of Tabernacles, in the seventh month, Jerusalem was once more a city, enclosed by gates and ramparts. . . . This was a revival of the political existence of Judah; and therefore no doubt it was that the event was divinely chosen as the beginning of the prophetic era of the seventy weeks. It is certain moreover, that this edict of Artaxerxes is the only "commandment to restore and build Jerusalem" recorded in history, and that under this "commandment" Jerusalem was in fact rebuilt." [Ref-0745](#), pp.125-129. "Julius . . . rejected the decree of Cyrus as the terminus a quo in favor of the decree of Artaxerxes in the twentieth year of his reign (since the city and its walls were never built in the era following Cyrus's decree). He stated, 'It [the city] remained in this position, accordingly, until Nehemiah and the reign of Artaxerxes, and the 115th year of the sovereignty of the Persians. . . . And reckoning from that point, we make up seventy weeks to the time of Christ. For if we begin to reckon from any other point, and not from this, the periods will not correspond, and very many odd results will meet us. For if we begin the calculation of the seventy weeks from Cyrus and the first restoration, there will be upwards of one hundred years too many, and there will be a larger number if we begin from the day on which the angel gave the prophecy to Daniel, and a much larger number still if we begin from the commencement of the captivity.' [Julius Africanus, *The Extant Fragments of the Five Books of the Chronography of Julius Africanus*, in *The Ante-Nicene Fathers*, vol. 6, ed. Alexander Roberts and James Donaldson (Edinburgh, 1867; reprint, Grand Rapids: Eerdmans, 1989), 16.2.] Elsewhere, Julius wrote more precisely that his calculations began with the twentieth year of Artaxerxes. "And the beginning of the numbers, that is, of the seventy weeks which make up 490 years, the angel instructs us to take from the going forth of the commandment to answer and rebuild Jerusalem. And this happened in the twentieth year of the reign of Artaxerxes king of Persia." [Ibid., 16.1] Apparently he saw the terminus ad quem as being the time from Christ was baptized and entered into His public ministry, because he based his calculations on Luke 3:1, which mentions the fifteenth year of the reign of Tiberius Caesar. . . . According to Julius this results in a span of 475 years. He argued, however, that 490 years (seventy weeks) is equivalent to 475 years when viewed according to Hebrew numeration. The Jews, he said, reckoned a year as 354 days rather than 365 1/4 days. The former represents twelve months according to the moon's course, while the latter is based on the solar year. . . . Julius is unique among the church fathers. First, he was the first one to take the terminus a quo as the twentieth year of Artaxerxes. Second, he viewed the terminus ad quem as the fifteenth year of Tiberius, the beginning of Jesus' public ministry." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy Messianic? Part 1* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 181:200, pp. 190-192.

Jerusalem - defended by God : Isa. 31:4-5; Isa. 34:8; Isa. 37:35; Isa. 38:6; Isa. 54:16; Jer. 1:18-19; Zec. 12:2-9; Rev. 20:9

Jerusalem - destroyed by Babylon - Austin : [chronology - B.C. 0507 - Jerusalem - destroyed by Babylon](#) ☆

Jerusalem - destruction : [messianic prophecy - destruction of Jerusalem](#); Jer. 6:1-5; Jer. 9:11; Jer. 34:2; Jer. 34:22; Jer. 37:8-10; Jer. 38:18; Jer. 38:23; Jer. 39:8; Dan. 9:26; Mtt. 22:7; Luke 19:43; Luke 21:24

Jerusalem - destruction compared to Holocaust : [Holocaust - number killed](#) ☆

Jerusalem - dimensions of new : ☪ 1,500 miles cubed or 2,250,000 square miles - the exact shape of the Holy of Holies, although 240,000 times as big. [Ref-0010](#), p. 314.

Jerusalem - fall to Babylon : 2K. 24:10-20; 2K. 25:1-10; Jer. 52:12-14; Jer. 52:28-34 ☪ ". . . the Fall of Jerusalem is given as occurring in the 19th year of Nebuchadnezzar by Hebrew reckoning (compare the accounts . . . recorded in Kings and Jeremiah), but it is said to transpire in his 18th by Babylonian dating [2K. 25:8-10 cf. Jer. 52:12-14]. . . . the later portion of Jeremiah 52 records the Fall of Jerusalem as having transpired in the 18th year of Nebuchadnezzar (Jer. 52:28-29). The key is to observe that the previously mentioned second deportation occurring in 597 B.C. at the end of Jehoiachin's . . . reign is referenced to and agrees with the Babylonian Chronicles' account and not the Hebrew as found in 2K. 24:10-12 as heretofore noted. This demands that the Jeremiah 52:29 declaration concerning the "18th year" was also according to Babylonian reckoning. This comparison . . . discloses the Jeremiah 52:28-34 is an addendum probably written in Babylonian by Ezra after Jeremiah's death. Consequently, these dates are given according to Babylonian reckoning. . . . It is noteworthy that Jeremiah 52:29-30 is *not* part of the text of the LXX." [Ref-0186](#), pp. 132-133.

Jerusalem - falls to Saladin - date : [chronology - A.D. 1187 - Jerusalem falls to Saladin](#) ☆

Jerusalem - first mention : Gen. 14:18; Jos. 10:1

Jerusalem - flight before 70 A.D. : Luke 19:43-44; Luke 21:20-24 ☪ "Some. . . held the view (such as the Dead Sea sect at Qumran) that the Herodian Temple was destined to be destroyed and replaced by a Temple that better conformed to the prophetic expectation. Among those who had the latter view were some Jewish-Christians who, warned by a prophetic revelation (probably based on Jesus' prediction in Luke 19:43; 21:20-24), fled to the non-Jewish city of Pella several years before the Roman destruction" [Ref-0146](#), p. 80. "The Jerusalem community of Christians left in 68 C.E. and fled northward to the town of Pella across the Jordan below Tiberias." [Ref-0150](#), p. 283. "According to the fourth century church historian Eusebius, Christians fled to Pella in A.D. 61-62, which was several years before the beginning of the Jewish Revolt in A.D. 66, and many more years before the 'abomination of desolation' (according to the preterist's interpretation) occurred with the Roman army surrounding Jerusalem or entering the Temple precincts in A.D. 70." Randal Price, "Historical Problems with a First-Century Fulfillment", [Ref-0209](#), p. 394. "This prophecy was fulfilled in a very

marvelous way. In the year A.D. 66, the first Jewish revolt broke out against the Romans. . . the Roman general . . . Cestus Gallus, came with his armies from Caesarea and surrounded Jerusalem. The surrounding of the city marked the sign that Jesus had promised, and the Jewish believers knew that Jerusalem would soon be destroyed. Jesus had commanded the Jewish believers to desert the city when they saw this happening. However, it was impossible to do so while the Romans were surrounding the city. Then Cestus Gallus noticed that his supply lines were not secure, so he lifted the siege of Jerusalem in order to go back to Caesarea. On the way, he was attacked by Jewish forces and killed. Temporarily, the city was no longer surrounded by armies, so every single Jewish believer was able to leave Jerusalem. They crossed the Jordan River and set up a new community of Jewish believers in the town of Pella in Transjordan. They were joined by Jewish believers from Judea, Galilee, and the Golan. . . . In the year A.D. 68, a new Roman general by the name of Vespasian and his son, Titus, again besieged the city, and in the year A.D. 70, the city and the Temple were destroyed. All together, 1,100,000 Jews were killed. . . but not one Jewish believer died because they obeyed the words of their Messiah." [Ref-0219](#), 638.

Jerusalem - glorified by God : Isa. 55:5; Isa. 60:9; Isa. 60:15; Isa. 62:7

Jerusalem - God dwells in : Ps. 135:21

Jerusalem - God's forever : 2Chr. 7:6; 2Chr. 7:16; 2Chr. 33:7; Ps. 48:1; Ps. 48:2; Ps. 48:8; Isa. 45:13; Zec. 3:2; Ps. 132:13; Ps. 137:5

Jerusalem - guarded - angels : Eze. 9:1-6; Eze. 10:1-7 ☪ + The identity of these men is uncertain.

Jerusalem - harlot : Isa. 1:21

Jerusalem - holy city : Isa. 48:2; Isa. 52:1; Mtt. 4:5; Rev. 21:2; Rev. 21:10; Rev. 22:19

Jerusalem - holy mountain : [mountain - holy](#)

Jerusalem - holy to Islam - date : [chronology - A.D. 1187 - Jerusalem falls to Saladin](#)★

Jerusalem - inhabited forever : Joel 3:20

Jerusalem - Islamic name : [Al Quds](#)★

Jerusalem - Jesus born - Mormonism : [Mormanism - Jerusalem - Jesus born](#)★

Jerusalem - judged by God : Isa. 51:17

Jerusalem - Koran : [Koran - Jerusalem](#)★

Jerusalem - lovers of prosper : Ps. 122:6

Jerusalem - measured : Zec. 1:16; Zec. 2:2; Rev. 21:15-17

Jerusalem - Mohammed's ascension : ☪ "It was only after many centuries -- and most likely to justify the continued Muslim presence in Jerusalem -- that the stories of Jerusalem being the place of Mohammed's night journey and his final ascension (supposedly at the time of Byzantine Christian rule when the Rock was under a dung heap!) were invented." [Ref-0146](#), p. 173. "a rare opinion by a leading Muslim cleric needs to be heard. . . 'As is well known, the inclusion of Jerusalem among Islamic holy places derives from al-Miraj, the Ascension of the Prophet Muhammed to heaven. The Ascension began at the Rock, usually identified by Moslem scholars as the Foundation Stone of the Jewish Temple in Jerusalem referred to in Jewish sources. Recalling this link requires us to admit that there is no connection between al-Miraj [the Ascension] and Moslem

sovereign rights over Jerusalem since, in the time that al-Miraj took place, the City was not under Islamic, but under Byzantine administration. Moreover, the Koran expressly recognizes that Jerusalem plays for Jews the same role that Mecca does for Moslems." [Ref-0146](#), p. 181.

Jerusalem - name means : ☪ "the people shall see completeness or restoration" See shalom. (Dr. Ben Gigi) "*Salem* (see Ps. 76:2) was the Canaanite name for the Babylonian god *Shalmanu*, the god of evening twilight. The more familiar name *Jerusalem* (Babylonian *Urusalim*) means 'the foundation of the god Salem.'" [Ref-0010](#), p. 78.

Jerusalem - name of God in : 1K. 11:36; 2Chr. 33:4; 2Chr. 33:7; Dan. 9:19 ☪ "To no city on earth have such titles of glory and honor been divinely given; to no city has been such guilt attached as to it--this city which crucified our Lord. Of no city are such prophecies of tragedy and tribulation uttered; toward this city will the armies of the earth march in hatred of God's peace. Toward that same city will nations move, seeking the law of the Lord; from that city will flow blessings to the whole earth. Satan hates this city. Christ wept over it. The Holy Spirit descended upon its believers. The nations will be irresistibly drawn to it for war. Christ will there reign. And Heaven will bring to a glorious and eternal fulfillment all the promises relating to it." [Ref-1163](#), p. 136.

Jerusalem - nations against : Isa. 29:7-8; Mic. 4:11; **Zec. 12:2-3**; Zec. 14:2-3 ☪ "The famous historical Milman has aptly said: "Jerusalem might almost seem to be a place under a peculiar curse; it has probably witnessed a greater portion of human misery than any other spot under the sun." The most satisfying list I have seen of battles waged in and around this city is in a book by Jacob Gartenhaus, "The Rebirth of a Nation," who has kindly granted me permission to reprint it here: B.C.: 1. By David about 1000; 2. Plunder of the Temple and city by Shoshenk I of Egypt about 930 (1K. 14:25, 2Chr. 12:2); 3. Partial overthrow by Jehoash of Israel about 790 (2K. 14:13); 4. Attack by Aram and N. Israel about 734; 5. Siege by Sennacherib, 701; 6. Surrender to Nebuchadnezzar, 597; 7. His siege and destruction, 587-6; 8. Sack by the Persians, 450; 9. Destruction by Ptolemy Sotar, 320; 10. Siege of Akra by Antiochus Epiphanes, 198; 11. Capture by Jason, 170; 12. Destruction by Antiochus Epiphanes, 168; 13. D. Siege of Akra and the Temple, 163-2; 14. Siege of Akra, 146; 15. Siege and levelling of walls by Antiochus VII, 134; 16. Unsuccessful siege by the Nabateans, 65; 17. Siege, capture, and destruction by Pompey, 63; 18. Sack of Temple by Crassus, 54; 19. Capture by Parthians, 40; 20. Siege and partial destruction of Heron and Sosius, 37. A.D.: 1. Insurrection and some ruin on the visit of Florus, 65; 2. Unsuccessful siege by Cestus Callus, 66; 3. The great siege and destructions by Titus, 70; 4. Seizure by the Jews under Bar Chocheba, 131; 5. Capture and devastation by Hadrian, 132; 6. Capture and plunder by Chosroes, the Persian, 614; 7. Recapture by Heraclius, 628; 8. Occupation by Omar, 637; 9. Capture by Moslem rebels, 842; 10. Ruin of Christian buildings, 937; 11. Occupation by the Fatimite Dynasty, 969; 12. Destruction by Khalif Hakim, 1010; 13. Occupation by the Seljik Turk, 1075; 14. Siege

and capture by Afdhal, 1096; 15. Siege, capture and massacre by Godfrey, 1099; 16. Occupation by Saladin, 1187; 17. Destruction of walls, 1219; 18. Capture by the Emir of Kerak, 1229; 19. Surrender to Fredrick II, 1239; 20. Capture by the Kharesimians, 1244; 21. Plunder by Arabs, 1480; 22. Occupation by Turks, 1547; 23. Bombardment by Turks, 1825; 24. Occupation by Ibrahim Pasha, the Egyptian, 1831; 25. Re-occupation by the Turks, 1841; 26. Deliverance of Jerusalem by Field Marshall Viscount Allenby, G.C.B., G.C.M.G., December 11, 1917. [Jacob Gartenhaus; *The Rebirth of a Nation*, p. 101]" [Ref-1163](#), pp. 158-160.

Jerusalem - nations worship at : Isa. 19:19-25; Isa. 26:2; Isa. 56:7; Isa. 60:5-6; Jer. 3:17; Zec. 14:16; John 4:21-24; Acts 8:27 ☪ "But the most widely cited objection to a world center of worship in that this would constitute a backward step, reversing the important spiritual and universal principle laid down by our Lord [John 4:21-24] . . . But the objectors . . . miss the point of the passage entirely. Our Lord was not abolishing the worship of God in the city of Jerusalem (there are bodies of believers there today). But to the historical idea of localized worship He added the spiritual idea of *universality*. It is not a question of either/or. All sensible men ought to know that there is no necessary conflict between spiritual worship and a localized place of worship. And the reestablishment of a central sanctuary in Jerusalem for international worship will no more detract from the principle of universality than the going of any one of us to the church of his choice next Sunday morning." [Ref-0183](#), p. 252.

Jerusalem - new : Isa. 54:11-12; John 14:2-3; Gal. 4:26; Heb. 11:10; Heb. 11:16; Heb. 12:12; Heb. 12:22; Heb. 13:14; Rev. 3:12; Rev. 21:2; Rev. 21:10 ☪ "In Holy Scripture there are two Jerusalems: the one is on earth in the land of Palestine; the other is 'above' in heaven (Gal. 4:25-26; Heb. 12:22). Now the Old Testament prophets speak of a city which, in the coming Kingdom, shall be reclaimed from Gentile power, rebuilt, restored to the historic nation of Israel, and made the religious center of the world. This Jerusalem cannot be the 'heavenly Jerusalem,' for that city is impeccably holy, the eternal dwelling of the true God, and has never been defiled or marred by human sin and rebellion. Any such notion is to the highest degree impossible and absurd. All predictions of a restored and rebuilt Jerusalem must therefore refer to the historical city of David on earth." [Ref-0183](#), p. 244. "When Paul wrote of "the Jerusalem above," he was not indicating that the Jerusalem below had been forever discarded for some abstract, amorphous Jerusalem, but rather that the eschatological transformation of Zion whereby the holiness of heaven will have come down to regenerate the earthly Jerusalem." [Ref-1263](#), p. 96

Jerusalem - new - Dead Sea Scrolls : ☪ ". . . in the apocalyptic writings of the Dead Sea Scrolls, a document preserved in several fragmentary copies (1Q32, 2Q24, 4Q554, 5Q15, 11Q18) presents a vision of the New Jerusalem. It is comparable to Ezekiel's vision of Jerusalem and the Temple in Ezekiel 40-48 as well as that of John's in the Apocalypse (Revelation 21-22), but differs in significant details." [Ref-0146](#), p. 563.

Jerusalem - new - temple : 1K. 6:10-20; Rev. 21:16; Rev. 21:22 ☩ "Here is a city said to be 1,500 miles in measurement, yet with al. the measurements equal. Since the Holy of Holies in the earthly Temples were built according to this design (see 1 Kings 6:19-20), it has been well recognized that what this depicts is the *entire city* is a Sanctuary, or rather, an immense Holy of Holies."

Jerusalem - New as bride : [bride - New Jerusalem](#)

Jerusalem - new name : Isa. 62:2; Jer. 3:17; Eze. 48:35; Rev. 3:12

Jerusalem - new vs. old : Heb. 13:14

Jerusalem - not Arab : Ne. 2:19-20

Jerusalem - not Babylon : [Babylon - Jerusalem not](#)

Jerusalem - opposed by God : Isa. 60:10; Jer. 1:15; Jer. 6:6; Jer. 9:11; Jer. 15:6; Jer. 19:11-12; Jer. 21:10; Lam. 1:5; Lam. 1:17; Lam. 2:1-9; Lam. 2:17; Jer. 44:13; Eze. 14:21; Eze. 15:6-7; Eze. 21:2-5; Amos 2:5

Jerusalem - Paul visits : [Paul - visits Jerusalem](#)

Jerusalem - peace of : Ps. 122:6; Isa. 60:17-18; Jer. 31:38; Jer. 31:40

Jerusalem - permanent : Isa. 33:20

Jerusalem - photo with diagram : ☩ [Ref-0151](#), p. 32.

Jerusalem - pray for : Ps. 122:6; **Isa. 62:6-7**; Lam. 2:18

Jerusalem - prayer toward : [prayer - toward temple](#)

Jerusalem - prophets die in : Luke 13:33; Rev. 11:7-9

Jerusalem - prostrates to enemies : Isa. 51:23

Jerusalem - rabbi joke - local call : [joke - rabbi - local call](#)☩

Jerusalem - rebuilt - houses : Ne. 7:4

Jerusalem - rebuilt - wall : Ezra 9:9; Ne. 1:3; Ne. 2:8; Ne. 2:17; Ne. 3; Ne. 4:1; Ne. 4:3; Ne. 4:6; Ne. 4:15; Ne. 4:17; Ne. 4:19; Ne. 5:16; Ne. 6:6; Ne. 7:1

Jerusalem - reign from : Isa. 2:1-4; Isa. 24:23; Jer. 3:17

Jerusalem - served by Gentiles : [Gentiles - serve Israel](#)

Jerusalem - siege against : Isa. 29:3; Zec. 12:2

Jerusalem - siege of : [siege - Jerusalem under](#)

Jerusalem - significance : [Jerusalem - name of God in](#)☩

Jerusalem - spiritualizing - AGAINST : ☩ + "Settle in your mind, in reading the Psalms and Prophets that Israel means Israel, and Zion Zion, and Jerusalem Jeremiah. And, finally, whatever edification you derived from applying to your own soul the word which God addresses to His ancient people, never lose sight of the primary sense of the text." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, p. 4.

Jerusalem - suffering - quote : [quote - Jerusalem - suffering](#)☩

Jerusalem - survivors called holy : Isa. 4:3

Jerusalem - Targum : [Targum - Jerusalem](#)☩

Jerusalem - unclean disallowed : Isa. 52:1; Zec. 14:21; Rev. 21:27; Rev. 22:15

Jerusalem - up to : 1K. 22:2

Jerusalem - watchmen : Isa. 52:8; Isa. 62:6

Jerusalem - wealth gathered to : Isa. 60:4; Isa. 60:11; Isa. 60:16

Jerusalem - worship toward : Ps. 138:2

Jerusalem - Zion : Ps. 137:1-6; Isa. 1:26-27; Isa. 31:4-5; Isa. 52:1; Isa. 62:12; Joel 3:16-17

Jerusalem and Islam - DOC #00057 : [#00057.doc](#)☩

Jerusalem in Prophecy : [Ref-0010](#)☩

Jerusalem: Portrait of the City in the Second Temple Period, Lee I. Levine : [Ref-1284](#)☩

Jeshua - Joshua : [Joshua - Jeshua](#)

Jeshuran - Israel : Deu. 32:15; Deu. 33:5; Deu. 33:26; Isa. 44:2 ☩ Hebrew, "upright," "righteous nation" - applied to the nation Israel to remind them of their calling and indicates the severest reproof of their apostasy.

Jesse - stem of : Isa. 11:1; Isa. 11:10; Rom. 15:12

Jesus - aligning with - evil : ☩ + ""God is the author of Klanism," and Jesus Christ was the Klan's "first real member." So said the Ku Klux Klan (KKK) in 1925. "Just like Christ, I have a duty to my own people. . . . What Christ began, I will complete." So said Adolf Hitler. "Jesus Christ was a Palestinian." So said Yassar Arafat on Christmas Eve in Bethlehem in 1995. What do these messages have in common? All invoke the name of Jesus Christ, yet none is in any way Christian." *The Protocols of the Elders of Zion*, [Ref-0057](#), March/April 2006, p. 31.

Jesus - another : 2Cor. 11:4

Jesus - apostle : [apostle - Jesus](#)

Jesus - baptized : Mtt. 3:13-16; Mark 1:9-10; Luke 3:21; John 1:32 ☩ "Justin Martyr preserves a tradition that the Elijah-forerunner would actually anoint the Messiah [Justin Martyr *Dialogue with Trypho* 49]." [Ref-1200](#), p. 319.

Jesus - before wife and husband : Eze. 10:11; Ps. 73:25; Mtt. 10:37; Luke 14:26

Jesus - begotten of God : [begotten - of God](#)

Jesus - belief in : [belief - in Jesus](#)

Jesus - birth - date : [2005121601.htm](#)☩

Jesus - birth - Koinonia House : [2004122101.htm](#)☩

Jesus - birth of : [birth - of Jesus](#)

Jesus - born - date : [chronology - B.C. 0003 - Jesus - born](#)☩

Jesus - born - date - Irenaeus : [chronology - B.C. 0004 - Jesus - born - Irenaeus](#)☩

Jesus - born - date - Jones : [chronology - B.C. 0004 - Jesus - born vs. creation - Jones](#)☩

Jesus - born - date - Tertullian : [chronology - B.C. 0004 - Jesus - born - Tertullian](#)☩

Jesus - called Israel : [Israel - Messiah called](#)☩

Jesus - common name : ☩ + "Yeshua (Joshua or Jesus) was the sixth most common name of the same period [330 B.C. - 200 A.D.]. Of the 2,509 males, 103 individuals bore this name. . . . Thus the name of Jesus was so common (not just on ossuaries) that Jewish historian Josephus mentioned fourteen first-century figures with this name, ten of whom lived during Jesus' time." Ren? A. Lopez, *Does 'The Jesus Family Tomb' Disprove His Physical Resurrection?*, [Ref-0200](#), Vol. 165 No. 660, October-December 2008, 425:446, pp. 432,443.

Jesus - control of death : Ecc. 8:8; Mtt. 27:50; Mark 15:44; Luke 23:46; John 10:18; John 19:30

Jesus - death - reveals : Mtt. 16:21-22; Mtt. 17:22; Mtt. 20:18; **Mark 8:31**; Mark 8:31-32; Mark 10:32; Luke 9:22; **Luke 9:44-45**; **Luke 18:31-34**

Jesus - death concealed from disciples : [death - of Jesus concealed from disciples](#)

Jesus - declares the Father : John 1:18; John 14:9; Heb. 1:3

Jesus - departs temple : [shekinah - departs temple](#)☩

Jesus - different : [gospel - different](#)

Jesus - historical - Talmud : [Talmud - Jesus - evidence](#)☩

Jesus - historical influence : ☩ "How strange it is that a Galilean youth, away from the centers of civilization, untaught in the schools, living a humble life among country people, familiar with poverty and having no place whereon to lay His head, dying at the age of thirty-three, after only three years of public presentation of Himself, at the time making so little impression on the life of the world that only a single word or two respecting Him is found in the records of Rome, the great center of civilization should now, after the lapse of nineteen centuries, be revered as Divine by millions upon millions, be universally acknowledged as the most uplifting power known to humanity and whose power is ever widening until it touches all quarters of the globe." [Ref-1275](#), [par. 793-796].

Jesus - Holy Spirit testifies of : [Holy Spirit - testifies of Jesus](#)

Jesus - ignorance of - poll : [quote - Jesus - ignorance of - poll](#)☩

Jesus - intercession : [intercession - Christ](#)

Jesus - interpretation - overemphasized : [hermeneutics - Christocentric](#)☩

Jesus - Islam - according to : [2002052501.htm](#)☩

Jesus - Islam - Al-Tabari : [2002052503.htm](#)☩

Jesus - Islamic view - islam.itl.org.uk : [2002052509.htm](#)☩

Jesus - judging - refused : Luke 12:14

Jesus - language : [language - Jesus](#)☩

Jesus - language of : Luke 4:17; Acts 22:2 ☩ "It is clear, therefore, that Jesus spoke both Aramaic and Greek according to the demands of the occasion and read the Hebrew as well as the Septuagint, if we may argue from the O. T. quotations in the Gospels which are partly like the Hebrew text and partly like the LXX. In Lu. 4:17 it is not clear whether it was the Hebrew text or the LXX that was read in the synagogue at Nazareth. One surely needs no argument to see the possibility that a people may be bilingual when he remembers the Welsh, Scotch, Irish, Bretons of the present day. The people in Jerusalem understood either Greek or Aramaic (Ac. 22:2)." [Ref-1236](#), p. 29.

Jesus - line from David : [David - line to Jesus](#)

Jesus - meek and mild - quote : [quote - Jesus meek and mild](#)☩

Jesus - name magnified : [name - Jesus' magnified](#)

Jesus - not Nazirite : [Nazirite - Jesus not](#)

Jesus - number of - 888 : ☩ + According to the the Greek numbering scheme Christ's name, Ιησους, is represented by Ι=10, η=8, σ=200, ο=70, υ=400, ς=200, which add up to 888.

Jesus - offered Himself : [offered - Jesus Himself](#)☆

Jesus - others received as : [received - others as Christ](#)☆

Jesus - Passover lamb : [Passover lamb - Christ](#)☆

Jesus - path to Father God : [Son - provides access to Father](#)☆

Jesus - preeminence : Luke 9:33-35

Jesus - preincarnate appearance : Gen. 18:1; Gen. 22:12; Ex. 3:5; Jos. 5:15; Dan. 3:25

Jesus - prophet : [prophet - Jesus](#)☆

Jesus - rapture taught by : [rapture - Jesus teaches](#)☆

Jesus - relies on Holy Spirit : [Holy Spirit - Jesus relied on](#)☆

Jesus - revelation from : [revelation - Jesus provides](#)☆

Jesus - righteous : [righteous - Messiah](#)☆

Jesus - salvation requires belief in : [salvation - belief in deity of Jesus required](#)☆

Jesus - scripture - inerrancy : [inerrancy - Jesus on scripture](#)☆

Jesus - second coming - Islam - Gilchrist : [2002052505.htm](#)☆

Jesus - sent to Israel : Isa. 49:5; Mtt. 10:5-6; Mtt. 15:24; Mark 7:27; John 1:11; Acts 10:36

Jesus - sinless : [sinless - Jesus](#)☆

Jesus - soul and spirit : Mtt. 26:38; John 13:21
 ☉ "From these and other scriptures it is evident that Christ possessed a true humanity not only in its material aspects as indicated in His human body, but in the immaterial aspect specified in Scripture as being His soul and spirit. It is therefore not sufficient to recognize that Jesus Christ as the Son of God possessed a human body, but it is necessary to view Him as having a complete human nature including body, soul and spirit." [Ref-0104](#), p. 111.

Jesus - Tacitus : [Tacitus - Christians](#)☆

Jesus - tempted : Mtt. 4:1; Mark 1:13; Luke 4:2; 1Cor. 10:9 (KJV); Heb. 2:18; Heb. 4:15; **Jas. 1:13** ☉ In some passages [Acts 5:9; Acts 15:10; 1Cor. 10:9; Heb. 3:9] temptation *peirozo* is applied to the other members of the Godhead Who have no humanity and certainly could not even potentially sin. Therefore, temptation does not require susceptibility in order to be a real experience. The peccability of Jesus (theoretical ability to sin) is not required for Him to have experienced real temptation. In view of Mtt. 4:1 and Jas. 1:13 if Jesus *could* have sinned then God (the Holy Spirit) was violating Jas. 1:13. This lends further support that Jesus could not have sinned and that the temptation of Jesus recorded in Mtt. 4:1 was to prove and illustrate His sinless identity prior to His ministry. If Christ had the potential to sin when on earth and He is unchangeable (Heb. 13:8), then what prevents Him from sinning today in heaven (still in His humanity)? Satan tempted Jesus with "the lust of the flesh" (Mtt. 4:2,3); "the lust of the eyes" (Mtt. 4:8,9); and "the pride of life" (Mtt. 4:5,6) as described in 1Jn. 2:16. Walvoord on the temptation of Christ: Can a row boat attack a battleship? Yes. Will the row boat win? No!

Jesus - touched dead : [dead - touched by Jesus](#)☆

Jesus - used to justify evil : [Jesus - aligning with - evil](#)☆

Jesus - words unique : Luke 4:22; John 4:46

Jesus and His World, Peter Walkert : [Ref-1252](#)☆

Jesus and the Gospels, Joel B. Green, ed., Scot McKnight, ed., I. Howard Marshall, ed. : [Ref-1175](#)☆

Jesus Christ Our Lord : [Ref-0104](#)☆; [Ref-0941](#)☆

Jesus Christ The Greatest Life, Johnston M. Cheney : [Ref-0775](#)☆

Jesus Christ the Greatest Life, R. A. Meltebeke : [Ref-0735](#)☆

Jesus Seminar : Mtt. 6:9; Mark 12:17; John 4:44 ☉ + "Only fifteen sayings of Jesus made it into *The Five Gospels* in red [as genuine]! In Matthew's account of the Lord's Prayer, the only words that made it in red were, 'Our Father.' Only one saying in the entire book of Mark was colored red. It is the statement of Jesus in Mark 12:17 where He told his disciples to 'Render unto Caesar the things that are Caesar's, and to God the things that are God's.' Likewise, only one statement from the Gospel of John qualified for the red coloring: 'A prophet has no honor in his own country' (John 4:44)." David R. Reagan, "Apostasy in the Church", *The Lamplighter*, September - October 2000, p. 5.

Jesus Was a Jew, Arnold Fruchtenbaum : [Ref-0798](#)☆

Jew - advantages of : Rom. 3:1-3; Rom. 9:4

Jew - antichrist? : [antichrist - Danite?](#) [5001.4]☆

Jew - becoming : [proselyte - to Judaism](#)☆

Jew - existence denied : ☉ + "... as Pieters, Boettner, and as we shall also see with Gary Burge, O. Palmer Robertson and the signatories of *An Open Letter to Evangelicals*, there is yet for these "Jews" no nation, no land, no covenant relationship in any sense that abides according to the original promise made to Abraham. That, they claim, has been permanently done away with. In other words, for authors such as Boettner, the use of the term "Jew" is really a hoax. He is quite frank in this regard, even though he continues to speak of "Jews" in the parlance of modern society. *We should point out further that those who today popularly are called "Jews" are in reality not Jews at all. Legitimate Judaism as it existed in the Old Testament era was of divine origin and had a very definite content of religious and civil laws, priesthood, ritual, sacrifices, temple, Sabbath, etc. But with the destruction of Jerusalem and the dispersion of the people in A.D. 70, that system was effectively destroyed. It has since not been practiced anywhere in the world.*" [Ref-1263](#), pp. 43-44 "... whereas racial anti-Judaism in the twentieth century culminated in a process of physical elimination, the extermination of the Jews, theological anti-Judaism in the twenty-first century culminates in identity elimination, the extermination of Jewishness in the name of Jesus the Jew." [Ref-1263](#), pp. 98-99 "... the thought that while Gentile Christians were free to enjoy their liberty as Gentiles, the Jewish Christians should give up their Jewishness, would have been unthinkable at Antioch as well as Jerusalem." [Ref-1263](#), p. 284 "According to this anti-Judaic Augustinian perspective, although there are presently several million "Jews" in Israel--and for practical purposes only they are designated as "Jews," and we converse with them and witness to them in America and the United Kingdom--in theological reality and

according to NT revelation their racial claim has no present or prospective divine validity. Rather, in a shadowy sense only, the Christian Church has inherited this past Jewish legacy including its terminology, so as to become the spiritual New Israel. As a result, every believer in Jesus as the Christ, of whatever nationality, is a spiritual Jew. The people of Christ throughout the world, void of ethnic distinctions, have become His new nation which, in inheriting the whole earth as the fulfilled land, is the truly ecumenical kingdom of God." [Ref-1263](#), p. 314

Jew - first to : Mtt. 10:5; Acts 1:8; Acts 2:39; Acts 3:26; Acts 10:36; Acts 13:5; Acts 13:14; Acts 13:46; Acts 17:2; Acts 17:17; Acts 18:4-6; Acts 18:19; Acts 28:28; Rom. 1:16; Rom. 2:9-10 ☉ In Acts 17:16, Paul is provoked by the worship of idols in Athens. These idols would have been worshiped by *Gentiles* because idol worship was not an issue with the Jews ever since the days of the Babylonian Captivity. Yet before Paul preaches to those who's idols provoked him (the *Gentiles*) we find him in Acts 17:17 preaching *first* to the *Jews*. [Ref-0100](#), Tape 16:A. "Although the Scriptures are very clear about this procedure, it is nevertheless denied by many. A major argument used to refute this doctrine is based on Acts 28:25-28. Because of these concluding words and Paul's declaration that the gospel will now go to the Gentiles, the passage is taken to mean that the gospel is no longer to the Jew first and that God has now changed His program of evangelism, superseding Romans 1:16, which was written before the Book of Acts. . . . The true meaning is to be found by comparing this passage with two other passages where these words had been spoken before: Acts 13:44-48 and Acts 18:5-6. The true interpretation of Acts 28:25-28 is to be seen in these two passages, which indicate a local change and not an overall change in the program of evangelism. . . . There is no shift in the procedure of presenting the gospel. Acts 28 is only a continuation of a procedure already in progress of presenting the gospel to the Jews first and then turning to the Gentiles." Arnold Fruchtenbaum, [Ref-1217](#), pp. 103-104. "During the nineteenth century, Great Britain witnessed not only widespread evangelistic and missionary outreach through the agency of Anglican and nonconformist Christianity, but also an intensity of biblical ministry that focused on outreach to the Jews with parallel eschatological concern. Consider the formation of the Church Missionary Society (1799, Anglican), the London Society for Promoting Christianity amongst the Jews (1809, Anglican), the Free Church of Scotland Jewish Mission, (1840, Presbyterian), and the British Society for the Propagation of the Gospel amongst the Jews (1842, non-denominational)." [Ref-1263](#), p. 122 "... the modern Augustinian speaks of these converted Jews in an individual, token sense, but disallows historic Jewish corporate identity. He also believes that the non-Christian Jew has in fact no real Jewishness, even in a carnal sense. Privately, he believes that God has abandoned Judaism so as never again to revive it. He is convinced that the contemporary Jew is deceived, being a racial anachronism, though for witnessing purposes, and in a strictly secular or social level, he ought to be addressed as a "Jew.""

Ref-1263, p. 316 “. . . is our witness to unsaved loved ones strictly in the realm of literature distribution, conversation about the Bible, and invitations to hear the gospel preached? Surely not! There is also enjoyable social intercourse, sharing on a host of topics, genuine interest when family difficulties arise, and a readiness to offer practical help whenever trouble looms on the horizon. Then now is it that some convey the idea that to help the Jew is simply to expose him to the gospel, but any other more secular assistance is to be discarded as carnal, even inappropriate Zionism?” Ref-1263, p. 319

Jew - Gentile - all men are : Rom. 2:9; 1Cor. 10:32; Gal. 3:28; Eph. 2:11-18

Jew - Gentile - no distinction in Christ : Rom. 15:8-12; Gal. 3:28

Jew - Luke? : [Luke - Gentile or Jew?](#)☆

Jew - meaning : ☉ From the word “Judah” and in Hebrew is actually the same word. By new testament times the terms “Hebrew,” “Israelite,” and “Jew” had become synonymous.

Jew - nor Greek : [separation - wall of](#)☆

Jew - true : Rom. 4:12; Php. 3:3

Jew - vs. Greek : Rom. 1:16; Rom. 2:9; Rom. 2:10; Rom. 3:22; Rom. 10:12; Gal. 3:28; Col. 3:11; Eph. 2:11-18

jewel - foundation : [foundation - jewel](#)

jewelry - occultic : Gen. 35:4; Hos. 2:13

jewels - stones : [stones - precious](#)☆

Jewish - calendar : [2003021701.tif](#)☆; [calendar - Hebrew](#)☆

Jewish - era : [chronology - B.C. 3761 - creation - Jewish](#)☆

Jewish - fables : [fable - Jewish](#)

Jewish - hermeneutics - classical : [hermeneutics - Jewish classical](#)☆

Jewish - marriage practice : [marriage - Jewish practice](#)☆

Jewish - persecution unique - quote : [quote - Jewish persecution - unique](#)☆

Jewish - refugees vs. Palestinian : [2003030401.tif](#)☆

Jewish - wedding : [wedding - Jewish](#)☆

Jewish - wedding customs : [2003022501.tif](#)☆

Jewish Backgrounds of the New Testament, J. Julius Scott Jr. : [Ref-1200](#)☆

Jewish Calendar - Anno Mundi : [2006102101.txt](#)☆

Jewish Christians - Peter written to : [Peter - written to Jewish Christians](#)☆

Jewish Population - DOC 00024 : [00024.doc](#)☆

Jewish Publication Society. (1997, c1985). Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text. Philadelphia: Jewish Publication Society. : [Ref-0410](#)☆

Jewish terror - quote : [quote - Jewish terror](#)☆

Jewish Wars : [Ref-0027](#)☆

Jewish writings - antichrist : [antichrist - Jewish writings](#)☆

Jewish Ā- evangelism - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

Jews - AGAINST pride in physical descent : Mtt. 3:9; John 8:33; Rom. 2:28; Php. 3:3-7; Rev. 2:9

Jews - anti-Semitism - on the rise - khouse : [2003051401.htm](#)☆

Jews - Arabs - hated by : [Arabs - Jews - hatred of](#)

Jews - believers in Messiah : [Israel - believers in Messiah](#)☆

Jews - believers remain : [believers - Jewish remain Jews](#)☆

Jews - blinded : Isa. 6:10-13; Isa. 30:20; Acts 13:27; Rom. 11:7 ((Gk. hardened)); Rom. 11:25; 2Cor. 3:14 ☉ “Not only in a former age, but in the early days of the present dispensation, the Jews enjoyed a preference in blessing, which practically amounted almost to a monopoly of Divine favour. In its infancy the Christian Church was essentially Jewish. The Jews within its pale were reckoned by thousands, the Gentiles by tens. And yet that same people afterwards became, and for eighteen centuries have continued to be, more dead to the influence of the Gospel than any other class of people upon earth. How can “this mystery,” as the Apostle terms it, be accounted for, save as Scripture explains it, namely, that the era of special grace to Israel closed with the period historically within the Acts of the Apostles, and that since that crisis of their history “blindness in part is happened” to them?” [Ref-0762](#), p. 151.

Jews - Bonar - quote : [quote - Jews - Bonar](#)☆

Jews - but not : [synagogue - of Satan](#)

Jews - contention among - quote : [quote - Jews - contention among](#)☆

Jews - covenants pertain to : [covenants - to Israel](#)☆

Jews - evangelism - preterism : [second coming - spiritualized](#)☆

Jews - evangelists : [evangelists - Jewish](#)☆

Jews - evangelization compromised : ☉ + “It is sad that in our day there are different groups that claim to be evangelical but deny being evangelistic and follow their policy of doing nice things for the Jewish people, such as helping Jews to move to Israel, supplying immigrants to Israel with clothing, etc. (all of which is a good thing), but follow a strict policy of not evangelizing or witnessing to Jewish people, and here they fall into Satan’s trap. Satan does not want the Jews to receive the gospel so he has even controlled certain “evangelical ministries” to deny giving the gospel to Jewish people.” Arnold Fruchtenbaum, [Ref-1217](#), p. 111.

Jews - exorcism by : [exorcism - by Jews](#)

Jews - Galatians written to with Gentiles : [Galatians - written to both Jews and Gentiles](#)☆

Jews - Gentiles - church : [church - Jews - Gentiles](#)

Jews - Gentiles become : Est. 8:17

Jews - Greek language influence : [Greek - influence - Jews](#)☆

Jews - Hebrew - Hellenistic : [Hebrew - Jews - Hellenistic](#)

Jews - Holocaust - Babi-Yar : [2012020701.pdf](#)☆

Jews - Israel - demographics : [2004020401.htm](#)☆

Jews - jealous of Gentiles : [jealous - Jews by Gentiles](#)

Jews - Jesus sent to : [Jesus - sent to Israel](#)

Jews - judged first : Rom. 2:9

Jews - king of : [king - of Jews](#)☆

Jews - Luther - anti-Semitism : [2002012901.htm](#)☆

Jews - missionaries? : Rom. 11:15; Rev. 7:4; Rev. 14:1-3 ☉ + “Your own eyes tell you that the present order of things will never convert the world. There is not a church, or a parish, or a congregation, where the converted are more than a little flock. There is not a faithful minister on earth, and never has been, who has ever seen more than the “taking out of a people” to serve Christ. A change must come before the earth shall be filled with the knowledge of the Lord. A new order of teachers must be raised up, and a new dispensation ushered in. These teachers, I firmly believe, shall be converted Jews. And then shall be seen the fulfillment of the remarkable words, “If the casting of them away be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Rom. 11:15).” J. C. Ryle, “Coming Events and Present Duties, and Prophecy” (1867) cited by Richard L. Mayhue, “Editorial”, [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, pp. 9-10.

Jews - Nobel prize - vs. Muslims : [2010051401.htm](#)☆

Jews - Nobel prize winners : ☉ + “In the Arab/Muslim world of 1.4 billion there are 6 Nobelists: 3 for peace, and 1 each for chemistry, physics, and literature. In the Jewish population of 14 million (one hundredth of the Arab world) there are 165 Nobelists: 51 for medicine, 45 for physics, 27 for chemistry, 22 for economics, 11 for literature, and 9 for peace. This is astonishing!” [Ref-0017](#), Vol. XXIV No. 6 June 2009, p. 3.

Jews - offended by favor to Gentiles : [Gentiles - Jews offended by favor to](#)

Jews - opposed gospel : [gospel - opposed by Jews](#)

Jews - permanence of - Mark Twain - quote : [quote - permanence of Jews - Mark Twain](#)☆

Jews - permanence of - Nicholas Berdyaev - quote : [quote - permanence of Jews - Nicholas Berdyaev](#)☆

Jews - persecute Christianity : Acts 20:19 ☉ See [Jews - who are not](#).

Jews - persecution : [persecution - Jews](#)☆

Jews - persecution - USA - 2003 : [2004112601.htm](#)☆

Jews - protected by God : Est. 6:13

Jews - rejected temporarily : [Israel - rejected temporarily](#)☆

Jews - remain distinct : Ex. 33:16; Num. 23:9; Deu. 28:64-66; Deu. 32:8-9; Jos. 23:6-7; Ezra 9:2; **Eze. 20:23-44**; Dan. 2:43; Amos 9:9 ☉ + “But through Israel has been “scattered,” Israel has not ben destroyed. For eighteen hundred years the Jews have continued a separate people, without a king, without a land, without a territory, but never lost, never absorbed among other nations. They have been often trampled under foot, but never shaken from the faith of their fathers. They have been often persecuted but never destroyed. At this very moment they are as distinct and peculiar a people as any people upon earth, an unanswerable argument in the way of the infidel, a puzzling difficulty in the way of politicians, a standing lesson to all the world. Romans, Danes, Saxons, Normans, Belgians, French and Germans have all in turn settled on English soil. All have in turn lost their national distinctiveness. All have in turn become part and parcel of the English nation,

after the lapse of a few hundred years. But it has never been so with the Jews. Dispersed as they are, there is a principle of cohesion among them which no circumstances have been able to melt. Scattered as they are, there is a national vitality among them which is stronger than that of any nation on earth. Go where you will, you will always find them. Settle where you please, in hot countries or in cold, you will find the Jews. But go where you will, and settle where you please, this wonderful people is always the same. Jews are always the Jews. Three thousand years ago Balaam said, "The people shall dwell alone, and not be reckoned among the nations." Eighteen hundred years ago our Lord said, "This generation shall not pass away till all be fulfilled." We see these words made good before our eyes (Num. 23:9; Luke 21:32)." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, pp. 4-5. "Circumcision, which would be immediately evident if a Jew joined a gymnasium (the Greek word *gymnos* means "naked"), was offensive to Hellenists, who adored the natural human body. Cessation from work on the Sabbath was unknown among other cultures and appeared to many Gentiles to be slothfulness. Jewish food laws and other taboos easily identified those who observed them as different from other groups." [Ref-1200](#), p. 126.

Jews - repent for Messiah : [second coming - preconditions](#)☆

Jews - salvation is of : John 4:22 ☩ + "How then can Jesus Christ be exalted when He, 'the King of the Jews' (John 19:19), who declared that 'salvation is from the Jews' (John 4:22), has his Jewish brethren permanently and nationally defrocked?" [Ref-1263](#), p. xvii.

Jews - salvation needed : [Acts 15:11; Rom. 1:16; Rom. 9:3](#) ☩ See [quote - family - separation - Rydelnik](#).

Jews - Septuagint - distrust : [Septuagint - Jewish distrust](#)☆

Jews - supporting : Gen. 12:3; Rom. 15:27

Jews - term describes religious leaders : John 7:13; John 13:33; John 18:36; John 20:19

Jews - unbelieving die : [Israel - unbelieving die](#)

Jews - who are not : John 8:39-41; [Rom. 2:28-29](#); Rom. 9:6-8; 1Cor. 10:18; Php. 3:2-4; Rev. 2:9; Rev. 3:9

Jews and law in NT : [law - and Jews in NT](#)☆

Jews Ā- view Jesus Ā- footnote 84 - Quotations - #09002.doc : [#09002.doc](#)☆

Jezebel - daughter of : 2K. 8:18

Jezebel - death of : 1K. 21:23; 2K. 9:36

Jezebel - incited Ahab : 1K. 21:25

Jezebel - influence over Ahab : 1K. 21:25

Jezebel - seal : [2007110301.htm](#)☆

Jezebel - seal of - archaeology : [2008100401.pdf](#)☆

Jezebel - witch : 2K. 9:22

Jezreel : ☩ Hebrew, alternate meanings: "God scatters" or "God sows".

Jezreel - valley of : [Armageddon - battle of](#)☆

jihad - Koran : [Koran - fight unbelievers](#)☆

Jihad - vs. Israel's wars : ☩ + "To repeat, Yahweh did not order the Israelites to exterminate all Gentiles but only the

Canaanites." This geographical limitation is to be distinguished from the expansionistic teachings of Islam. Its universally applicable holy war dictums exhibit a "manifest destiny" mentality that caused the Islamic religion to spread far beyond Arabia. Third, divinely sanctioned genocide was to be imposed not only upon the Canaanites but also upon Israelite cities and individual Israelites if they became involved in idolatry (Deut 13). Thus, genocide cannot be framed in terms of a racist issue since God ordered for it to be imposed upon both Canaanites and Israelites. . . . This command is a one-time command given to a specific people in a specific historical context and is not an open-ended command for all to follow. Thus, biblical genocide is distinct from genocide taught in the Islamic tradition, which contains genocidal commands the Islamic fundamentalists are to impose even to this day. For example, Sura 9:5 of the Qur'an says, "And when the sacred months are past, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush; but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is gracious, merciful." Thus, it would seem that when Christians commit genocide they are violating their holy book and when Islamic fundamentalists commit genocide they are following their holy book." Andy Woods, *Canaanite Genocide*, pp. 13, 21 [<http://www.spiritandtruth.org/id/articles.htm?27>].

Joash - killed son of benefactor : 2Chr. 24:1-2; 2Chr. 24:20-22 ☩ "While a child, the character of [Joash's] rule depended upon his guardian uncle Jehoiada, the High Priest. . . . the Lord sent Zechariah, son and successor of Joash's mentor uncle Jehoiada, to call the King and the people to repentance. The ungrateful monarch responded by commanding his death at the hands of the stone throwing multitude (2 Chr. 24:20-22). Joash's idolatry had brought him to include the murder of the son of the man who had saved his life as an infant from the murdering hands of his grandmother, Athaliah the usurper." [Ref-0186](#), p. 38.

Job - book of - written : [X0015 - date - Job](#)☆

Job - intercession : [intercession - Job](#)

Job - righteous : Eze. 14:14

Job 1 : [Jun24](#)☆

Job 1:1 : [Uz](#); [X0015 - date - Job](#)☆

Job 1:2 : [ten - double provision](#)☆

Job 1:5 : [heart - wicked; intercession - Job; offering - before Law of Moses; sin - mind](#)

Job 1:6 : [angels - in presence of God; son of God - angels; sons - of God in OT](#)☆

Job 1:6-12 : [evil - in God's presence; Satan - named explicitly](#)

Job 1:10 : [life - temporal nature; rich - godly](#)

Job 1:11 : [wife - bad advice from; wife - sides with Satan](#)

Job 1:11-12 (- Angels - 00052.doc) : [00052.doc](#)☆

Job 1:12 : [evil - serves God; Satan - controlled by God](#)

Job 1:13 : [wine - enjoyed](#)

Job 1:15 : [Satan - influences people](#)

Job 1:16 : [fire - from heaven - Satan; miracles - not of God; Satan - work attributed to God; weather - influenced by Satan](#)

Job 1:17 : [Satan - influences people](#)

Job 1:19 : [miracles - not of God; weather - influenced by Satan](#)

Job 1:20 : [grief - response to](#)

Job 1:20-21 : [worship - in trial](#)

Job 1:21 : [naked - born and die](#)

Job 1:22 : [accusing - God of wrong](#)

Job 2 : [Jun24](#)☆

Job 2:1 : [angels - in presence of God; son of God - angels; sons - of God in OT](#)☆

Job 2:1-7 : [Satan - named explicitly](#)

Job 2:5 : [wife - bad advice from; wife - sides with Satan](#)

Job 2:6 : [evil - serves God; Satan - controlled by God; Satan - given over to](#)

Job 2:7 : [miracles - not of God; sores - as judgment](#)

Job 2:9 : [wife - bad advice from; wife - sides with Satan](#)

Job 2:13 : [grief - response to; minister - by silence](#)

Job 3 : [Jun25](#)☆

Job 3:1 : [birth - regretted](#)

Job 3:11 : [age - of accountability; death - desired](#)

Job 3:16 : [death - desired](#)

Job 3:17 : [age - of accountability](#)

Job 3:18 : [sheol - prison](#)

Job 3:19 : [death - equalizer](#)

Job 3:20-22 : [death - desired](#)

Job 4 : [Jun25](#)☆

Job 4:5 : [trial - personal vs. others](#)

Job 4:8 : [sowing - and reaping](#)

Job 4:12-17 (?) : [sleep - deep caused by God](#)☆

Job 4:13-16 : [spirit - vision at night](#)

Job 4:17 : [sin - all](#)☆

Job 4:19 : [dust - made of](#)

Job 5 : [Jun26](#)☆

Job 5:17 : [correction - by God](#)

Job 5:23 : [covenant - peace with animals](#)

Job 5:24 : [robbery - protection from](#)

Job 6 : [Jun26](#)☆

Job 6:8-9 : [death - desired](#)

Job 6:14 : [comfort - those in trouble; grief - response to](#)

Job 7 : [Jun26](#)☆

Job 7:6 : [life - temporal nature](#)

Job 7:10 : [die - once](#)

Job 7:15-16 : [death - desired](#)

Job 7:17 : [cited - Job 7:17](#)

Job 7:20 : [Masoretic Text - scribal emendations](#)☆

Job 8 : [Jun27](#)☆

Job 8:4 : [suffering - not from sin](#)

Job 8:9 : [life - temporal nature](#)

Job 8:14 : [world - trust in](#)

Job 8:16 : [tree - planted](#)

Job 8:21 : [joy - future](#)

Job 9 : [Jun27](#)☆

Job 9:2 : [sin - all](#)☆

Job 9:4 : [heart - hardened](#)☆

Job 9:7 : [stars - no light from; sun - stopped](#)☆

Job 9:8 : [water - walks on](#)☆

Job 9:9 : [gospel - in stars](#)☆

Job 9:11 : [God - spirit](#)☆

Job 9:12 : [works - God's unstoppable](#)

Job 9:17 : [sovereign - God](#)

Job 9:21 : [self - unknown](#)

Job 9:33 : [intercession - Christ](#)

Job 9:34 : [fear - God](#)
Job 10 : [Jun27](#)★
Job 10:1 : [death - desired](#)
Job 10:4 : [eyesight - spiritual](#)
Job 10:9 : [dust - made of](#)
Job 10:11 : [abortion - AGAINST](#)★; [womb - formed in](#)★; [X0109 - abortion](#)
Job 10:15 : [sin - all](#)★
Job 10:16 : [pride - AGAINST](#)★
Job 10:18 : [death - desired](#)
Job 10:21 : [die - once](#)
Job 11 : [Jun28](#)★
Job 11:4 : [worry - steals fruitfulness](#)
Job 11:7 : [imperfect - knowledge of God; unknowable - God](#)★; [wisdom - distance to](#)
Job 11:14 : [tribulation - thought to be from sin](#)★
Job 11:19 : [sleep - peaceful](#)
Job 12 : [Jun28](#)★; [sovereign - God](#)
Job 12:14 : [rebuild - God prevents](#)
Job 12:15-16 : [Noahic - flood](#)
Job 12:17 : [wisdom - foolish](#)★
Job 12:17-20 : [wise - become fools](#)
Job 12:17-25 : [counsel - scripture superior to human wisdom](#)
Job 12:23 : [nations - God controls](#)
Job 12:24 : [blinded - by God; understanding - taken away](#)
Job 12:24-25 : [wise - become fools](#)
Job 13 : [Jun28](#)★
Job 13:5 : [silence - wisdom](#)
Job 13:15 : [trust - God](#)
Job 13:16 : [Septuagint - quotation by N.T. - examples](#)★
Job 14 : [Jun29](#)★
Job 14:1-2 : [life - temporal nature](#)
Job 14:5 : [death - time of determined by God; lifespan - determined](#)
Job 14:7-12 : [die - once](#)
Job 14:12 : [heaven - and earth pass away; resurrection - after heavens destroyed?](#)
Job 14:12 (?) : [resurrection - timing](#)★
Job 14:13 : [wrath - delivered from](#)★
Job 14:14 : [resurrection - in OT](#)★
Job 14:17 : [atonement - provided by God in OT; sins - forgotten by God](#)
Job 15 : [Jun29](#)★
Job 15:2 : [east - wind](#)
Job 15:14 : [sin - all](#)★; [sin - inherited](#)
Job 16 : [Jun29](#)★
Job 16:1 : [comfort - those in trouble](#)
Job 16:2 : [grief - response to](#)
Job 16:4-5 : [grieving - criticism of](#)
Job 16:10 : [cheek - struck](#)
Job 16:13 : [heart - pierced](#)
Job 16:20 : [grief - response to](#)
Job 16:21 : [intercession - for others](#)
Job 16:22 : [die - once; supernatural - denied](#)
Job 17 : [Jun30](#)★
Job 17:6 (?) : [spit - upon Jesus](#)★
Job 17:9 : [strength - renewed by God](#)
Job 18 : [Jun30](#)★
Job 18:5-21 : [wicked - destiny of](#)
Job 18:9 : [heel - stricken in](#)★
Job 18:13 : [Biblia Hebraica Stuttgartensia - raised letters](#)★
Job 18:15 : [Biblia Hebraica Stuttgartensia - raised letters](#)★; [fire - and brimstone](#)
Job 19 : [Jun30](#)★
Job 19:20 (skin of teeth) : [phrases - common](#)
Job 19:21 : [grief - response to; hand - of God](#)
Job 19:23 : [scripture - written - Job](#)
Job 19:25 : [earth - God stands on; Goel - kinsman redeemer](#)★
Job 19:25-27 : [resurrection - in OT](#)★
Job 19:26 : [resurrection - physical](#)
Job 19:28 : [tribulation - thought to be from sin](#)★
Job 20 : [Jul01](#)★
Job 20:4 : [evolution - AGAINST](#)
Job 20:5-29 : [wicked - destiny of](#)
Job 20:17 : [milk - flowing with](#)
Job 21 : [Jul01](#)★
Job 21:7 : [evil - prospers](#)
Job 21:7-13 : [wicked - prosper](#)
Job 21:14 : [rejected - God by unbelievers](#)
Job 21:19 : [generational - iniquity](#)★
Job 21:20 : [cup - God's wrath](#)
Job 21:21 : [lifespan - determined](#)
Job 21:22 : [taught - God not](#)
Job 21:27 : [heart - God knows](#)
Job 21:30 : [created - for destruction](#)
Job 22 : [Jul02](#)★
Job 22:5-10 : [tribulation - thought to be from sin](#)★
Job 22:12 : [stars - witness of God](#)
Job 22:14 : [circle - of heaven; clouds - with God](#)
Job 22:16 : [Noahic - flood](#)
Job 22:17 : [rejected - God by unbelievers](#)
Job 22:18 : [good - from God](#)
Job 22:24 : [wealth - deceitful](#)
Job 22:25 : [treasure - where heart is](#)
Job 22:27 : [prayer - heard](#)
Job 23 : [Jul02](#)★
Job 23:8 : [invisible - God](#)★
Job 23:9 : [left hand](#)
Job 23:10 : [evil - purpose of](#)★; [tested - by God](#)★
Job 23:12 : [bread - daily; bread - of life; bread - word as; law - delight in](#)
Job 23:14 : [free will - vs. sovereignty of God](#)★; [path - directed by God](#)★
Job 23:15-16 : [fear - God](#)
Job 24 : [Jul02](#)★
Job 24:1 : [omniscient - God only](#)
Job 24:1-7 : [evil - prospers](#)
Job 24:11 : [thirst - in midst of plenty](#)
Job 24:14 : [thief - Jesus comes like](#)★
Job 24:17 : [darkness - desired](#)
Job 24:18-24 : [evil - perish](#)
Job 25 : [Jul03](#)★
Job 25:1 : [fear - God](#)
Job 25:3 : [angels - number of](#)
Job 25:4 : [seed - of woman](#)★; [sin - all](#)★
Job 25:6 : [tola - worm](#)★
Job 26 : [Jul03](#)★
Job 26:2 : [comfort - those in trouble](#)
Job 26:5 : [sea - gives up dead](#)★
Job 26:6 : [Abaddon](#)★
Job 26:9 : [clouds - with God](#)
Job 26:12 : [storm - calmed](#)
Job 26:13 : [gospel - in stars](#)★; [Holy Spirit - creator; Holy Spirit - deity; Trinity - created](#)
Job 26:14 : [whisper - of God](#)
Job 27 : [Jul03](#)★
Job 27:3 : [breath - from God; Holy Spirit - life giver](#)
Job 27:14 : [generational - iniquity](#)★
Job 27:17 : [wealth - for righteous](#)
Job 27:21 : [east - wind](#)
Job 28 : [Jul04](#)★; [mining](#)
Job 28:3 : [dead - abide underground](#)
Job 28:5 : [earth - center hot](#)
Job 28:13 : [land - of living](#)
Job 28:14 : [wisdom - distance to](#)
Job 28:15-19 : [wisdom - value of](#)
Job 28:20-23 : [wisdom - distance to](#)
Job 28:22 : [Abaddon](#)★
Job 28:24 : [omnipresent - God; omniscient - God only](#)
Job 28:28 : [evil - avoiding; fear - God; wisdom - distance to; wisdom - fear of God](#)
Job 29 : [Jul04](#)★
Job 29:6 : [water - from rock](#)
Job 29:12 : [orphan - duty to](#)
Job 29:12-16 : [poor - duty to](#)
Job 29:14 : [righteousness - clothed](#)
Job 29:19 : [dew - blessing](#)★
Job 29:20 : [bow - symbol of strength](#)
Job 30 : [Jul05](#)★
Job 30:11 : [bow - symbol of strength](#)
Job 30:15 : [prosperity](#)
Job 30:20 : [answer - none by God; prayer - inhibited](#)★
Job 30:23 : [death - all die](#)
Job 30:26 : [grief - response to](#)
Job 31 : [Jul05](#)★
Job 31:1 : [eyes - covenant with; eyes - desire of; sin - mind; X0111 - pornography](#)
Job 31:3 : [traveler - duty to](#)
Job 31:4 : [omniscient - God only](#)
Job 31:7 : [eyes - covenant with; eyes - heart and walk follow](#)
Job 31:7-9 : [X0111 - pornography](#)
Job 31:9 : [sin - mind](#)
Job 31:10 : [husband - toward wife; wife - toward husband](#)★
Job 31:12 : [Abaddon](#)★
Job 31:13-15 : [equality - of mankind](#)
Job 31:15 : [abortion - AGAINST](#)★; [womb - formed in](#)★; [X0109 - abortion](#)
Job 31:15 (- Sermon - Miracle of Life - 08004.doc) : [08004.doc](#)★
Job 31:16 : [widow - duty to](#)
Job 31:16-20 : [poor - duty to](#)
Job 31:17-21 : [orphan - duty to](#)
Job 31:24 : [trusting - in riches](#)
Job 31:24-25 : [trusting - in riches](#)
Job 31:26-28 : [worshiped - heavens](#)★
Job 31:29 : [curse - do not; curse - enemy do not](#)
Job 31:29-30 : [enemy - love](#)★
Job 31:30 : [cursing - sin](#)★
Job 31:32 : [strangers - entertain](#)
Job 31:33 : [religion - beginning of; sin - hiding](#)
Job 31:35 : [book - works](#)
Job 32 : [Jul06](#)★
Job 32:1 : [righteousness - self](#)★
Job 32:3 : [Masoretic Text - scribal emendations](#)★
Job 32:4-7 : [elders - submit to](#)★
Job 32:4-9 : [elderly - respect for](#)
Job 32:18 : [spirit - provoked within](#)
Job 32:18-20 : [preaching - compelled](#)★
Job 32:19 : [wineskin - stretched](#)
Job 32:21 : [fear - of man](#)★
Job 32:22 : [worshiped - men](#)
Job 33 : [Jul06](#)★
Job 33:4 : [Holy Spirit - creator; Holy Spirit - life giver; Trinity - created](#)
Job 33:6 : [dust - made of](#)

Job 33:9 : [righteousness - self](#)☆
Job 33:13 : [sovereign - God](#)
Job 33:15 : [dreams - from God](#)☆; [vision - from God](#)☆
Job 33:24 : [atonement - provided by God in OT](#)
Job 33:25 (?) : [resurrection - in OT](#)☆
Job 33:28 : [redemption - in OT](#)
Job 34 : [Jul07](#)☆
Job 34:10 : [wicked - God not](#)
Job 34:10-12 : [just - God](#)
Job 34:12 : [wicked - God not](#)
Job 34:14 : [grace - common](#)☆; [spirit - man's from God](#)
Job 34:14-15 : [Holy Spirit - life maintained by](#)
Job 34:17 : [just - God](#)
Job 34:19 : [created - man by God; equality - of mankind](#)
Job 34:21 : [omniscient - God only](#)
Job 34:22 : [omnipresent - God](#)
Job 34:28 : [poor - heard by God; prayer - heard](#)
Job 34:29 : [peace - by God](#)☆
Job 35 : [Jul07](#)☆
Job 35:2 : [righteousness - self](#)☆
Job 35:7 : [righteousness - self](#)☆; [salvation - can't add to](#)
Job 35:10 : [night - remembering God at](#)
Job 35:12 : [pride - AGAINST](#)☆
Job 36 : [Jul08](#)☆
Job 36:7 : [throne - faithful occupy](#)
Job 36:14 : [sodomites](#)
Job 36:17 : [tribulation - thought to be from sin](#)☆
Job 36:19 : [trusting - in riches](#)
Job 36:24 : [worship - music](#)☆
Job 36:26 : [eternal - God](#)☆; [unknowable - God](#)☆
Job 36:27-28 : [water - hydrological cycle](#)
Job 36:27-33 : [weather - controlled by God](#)
Job 36:32 : [lightning - in God's hands](#)
Job 36:33 : [storm - animals sense](#)
Job 37 : [Jul08](#)☆
Job 37:10 : [breath - of God](#)
Job 37:16 : [perfect - God](#)
Job 37:22 : [north - God from](#)
Job 37:23 : [invisible - God](#)☆
Job 37:24 : [impartial - God](#)
Job 38 : [Jul09](#)☆
Job 38:1 : [wind - God speaks from](#)
Job 38:7 : [son of God - angels; sons - of God in OT](#)☆; [stars - angels as](#)☆
Job 38:7 (- Angels - 00052.doc) : [00052.doc](#)☆
Job 38:8 : [water - boundaries set](#)
Job 38:9 : [clouds - darkness](#)
Job 38:13 : [Masoretic Text - suspended letters](#)☆
Job 38:15 : [Masoretic Text - suspended letters](#)☆
Job 38:16 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
Job 38:17 : [gates - of Hades](#)
Job 38:22 : [hailstones - from God](#)
Job 38:23 : [snow - for time of trouble](#)
Job 38:24 : [east - wind](#)
Job 38:25 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
Job 38:31 : [Orion - gravitational relationship](#)☆
Job 38:32 : [stars - gospel in?](#)☆
Job 38:34 : [Noahic - flood](#)
Job 39 : [Jul09](#)☆

Job 39:9-10 : [unicorn - rhinoceros?](#)☆
Job 39:19-20 : [locusts - horses like](#)
Job 39:30 : [birds - feed on dead](#)
Job 40 : [Jul09](#)☆
Job 40:6 : [wind - God speaks from](#)
Job 40:8 : [judging - God by man](#)
Job 40:11-12 : [pride - AGAINST](#)☆
Job 40:15 : [dinosaurs?; evolution - AGAINST](#)
Job 40:15-19 : [dinosaurs - contemporaneous with man](#)☆
Job 41 : [Jul10](#)☆
Job 41:11 : [eternal - God](#)☆; [first - cause](#)
Job 41:18 : [dinosaurs?](#)
Job 41:18-21 : [dragon - fire breathing](#)
Job 41:34 : [proudful - man is](#)
Job 42 : [Jul10](#)☆
Job 42:2 : [sovereign - God](#)
Job 42:8 : [intercession - Job](#)
Job 42:10 : [prayer - for friends - released God](#)
Job 42:15 : [inheritance - women](#)
Jobes, Karen H. and Moisés Silva, Introduction to the Septuagint : [Ref-0838](#)☆
Jochebed - Aaron - mother : [Aaron - mother of](#)
Jochebed - Moses - mother : [Moses - mother of](#)
Joel - book of - written : [X0026 - date - Joel](#)☆
Joel 1 : [Dec14](#)☆
Joel 1:1 : [Ref-1144](#)☆; [X0026 - date - Joel](#)☆
Joel 1:4 : [locusts - judgment](#)
Joel 1:6 : [covenant - land - land owned by God \[5002.4.5\]](#)☆
Joel 1:7 : [fig tree - unfruitful](#)☆
Joel 1:8 : [Betulah - may not be virgin](#)☆
Joel 1:13 (?) : [sacrifice - ended](#)☆; [sacrifice - stopped before abomination](#)☆
Joel 1:15 : [day - of the Lord](#)☆; [tribulation - terms - day of destruction, ruin from the almighty](#)☆; [tribulation - terms - day of the LORD](#)☆
Joel 1:19 : [burned - vegetation; trees - destroyed](#)☆
Joel 1:19-20 (?) : [fire - nonliteral](#)☆
Joel 2 : [Dec14](#)☆
Joel 2:1 : [day - of the Lord](#)☆; [tribulation - terms - day of the LORD](#)☆
Joel 2:2 : [tribulation - terms - day of darkness and gloom](#)☆
Joel 2:3 : [Eden - Garden of](#)
Joel 2:4 : [locusts - horses like](#)
Joel 2:10 : [sun - signs in](#)
Joel 2:11 : [day - of the Lord](#)☆; [nations - used in judgment; tribulation - terms - day of the LORD](#)☆
Joel 2:12-13 : [repentance - God desires](#)
Joel 2:13 : [anger - slow to - God](#)
Joel 2:13-14 : [repents - God](#)
Joel 2:17 : [intercession - for others](#)
Joel 2:18 : [zeal - of God](#)
Joel 2:20 : [north - coming from](#)
Joel 2:25 : [locusts - army; locusts - judgment; nations - used in judgment](#)
Joel 2:27 : [one - God](#)
Joel 2:28 : [born - of the Spirit; dreams - from God](#)☆; [Holy Spirit - filling predicted; prophecy - sons and daughters; vision - from God](#)☆
Joel 2:28-29 : [Holy Spirit - desired on all; Holy Spirit - poured on](#)☆; [Holy Spirit - promised](#)☆
Joel 2:30 : [baptism - fire](#)☆

Joel 2:31 : [day - of the Lord](#)☆; [moon - blood](#)☆; [sun - signs in; tribulation - terms - day of the LORD](#)☆
Joel 2:32 : [Israel - remnant of](#)☆
Joel 3 : [Dec14](#)☆; [exegesis - Joel 3](#)☆
Joel 3:1-3 (?) : [judgment - sheep and goat](#)☆
Joel 3:1-7 : [bless - those who bless](#)☆
Joel 3:2 : [Armageddon - battle of](#)☆; [covenant - land - land owned by God \[5002.4.5\]](#)☆; [dispersion - Israel](#)☆; [Gentiles - all nations \(ethne\) denotes](#)
Joel 3:2-16 : [global - judgment](#)
Joel 3:9 : [war - with God](#)
Joel 3:10 : [swords - plowshares](#)☆
Joel 3:11 : [angels - second coming; saints - with Jesus at second coming](#)☆
Joel 3:11-12 : [Gentiles - all nations \(ethne\) denotes](#)
Joel 3:12-14 : [Armageddon - battle of](#)☆
Joel 3:13 : [blood - garments stained; harvest - of judgment; winepress - of God's wrath](#)
Joel 3:14 : [day - of the Lord](#)☆; [tribulation - terms - day of the LORD](#)☆
Joel 3:15 : [sun - signs in](#)
Joel 3:16 : [earthquake - from God](#)
Joel 3:16-17 : [Jerusalem - Zion](#)
Joel 3:17 : [unclean - entry prohibited](#)
Joel 3:18 : [day - of the Lord - 'that day'](#)☆; [living - water](#)☆; [milk - flowing with; millennial kingdom - river; millennial kingdom - temple](#)☆
Joel 3:19 : [Edom - God against](#)
Joel 3:20 : [Jerusalem - inhabited forever](#)
Joel 3:21 : [blood - avenger of](#)
Johannine Comma : 1Jn. 5:7 ☪ "[Manuscript 61] consists of the entire New Testament, dating from the late fifteenth or early sixteenth century. It was the first manuscript found containing 1 John 5:7, the single basis by which Erasmus was compelled to insert that doubtful passage into his Greek New Testament in 1516." [Ref-0075](#), p. 403. ". . . this passage is a late intruder; it has no title to be considered part of the New Testament or to be recognized as canonical." [Ref-0073](#), p. 288. "The first and second editions of Erasmus' Greek text did not contain the Comma. It is generally reported that Erasmus promised to include the Comma in his third edition if a single manuscript containing the Comma could be produced. A Franciscan friar named Froy (or Roy) forged a Greek text containing it by translating the Comma from the Latin to the Greek. Erasmus was then presented with this falsified manuscript and, being faithful to his word, reluctantly included the Comma in the 1522 edition. However, as has now been admitted by Dr. Bruce Metzger, this story is apocryphal (*The Text of the New Testament*, 291). Metzger notes that J. J. de Jonge, a respected specialist on Erasmus, has established that there is no evidence of such events occurring. Therefore, opponents of the Comma in light of the historical facts should no longer affirm this report." [Ref-0086](#), p. 163. "Although some doubt if the Comma was a part of Jerome's original Vulgate, the evidence suggests that it was. Jerome states: 'In that place particularly where we read about the unity of the Trinity which is placed in the First Epistle of John, in which also the names of three, i.e., of water, of blood, and of spirit, do they place in their edition and omitting the testimony of the Father; and the Word, and the

Spirit in which the catholic faith is especially confirmed and the single substance of the Father, the Son and the Holy Spirit is confirmed.' Other church fathers are also known to have quoted the Comma. Although some have questioned if Cyprian (258 AD) knew of the Comma, his citation certainly suggests that he did. He writes: *The Lord says, 'I and the Father are one' and likewise it is written of the Father and the Son and the Holy Spirit, 'And these three are one'.*[35] Also, there is no doubt that Priscillian (385 AD) cites the Comma: *As John says 'and there are three which give testimony on earth, the water, the flesh, the blood, and these three are in one, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus.* [36] Likewise, the anti-Arian work compiled by an unknown writer, the Varimadum (380 AD) states: *And John the Evangelist says, . . . 'And there are three who give testimony in heaven, the Father, the Word, and the Spirit, and these three are one'.*[37] Additionally, Cassian (435 AD), Cassiodorus (580 AD), and a host of other African and Western bishops in subsequent centuries have cited the Comma.[38] Therefore, we see that the reading has massive and ancient textual support apart from the Greek witnesses." Ref-0086, pp. 166-168. "The first undisputed citations of the *Johannine comma* occur in the writing of two 4th-century Spanish bishops. . . In the 5th century the *Johannine comma* was quoted by several orthodox African writers to defend the doctrine of the Trinity against the gainsaying of the Vandals, who. . . were fanatically attached to the Arian heresy. . . Evidence for the early existence of the *Johannine comma* is found in the Latin version and in the writings of the Latin Church Fathers." Ref-0094, p. 2 quoting Edward F. Hills, *The King James Version Defended*, pp. 209-10 "The internal evidence against this excision [of the *comma*], then, is in the following points: ?*First*, if it be made, the masculine article, numeral, and particle. . . are made to agree directly with three neuters -- an insuperable and very bald grammatical difficulty. But if the disputed words are allowed to stand, they agree directly with two masculines and one neuter noun. . . where, according to a well known rule of syntax, the masculines among the group control the gender over a neuter connected with them. . . *Second*, if the excision is made, the eighth verse coming next to the sixth, gives us a very bald and awkward, and apparently meaningless, repetition of the Spirit's witness twice in immediate succession. *Third*, if the excision is made, then the proposition at the end of the eighth verse, [and these three agree in one], contains an unintelligible reference. . . *And these three agree to that (aforesaid) One.*. . . What is that aforesaid unity to which these three agree? If the seventh verse is excised, there is none. . . Let the seventh verse stand, and all is clear: the three earthly witnesses testify to that aforementioned unity which the Father, Word, and Spirit constitute." G.W. Anderson and D.E. Anderson, *Why 1 John 5:7-8 is in The Bible*, Ref-0094, p. 2 quoting R. L. Dabney, *Discussions of Robert Lewis Dabney*, biographical sketch by B.B. Warfield, 378 ". . . consider the internal evidence. 'In the first place, how did the *Johannine comma*

originate if it be not genuine, and how did it come to be interpolated into the Latin New testament text? . . . Why does it not contain the usual trinitarian formula, namely, the Father, the Son, and the Holy Spirit? Why does it exhibit the singular combination, never met with elsewhere, the Father, the Word, and the Holy Spirit? . . . In the third place, the omission of the *Johannine comma* involves a grammatical difficulty. The words *spirit, water, and blood* are neuter in gender, but in 1 John 5:8 they are treated as masculine. If the *Johannine comma* is rejected, it is hard to explain this irregularity." Ref-0094, p. 7.

Johavah - applied to Jesus : deity - Jesus called Jehovah

John - apostle wrote Revelation - against : Revelation - book of - apostolic authorship - against☆

John - author of John's Gospel : John 1:1 ☺
 "The first known writer to call the evangelist [of the fourth gospel] John is Theophilus, bishop of Antioch c A.D. 180 (*To Autolytus*, 2.22) See more generally M.F. Wiles, *The Spiritual Gospel* (Cambridge, 1960)." Ref-0073, p. 129. "Irenaeus is the first to say clearly (c. A.D. 180) that John the apostle wrote this gospel and that it was published by John at Ephesus, where he resided. Other late second-century evidence testifies to John the apostle's residence in Ephesus late in the first century. But Irenaeus's testimony is especially important; he was a disciple of Polycarp, and Polycarp had known the apostle John personally. Here then is a direct line between Irenaeus and John with only one connecting link -- Polycarp." Ref-0091, p. 290. ". . . we find in several second-century writers observations on its authorship. In the last quarter of a century Irenaeus, who had connections with both Asia Minor and Gaul, Clement of Alexandria, Theophilus of Antioch, Tertullian of Carthage, and the Gnostic Heracleon in Italy, the earliest known commentator on the fourth Gospel, attest the generally held belief that the author was John. Of these witnesses the most important is Irenaeus. 'John, the disciple of the Lord', he says, 'the same who reclined upon His breast, himself also published His Gospel, when he was living in Ephesus in Asia.' . . . Other evidence about the authorship of the Gospel is found towards the end of the second century in the Muratorian Fragment and in the anti-Marcionite prologue to the fourth Gospel. The former document tells this strange story: 'John one of the disciples wrote the fourth of the gospels. When his fellow-disciples and bishops urged him, he said: "Fast along with me for three days, and then let us relate to one another what shall be revealed to each." the same night it was revealed to Andrew, one of his apostles, that John should write everything down in his own name, and that should all revise it.' Andrew was certainly not alive at the time referred to. But the fragment may preserve a true tradition that several persons were concerned in the production of the Gospel, for we think of the men who append their testimonial to the evangelist's record in John 21:24: 'we know that his witness is true.' The other document, the anti-Marcionite prologue, which is much more important, runs as follows: 'The gospel of John was published and given to the churches by John when he was still in the body, as a man of Hierapolis,

Papias by name, John's dear disciple, has related in his five Exegetical books. He indeed wrote down the gospel correctly at John's dictation. But the heretic Marcion was thrust out by John, after being repudiated by him for his contrary sentiments. He had carried writings or letters to him from brethren who were in Pontus.' . . . the prologue contains the important evidence that Papias in his *Exposition of the Oracles of the Lord* (c. A.D. 130-140) stated that John dictated the fourth Gospel. This is therefore our earliest external evidence for Johannine authorship of the Gospel. The statement that it was Papias who wrote down the Gospel at John's dictation is unsupported and in any case improbable." Ref-0239, pp. 48-50.

John - author of Revelation : Revelation - book of - author☆

John - book of - written : X0040 - date - John☆

John - commentaries : John 1:1 ☺ + "I said in my first post in this series that I am not primarily interested in writing commentary lists for would-be scholars. The audience I have in mind are pastors and Bible teachers who are concerned about what these books mean and how their meaning can be brought to bear on contemporary living. The question I am concerned to answer is, "How will these people be most helped?" For this reason some will not agree with my recommendations. Most Christians cannot afford to purchase more than a few commentaries upon any book of Scripture they wish to study. Therefore, an expensive commentary, while desirable, would need to be essential, in the true sense of the word, to make it high on my list. I should also say that the lists will be colored somewhat (though not too much) by my premillennial and "Sovereignist" theology (I believe God's sovereign decision is always prior to man's decision, but I am not a Dortian Calvinist). The numbering is fairly subjective, but if a book makes the list it is recommended. As stated previously, commentaries are mostly identified by author and series: The Best Commentaries on John's Gospel: 1. Leon Morris ? NICNT The best work on this Gospel. His decisions are well based and theologically rounded-off, with lots to think upon. 2. Andreas Kostenberger ? BECNT A recent addition which shows great familiarity with recent discussions but presented in a remarkably pithy style. 3. R.C.H. Lenski Marvelously full-orbed work, always with Divine inspiration in mind. A model of commentary writing. Huge, yet never a waste of time. Some Lutheran blemishes, but a mine for preachers. 4. D.A. Carson ? Pillar Carson has the knack of sounding sensible all the time. A better format would really help this book. 5. H.N. Ridderbos Self-styled "Theological Commentary," but a fine exposition. Communicates the 'weight' of the text, though not enough on the Prologue. 6. William Hendriksen ? NT Commentary A preacher's commentary. It is a proclamation. Rigidly Reformed. Sometimes overly so, but edifying. 7. Frederic Godet Goes his own way at times, but always backed by exegesis and theology. A fruitful thinker. 8. Brooke Foss Westcott Famous 19th century classic. Conservative while painstaking. A little difficult to use. 9.

John Calvin Calvin is always worth consulting. 10. F.F. Bruce Short, clear, terse comments which invariably aid the reader, even if he has already read larger works. Other noteworthy works are those by Milne (edged out by Bruce), Laney (a little thin), Keener (too crammed) and Barrett (great exegesis but liberal). One would also be helped by Blomberg's *The Historical Reliability of John's Gospel*. Though not essential I would rate Matthew Henry high in the Gospels, and George Hutcheson's work devout and solid. Beasley-Murray (WBC) and Lincoln (BNTC) would be good if they could be trusted not to stray into liberal territory quite frequently." Paul Henebury, <http://dreluctant.wordpress.com/2009/02/24/personal-thoughts-about-commentaries-2-john/> accessed 20110519.

John - Commentary - DOC 07043 : [07043.doc](#)☆

John - death predicted : Mtt. 20:23; Mark 10:39

John - denial of Jesus - not? : John 18:17 ☉ + The "also" in John 18:17 and following could possibly be construed as an indication that John *had* admitted to being a disciple of Jesus. Or, more likely, the servant girl had in mind other followers from elsewhere.

John - elder : 2Jn. 1:1; 3Jn. 1:1

John - martyrdom : Mtt. 20:22; Mark 10:39; John 21:23 ☉ "After Domition, Nerva reigned one year. He re-called John from the island and allowed him to live in Ephesus. At that time he was the sole survivor of the twelve disciples, and after writing the Gospel that bears his name was honored with martyrdom. For Papias, the bishop of Hierapolis, who had seen him with his own eyes, claims in the second book of the *Sayings of the Lord* that he was killed by the Jews, thus clearly fulfilling, together with his brother, Christ's prophecy concerning them and their own confession and agreement about this." George the Sinner (9th century), *Chronicle*, Ref-0217, p. 318.

John - Peter - James - partners : Peter - James - John - partners

John - present at crucifixion : [crucifixion - John present](#)

John - purpose of book : John 20:31

John - students of : ☉ "Irenaeus (A.D. 120-202). . . took special of 'the elders who saw John, the disciple of the Lord.' Of these, Irenaeus specifically mentioned Polycarp and Papius." Ref-0123, p. 22.

John - takes in Mary : Mary - John takes in

John 1:1 : [deity - Jesus equal with God](#)☆; [deity - Jesus eternal](#)☆; [exegesis - John 1:1](#)☆; [F00041 - Kells - book of - faces of cherubim](#)☆; [face - to face](#)☆; [foundation - before; foundation - of world; genealogy - of Christ](#)☆; [John - author of John's Gospel](#)☆; [John - commentaries](#)☆; [Muslims - John 1:1](#)☆; [quote - creation - EPA](#)☆; [Ref-1104](#)☆; [Ref-1107](#)☆; [scripture - permanent](#)☆; [Trinity](#)☆; [Word - living; Word of God - as title](#)☆; [X0040 - date - John](#)☆

John 1:1 (predicate nominative) : [Greek grammar - predicate nominative](#)☆

John 1:1-2 : [union - Jesus and Father](#)

John 1:1-14 : [hypostatic union](#)

John 1:1-18 : [harmony-015](#)☆

John 1:1-28 : [May09](#)☆

John 1:3 : [created - Jesus NOT; deity - Jesus creator; evolution - theistic - against](#)☆; [gap](#)

[theory - argument from silence](#)☆; [Satan - created by Christ](#)☆; [Trinity - created; Word of God - creation by](#)

John 1:3 (- Angels - 00052.doc) : [00052.doc](#)☆

John 1:3 (- Sermon - Miracle of Life - 08004.doc) : [08004.doc](#)☆

John 1:4 : [life - and light; life - Jesus is; light; quote - evolution - life from non-life](#)☆

John 1:5 : [light - from darkness; light - hidden from those in dark; light - Jesus as](#)

John 1:9 : [eternal security - AGAINST - Scriptures used](#)☆; [light - Jesus as; sin - from birth](#)

John 1:10 : [deity - Jesus creator](#)

John 1:11 : [Jesus - sent to Israel](#)

John 1:12 : [adoption - of believers](#)☆; [free will](#)☆; [salvation - plan of \[5008\]; son of God - believers](#)☆; [sons - of God in NT](#)

John 1:12-13 : [Holy Spirit - regeneration](#)

John 1:13 : [born - of God](#)☆; [chosen - believers](#)☆; [eternal life - obtained](#)

John 1:14 : [begotten - only](#)☆; [incarnation - God in flesh](#)☆; [shekinah - visible](#)☆

John 1:14-17 : [quote - truth and grace](#)☆

John 1:14-18 : [exegesis - John 1:14-18](#)☆; [incarnation - as revelation](#)

John 1:15 : [deity - Jesus eternal](#)☆

John 1:17 : [covenant - Mosaic \[5002.3.0\]](#)☆; [law - Moses wrote; law - until grace; progressive - revelation](#)

John 1:18 : [begotten - only](#)☆; [face - to face](#)☆; [Gnosticism - John 1:18](#)☆; [Jesus - declares the Father; seeing - God](#)☆; [seeing - the Father in Jesus; seen - God not](#)

John 1:19-34 : [harmony-016](#)☆

John 1:20 : [John the Baptist - not the messiah](#)

John 1:21 : [Elijah - expected](#)☆; [John the Baptist; John the Baptist - not Elijah](#)☆; [prophet - the](#)☆; [salvation - basis of](#)☆; [two witnesses - olive trees](#)

John 1:21 (- John the Baptist - 00028.doc) : [00028.doc](#)☆

John 1:22 : [Elijah - second appearance](#)

John 1:25 : [John the Baptist; John the Baptist - not Elijah](#)☆

John 1:25 (- John the Baptist - 00028.doc) : [00028.doc](#)☆

John 1:25-28 : [baptism - John's](#)☆

John 1:26 (- Baptism - 00036.doc) : [00036.doc](#)☆

John 1:28 : [Bethabara](#)☆

John 1:29 : [atonement - of Christ unlimited](#)☆; [lamb - God will provide; lamb - of God; messianic prophecy - no bones broken; Passover lamb - Christ](#)☆; [sins - taken away](#)

John 1:29-51 : [May10](#)☆

John 1:30 : [deity - Jesus eternal](#)☆

John 1:32 : [baptism - dove after](#)☆; [baptism - of Jesus by the Spirit; dove - clean bird; Jesus - baptized](#)☆

John 1:32-33 : [Holy Spirit - remains on Jesus; sealed - Jesus](#)

John 1:33 : [Holy Spirit - baptism](#)☆

John 1:33 (- Baptism - 00036.doc) : [00036.doc](#)☆

John 1:35-51 : [harmony-017](#)☆

John 1:36 : [lamb - God will provide; Passover lamb - Christ](#)☆

John 1:38 : [rabbi - Jesus](#)

John 1:39 : [hour - John - Roman?](#)☆

John 1:40 : [Andrew - disciple of John the Baptist](#)

John 1:40-42 : [Peter - calling of](#)

John 1:41 : [anointed = Messiah = Christ](#)

John 1:42 : [Cephas](#)☆; [Peter = stone](#)

John 1:43 : [chosen - apostles](#)

John 1:45 : [Joseph - father of Messiah](#)☆; [prophet - the](#)☆

John 1:45 (- John the Baptist - 00028.doc) : [00028.doc](#)☆

John 1:45 (cf. Deu. 18:15) : [Moses - wrote of Jesus](#)

John 1:46 : [Nazareth - out of](#)

John 1:48 : [deity - Jesus omnipresent](#)☆; [deity - Jesus omniscient](#)

John 1:49 : [king - of Jews](#)☆; [rabbi - Jesus](#)

John 1:51 : [Jacob's - ladder](#)

John 2 : [May11](#)☆

John 2:1 : [blessing - day of double; third day](#)

John 2:1-12 : [harmony-018](#)☆

John 2:3 : [type - wine represents Spirit](#)☆

John 2:4 : [time - Jesus' not yet come; woman - Jesus uses title of mother](#)

John 2:6 : [hermeneutics - allegory - Augustine - John 2:6](#)☆; [number - of man](#)☆; [purification - John 2:6](#)☆; [traditions - of men; weakness - God strong in](#)

John 2:9 : [water - and blood](#)☆; [wine - enjoyed; wine - used in celebration](#)

John 2:10 : [wine - alcoholic](#)☆

John 2:11 : [age - of service; Cana - first two miracles performed; miracles - Jesus as child - none; X0080 - first sign](#)☆

John 2:12 : [brothers - of Jesus; brothers - of Jesus - not disciples](#)

John 2:13 : [ministry - length of Jesus](#)☆

John 2:13-25 : [harmony-019](#)☆

John 2:14-15 : [offering - purchase](#)

John 2:15 : [anger - righteous; temple - cleansed 1st time](#)☆

John 2:16 : [temple - Father's house](#)

John 2:19 : [temple - body as](#)☆; [Trinity - raised Christ](#)☆

John 2:19 (cf. Acts 3:15) : [deity - Jesus does divine works](#)☆

John 2:19-20 : [temple - built by Messiah](#)☆

John 2:19-22 : [resurrection - duration until](#)☆

John 2:20 : [temple - built in 46 years](#)☆

John 2:24 : [Greek - text - Byzantine - fathers](#)☆; [knowledge - meaning](#)☆

John 3:1 : [Nicodemus](#)☆; [ruler over - people or laity](#)☆

John 3:1-18 : [May12](#)☆

John 3:1-21 : [harmony-020](#)☆

John 3:2 : [night - coming by; rabbi - Jesus](#)

John 3:3 : [born - again](#)☆; [dead - spiritually](#)☆; [kingdom - of God](#)☆

John 3:3-5 : [kingdom - of God - stages](#)☆; [kingdom - varied meanings](#)☆

John 3:3-6 : [natural man - foolish to](#)☆

John 3:3-7 : [eternal life - obtained; Holy Spirit - regeneration](#)

John 3:4 : [exegesis - John 3:4](#)☆

John 3:5 : [baptism - born of water/spirit](#)☆; [born - of the Spirit; covenant - new \[5002.5.0\]](#)☆; [kingdom - of God](#)☆; [type - water represents Holy Spirit](#)

John 3:6 : [kind - created](#)☆

John 3:7 : [born - again](#)☆; [exegesis - John 3:7](#)☆; [Paul - born again](#)

John 3:8 : [Holy Spirit - unpredictable; Holy Spirit - wind; justification - vs. sanctification](#)☆; [wind - path unknowable](#)

John 3:10 : [covenant - new \[5002.5.0\]](#)☆

John 3:11 : witnesses - Moses and prophets
John 3:13 : deity - Jesus eternal☆; deity - Jesus omnipresent☆; Jacob's - ladder; manuscript - Majority Text vs. Critical Text☆; messianic prophecy - a priest
John 3:14 : inerrancy - Jesus on scripture☆; lifted up - Jesus; messianic prophecy - crucified; salvation - look for; scripture - inerrant - Jesus' view☆; stoning - crucifixion instead☆; tree - of life☆
John 3:14 (cf. Num. 21:9) : Moses - wrote of Jesus
John 3:16 : atonement - of Christ unlimited☆; begotten - of God; begotten - only☆; crucifixion - demonstrates God's love; death - Jesus predicts own; free will☆; justification - vs. sanctification☆; love - first mention; salvation - one way☆; unbelievers - God's view of☆
John 3:16-18 : salvation - plan of [5008]
John 3:16-36 : exegesis - John 3:16-36☆
John 3:17 : save - Jesus came to
John 3:18 : begotten - only☆; condemnation - believers free of; Son - provides access to Father
John 3:18-20 : unbelievers - God's view of☆
John 3:19 : darkness - desired; light - Jesus as; love - agapao - Greek - as negative☆
John 3:19-38 : May13☆
John 3:21 : nothing - without God
John 3:22 : harmony-021☆
John 3:26 : rabbi - Jesus
John 3:29 : bride - of God☆; bridegroom - friends of☆
John 3:35 : authority - given to Son; type - Joseph of Christ☆
John 3:36 : eternal security - FOR - Scriptures used☆; salvation - one way☆; salvation - plan of [5008]; unbelievers - God's view of☆; wrath - delivered from☆
John 3:36 (disbelieve = disobey?) : lordship - salvation☆
John 3:38 : John the Baptist - not the messiah
John 4:1-3 : harmony-022☆
John 4:1-30 : May14☆
John 4:2 : baptism - Jesus did not perform
John 4:4-42 : harmony-023☆
John 4:5 : Samarita - gospel to; Sychar - near Shechem☆
John 4:6 : hour - John - Roman?☆; humanity - of Jesus; water - drawn at evening
John 4:7 : drink - asking woman for; well - water provided by stranger
John 4:9 : ministry - to Gentiles by Jesus☆; Samaritans - despised by Jews☆
John 4:10 : gift - of God; living - water☆
John 4:14 : type - water represents Holy Spirit
John 4:16-18 : marriage - cohabitation not equivalent
John 4:16-18 ((living together is not marriage)) : marriage - living together instead☆
John 4:17 : deity - Jesus omniscient
John 4:18 : marriage - required for sex
John 4:18 (no capital punishment) : capital punishment☆
John 4:19 : five - provision☆
John 4:20 : Mt. Gerizim - blessing☆; temple - Samaritan☆
John 4:20-21 : temple - body as☆
John 4:20-24 : prayer - toward temple
John 4:21-24 : Jerusalem - nations worship at☆
John 4:22 : Jews - salvation is of☆
John 4:23 : Holy Spirit - true; Satan - imitator☆
John 4:23-24 : spirit - and truth
John 4:24 : God - spirit☆
John 4:24 (second) : commandments - ten in NT☆
John 4:26 : I AM - not just I; Messiah - Jesus claims
John 4:31 : Greek - text - Byzantine - fathers☆; rabbi - Jesus
John 4:31-54 : May15☆
John 4:34 : finished - work of Christ☆; will - Father's as food; will - Father's will be done
John 4:36 : sower - rejoices with reaper; sowing - and reaping
John 4:39 : ministry - to Gentiles by Jesus☆
John 4:39-40 : Samarita - gospel to
John 4:39-43 : kingdom - offer - AGAINST☆
John 4:43-45 : harmony-024☆
John 4:44 : Jesus Seminar☆; prophet - without honor in own country
John 4:46 : Jesus - words unique; type - wine represents Spirit☆; wine - used in celebration
John 4:46-54 : harmony-025☆
John 4:48 : signs - and wonders
John 4:50 : healing - at a distance
John 4:52 : hour - John - Roman?☆
John 4:53 : household - father saved
John 4:54 : Cana - first two miracles performed; miracles - Jesus as child - none; X0080 - first sign☆
John 5 : harmony-034☆
John 5:1 : exegesis - John 5:1☆
John 5:1-24 : May16☆
John 5:2-6 : branches - broken off
John 5:4 : manuscript - John 5:24☆; manuscript - Textus Receptus verses not in Critical Text☆
John 5:9 : healing - immediate; Sabbath - healing on
John 5:10 : Sabbath - carrying load on
John 5:14 : sickness - by sin☆; sin - no more
John 5:16 : Sabbath - healing on
John 5:17-19 : son of God - Jesus claims
John 5:18 : deity - Jesus equal with God☆; deity - Jesus worshiped☆; son of God - title of deity
John 5:19 : subordinate - Jesus to Father☆; will - Father's will be done
John 5:21 : dead - raised by Father; eternal life - obtained; Trinity - regenerate
John 5:22 : judge - Christ appointed☆
John 5:23 : deity - Jesus equal with God☆; deity - Jesus worshiped☆; salvation - one way☆; Son - provides access to Father
John 5:24 : condemnation - believers free of; eternal life - obtained; eternal security - FOR - Scriptures used☆; judgment - believers escape; justification - vs. sanctification☆
John 5:25 : dead - calling forth; gospel - preached to dead; resurrection - spiritual
John 5:25-27 : son of God - is son of man
John 5:25-29 : resurrection - of just and unjust☆
John 5:25-47 : May17☆
John 5:26 : life - Jesus is
John 5:27 : judge - Christ appointed☆; judge - reason Christ appointed
John 5:28 : dead - calling forth
John 5:29 : NIV - translation - problems☆; resurrection - unjust - by Christ
John 5:30 : Holy Spirit - empowers; will - Father's will be done
John 5:32 (- John the Baptist - 00028.doc) : 00028.doc☆
John 5:33 : John the Baptist - witness; witnesses - to Jesus
John 5:36 : ministry - character of Messiah's; witnesses - to Jesus
John 5:37 : incarnation - as revelation; invisible - God☆; witnesses - to Jesus
John 5:38 : sent - Jesus by Father
John 5:39 : book - volume written of Jesus☆; inerrancy - of scripture☆; messianic prophecy - witnessing tool; prophecy - testimony of Jesus; Word - studying
John 5:40 : free will☆; life - Jesus is
John 5:40 (cf. Mtt. 23:37) : free will☆
John 5:43 : antichrist - received in place of Christ [5001.16]☆; antichrist - the man [5001.0]☆; messiah - false
John 5:43 (allos) : antichrist - Danite? [5001.4]☆
John 5:45-46 : law - Moses wrote
John 5:46 : book - volume written of Jesus☆; documentary hypothesis - AGAINST☆; inerrancy - of scripture☆; inspiration - verbal☆; messianic prophecy - witnessing tool; Moses - wrote of Jesus; prophet - the☆
John 5:46 (- John the Baptist - 00028.doc) : 00028.doc☆
John 5:47 : foundation - required; Moses - believe
John 6:1 : Galilee - sea - names☆; Tiberias - sea of - sea of Galilee
John 6:1-14 : harmony-063☆
John 6:1-21 : May18☆
John 6:4 : ministry - length of Jesus'☆
John 6:5-6 : question - rhetorical by God
John 6:9 : five - provision☆; provision - 5 number of☆; quote - work - loaves and fishes☆
John 6:9-11 : bread - fish with
John 6:11 : prayer - at meals
John 6:11-13 : bread - miraculous supply
John 6:12 : stewardship - leftovers gathered
John 6:14 : bread - miracle not understood; prophet - the☆
John 6:14 (- John the Baptist - 00028.doc) : 00028.doc☆
John 6:15 : Holy Spirit - carried by☆; time - Jesus' not yet come
John 6:15-21 : harmony-064☆
John 6:19 : water - walks on☆
John 6:20 : I AM - not just I
John 6:21 : sailors - guided to haven; storm - calmed
John 6:21 (? cf. Mtt. 14:34 and Mark 6:53)) : Holy Spirit - carried by☆
John 6:22-44 : May19☆
John 6:22-65 : harmony-065☆
John 6:25 : rabbi - Jesus
John 6:27 : sealed - Jesus
John 6:27 (Jesus) : Holy Spirit - sealed with☆
John 6:27-35 : bread - of life
John 6:28-29 : faith - vs. works☆
John 6:29 : belief - in Jesus; resurrection - promised
John 6:30 : temptation - pinnacle of temple☆
John 6:31 : inerrancy - Jesus on scripture☆; inspiration - verbal - it is written
John 6:32-33 : bread - from heaven; scripture - inerrant - Jesus' view☆

John 6:33 : atonement - of Christ unlimited☆
John 6:35 : belief - in Jesus; blood - bread and☆; finished - work of Christ☆; I AM - metaphors
John 6:37 : chosen - believers☆; free will☆; grace - irresistible
John 6:38 : will - Father's will be done
John 6:39 : eternal security - FOR - Scriptures used☆; lost - none given to Jesus were
John 6:39-40 : days - latter; resurrection - promised
John 6:40 : belief - in Jesus; resurrection - first☆; salvation - one way☆
John 6:41 : heavens - passed through
John 6:42 : seed - of woman☆
John 6:43 : salvation - one way☆
John 6:44 : born - of God☆; chosen - believers☆; days - latter; efficacious grace☆; grace - irresistible
John 6:45 : inspiration - verbal - it is written; taught - directly by God
John 6:45-71 : May20☆
John 6:46 : invisible - God☆; seen - God not
John 6:47 : eternal security - FOR - Scriptures used☆; salvation - one way☆
John 6:48 : bread - of life; I AM - metaphors
John 6:48-56 : blood - bread and☆
John 6:48-58 : X0112 - communion☆
John 6:49 : inerrancy - Jesus on scripture☆; scripture - inerrant - Jesus' view☆
John 6:50 : heavens - passed through; manuscript - Alexandrian Codex☆
John 6:51 : atonement - of Christ unlimited☆; I AM - metaphors
John 6:52 : bread - miracle not understood
John 6:53 : blood - eating prohibited☆; communion☆; finished - work of Christ☆
John 6:53-57 : Roman Catholicism - transubstantiation☆
John 6:54 : days - latter; resurrection - promised; salvation - assurance
John 6:54-56 : type - wine represents blood
John 6:56 : Christ - believers indwelt by☆; finished - work of Christ☆; vine - Jesus as
John 6:58 : inerrancy - Jesus on scripture☆
John 6:62 : ascended - to heaven☆
John 6:63 : Holy Spirit - life giver; Holy Spirit - person☆; Word - spoken
John 6:64 : betrayal - Jesus predicts; deity - Jesus omniscient
John 6:65 : chosen - believers☆; drawn to Jesus - by Father; efficacious grace☆
John 6:66-71 : harmony-066☆
John 6:68 : Word - life giving; Word - living
John 6:69 : living - God
John 6:69 (NU text) : deity - Jesus' titles as God; Israel - Holy One of
John 6:70 : betrayal - Jesus predicts; chosen - apostles; Judas - Satan and☆
John 7:1-27 : May21☆
John 7:2-11 : harmony-081☆
John 7:5 : brothers - disbelieve; brothers - of Jesus; manuscript - Alexandrian Codex☆
John 7:6 : salvation - today is day; time - Jesus' not yet come
John 7:8 : time - Jesus' not yet come
John 7:13 : Jews - term describes religious leaders
John 7:14-53 : harmony-084☆
John 7:15 : inerrancy - Jesus on scripture☆; knowledge - without schooling☆
John 7:17 : obedience - before revelation☆
John 7:17 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆
John 7:19 : documentary hypothesis - AGAINST☆; law - unkeepable☆
John 7:19 (.) : law - Moses wrote
John 7:20 : demonized - Jesus accused; sin - unpardonable☆
John 7:22 : circumcision - of Abraham; Sabbath - work permitted in Temple☆
John 7:22-23 : documentary hypothesis - AGAINST☆
John 7:23 : Sabbath - healing on
John 7:24 : judge - not by sight☆
John 7:26 : temple - Jesus taught openly in
John 7:28 : relationship - vs. religion☆
John 7:28-29 : sent - Jesus by Father
John 7:28-53 : May22☆
John 7:30 : time - Jesus' not yet come
John 7:33 : death - Jesus predicts own; sent - Jesus by Father
John 7:35 : dispersion - Israel☆; dispersion - of Israel before 70AD☆
John 7:37 : Holy Spirit - all believers have
John 7:37-38 : living - water☆
John 7:37-39 : baptism - born of water/spirit☆; Holy Spirit - indwells believers
John 7:37-39 (?) : covenant - new [5002.5.0]☆
John 7:38 : believers - unity across testaments?☆
John 7:38-39 : Holy Spirit - promised☆; type - water represents Holy Spirit
John 7:39 : church - beginning☆; Holy Spirit - given; Holy Spirit - not yet given; Holy Spirit - tarrying for☆
John 7:40 : prophet - the☆; salvation - basis of☆
John 7:41 : Galilee - vs. Bethlehem; messianic prophecy - out of Galilee; Nazareth - out of
John 7:42 : messianic prophecy - born in Bethlehem
John 7:47-49 : Pharisee - meaning☆
John 7:48 : disbelief - of rulers and mighty☆
John 7:50 : Nicodemus☆
John 7:52 : Galilee - out of - Gentile☆; Galilee - vs. Bethlehem; messianic prophecy - out of Galilee
John 7:53 : manuscript - John 7:53☆; manuscript - Majority Text vs. Critical Text☆; manuscript - Textus Receptus verses not in Critical Text☆
John 8 : harmony-084☆
John 8:1 : Sabbath - day's journey between Jerusalem and Mt. of Olives☆
John 8:1-11 : manuscript - John 7:53☆; manuscript - Majority Text vs. Critical Text☆
John 8:1-27 : May23☆
John 8:2 : temple - Jesus taught openly in
John 8:4 : adultery - both die; X0107 - adultery
John 8:4 (?) : illegitimate - Jesus accused☆
John 8:6 : finger - of God writing; tested - Jesus by Pharisees
John 8:7 : stoning - punishment; stoning - witnesses cast the first
John 8:9 : elderly - wise
John 8:11 : manuscript - Textus Receptus verses not in Critical Text☆; sin - no more; X0107 - adultery
John 8:11 (no capital punishment) : capital punishment☆
John 8:12 : I AM - metaphors; light - Jesus as
John 8:14 : witness - The Faithful
John 8:16 : sent - Jesus by Father
John 8:17 : two witnesses - required
John 8:17-21 : bread - miracle not understood
John 8:19 : illegitimate - Jesus accused☆
John 8:20 : temple - Jesus taught openly in; time - Jesus' not yet come
John 8:21 : salvation - must precede death
John 8:21-24 : sin - die in
John 8:24 : belief - in Jesus; deity - Jesus' titles as God; I AM - not just I; salvation - belief in deity of Jesus required; salvation - one way☆
John 8:26-28 : words - Jesus speaks the Father's
John 8:28 : I AM - not just I; lifted up - Jesus; stoning - crucifixion instead☆; will - Father's will be done
John 8:28-59 : May24☆
John 8:31 : apostasy - failure to abide☆; justification - vs. sanctification☆; sufficient - scripture☆; vine - Jesus as; Word - abide in; Word - studying
John 8:32 : mind - renewed
John 8:32-36 : truth - freedom by
John 8:33 : Jews - AGAINST pride in physical descent
John 8:34 : sin - bondage
John 8:37-38 : seed of Abraham - physical vs. spiritual☆
John 8:39-41 : Jews - who are not
John 8:41 : bastard; illegitimate - Jesus accused☆; marriage - required for sex
John 8:41-42 : seed - of woman☆
John 8:41-44 : seed - of Satan
John 8:42 : sent - Jesus by Father
John 8:43 : dead - spiritually☆; natural man - foolish to☆
John 8:44 : brotherhood - of man☆; Satan - father of lies☆; truth - all or nothing; unbelievers - God's view of☆
John 8:46 : sinless - Jesus☆
John 8:48 : demonized - Jesus accused; illegitimate - Jesus accused☆
John 8:51 : eternal life - obtained
John 8:52 : demonized - Jesus accused
John 8:55 : Father - Jesus' relationship with
John 8:56 : gospel - preached in OT; Jehovah - Jirah; old testament - historical accuracy by Jesus
John 8:56-58 : inerrancy - Jesus on scripture☆
John 8:58 : deity - Jesus equal with God☆; deity - Jesus eternal☆; eternal - God☆; I AM - metaphors; I AM - not just I; I AM - title of God
John 8:58 (- Time and Age - 00041.doc) : 00041.doc☆
John 8:58 (cf. Ex. 3:2) : Angel - of Jehovah☆
John 8:59 : blasphemy - capital offence
John 9 : harmony-089☆
John 9:1 : blind - born; blind - healed
John 9:1-23 : May25☆
John 9:2 : generational - iniquity☆; rabbi - Jesus; sickness - by sin☆
John 9:3 : created - deformed by God
John 9:5 : light - Jesus as
John 9:7 : 2004071401.htm☆; archaeology - Pool of Siloam☆
John 9:11 : 2004071401.htm☆
John 9:14 : Sabbath - healing on
John 9:22 : Nazarenes - cursed by prayer☆
John 9:24-41 : May26☆

John 9:31 : [prayer - inhibited](#)☆; [prayer - obedience affects](#)
John 9:32 : [blind - born](#)
John 9:34 : [sickness - by sin](#)☆
John 9:38 : [deity - Jesus worshiped](#)☆; [worship - of Jesus](#)
John 9:39 : [chosen - not](#)☆; [more - to those that have](#)
John 9:39-41 : [blind - to own sin; blinded - by God; harmony-090](#)☆
John 9:41 : [righteousness - self](#)☆; [sin - remains if unrepentant](#)
John 10:1 : [messiah - false](#)
John 10:1-9 : [door - Jesus](#)
John 10:1-21 : [harmony-090](#)☆
John 10:1-23 : [May27](#)☆
John 10:3-4 : [voice - sheep hear](#)
John 10:7 : [I AM - metaphors](#)
John 10:8 : [messiah - false](#)
John 10:9 : [I AM - metaphors; salvation - one way](#)☆
John 10:11 : [atonement - of Christ limited - FOR - scripturess used](#)☆; [I AM - metaphors; shepherd - good](#)
John 10:12-13 : [shepherd - hireling not](#)
John 10:14 : [I AM - metaphors; shepherd - good](#)
John 10:15 : [atonement - of Christ limited - FOR - scripturess used](#)☆; [death - Jesus predicts own](#)
John 10:16 : [separation - wall of](#)☆; [sheep - other](#)
John 10:17 : [death - Jesus predicts own](#)
John 10:17-18 : [Trinity - raised Christ](#)☆
John 10:18 : [Jesus - control of death; will - Father's will be done](#)
John 10:20 : [demonized - Jesus accused](#)
John 10:21 : [blind - healed](#)
John 10:22 : [chronology - B.C. 0164 - Hannukah](#)☆
John 10:22-23 : [2007020101.htm](#)☆
John 10:22-39 : [harmony-091](#)☆
John 10:24 : [Messiah - Jesus claims](#)
John 10:24-42 : [May28](#)☆
John 10:26 : [dead - spiritually](#)☆
John 10:27 : [voice - sheep hear](#)
John 10:27-28 : [lordship - salvation](#)☆
John 10:28 : [eternal life - obtained](#)
John 10:28-29 : [eternal security - FOR - Scriptures used](#)☆
John 10:28-30 : [exegesis - Mtt. 6:13](#)☆
John 10:30 : [Father - Jesus' relationship with; union - Jesus and Father](#)
John 10:30-33 : [deity - Jesus equal with God](#)☆
John 10:31-35 : [inerrancy - reliance on details](#)
John 10:34 (Psalms) : [law - term denotes all or any part of Hebrew bible](#)☆
John 10:35 : [inerrancy - of scripture](#)☆; [inspiration - plenary](#)☆; [inspiration - verbal](#)☆; [scripture - permanent](#)☆
John 10:38 : [deity - Jesus equal with God](#)☆; [union - Jesus and Father](#)
John 10:40-42 : [harmony-092](#)☆
John 10:41 : [miracles - none by John the Baptist](#)
John 11:1-29 : [May29](#)☆
John 11:1-46 : [harmony-093](#)☆
John 11:2 : [anointed - Jesus; anointed - Jesus twice while alive](#)☆; [Mary of Bethany - anoints Jesus; Mary of Bethany - sister of Lazarus](#)
John 11:3-16 : [harmony-092](#)☆
John 11:8 : [rabbi - Jesus](#)
John 11:11-13 : [sleep - idiom for death](#)
John 11:14 : [deity - Jesus omniscient](#)
John 11:16 : [Thomas - bravery; Thomas - disciple](#)
John 11:18-19 : [apostles - tradition of death](#)☆
John 11:20 : [Mary vs. Martha of Bethany - responses to Jesus](#)
John 11:24 : [days - latter; resurrection - of just and unjust](#)☆
John 11:25 : [I AM - metaphors; life - Jesus is; resurrection - importance of](#)☆; [Rome - fear of by priests](#)
John 11:25-26 : [death - spiritual vs. physical](#)
John 11:27 : [Messiah - Jesus proclaimed by others](#)
John 11:30-57 : [May30](#)☆
John 11:33 : [anthropology - nature of man - three vs two parts?](#)☆; [intercession - groans of Spirit](#)
John 11:35 : [humanity - of Jesus](#)
John 11:37 : [blind - healed](#)
John 11:38 : [intercession - groans of Spirit](#)
John 11:39 : [Lazarus - dead four days](#)☆
John 11:40 : [obedience - before revelation](#)☆
John 11:41 : [eyes - lifted](#)
John 11:42 : [sent - Jesus by Father](#)
John 11:43 : [dead - calling forth; Lazarus - raised from dead; Lazarus - three stages of](#)☆
John 11:43 (?) : [Jonah - sign of](#)☆
John 11:43 (Lazarus by Jesus) : [dead - raised](#)
John 11:47-54 : [harmony-094](#)☆
John 11:49 : [Caiaphas - ossuary of](#)☆
John 11:50 : [Caiaphas - prophecies expedience of Jesus' death; prophecy - by unbelievers](#)
John 11:50-52 : [Gentile - salvation](#)
John 11:51 : [Caiaphas - high priest vs. Annas](#)☆; [Israel - ethnos](#)
John 11:52 : [adoption - of believers](#)☆; [return - of Israel](#)☆
John 11:55 : [ministry - length of Jesus'](#)☆
John 12:1 : [Lazarus - raised from dead](#)
John 12:1-8 : [harmony-135](#)☆
John 12:1-9 : [harmony-115](#)☆
John 12:1-26 : [May31](#)☆
John 12:2 : [Mary of Bethany - anoints Jesus](#)
John 12:2-3 : [anointed - Jesus twice while alive](#)☆; [Mary vs. Martha of Bethany - responses to Jesus](#)
John 12:3 : [anointed - Jesus](#)
John 12:6 : [Judas - thief](#)
John 12:7 : [anointed - Jesus for burial](#)☆
John 12:8 : [death - Jesus predicts own; poor - always will be](#)
John 12:9-10 : [Lazarus - raised from dead](#)
John 12:10 : [Lazarus - plot to kill; Lazarus - three stages of](#)☆
John 12:11 : [dead - raised as witness](#)
John 12:12 : [messianic prophecy - timing of presentation](#)☆
John 12:12-19 : [harmony-116](#)☆
John 12:13 : [messianic prophecy - on a donkey](#)☆; [palm - branches](#)☆
John 12:14 : [donkey - carrying sacrifice; donkey - firstborn redeemed by lamb](#)☆; [donkey - ridden at coronation; inspiration - verbal - it is written; tenth day of Nisan](#)
John 12:15 : [Jerusalem - daughter of Zion](#)
John 12:17 : [Lazarus - raised from dead](#)
John 12:20 : [Gentile - believers prior to crucifixion](#)☆
John 12:20-21 : [Philip - Gentiles - ministry to](#)
John 12:20-22 : [Hebrew - gospels?](#)☆
John 12:20-24 : [messianic prophecy - sought by Gentiles](#)☆
John 12:23 : [time - Jesus' not yet come](#)
John 12:24 : [betrayal - Jesus predicts; seed - bears fruit; seed - Jesus'](#)
John 12:25 : [hate - other priorities compared to God](#)☆; [life - lose to save](#)
John 12:26 : [discipleship - cost](#)☆
John 12:27 : [anthropology - nature of man - three vs two parts?](#)☆; [betrayal - Jesus predicts](#)
John 12:27-50 : [Jun01](#)☆
John 12:28 : [name - for God's; voice - God's audible](#)☆; [voice - God's not comprehended](#)
John 12:30 : [voice - God's audible](#)☆
John 12:31 : [principalities - demonic; Satan - cast out; Satan - ruler of this world](#)
John 12:32 : [born - of God](#)☆; [Satan - as god](#)
John 12:32-33 : [lifted up - Jesus](#)
John 12:33 : [betrayal - Jesus predicts; stoning - crucifixion instead](#)☆
John 12:34 : [Messiah - Jesus proclaimed by others](#)
John 12:35-36 : [light - Jesus as](#)
John 12:36 : [believers - as light](#)
John 12:37 : [miracles - insufficient for belief](#)
John 12:37 (- Deutero-Isaiah Theory - 00020.doc) : [00020.doc](#)☆
John 12:37-41 : [Deutero-Isaiah Theory - AGAINST](#)☆; [inerrancy - Jesus on scripture](#)☆; [kingdom - crisis](#)☆
John 12:37-50 : [harmony-129](#)☆
John 12:39-40 : [chosen - not](#)☆; [quotation - example of varied styles](#)☆
John 12:40 : [heart - hardened by God](#)☆
John 12:41 (cf. Isa. 6:5) : [deity - Jesus called Jehovah](#)
John 12:42 : [Nazarenes - cursed by prayer](#)☆
John 12:42-43 : [fear - of man](#)☆
John 12:43 : [love - agapao - Greek - as negative](#)☆; [praise - sought from men](#)
John 12:44 : [Son - provides access to Father](#)
John 12:45 : [deity - Jesus equal with God](#)☆; [incarnation - as revelation; seeing - the Father in Jesus](#)
John 12:46 : [light - Jesus as](#)
John 12:48 : [days - latter; X0101 - written](#)☆
John 12:48-49 : [Word - judges](#)
John 12:49-50 : [will - Father's will be done; words - Jesus speaks the Father's](#)
John 13:1 : [time - Jesus to die; time - Jesus' not yet come](#)
John 13:1-2 : [crucifixion - vs. Passover](#)☆
John 13:1-17 : [harmony-137](#)☆; [leadership - servant](#)
John 13:1-20 : [Jun02](#)☆
John 13:1-30 : [2008042401](#)☆
John 13:2 : [Judas - Satan and](#)☆
John 13:3 : [all things - under Jesus; ascended - to heaven](#)☆
John 13:4-17 : [feet - washing](#)
John 13:5-6 (- Last Supper - Triclinium - 00034.doc) : [00034.doc](#)☆
John 13:8 : [cleansed - by God; washed](#)
John 13:9 : [hands - washed in innocence; head - hands - feet](#)
John 13:10 : [exegesis - John 13:10](#)☆

John 13:11 : deity - Jesus omniscient; knowledge - meaning☆

John 13:14-16 : leader - servant

John 13:16 : subordinate - Jesus to Father☆

John 13:18 : chosen - believers☆; harmony-138☆; scripture - fulfilled

John 13:19 : I AM - not just I

John 13:20 : received - others as Christ; salvation - one way☆

John 13:21 : anthropology - nature of man - three vs two parts?☆; Jesus - soul and spirit☆

John 13:21-30 : harmony-139☆

John 13:21-38 : Jun03☆

John 13:23 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆

John 13:23-24 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆

John 13:24 : baptism - John's☆; baptism - of repentance

John 13:26 : bread - betrayer ate; Greek - text - Byzantine - fathers☆

John 13:26 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆

John 13:27 : Judas - Satan and☆; Satan - named explicitly

John 13:33 : Jews - term describes religious leaders

John 13:34 : commandments - of Jesus

John 13:36 : Peter - death predicted☆

John 13:36 (promise to follow) : follow Me - Peter three times by Christ

John 13:38 : Peter - denies Jesus☆

John 14 : harmony-140☆; Jun04☆

John 14:1 : deity - Jesus equal with God☆; rapture - pretribulational - reasons☆

John 14:1-3 : rapture - Jesus teaches☆; rapture - vs. second coming, rapture☆

John 14:2 : wedding traditions

John 14:2 (mansions) : mansions - (mon-ay)☆

John 14:2-3 : Jerusalem - new☆

John 14:3 : rapture - vs. second coming - contrast☆

John 14:4 : darkness - expose

John 14:5 : Thomas - disciple

John 14:6 : eternal life - only Christ has; I AM - metaphors; life - Jesus is; salvation - one way☆

John 14:7-9 : incarnation - as revelation

John 14:9 : deity - Jesus equal with God☆; Holy Spirit - indwelt Jesus; Jesus - declares the Father; seeing - God☆; seen - Jesus seen Father☆

John 14:10 : union - Jesus and Father; words - Jesus speaks the Father's

John 14:12 : commandments - of Jesus; Holy Spirit - empowers; works - greater

John 14:15 : obedience - demonstrates love of God

John 14:16 : church - beginning☆; Holy Spirit - as gift; Holy Spirit - given; Holy Spirit - indwells believers; Holy Spirit - names; Holy Spirit - paraclete; Holy Spirit - person☆; Holy Spirit - sealed with☆; Mohammed - Islam says predicted; Trinity☆; Trinity - subordination☆

John 14:16-18 : Holy Spirit - promised☆

John 14:17 : believers - unity across testaments?☆; Holy Spirit - true; Holy Spirit - unbelievers cannot receive

John 14:18 : Christ - believers indwelt by☆; deity - Jesus omnipresent☆; Holy Spirit - indwells believers; Holy Spirit - Spirit of Jesus

John 14:19 : blinded - unbelievers; death - Jesus predicts own; resurrection - importance of☆

John 14:20 : baptism - into Christ; Christ - believers indwelt by☆; deity - Jesus omnipresent☆; union - Jesus and Father

John 14:21 : commandments - of Jesus; favorite - verses; obedience - before revelation☆; obedience - demonstrates love of God

John 14:21-23 : revealed - Jesus not to world

John 14:23 : Christ - believers indwelt by☆; deity - Jesus omnipresent☆; dwells - God with man; Holy Spirit - indwells believers; Trinity☆

John 14:23 (abode) : mansions - (mon-ay)☆

John 14:23-24 : obedience - demonstrates love of God

John 14:26 : Holy Spirit - inspired Scripture; Holy Spirit - paraclete; Holy Spirit - promised☆; Holy Spirit - sent by Jesus; Holy Spirit - teacher; inerrancy - of scripture☆; seekers - God revealed to☆; Trinity - subordination☆; Word - studying

John 14:26 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆

John 14:27 : fear - not; peace - not world's

John 14:28 : subordinate - Jesus to Father☆

John 14:30 : Judas - Satan and☆; Satan - ruler of this world; sinless - Jesus☆

John 15 : harmony-140☆; Jun05☆

John 15:1 : I AM - metaphors; vine - Israel

John 15:1-10 : vine - Jesus as

John 15:2 : eternal security - AGAINST - Scriptures used☆; more - to those that have

John 15:3 : cleansed - by the word

John 15:4 : branch - title of Messiah☆; fruit - from root

John 15:4-5 : Christ - believers indwelt by☆

John 15:5 : branches - believers as; I AM - metaphors; nothing - without God

John 15:6 : eternal security - AGAINST - Scriptures used☆; judgment - believer's works

John 15:7 : prayer - obedience affects

John 15:10 : law - Jesus kept☆; obedience - demonstrates love of God

John 15:11 : joy - of God

John 15:12 : love - one another

John 15:14 : friend - God as; obedience - demonstrates love of God

John 15:15 : incarnation - as revelation; seekers - God revealed to☆

John 15:16 : chosen - apostles; chosen - believers☆; ordination - appointed; prayer - obedience affects

John 15:17 : love - one another

John 15:18 : hated - by world

John 15:19 : aliens - believers as; chosen - believers☆

John 15:20-21 : persecution - promised

John 15:21 : sent - Jesus by Father

John 15:22 : sin - ignorance as excuse; sin - remains if unrepentant; sin - unknowingly

John 15:23-24 : salvation - one way☆; Son - provides access to Father

John 15:24 : sin - ignorance as excuse; sin - remains if unrepentant; sin - unknowingly; sin - unpardonable☆; sin - unpardonable☆

John 15:24-25 : type - Joseph of Christ☆

John 15:25 : hated - without cause

John 15:26 : believers - unity across testaments?☆; deity - Jesus' titles as God; Holy Spirit - paraclete; Holy Spirit - person☆; Holy Spirit - procession from Jesus; Holy Spirit - procession of from Father God; Holy Spirit - promised☆; Holy Spirit - prophecy by; Holy Spirit - sent by Jesus; Holy Spirit - testifies of Jesus; Holy Spirit - true; Trinity - subordination☆

John 15:27 : witnessed - apostles as

John 16 : harmony-140☆; Jun06☆

John 16:1 : stumble - by persecution

John 16:2 : Nazarenes - cursed by prayer☆; persecution - in name of God

John 16:3 : relationship - vs. religion☆

John 16:7 : believers - unity across testaments?☆; Holy Spirit - paraclete; Holy Spirit - procession from Jesus; Holy Spirit - promised☆; Trinity - subordination☆

John 16:7-14 : Holy Spirit - person☆

John 16:8 : Holy Spirit - restrainer☆; Holy Spirit - striving with man

John 16:8-11 : Holy Spirit - convicts of judgment; Holy Spirit - convicts of righteousness; Holy Spirit - convicts of sin☆; sent - Jesus by Father

John 16:11 : principalities - demonic; Satan - ruler of this world

John 16:13 : Holy Spirit - deity; Holy Spirit - prophecy by; Holy Spirit - speaks what He hears; Holy Spirit - testifies of Jesus; Holy Spirit - true; prophecy - in NT; Trinity - subordination☆

John 16:13-14 : Holy Spirit - promised☆; Holy Spirit - teacher

John 16:14 : revelation - initiated by God

John 16:15 : all things - under Jesus

John 16:16 : death - Jesus predicts own

John 16:16-18 : revelation - initiated by God

John 16:17 : resurrection - Jesus predicts

John 16:19 : question - rhetorical by God

John 16:20 : death - Jesus predicts own

John 16:21 : childbirth - metaphor

John 16:23-26 : prayer - in Jesus' name

John 16:25 : parables - God uses

John 16:27 : Son - provides access to Father

John 16:27-28 : sent - Jesus by Father

John 16:28 : death - Jesus predicts own; resurrection - Jesus predicts

John 16:32 : cries - Jesus' heard; shepherd - struck

John 16:33 : overcomer - Jesus as; peace - not world's; peace - prince of☆; persecution - promised

John 17 : harmony-141☆; Jun07☆

John 17:1 : eyes - lifted; glorified - Father by Jesus; glorified - Jesus; time - Jesus' not yet come

John 17:2 : all things - under Jesus; eternal life - obtained; eternal life - only Christ has; salvation - one way☆

John 17:2-11 : chosen - believers☆

John 17:3 : eternal life - defined; knowledge - meaning☆; one - God

John 17:4 : finished - work of Christ☆; glorified - Father by Jesus

John 17:5 : deity - Jesus eternal☆; foundation - before; glorified - Jesus; glory - God protects His

John 17:6 : chosen - apostles

John 17:8 : inspiration - verbal☆; sent - Jesus by Father

John 17:9 : [atonement - of Christ limited - FOR - scripturess used](#)☆; [chosen - not](#)☆; [prayer - Jesus for believers](#)

John 17:10 : [glorified - Jesus; glorified - Jesus in believers](#)

John 17:11 : [death - Jesus predicts own; prayer - Jesus for believers; union - Jesus and Father](#)

John 17:11-16 : [world - 'not of' differs from 'not in'](#)

John 17:12 : [antichrist - perdition of](#)☆; [eternal security - FOR - Scriptures used](#)☆; [Judas - damned?](#); [Judas - Satan and](#)☆; [lost - none given to Jesus were; scripture - fulfilled](#)

John 17:13 : [joy - of God](#)

John 17:14 : [aliens - believers as; hated - by world](#)

John 17:15 : [exegesis - Mtt. 6:13](#)☆; [prayer - Jesus for believers; world - enmity with; world - IN but not OF](#)

John 17:15-24 : [intercession - Christ](#)

John 17:16 : [aliens - believers as](#)

John 17:17 : [inerrancy - of scripture](#)☆; [scripture - sanctifies; Trinity - sanctifies; truth - sanctification by; Word - sanctifying; Word - truth](#)

John 17:18 : [great - commission](#)☆; [sent - Jesus by Father](#)

John 17:19 : [truth - sanctification by; Word - sanctifying](#)

John 17:20 : [future believers - scriptures for](#)

John 17:21-23 : [union - Jesus and Father](#)

John 17:21-25 : [sent - Jesus by Father](#)

John 17:22 : [glorified - Jesus](#)

John 17:23 : [Christ - believers indwelt by](#)☆

John 17:24 : [chosen - believers](#)☆; [deity - Jesus eternal](#)☆; [foundation - before; foundation - of world; glorified - Jesus](#)

John 17:26 : [Christ - believers indwelt by](#)☆; [love - Father's to be in believers](#)

John 18:1 : [Gethsemane - prayer in; harmony-142](#)☆

John 18:1-18 : [Jun08](#)☆

John 18:2-12 : [harmony-143](#)☆

John 18:4 : [deity - Jesus omniscient; question - rhetorical by God](#)

John 18:5 : [I AM - not just I](#)

John 18:6 : [I AM - not just I; slain by the Spirit - scriptures used](#)

John 18:8 : [I AM - not just I](#)

John 18:9 : [lost - none given to Jesus were](#)

John 18:10 : [ear - cut off; Peter - left-handed?](#)

John 18:11 : [cup - God's wrath](#)

John 18:12-14 : [trials - of Christ](#)☆

John 18:13 : [Caiaphas - high priest; Caiaphas - ossuary of](#)☆

John 18:13-18 : [harmony-144](#)☆

John 18:13-24 : [Caiaphas - high priest vs. Annas](#)☆

John 18:14 : [Caiaphas - prophecies expedience of Jesus' death](#)

John 18:15 : [John vs. Peter](#)☆; [knowledge - meaning](#)☆

John 18:17 : [John - denial of Jesus - not?](#)☆; [Peter - denies Jesus](#)☆

John 18:19-21 : [harmony-145](#)☆

John 18:19-40 : [Jun09](#)☆

John 18:20 : [temple - Jesus taught openly in](#)

John 18:23 : [messianic prophecy - innocent](#)

John 18:24 : [Caiaphas - high priest; Caiaphas - ossuary of](#)☆

John 18:25-27 : [harmony-144](#)☆; [Peter - denies Jesus](#)☆

John 18:28 : [crucifixion - vs. Passover](#)☆

John 18:28-38 : [harmony-146](#)☆

John 18:29-40 : [trials - of Christ](#)☆

John 18:30 : [messianic prophecy - innocent](#)

John 18:31-32 : [messianic prophecy - time of arrival](#)☆; [stoning - crucifixion instead](#)☆

John 18:31-33 : [archaeology - manuscript - earliest New Testament fragment](#)☆

John 18:33 : [king - of Jews](#)☆

John 18:36 : [Jews - term describes religious leaders; kingdom - spiritual - scriptures used](#)☆; [kingdom - varied meanings](#)☆; [world - 'not of' differs from 'not in'](#)

John 18:37 : [archaeology - manuscript - earliest New Testament fragment](#)☆; [voice - sheep hear](#)

John 18:37-38 : [truth - vs. deception](#)

John 18:38 : [messianic prophecy - innocent; prophecy - by unbelievers](#)

John 18:39 : [harmony-148](#)☆; [king - of Jews](#)☆

John 18:40 : [Barabbas - son of Father; harmony-148](#)☆

John 19:1 : [messianic prophecy - disfigured; messianic prophecy - disfigured](#)

John 19:1-16 : [harmony-148](#)☆; [trials - of Christ](#)☆

John 19:1-22 : [Jun10](#)☆

John 19:2 : [thorns - represent sin](#)☆

John 19:2 (5 stephanos) : [crown - stephanos vs diadema and Christ](#)☆

John 19:3 : [king - of Jews](#)☆

John 19:4 : [messianic prophecy - innocent; prophecy - by unbelievers](#)

John 19:6 : [messianic prophecy - innocent](#)

John 19:7 : [deity - Jesus equal with God](#)☆; [son of God - Jesus claims](#)

John 19:11 : [evil - serves God; Judas - damned?; sin - degrees](#)

John 19:13 (Gabbatha) : [Aramaic - called Hebrew in NT](#)

John 19:14 : [crucifixion - vs. Passover](#)☆; [Passover lamb - Christ](#)☆; [prophecy - by unbelievers](#)

John 19:15 : [away with him - phrase used; messianic prophecy - time of arrival](#)☆

John 19:16 : [harmony-150](#)☆

John 19:17 : [crucifixion - event 01](#)☆; [harmony-150](#)☆; [skull - place of](#)☆; [wood - carried by](#)☆

John 19:17 (Golgotha) : [Aramaic - called Hebrew in NT](#)

John 19:18 : [messianic prophecy - grave with wicked; transgressors - numbered with; two - typology; typology - two of same with different destinies](#)☆

John 19:18-24 : [crucifixion - event 02](#)☆

John 19:18-30 : [harmony-151](#)☆

John 19:19 : [king - of Jews](#)☆

John 19:21 : [king - of Jews](#)☆

John 19:22 : [prophecy - by unbelievers](#)

John 19:23-24 : [crucifixion - event 04](#)☆

John 19:23-42 : [Jun11](#)☆

John 19:24 : [messianic prophecy - lots cast for garments; scripture - fulfilled](#)

John 19:25 : [Mary - anguish of; Mary - sister](#)

John 19:26 : [disciple - whom Jesus loved](#)☆; [woman - Jesus uses title of mother](#)

John 19:26-27 : [crucifixion - event 08](#)☆

John 19:27 : [Mary - John takes in](#)

John 19:28 : [crucifixion - event 11](#)☆; [crucifixion - thirst during; finished - work of Christ](#)☆; [living - water](#)☆; [scripture - fulfilled](#)

John 19:30 : [chronology - A.D. 0029 - crucifixion of Christ - Klassen](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Bruce](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Jones](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Thomas](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Anderson](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Showers](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Finegan](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Hoehner](#)☆; [crucifixion - event 12](#)☆; [crucifixion - event 14](#)☆; [finished - work of Christ](#)☆; [Jesus - control of death; sacrifice - one time; tetelestai - Greek](#)

John 19:30 (perfect) : [blood - characteristics of Christ's](#)

John 19:31 : [2011022401.htm](#)☆; [cross - removed from; crucifixion - day of preparation; crucifixion - guilt of](#)☆; [hung - remove before morning](#)

John 19:31-42 : [harmony-152](#)☆

John 19:33 : [messianic prophecy - no bones broken](#)

John 19:33-36 : [exegesis - Ps. 34:19-20](#)☆

John 19:34 : [heart - pierced; messianic prophecy - heart melted; messianic prophecy - pierced](#)☆; [water - and blood](#)☆

John 19:35 : [crucifixion - John present; eyewitnesses - wrote Scripture](#)

John 19:36 : [messianic prophecy - no bones broken; scripture - fulfilled](#)

John 19:38 : [Arimathea - Joseph of](#)

John 19:39 : [Nicodemus](#)☆

John 19:39-40 : [anointed - Jesus for burial](#)☆

John 19:41 : [messianic prophecy - grave with rich](#)

John 19:42 : [crucifixion - day of preparation](#)

John 20 : [Jun12](#)☆

John 20:1 : [day - period](#)☆; [resurrection - Christ - event 02](#)☆; [tomb - empty on Sunday](#)

John 20:1-18 : [harmony-153](#)☆

John 20:2 : [disciple - whom Jesus loved](#)☆; [resurrection - Christ - event 03](#)☆

John 20:2-10 : [resurrection - Christ - event 04](#)☆

John 20:4-9 : [resurrection - anniversary](#)☆

John 20:9 : [resurrection - Jesus predicts; resurrection - prediction not understood](#)

John 20:11-17 (cf. Mark 16:9-11) : [resurrection - Christ - event 05](#)☆

John 20:12 : [angels - appearance of; difficulty - angels at tomb of Jesus - one vs. two](#)☆; [shekinah - dwells between cherubim; strangers - entertain](#)

John 20:14 : [eyes - restrained](#)

John 20:14-17 : [resurrection - appearances after](#)☆

John 20:16 : [rabbi - Jesus](#)

John 20:17 : [ascended - to heaven](#)☆; [brother - believers to Jesus'; my - God](#)☆; [touching - Jesus after resurrection](#)☆

John 20:18 : [resurrection - Christ - event 06](#)☆

John 20:19 : [Jews - term describes religious leaders](#)

John 20:19-23 : [harmony-156](#)☆; [resurrection - appearances after](#)☆; [resurrection - Christ - event 11](#)☆

John 20:20 : [apologetics](#)☆; [scars - Jesus' permanent](#)☆

John 20:21 : [sent - Jesus by Father](#)
John 20:22 : [Holy Spirit - breath of God](#); [Holy Spirit - received after believing](#)☆
John 20:23 : [binding - loosing](#)☆; [sin - retained](#)
John 20:23 (disciples) : [sin - authority to forgive](#)☆
John 20:26 (- Space - 00042.doc) : [00042.doc](#)☆
John 20:26-28 : [Thomas - disciple](#)
John 20:26-29 : [harmony-157](#)☆; [resurrection - appearances after](#)☆; [resurrection - Christ - event 12](#)☆
John 20:27 : [apologetics](#)☆; [scars - Jesus' permanent](#)☆; [theos - not proper name](#)☆; [touching - Jesus after resurrection](#)☆
John 20:28 : [deity - Jesus worshiped](#)☆; [lordship - salvation](#)☆; [worship - of Jesus](#)
John 20:29 : [believe - without seeing](#); [future believers - scriptures for](#)
John 20:30 : [scripture - omitted from](#)
John 20:31 : [2009031501.jpg](#)☆; [John - purpose of book](#); [salvation - one way](#)☆
John 21 : [Jun13](#)☆
John 21:1 : [Galilee - sea - names](#)☆; [harmony-158](#)☆
John 21:1-21 : [resurrection - appearances after](#)☆
John 21:1-23 : [resurrection - Christ - event 13](#)☆
John 21:2 : [harmony-158](#)☆
John 21:7 : [disciple - whom Jesus loved](#)☆
John 21:11 : [hermeneutics - allegory - Rupert of Deutz - John 21:11](#)☆
John 21:12 : [eating - Jesus after resurrection](#); [resurrection - body](#)☆
John 21:15 : [X0081 - agape](#)☆; [X0083 - philo](#)☆
John 21:15-17 : [languages used - in New Testament times](#)☆; [love - agapao vs. phileo](#)☆; [pastor - shepherd \(poimen\)](#)☆; [sheep - feed My](#)
John 21:15-19 : [Roman Catholicism - apostolic succession](#)☆
John 21:16 : [X0081 - agape](#)☆; [X0083 - philo](#)☆
John 21:17 : [elders - teach](#); [X0082 - phileis](#)☆; [X0083 - philo](#)☆
John 21:18 : [Peter - death predicted](#)☆
John 21:19 : [martyrs - glorify God](#)
John 21:19 (second) : [follow Me - Peter three times by Christ](#)
John 21:20 : [disciple - whom Jesus loved](#)☆
John 21:20 (- Last Supper - Triclinium - 00034.doc) : [00034.doc](#)☆
John 21:20-22 : [John vs. Peter](#)☆
John 21:20-23 : [apostles - tradition of death](#)☆
John 21:22 : [imminent - second coming](#)☆
John 21:22 (third) : [follow Me - Peter three times by Christ](#)
John 21:23 : [John - martyrdom](#)☆
John 21:25 : [hyperbole - examples](#)☆; [scripture - omitted from](#)
John MacArthur, Philipians (Chicago, IL: Moody Press, 2001). : [Ref-0188](#)
John Mark : [Acts 12:12](#); [Acts 12:25](#); [Acts 13:5](#); [Acts 13:13](#); [Acts 15:37](#); [Acts 15:39](#); [Col. 4:10](#); [2Ti. 4:11](#); [Phm. 1:24](#); [1Pe. 5:13](#)
John Mark - cousin of Barnabas : [Col. 4:10](#)
John Mark - disagreement with Paul : [Paul - disagreement with John Mark](#)☆
John Mark - leaves : [Acts 13:13](#); [Acts 16:38](#)

John of the Cross, Dark Night of the Soul : [Ref-1025](#)☆
John Ploughman's Pictures: More of His Talk, Charles Spurgeon : [Ref-0709](#)☆
John Ploughman's Talk, Charles Spurgeon : [Ref-0708](#)☆
John Rogers - martyrdom : [Smithfield - martyrs](#)☆
John Shelby Spong - errors : [2009122301.pdf](#)☆
John the Baptist : [Isa. 40:3](#); [Mal. 3:1](#); [Mal. 4:5](#); [Mtt. 11:10](#); [Mtt. 17:10](#); [Mark 1:2](#); [Luke 1:17](#); [Luke 1:76](#); [Luke 7:26](#); [John 1:21](#); [John 1:25](#)
John the Baptist - Andrew disciple of : [Andrew - disciple of John the Baptist](#)
John the Baptist - beheaded in Perea : [Perea - John the Baptist beheaded](#)☆
John the Baptist - DOC 00028 : [00028.doc](#)☆
John the Baptist - doubt : [Mtt. 11:1-15](#) ☉ "The nation's unbelief is foreshadowed by the unbelief exhibited by John the Baptist (Mtt. 11:1-15). If Christ's own forerunner was unsure of Christ's presentation of the kingdom, then what hope would there be for the nation's apostate religious leaders? While John had no doubts about Christ's messiahship (Mtt. 3:17; Luke 1:41; John 1:29,31), his real question was where was the kingdom if he as the king's forerunner was in prison? John had the common Jewish understanding that the advent of the king would be concurrent with the manifestation of the kingdom." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 19.
John the Baptist - filled with Holy Spirit : [Luke 1:15](#)
John the Baptist - greatest prophet : [Mtt. 11:11](#); [Luke 7:28](#)
John the Baptist - killed : [Mtt. 14:10](#)
John the Baptist - law until : [Luke 16:16](#)
John the Baptist - least in kingdom is greater than : [Mtt. 11:11](#); [Luke 7:28](#); [Luke 16:16](#)
John the Baptist - Nazirite : [Mtt. 11:19](#); [Luke 1:15](#); [Luke 7:33](#)
John the Baptist - not Elijah : [Mtt. 11:14](#); [Luke 1:17](#); [Luke 9:30-33](#); [John 1:21](#); [John 1:25](#) ☉ "Another illustration [of prophetic double-reference] . . . is the prophesied coming of Elijah which was fulfilled *typically* in the person of John the Baptist and will be fulfilled *actually* in the yet-future coming of Elijah the Tishbite." [Ref-0207](#), p. 178. For the detailed discussion, see [Ref-0207](#), pp. 185-187. Notice that Elijah himself is found on the mount of transfiguration.
John the Baptist - not the messiah : [John 1:20](#); [John 3:38](#)
John the Baptist - prophet : [Luke 7:26](#)
John the Baptist - rebukes Herod : [Mtt. 14:4](#); [Luke 3:19](#) ☉ "Josephus makes mention of John the Baptist [*Antiquities* xviii.5.2] and of James the brother of our Lord, recording the death of each in a manner manifestly independent of the New Testament, so that there is no ground for suspecting Christian interpolation in either passage." [Ref-0239](#), p. 109.
John the Baptist - rejected by Pharisees : [Luke 7:30](#)
John the Baptist - taught prayer : [prayer - John the Baptist taught](#)
John the Baptist - those greater than : [Luke 7:28](#)

John the Baptist - witness : [John 5:33](#)
John the Baptist's miracles : [miracles - none by John the Baptist](#)
John the elder : [Rev. 1:1](#) ☉ + "But we need not metamorphose the obscure 'elder John' into such an unrecognized genius as he must have been if some theories of his activity are true." [Ref-0239](#), p. 51.
John vs. Peter : [John 18:15](#); [John 21:20-22](#) ☉ "There are several Biblical indications that St. John was a priest, and even came from the high priest's family. His name was probably common in that family (cf. Acts 4:6; contrast Luke 1:61). St. John himself tells us of his close relationship to the high priest: On account of this he was able, on an extremely sensitive occasion, to gain access into the high priest's Court, using his influence with the guard to achieve entry for St. Peter as well (John 18:15-16)." [Ref-0210](#), p. 2.
John W. Burgon. The Last Twelve Verses of the Gospel According to St. Mark : [Ref-1271](#)☆
John's - baptism : [baptism - John's](#)☆
Johns, People's New Testament : [Ref-1026](#)☆
Johnson, Alan F., Revelation: The Expositor's Bible Commentary : [Ref-0213](#)☆
Johnson, Ashley S., Condensed Biblical Cyclopedia : [Ref-0830](#)☆
Johnson, S. Lewis - obituary : [2004020301.htm](#)☆
Johnson, S. Lewis. Romans in Greek, Chapters 9 - 11 (LS-306), Tyndale Theological Seminary. Romans in Greek, Chapters 9 - 11 (LS-306) : [Ref-0149](#)☆
joke - insincere : [Pr. 26:18-19](#)
joke - rabbi - circumcised car : ☉ + A rabbi and a Roman Catholic priest both minister in the same town for many years. Priest decides to anonymously bless Rabbi. When rabbi supposedly on trip, priest goes to house and washes rabbi's car. Rabbi turns out to be home and, from second story curtain, sees priest splashing water on his car. Few days later, rabbi pulls up in front of the priest's house. Priest sees rabbi get out of car with hacksaw, walk around behind priest's car and cut a few inches off other tail pipe. Priest runs out to ask what rabbi is doing? Rabbi explains he saw priest baptize his car and now he has come to circumcize the priest's car!
joke - rabbi - local call : ☉ + Rabbi visits the Vatican and there is a religious debate. Vatican offers to call God on special white phone to resolve the dispute. Later, pope visits Jerusalem to see Rabbi and another religious debate ensues. Rabbi offers to call God on special white phone. Pope is surprised and offers to pay for the call. Rabbi says, "No problem -- it's a local call!"
jokes - saints not to use coarse : [coarse jesting - saints not to](#)
Joktan - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Jon. 3:4 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆
Jonadab - father of Rechabite priests : [priests - Rechabite](#)
Jonah - book of - written : [X0029 - date - Jonah](#)☆
Jonah - sign of : [Mtt. 12:39](#); [Mtt. 16:4](#); [Luke 11:29-30](#); [John 11:43 \(?\)](#); [Rev. 11:11 \(?\)](#) ☉ "The only prophet to preach to the Gentiles

sent from Israel was Jonah. Gentiles would yet hear the message concerning the Messiah of Israel." [Ref-0143](#), p. 166. "It is a sign that would come to Israel on three occasions: *first*, at the resurrection of Lazarus; *second*, at Jesus' own resurrection; and *third*, at the resurrection of the Two Witnesses in the Tribulation. The first two were rejected. The third will be accepted, for the resurrection of the Two Witnesses will lead to the salvation of the Jews of Jerusalem. . . . The second sign of Jonah was rejected in the first seven chapters of the Book of Acts. The stoning of Stephen in Acts seven by the Sanhedrin marked the official rejection of the second sign of Jonah." [Ref-0219](#), pp. 301, 306. "While Christ's crucifixion officially ratified the Jewish nation's rejection of Christ, the resurrection would prove their decision wrong by authenticating Christ's messianic claims. Christ analogizes this sign to the sign of Jonah (Mtt. 12:38-40). Matthew is interested in the analogy to Jonah since he was a prophet who led a successful revival in a Gentile land (Mtt. 12:41). This analogy fits Matthew's theme of highlighting Gentile sensitivity against the backdrop of Jewish hardness in order to help His audience comprehend Gentile preeminence in God's interim program." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 21. Questionable: John 11:43 (?); Rev. 11:11 (?);

Jonah - sign of - three days :
[2011022401.htm](#)☆

Jonah 1 : [Dec19](#)☆

Jonah 1:1 : [Ref-1144](#)☆; [X0029](#) - date - [Jonah](#)☆

Jonah 1:3 : [Tarshish](#)

Jonah 1:5 : [peace - out of God's will](#)☆

Jonah 1:7 : [lots - casting](#)☆

Jonah 1:9 : [asah - can mean 'appear'?](#)☆

Jonah 1:17 : [fish - swallowed Jonah](#)☆; [third day](#)

Jonah 2 : [Dec19](#)☆

Jonah 2:5-7 : [prophet - death near](#)

Jonah 2:6 : [earth - swallowed by; messianic prophecy - resurrection; resurrection - in OT](#)☆

Jonah 3 : [Dec19](#)☆

Jonah 3:4 : [forty - days](#)

Jonah 3:5-10 : [repentance - God desires](#)

Jonah 3:8 : [heavens - earth - merism](#)☆

Jonah 3:9 : [repents - God](#)

Jonah 3:10 : [mind - God changed](#)

Jonah 4 : [Dec19](#)☆

Jonah 4:2 : [anger - slow to - God; repents - God; Tarshish](#)

Jonah 4:8 : [east - wind](#)

Jonathan - age in relation to David : [David - age in relation to Saul and Jonathan](#)☆

Jonathan - David - love between : [David - Jonathan - love between](#)

Jones, Floyd Nolen. Chronology of the Old Testament : [Ref-0186](#)☆

Jones, Floyd, *Analytical Red Letter Harmony of the Gospels*, PDF version :
[2003021301.pdf](#)☆

Jones, Floyd, *Chronology of the Old Testament: A Return to Basics*, PDF version :
[2003021302.pdf](#)☆

Jordan - order of tribes crossing : [tribes - order crossing Jordan](#)

Jordan - twelve stones in : [stones - twelve in Jordan river](#)

Jordan river - crossed after 3 days : Jos. 1:11; Jos. 3:2

Jordan river - piles up : Jos. 3:16

Jordan, James - taught by Bahnsen :
[preterism - Bahnsen's influence](#)☆

Jordon - circumcised after crossing :
[circumcision - after crossing Jordon](#)

Jordon - crossed by Israel - date - Jones :
[chronology - B.C. 1451 - Jordon - crossed by Israel - Jones](#)☆

Jordon - crossed by Israel - date - Klassen :
[chronology - B.C. 1422 - Jordon - crossed by Israel - Klassen](#)☆

Jordon - crossed by Israel - date - Young :
[chronology - B.C. 1406 - Jordon - crossed by Israel - Young](#)☆

Jos. 1 : [Mar19](#)☆

Jos. 1:1 : [Ref-1103](#)☆; [X0006](#) - date - [Joshua](#)☆

Jos. 1:3 : [walk - land ownership](#)

Jos. 1:4 : [covenant - land - borders \[5002.4.1\]](#)☆

Jos. 1:5 : [leave - God will never; near - God](#)

Jos. 1:8 : [book - of law; heavens - earth - merism](#)☆; [scripture - meditate on](#)☆

Jos. 1:11 : [Jordan river - crossed after 3 days](#)

Jos. 1:14 : [tribes - order crossing Jordan](#)

Jos. 2 : [Mar19](#)☆

Jos. 2:5 : [higher - law; lie - used by God?](#)☆

Jos. 2:6 : [archaeology - Jericho](#)☆

Jos. 2:10 : [Red Sea - parted](#)

Jos. 2:11 : [pagans - proclaiming God; Rahab - faith](#)

Jos. 2:18 : [type - Jericho of Passover](#)☆

Jos. 3 : [Mar19](#)☆

Jos. 3:2 : [Jordan river - crossed after 3 days](#)

Jos. 3:3-4 : [ark of covenant - leads](#)

Jos. 3:10 : [living - God](#)

Jos. 3:15 : [archaeology - Jericho](#)☆

Jos. 3:16 : [Jordan river - piles up; waters - parted by God](#)

Jos. 3:17 : [chronology - B.C. 1406 - Jordon - crossed by Israel - Young](#)☆; [chronology - B.C. 1422 - Jordon - crossed by Israel - Klassen](#)☆; [chronology - B.C. 1451 - Jordon - crossed by Israel - Jones](#)☆

Jos. 4 : [Mar20](#)☆

Jos. 4:3 : [stones - twelve at Gilgal](#)

Jos. 4:9 : [stones - twelve in Jordan river](#)

Jos. 4:19 : [tenth day; tenth day of Nisan](#)

Jos. 4:20 : [stones - twelve at Gilgal](#)

Jos. 4:23 : [Red Sea - parted](#)

Jos. 4:24 : [fear - God](#)

Jos. 5 : [Mar20](#)☆

Jos. 5:2 : [circumcision - after crossing Jordon; flint - knife](#)

Jos. 5:4 : [wilderness - died in](#)

Jos. 5:5 : [circumcision - none in wilderness](#)

Jos. 5:5-6 : [wilderness - disobedience in](#)

Jos. 5:6 : [milk - flowing with](#)

Jos. 5:9 : [Gilgal - meaning](#)☆

Jos. 5:10 : [archaeology - Jericho](#)☆

Jos. 5:11 : [manna - and produce](#)

Jos. 5:12 : [manna - ceased; Nisan 16 - manna ceased?](#)

Jos. 5:13-15 : [Angel - of Jehovah - fights for Israel](#)

Jos. 5:14 : [commander - of God's army](#)

Jos. 5:15 : [deity - Jesus worshiped](#)☆; [holy - ground; Jesus - preincarnate appearance; theophany](#)☆

Jos. 5:15 (sandals made by man) : [hands - made without](#)

Jos. 6 : [Mar20](#)☆

Jos. 6:4 : [shofar](#)☆

Jos. 6:4-13 : [ark of covenant - war - present](#)

Jos. 6:6 : [ark of covenant - leads](#)

Jos. 6:10 : [Canaanites - failure to kill](#)☆

Jos. 6:16 : [trumpet - and shout](#)

Jos. 6:17 : [archaeology - Jericho](#)☆

Jos. 6:18 : [archaeology - Jericho](#)☆; [idols - in house](#)

Jos. 6:20 : [archaeology - Jericho](#)☆

Jos. 6:21 : [killed - all](#)☆

Jos. 6:24 : [archaeology - Jericho](#)☆

Jos. 6:26 : [Jericho - rebuilt](#)

Jos. 7 : [Mar21](#)☆

Jos. 7:1 : [sin - one affects many](#)☆

Jos. 7:2-5 : [Ai - meaning](#)☆

Jos. 7:9 : [glory - God protects His](#)

Jos. 7:11 : [stealing - from God](#)

Jos. 7:12 : [sin - one affects many](#)☆

Jos. 7:14-18 (?) : [urim - and thummim](#)☆

Jos. 7:24 : [generational - iniquity](#)☆

Jos. 8 : [Mar21](#)☆

Jos. 8:1-29 : [Ai - meaning](#)☆

Jos. 8:9 : [Bethel - and Ai - between](#)

Jos. 8:12 : [Bethel - and Ai - between](#)

Jos. 8:18 : [hand - stretched](#)

Jos. 8:25 : [killed - all](#)☆

Jos. 8:29 : [hung - remove before morning; tree - hung on](#)

Jos. 8:30 : [Mt. Ebal - alter upon](#)☆

Jos. 8:30-31 (altar of uncut stones) : [hands - made without](#)

Jos. 8:31 : [book - of law; inspiration - verbal - it is written](#)

Jos. 8:32 : [law - Moses wrote; law - written](#)☆; [law - written on stones](#)

Jos. 8:33 : [Mt. Ebal - curse; Mt. Ebal vs. Mt. Gerizim](#)☆; [Mt. Gerizim - blessing](#)☆

Jos. 8:34 : [book - of law](#)

Jos. 8:35 : [inspiration - verbal](#)☆

Jos. 9 : [Mar21](#)☆

Jos. 9:6 : [covenant - prohibited with enemies](#)

Jos. 9:12-14 : [Gibeonites - covenant with](#)☆

Jos. 9:14 : [decisions - made without God](#)

Jos. 9:15 : [covenant - prohibited with enemies](#)

Jos. 9:17 : [Kirjath Jearim - image](#)☆

Jos. 9:23 : [curses - from man](#)

Jos. 10 : [Mar22](#)☆

Jos. 10:1 : [Jerusalem - first mention](#)

Jos. 10:1-3 : [Jerusalem - before David](#)

Jos. 10:10-11 : [war - God gives victory](#)☆

Jos. 10:11 : [hailstones - from God](#)

Jos. 10:12-13 : [sun - stopped](#)☆

Jos. 10:12-15 : [2003121603.htm](#)☆; [2003121603.htm](#)☆; [Joshua - long day](#)☆

Jos. 10:13 : [book - of Jasher; moon - stood still](#)

Jos. 10:13 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆

Jos. 10:14 : [Israel - God fights for; war - God gives victory](#)☆

Jos. 10:16 : [caves - hide in](#)

Jos. 10:20 : [2003011601.htm](#)☆

Jos. 10:26 : [hung - remove before morning; provision - 5 number of](#)☆; [tree - hung on](#)

Jos. 10:28-40 : [killed - all](#)☆

Jos. 10:30 : [war - God gives victory](#)☆

Jos. 10:32 : [war - God gives victory](#)☆
 Jos. 10:34 : [war - God gives victory](#)☆
 Jos. 10:42 : [Israel - God fights for](#)
 Jos. 11 : [Mar22](#)☆
 Jos. 11:1 : [Galilee - sea - names](#)☆
 Jos. 11:4 : [hyperbole - examples](#)☆
 Jos. 11:8 : [killed - all](#)☆; [war - God gives victory](#)☆
 Jos. 11:11 : [killed - all](#)☆
 Jos. 11:14 : [killed - all](#)☆
 Jos. 11:20 : [Egypt - turned against Jacob by God](#)☆; [heart - hardened by God](#)☆
 Jos. 11:21 : [Anakim](#)☆
 Jos. 11:22 : [Anakim - remaining](#)
 Jos. 11:23 : [covenant - land - inheritance](#) [5002.4.2]; [covenant - land - unfulfilled](#) [5002.4.3]☆
 Jos. 12 : [Mar22](#)☆
 Jos. 12:3 : [Galilee - sea - names](#)☆
 Jos. 12:4 : [giant - Og](#)
 Jos. 12:21 : [Armageddon - battle of](#)☆
 Jos. 13 : [Mar23](#)☆; [tribal - land allotments](#)
 Jos. 13:1 : [covenant - land - borders](#) [5002.4.1]☆
 Jos. 13:1-7 : [covenant - land - unfulfilled](#) [5002.4.3]☆
 Jos. 13:2-6 : [Canaanites - failure to kill](#)☆
 Jos. 13:3 : [archaeology - Ekron](#)☆
 Jos. 13:6-7 : [covenant - land - inheritance](#) [5002.4.2]
 Jos. 13:7-8 : [covenant - land - borders](#) [5002.4.1]☆
 Jos. 13:12 : [Rephaim](#)☆
 Jos. 13:13 : [Canaanites - failure to kill](#)☆
 Jos. 13:14 : [Levites - inheritance](#)
 Jos. 13:22 : [Balaam; Balaam - killed](#)
 Jos. 13:27 : [Galilee - sea - names](#)☆
 Jos. 13:33 : [Anakim](#)☆; [Levites - inheritance; Rephaim](#)☆
 Jos. 14 : [Mar23](#)☆
 Jos. 14:1 : [lots - casting](#)☆
 Jos. 14:3 : [Levites - inheritance](#)
 Jos. 14:6-14 : [Caleb - promised land](#)
 Jos. 14:9 : [walk - land ownership](#)
 Jos. 14:12 : [2003011601.htm](#)☆
 Jos. 14:13 : [Caleb - Hebron](#)
 Jos. 14:14 : [compromise - AGAINST](#)
 Jos. 14:15 : [Hebron = Kirjath Arba](#)
 Jos. 15 : [Mar23](#)☆
 Jos. 15:4 : [brook - of Egypt](#)
 Jos. 15:6 : [stone - of Bohan](#)
 Jos. 15:7 : [Jerusalem - before David](#)
 Jos. 15:8 : [Rephaim](#)☆
 Jos. 15:9 : [Kirjath Jearim = Baalah](#)
 Jos. 15:9-10 : [Kirjath Jearim - image](#)☆
 Jos. 15:11 : [shoulder - geographic term](#)☆
 Jos. 15:13 : [Hebron = Kirjath Arba](#)
 Jos. 15:13-17 : [Caleb - promised land](#)
 Jos. 15:14 : [Anak - sons of](#)
 Jos. 15:33 : [Anakim](#)☆
 Jos. 15:60 : [Kirjath Jearim - image](#)☆
 Jos. 15:63 : [Canaanites - failure to kill](#)☆
 Jos. 16 : [Mar24](#)☆
 Jos. 16:6 : [Shiloh - a place](#)
 Jos. 16:10 : [Canaanites - failure to kill](#)☆
 Jos. 17 : [Mar24](#)☆
 Jos. 17:2 : [Shechem - image](#)☆
 Jos. 17:3 : [Canaanites - failure to kill](#)☆
 Jos. 17:7 : [Shechem - image](#)☆
 Jos. 17:8 : [Canaanites - failure to kill](#)☆
 Jos. 17:11 : [Armageddon - battle of](#)☆; [En Dor](#)
 Jos. 17:12-13 : [Canaanites - failure to kill](#)☆
 Jos. 17:14 : [giants - land of](#)
 Jos. 17:15 : [Rephaim](#)☆
 Jos. 17:16 : [Armageddon - battle of](#)☆
 Jos. 18 : [Mar24](#)☆
 Jos. 18:1 : [Shiloh - lots cast for tribal lands](#)
 Jos. 18:1-10 : [Shiloh - a place](#)
 Jos. 18:2 : [covenant - land - unfulfilled](#) [5002.4.3]☆
 Jos. 18:7 : [Levites - inheritance](#)
 Jos. 18:10 : [Shiloh - lots cast for tribal lands](#)
 Jos. 18:14-15 : [Kirjath Jearim - image](#)☆
 Jos. 18:16 : [Rephaim](#)☆
 Jos. 18:17 : [stone - of Bohan](#)
 Jos. 18:28 : [Jerusalem - before David](#)
 Jos. 19 : [Mar25](#)☆
 Jos. 19:27 : [Dagon - Beth; Masoretic Text - contra textum](#)☆
 Jos. 19:35 : [2003011601.htm](#)☆
 Jos. 19:39 : [Masoretic Text - contra textum](#)☆
 Jos. 19:40 (last) : [Dan - slighted](#)
 Jos. 19:47 : [Dan - extended border](#)
 Jos. 19:51 : [Shiloh - a place; Shiloh - lots cast for tribal lands](#)
 Jos. 20 : [Mar25](#)☆
 Jos. 20:3 : [blood - avenger of; manslaughter - refuge for accidental](#)
 Jos. 20:7 : [refuge - cities of by tribe; Shechem - image](#)☆
 Jos. 21 : [Levites - cities; Mar25](#)☆
 Jos. 21:2 : [Shiloh - a place](#)
 Jos. 21:11 : [Kirjath](#)☆
 Jos. 21:12 : [Caleb - promised land](#)
 Jos. 21:13 : [Hebron - city of refuge](#)
 Jos. 21:21 : [Shechem - city of refuge; Shechem - image](#)☆
 Jos. 21:27 : [Golan - city of refuge](#)
 Jos. 21:32 : [Kedesh - city of refuge](#)
 Jos. 21:38 : [Ramoath Gilead - city of refuge](#)
 Jos. 21:41-45 : [covenant - land - unfulfilled](#) [5002.4.3]☆
 Jos. 21:43 : [covenant - land](#) [5002.4.0]
 Jos. 22 : [Mar26](#)☆
 Jos. 22:4 : [rest - given by God](#)
 Jos. 22:9 : [Shiloh - a place](#)
 Jos. 22:12 : [Shiloh - a place](#)
 Jos. 22:17 : [sin - consequences - lasting](#)
 Jos. 22:18-20 : [sin - one affects many](#)☆
 Jos. 22:20 : [father - sin affects family](#)☆
 Jos. 22:22 : [God - of gods](#)
 Jos. 22:26-28 : [stone - witness](#)
 Jos. 22:34 : [stone - witness](#)
 Jos. 23 : [Mar26](#)☆
 Jos. 23:1 : [rest - given by God](#)
 Jos. 23:3-10 : [war - God gives victory](#)☆
 Jos. 23:4 : [covenant - land - inheritance](#) [5002.4.2]
 Jos. 23:5 : [covenant - land - unfulfilled](#) [5002.4.3]☆; [covenant - land](#) [5002.4.0]
 Jos. 23:6 : [covenant - Mosaic](#) [5002.3.0]☆
 Jos. 23:6-7 : [Jews - remain distinct](#)☆
 Jos. 23:7 : [Canaanites - failure to kill](#)☆
 Jos. 23:12 : [Canaanites - failure to kill](#)☆; [marriage - mixed forbidden](#)
 Jos. 23:15-16 : [curse - disobedience to God](#)
 Jos. 23:16 : [covenant - broken](#)☆
 Jos. 24 : [Mar26](#)☆
 Jos. 24:1 : [Shechem - image](#)☆
 Jos. 24:2 : [Terah - idol worshipper](#)
 Jos. 24:2-3 : [Abraham - Gentile origin](#)
 Jos. 24:4 : [Mt. Seir - Esau dwelt](#)
 Jos. 24:7 : [darkness - hid Israel](#)
 Jos. 24:9 : [Balaam](#)
 Jos. 24:12 : [symbol - insect](#)☆
 Jos. 24:14 : [Abraham - Gentile origin](#)
 Jos. 24:14-15 : [Egypt - gods - Israel served; idolatry - Israel; sacrifice - not to God in wilderness](#)
 Jos. 24:15 : [Terah - idol worshipper](#)
 Jos. 24:19-20 : [jealous - God](#)
 Jos. 24:20 : [curse - disobedience to God; idolatry - judge by destruction](#)
 Jos. 24:25 : [covenant - Joshua; Shechem - image](#)☆
 Jos. 24:26 : [book - of law](#)
 Jos. 24:26-27 : [stone - witness](#)
 Jos. 24:29 : [chronology - B.C. 1424 - Joshua - death - Jones](#)☆; [chronology - B.C. 1534 - Joshua - born - Jones](#)☆; [Joshua - death](#)
 Jos. 24:32 : [Joseph - bones to return to Canaan; Shechem - image](#)☆
 Joseph - age at death : Gen. 50:22
 Joseph - asks if Jacob lives : Gen. 42:13; Gen. 43:7; Gen. 43:27
 Joseph - blessed by Jacob : Gen. 49:26; Deu. 33:16
 Joseph - bones to return to Canaan : Gen. 50:25; Ex. 13:19; Jos. 24:32; Acts 7:16
 Joseph - born - date - Jones : [chronology - B.C. 1745 - Joseph born - Jones](#)☆
 Joseph - born - date - Klassen : [chronology - B.C. 1716 - Joseph born - Klassen](#)☆
 Joseph - brothers bow before : Gen. 37:7; Gen. 37:10; Gen. 42:6; Gen. 43:26; Gen. 43:28; Gen. 44:14; Gen. 50:18
 Joseph - death of : Gen. 50:26
 Joseph - dies - date - Jones : [chronology - B.C. 1745 - Joseph dies - Jones](#)☆
 Joseph - double portion as firstborn : Gen. 48:5; Gen. 49:8-12; Deu. 21:15; Ps. 78:67 ☪
 “However, although Joseph received the *birthright* (the double portion of the inheritance etc.), Judah received the *blessing* (Gen. 49:8-12; cp. Ps. 78:67) meaning that through his lineage would come The Messiah.” Ref-0186, p. 268.
 Joseph - dream of sun, moon, and stars [5007] : Gen. 37:9; Ps. 89:35-37; Ps. 121:6-8; Jer. 30:11; Jer. 31:35-37; Jer. 33:20-26; Rev. 12:1 ☪ “By far the majority interpretation is that the woman is ‘the church’ which is *entirely unsatisfactory* and ignores all sorts of basic interpretive cues: (1) Christ birthed the church (Mtt. 16:18), not the other way around. (2) The sun/moon/stars have a direct corollary in Joseph’s dream (Gen. 37:9). Sun = Joseph’s Father (Jacob), moon = Jacob’s mother, 11 stars = brothers (12 stars meaning all twelve tribes). Hence a strong reference to Israel. (3) The reference to ‘clothed with the sun’ and ‘the moon under her feet’ refer to many passages which declare that the promises made to Israel (especially for a Davidic ruler and the continuation of the nation) can be thwarted only if the sun and moon can be made to cease from before God (Ps. 89:35-37; Jer. 31:36). Hence the reference is to the permanence of Israel and its promises in the mind of God as evidenced by His oaths involving the sun and moon. (4) The woman travails to give birth to the man-child (singular, male) who is caught-up. This would seem a clear allusion to the promise of the seed of the

woman (Gen. 3:15) and the man-child is obviously Christ and not (the rapture of) the church." "Rachel died . . . giving birth to Benjamin . . . Leah, no doubt, raised Joseph and Benjamin . . . Clearly, [in Gen. 37:10] Jacob was referring to Leah." [Note that Jacob interprets the moon as representing Leah. The dream was not fulfilled until much later in Egypt while Leah was presumably still alive (Gen. 44:14). Her death is not mentioned until Gen. 49:31] [Ref-0057](#), September/October 2001, p. 34.

Joseph - embalmed : Gen. 50:2; Gen. 50:26

Joseph - father of Messiah : Gen. 30:24; Gen. 35:18; Gen. 49:24; Dan. 9:26; John 1:45; Mt. 1:16; Luke 1:27; Luke 4:22 ☪ "When, after years of barrenness, Rachel finally gave birth to a son, she called his name Yosef, saying, *May the Lord add [yosef] to me another son* (Gen. 30:24). A Midrash fragment explains: 'Hence [we know] that the Anointed of War will arise in the future from Joseph. . . . [And Rachel said:] *God hath taken away [asaf] my reproach* (ibid. v. 23) -- because it was prophesied to her that Messiah would arise from her' (BhM 6:81). . . . Scholars have repeatedly speculated about the origin of the Messiah ben Joseph legend and the curious fact that the Messiah figure has thus been split in two. It would seem that in the early legend, the death of the Messiah was envisaged, perhaps as a development of the Suffering Servant motif. A prophecy of Daniel, written about 164 B.C.E., is the earliest source speaking of the death of a Mashiah (?Anointed') sixty-two (prophetic) weeks after his coming and after the return and the rebuilding of Jerusalem (Dan. 9:24-26;?). While it appears that Daniel had a temporal ruler in mind, whom he calls Mashiah Nagid (?Anointed Prince'), some two centuries later, the author of 4 Ezra unmistakably refers to the Messiah, belief in whom had developed in the meantime, when he puts words in the mouth of God to the effect that after four hundred years (counted from when?), My son the Messiah shall die. . . ." [Ref-0012](#), p. 165-166.

Joseph - Judah over : [Judah - over Joseph](#)

Joseph - name given : Gen. 30:24

Joseph - of Arimathea : [Arimathea - Joseph of](#)

Joseph - pleads with brothers : Gen. 36:22; Gen. 42:21

Joseph - rejected : Ps. 78:67

Joseph - sold to Ishmaelites : Gen. 37:25; Gen. 37:28; Gen. 39:1; Gen. 45:4; Ps. 105:17 ☪ "As for the two accounts of Joseph's abduction to Egypt -- the . . . account that the Ishmaelites bought him (Gen. 37:25), and the . . . account that the Midianites took him (Gen. 37:28) -- this duality of names simply points to a fact well known to the author's contemporaries, that the Midianites were accounted a subtribe of the Ishmaelites. In Jdg. 8:24 we read concerning the kings of Midian, Zebah, and Zalmunna, and their followers: 'For they had golden earrings, because they were Ishmaelites' Originally, to be sure, Midian was descended from Abraham by Keturah (Gen. 25:2), but the Ishmaelite tribes and Keturah tribes seem to have become intermingled in north Arabia because of their common descent from Abraham."

Joseph - sons adopted : Gen. 48:5-6; Gen. 49:15-16; Ps. 77:15

Joseph - spared by Reuben : [Reuben - spares Joseph](#)

Joseph - tested by prophecy : Gen. 37:7; Gen. 43:28; **Ps. 105:19**

Joseph - type of Christ : [type - Joseph of Christ](#)☆

Joseph's Dream - Mazzaroth - 00047.doc : [00047.doc](#)☆

Josephus - age when Adam had Seth : Gen. 5:3 ☪ [Septuagint](#) and Josephus: "When Adam as 230 years old, he had a son. . .Seth"

Josephus - background : ☪ + "Through his father Mattathias, Josephus was of the priestly nobility. He was related to the royal Hasmonean house through his mother. Originally named Joseph, he later called himself Flavius Josephus, Flavius being the name of the family of Roman emperors who were his patrons, and Josephus the romanized form of his Hebrew name. Between his birth and death (c. 37-100) Josephus was a student, sectarian, statesman, military officer, traitor, historian, and apologist for the Jews. . . . In the autumn of 67 the Romans arrived in Galilee. Josephus's efforts to stop their advance were futile. He and his forces made their last stand against the Romans at Jotapata. Because his soldiers preferred death with honor to surrender and servitude, Josephus proposed a plan of mass suicide. After all the others had killed themselves, however, Josephus and a companion surrendered to the Romans. When brought before Vespasian, Josephus predicted the general would one day become emperor. Josephus continued to be held as a captive. Roman military operations in Palestine were halted during 68-69 to await the outcome of the struggle for the throne following Nero's death. Eventually, Vespasian's army proclaimed him emperor. He liberated Josephus, who accompanied his benefactor as far as Alexandria and then returned to assist Vespasian's son Titus in the final siege of Jerusalem. Josephus acted as an interpreter and mediator between the combatant forces, was wounded, and witnessed the overthrow of the nation and city in 70. After the war Josephus was taken to Rome by Titus, who himself eventually succeeded to the imperial throne. Under Vespasian and Titus, Josephus lived as a ward of the court. Granted a stipend and a villa, he spent much of his time in writing." [Ref-1200](#), pp. 35-36.

Josephus - canon : [canon - definition](#)☆

Josephus - chronology : [chronology - Josephus](#)☆

Josephus - date of martyrdom of James, brother of Jesus : [chronology - A.D. 0063 - James martyred](#)☆

Josephus - dates - regnal : ☪ "Displaying a thorough understanding of the Hebrew manner of reckoning, he references the reigns of the Hebrew kings by the Hebrew system, but foreign kings such as Nebuchadnezzar are reckoned in accordance with their own method." [Ref-0186](#), p. 133.

Josephus - Deposition of Archaleaus : [messianic prophecy - time of arrival](#)☆

Josephus - errors : ☪ "Josephus relates that during the fifth year after the Entry, Joshua divided the land among the tribes. He goes on to say that Joshua died twenty years later at the age of 110, having led the people twenty-five years after the death of Moses

[Josephus, *op. cit.*, *Antiquities*, V, 1, 19 & 23]. . . it is noted that Josephus is wrong as to his statement . . . It has already been Scripturally documented that this occurred after seven years of war, not five." [Ref-0186](#), p. 94.

Josephus - exaggeration : ☪ + "Josephus is known to have exaggerated numbers. In *The Jewish War* (4:55) Josephus claims that Mt. Tabor was 'thirty stadia' in height (18,200 feet) when in reality it rises only 1,920 feet. . . . The reader must also discount such hyperboles as, for example, the claim that so much blood was shed in Jerusalem during its conquest that streams of gore extinguished fires there." Randall Price, "How Preterists Misuse History to Advance Their View of Prophecy", [Ref-0209](#), pp. 202-203

Josephus - excludes Apocrypha : [Apocrypha - uninspired](#)☆

Josephus - genealogy and Cainan : [genealogy - Cainan in Luke missing elsewhere](#)☆

Josephus - Herod Agrippa I - death : [Herod - Agrippa I - death](#)☆

Josephus - identity of Magog : [Magog - identity](#)☆

Josephus - identity of Riphath : [Riphath - identity](#)☆

Josephus - ignores Septuagint : [Septuagint - Josephus ignores](#)☆

Josephus - intertestamental silence : [prophet - expected](#)☆

Josephus - Isaiah's date of writing : [Cyrus - reads Isaiah](#)☆

Josephus - Israelite slaves at 70 AD : Deu. 28:68 ☪ "Josephus records that when the temple fell in 70 A.D. about 100,000 Jewish young men and women were chained together, marched to the seacoast of Jaffa, boarded on Egyptian ships, brought to Egypt and most were never released and the slave market in Egypt was so glutted that the price of slaves fell like a rock." Mal Couch, *Introduction to Eschatology*, Tyndale Theological Seminary, tape 8:A. "As a fulfillment of a certain kind, we might no doubt adduce the fact that Titus sent 17,000 adult Jews to Egypt to perform hard labour there, and had those who were under 17 years of age publicly sold (Josephus, *de bell. Jud. vi. 9, 2*), and also that under Hadrian Jews without number were sold at Rachel's grave (Jerome, *ad Jer. 31*). But the word of God is not so contracted, that it can be limited to one single fact. The curses were fulfilled in the time of the Romans in Egypt (*vid.*, Philo in Flacc., and *leg. ad Caium*), but they were also fulfilled in a horrible manner during the middle ages (*vid.*, Depping, *die Juden im Mittelalter*);" [Ref-0175](#)

Josephus - Jewish canon : [canon - Jewish - Josephus](#)☆

Josephus - lamps of Menorah : [light - continuous](#)☆

Josephus - manuscript accuracy : [manuscript - accuracy - Jewish](#)☆

Josephus - name of Caiaphas : [Caiaphas - ossuary of](#)☆

Josephus - no ark in 2nd temple : [ark of covenant - not used second temple](#)☆

Josephus - on Jesus : [historical - testimony of Jesus - Josephus](#)☆

Josephus - Samaritan temple destroyed : [temple - Samaritan](#)☆

Josephus - sons of God : [sons - of God - intermarry](#)☆

Josephus, Complete Works of Josephus : [Ref-1027](#)☆

Joseph, F., & Whiston, W. (1996, c1987). **The works of Josephus : Complete and unabridged.** Peabody: Hendrickson. : [Ref-0411](#)☆

Josephus, Flavius. Antiquities of The Jews : [Ref-0026](#)☆

Josephus, Flavius. Jewish Wars : [Ref-0027](#)☆

Joshua : [Yehoshua](#)☆ ☪ Hebrew "Yehosua" = Yahweh saves, Greek is "Jesus"

Joshua - book of - written : [X0006 - date - Joshua](#)☆

Joshua - born - date - Jones : [chronology - B.C. 1534 - Joshua - born - Jones](#)☆

Joshua - covenant of : [covenant - Joshua](#)

Joshua - death : Jos. 24:29; Jdg. 2:8

Joshua - death - date - Jones : [chronology - B.C. 1424 - Joshua - death - Jones](#)☆

Joshua - Exodus - age at : ☪ "Joshua's age at the Exodus [was] forty-three. . . . Failure to properly perceive and prudently deal with this problem is commonplace. For example, Keil and Delitzsch, whose ten volume commentary of the Old Testament is widely considered a standard and is usually scholarly and generally reliable, places Joshua's death date such that his age would be sixty-one at the Exodus. Willis J. Beecher falls into the same pit as his dates place Joshua at sixty-two. Sixty-one and sixty-two hard qualifies as being a "young" man nor does that age really fit the general context." [Ref-0186](#), p. 95.

Joshua - Jeshua : Ne. 8:17 (KJV)

Joshua - Jesus in Greek : Heb. 4:8 ☪ Strongs [g2424](#) Iesous, of Hebrew origin: Jehoshua

Joshua - long day : Jos. 10:12-15 ☪ See Bryant G. Wood, "Joshua's "Long Day" and Mesopotamian Celestial Omen Texts", [Ref-0066](#), 17.1 (2004), pp. 28-31.

Joshua - Moses' servant : Ex. 17:9; Ex. 24:13; Ex. 33:11

Joshua - of Ephraim : Num. 13:8; 1Chr. 7:27

Joshua - on Mt. Sinai : Ex. 32:17

Joshua - ordained : Num. 27:18-23

Joshua - was Hoshea : Num. 13:16

Josiah - covenant : [covenant - Josiah](#)

Josiah - king prophetic : 1K. 13:2; 2K. 21:24 ☪ ". . . the name of King Josiah was, according to 1K. 13:2, foretold by a prophet of Judah back in the time of Jeroboam I (930-910), a full three centuries before he appeared in Bethel to destroy the golden calf and idolatrous sanctuary which Jeroboam had erected." [Ref-0001](#), p. 370.

jot : Ps. 119:73; Mtt. 5:18; Luke 16:17 ☪ "A "jot" refers to the Yod (י) in Hebrew, which is the smallest letter in the alphabet. The "tittle," literally "horn," probably refers to those smallest of marks that distinguish similar letters from each other, such as Dalet (ד) which has a tittle, and Resh (ר) which does not." [Ref-0184](#) p. 15.

Jotham - archaeology - bulla : [archaeology - Ahaz - bulla](#)☆

Jouon, Paul and Muraoka, T., A Grammar of Biblical Hebrew : [Ref-0699](#)☆

Journal of Creation : [Ref-0784](#)☆

Journal of Dispensational Theology : [Ref-0785](#)☆

journey - route after Exodus : [Egypt - journey - route after leaving](#)

journey - Sabbath day's : [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆

joy - future : Job 8:21; Ps. 30:5; Ecc. 3:4; Luke 6:21

joy - medicine : Pr. 17:22

joy - of God : John 15:11; John 17:13

Jubilee - calendar : [Sabbath - land - calendar of Sabbatical years](#)☆

jubilee - cycle : Lev. 25:8-16; Lev. 25:23-55 ☪ + "The name Jubilee comes from the Hebrew word for trumpet, יובל (yovel), literally "ram's horn," the instrument which was blown to announce the occasion. In the book of Leviticus the statement about the Sabbatical year (Lev. 25:1-7) is followed immediately by a long statement about Jubilee (Lev. 25:8-16,23-55) . . . Here it seems plain that the forty-nine years were followed by a separate fiftieth year, which was the Jubilee year proper, and this was the more usual reckoning, but even among the rabbinic authorities there was disagreement and some considered that there were only forty-nine years in the program and the forty-ninth year was itself the Jubilee year. Furthermore, the book of *Jubilees* (about 160-150 B.C.), which takes its name from the institution, always makes the Jubilee consist of forty-nine years and uses the name for this entire unit of time. The name "Sabbath of Sabbaths" was also used and occurs in the *War Scroll* from Qumran (1QM 7.14) and the related *Damascus Document* (CD 16.4). In a discussion of the Sabbatical and Jubilee years in the tractate *'Arakin* in the Babylonian Talmud, certain rabbis are quoted as holding "that the fiftieth year is not included," meaning not included in the cycle of seven years; but Rabbi Judah is cited as holding "that the fiftieth year counts both ways," meaning counted as both the Jubilee year and the year beginning the next seven-year cycle. Most authoritatively Maimonides states: *It is a command to count seven seven-year periods and (then) to sanctify the fiftieth year (as a Jubilee year). . . . the Jubilee year is not included in the number of the seven-year periods; the forty-ninth year is Shemitah, the fiftieth year is Jubilee, and the fifty-first year is the beginning of the (new) seven-year periods.*" [Ref-0840](#), p. 127.

jubilee - observation of : Lev. 25:10; Lev. 27:17-24 ☪ "There is uncertainty as to how regularly and how literally the Jubilee year was observed. According to one rabbinic source, the institution was abolished after the fall of Samaria (723 B.C.), since the words of Lev. 25:10 . . . require the Jubilee only when it can be proclaimed "throughout the land to all its inhabitants," which was no longer possible after the deportation of the people of Northern Israel, and most Talmudic authorities are said to grant that the Jubilee was not observed in the Jewish calendar after the Babylonian exile. On the other hand, the Sabbatical year and the Jubilee were so closely related in the book of Leviticus and in their significance that it is difficult to think that the latter would fall away all together. Also, the existence of the book of *Jubilees* (which probably dates in the original Hebrew from the second century B.C. and was found in Hebrew fragments in Cave 1 at Qumran) and the more recently published Melchizedek text from Qumran Cave 11 attest to the importance of the idea of Jubilee in that

time." [Ref-0840](#), p. 129. "Old Testament legislation had instituted the Year of Jubilee to maintain equitable division of land (Lev. 25:8-16; 27:17-24). Evidently this law was not observed in Intertestamental Judaism. More and more of the best land was progressively incorporated into royal estates or large aristocratic holdings. Consequently, less and less was available for the common person. When agricultural reversals and rising taxes forced the small farmer to borrow, interest could be quite high: lenders and tax collectors could be merciless in demanding payment. A growing number of peasants were driven from their land by forces beyond their control." [Ref-1200](#), pp. 244-245.

jubilee - trumpet : [trumpet - jubilee](#)

jubilee - year of : Lev. 25:10-17

jubilee - year of not known? : ☪ "Today the biblical Jubilee Year cannot be determined with accuracy because the records that preserved the exact date were presumably lost with the destruction of the First Temple. For this reason, during the Second Temple period (the time of Christ), Jewish sources such as Maimonides report that the Jubilee Year was not observed." [Ref-0010](#), p. 115. "This Jubilee date of 1992 was obtained from the computation of the date of the first Jubilee, held 14 years after entrance of the Israelites into Canaan under Joshua in 1463 B.C. A Jubilee year has historically ended in either a 2 (Hebrew letter *beth*) or 52 (Hebrew letter *nun beth*), thus the current calendar date 5752 (1992, which actually began with the Jewish New Year, *Rosh Ha-shanah*, on September 9, 1991) is thought to be a Jubilee year." [Ref-0144](#), pp. 215-216.

Judah - Babylonian mention : ☪ "On many documents we find the word *YAUKIN* who is specifically said to be the king of the land of *YAHUD*, which all scholars admit is Judah." [Ref-0045](#), p. 9.

Judah - chosen : Deu. 12:5 ☪ God chose a place among all the tribes for His name -- the Temple -- in Judah.

Judah - emerald : ☪ Ex. 28:17; Ex. 39:10; Eze. 27:16; Eze. 28:13; Rev. 4:3; Rev. 21:19 ☪ "Ex. 28:17-21 lists the twelve stones, each inscribed and representing a tribe in Israel. Note that the jasper and the carnelian (sardius) are the last and the first (Benjamin and Reuben; cf. Gen. 49:3-27). On this basis the emerald (no. 4) would stand for the tribe of Judah." [Ref-0223](#), p. 134n6

Judah - genealogical records required : Gen. 49:10 ☪ Messiah will have to come before the tribe of Judah loses its identity. This establishes a clear time period for the prophecy. The records by which tribal identities were maintained were kept in the Jewish Temple. All of these records were lost with the destruction of the temple in 70 A.D. Within a few generations all the tribes of Israel, with the exception of Levi, had lost their identity. Immediately after 70 A.D. the rabbis passed laws which would preserve the identity of the priestly tribe of Levi, but Jews from the other tribes quickly lost their identity. In order for this prophecy to have significance to humans (God still knows the tribal identities), Messiah had to come before 70 A.D. [Ref-0011](#), p. 22.

Judah - lawgiver : Gen. 49:10; Ps. 60:7; Ps. 108:8; Eze. 21:10; Eze. 21:13; Eze. 21:27

Judah - leads : [praise - first](#)

Judah - lion of : [lion - of Judah](#)☆
Judah - means praise : Gen. 29:35
Judah - over Joseph : Gen. 48:21-22; Gen. 49:8; 1Chr. 5:2; Ps. 78:67-68; Eze. 48:8
Judah - ruler : Gen. 49:8; Gen. 49:10; 1Chr. 5:2; Mic. 5:2
Judah - sons killed : Gen. 38:7; Gen. 38:10
Judah - sons of : Num. 26:19; Mtt. 1:3
Judah - Tamar lies with : Gen. 38:18
Judah - wives : Gen. 38:2-5
Judaism - Christianity - rivalry : ☪ + "With Judaism engaged in a struggle for survival, and Christianity moving more and more into the milieu of Greco-Roman culture, it is hardly surprising that these two faiths increasing saw themselves as rivals. Thus at Jamnia, where Yohanan ben Zakkai had received permission from Rome to set up a school for rabbinical study, the rabbis developed puns to distort the meaning of the word *euangelion* ("gospel"). Moreover the Birkath ha-Minim, a pronouncement against heretics which is part of the twelfth "benediction" in the Jewish liturgical prayer "Eighteen Benedictions," is thought to be directed against Christians. There is evidence of this in Justin Martyr's Dialogue with Trypho, written about A.D. 150. Justin accuses the Jews of "cursing in [their] synagogues those that believe on Christ." . . . A particular area of rivalry between Christianity and Judaism concerned the Old Testament Scriptures. For their part, the Rabbis rejected the Christian interpretation of the Hebrew Scriptures when these were used to demonstrate that Jesus was the Messiah of Israel. On the other hand, Christians freely appropriated to themselves much in the Hebrew Scriptures that was originally addressed to Israel. This was facilitated by the practice of allegorical interpretation." [Ref-0685](#), pp. 70-71.
Judaism - conversion to : [proselyte - to Judaism](#)☆
Judaism - converts to : [Jews - Gentiles become](#)
Judaism - early Christianity persecuted by - Varner : [Nazarenes - cursed by prayer](#)☆
Judaism - illegal in Rome : [Acts 16:21](#); Acts 17:23 ☪ Under Roman law, Judaism was an illegal religion. Freedom of practice was allowed, but it solicitation to make proselytes of Roman citizens was not allowed. Those of Philippi were Roman citizens because it was a Roman colony (Acts 16:12). In Acts 17:23 Paul cleverly sets forth his teaching concerning Christianity as the explanation of the existing unknown god of the Greeks thereby avoiding the accusation of teaching a completely new religion which was outlawed. [Ref-0100](#), Tape 15:B, 16:A.
Judaism - proselyte to : [proselyte - to Judaism](#)☆
Judaism - redemption denied : Gen. 3:22; Isa. 53:5; Isa. 53:11-12 ☪ "In Judaism, the estrangement caused by the innate human appetite for evil does not require an act of messianic redemption to be healed. Rather, the practice and study of Torah renew intimacy with the God of Israel and lead to eternal life. "The Holy One (blessed be He) created the Evil Inclination, He created Torah as its antidote." (b. B. Bal. 16a)" [Ref-0934](#), p. 18.
Judaism - summarized : ☪ "When [Hillel] was asked by a pagan to summarize Judaism

while standing on one leg, he said: 'Do not do unto others as you would not have them do unto you. The rest is commentary. Now go and learn.'" [Ref-0152](#), p. 41.
Judaism - unsaved : [Jews - salvation needed](#)☆
Judaizing influence - Christian Reconstructionism : [Christian Reconstructionism - Judaizing influence](#)☆
Judas - betrayal by predicted : [betrayal - Jesus predicts](#)
Judas - bread eaten : [bread - betrayer ate](#)
Judas - damned? : Mark 14:21; John 17:12; John 19:11; Acts 1:18; Acts 1:25
Judas - death - apparent contradiction : [difficulty - death of Judas](#)☆
Judas - Gospel of : [2006051701.htm](#)☆ ☪ + ". . . the *Gospel of Judas* had come to light in the antiquities market in Geneva, Switzerland. According to those investigating its provenance, it was part of a collection of texts (codices) that had apparently been discovered in a cave in Egypt around 1978. Thereafter, it had made its way around the Egyptian antiquities market, then to Geneva (where it was scientifically studied and authenticated by experts) and the U.S., and finally back to Switzerland where the Maecenas Foundation was finally willing to pay the high asking price. As with the Nag Hammadi Library, the text was written in Coptic and was dated to the fourth century AD. With help from the National Geographic Society, about 85 percent of the badly eroded text of the *Gospel of Judas* was carbon dated to the late third century and partially reconstructed. Even so, it was later discovered that some 42 pages of the complete codex are missing." [Ref-0818](#), p. 184.
Judas - last : [Peter - first](#)
Judas - listed last : Mtt. 10:4; Mark 3:19; Luke 6:16; Acts 1:13 (a different Judas)
Judas - prophecy applied to : Ps. 69:25; Ps. 109:8; [Acts 1:20](#)
Judas - repents : Mtt. 27:3 ☪ "The Greek word used in the N.T. for salvation repentance is *metanoia*. The Greek word [here] is *metamelomai* which means 'remorse' or 'regret.'" [Ref-0011](#), p. 153.
Judas - Satan and : Mtt. 12:45 (?); Luke 22:3; John 6:70; John 13:2; John 13:27; John 14:30; John 17:12; 2Th. 2:3 ☪ Some see the unclean spirit (of Mtt. 12:45) as having empowered Judas and also returning again to empower antichrist at the time of the end. See [Ref-0215](#), "The Antichrist Will Be Judas Reincarnated" "we think there is also a reference here to Satan's blasphemous imitation of what we are told in Rev. 5:6, where we read of the Lamb having seven eyes, which are 'the seven spirits of God.' Just as the Christ of God will come back to earth endowed with the Spirit of God in the sevenfold plenitude of His power, so will the Antichrist present himself to Israel in the sevenfold fulness of satanic power and uncleanness. Then, indeed, shall Israel's last state be worse than their first - i.e. when they rejected Christ in the days of Judas." [Ref-0215](#), "Antichrist in the Gospels and Epistles" Questionable: Mtt. 12:45 (?);
Judas - thief : John 12:6
Judas Maccabee - Chronology - #00006.doc : [#00006.doc](#)☆
Jude - book of - written : [X0062 - date - Jude](#)☆

Jude - written after 2 Peter 2 : 2Pe. 2:1; Jude 1:1 ☪ "Incidentally, Jude's epistle contains a nearly exact repetition of the words of the apostle Peter in 2 Peter 2:1-3:4, which had almost certainly already been written and circulated. In fact, we're drawn to the conclusion that 2 Peter was written before Jude because Jude 1:18 quotes 2 Peter 3:3, and in verse 17, Jude expressly acknowledges that it was from an apostle. Also, 2 Peter 2:1-2 and 3:3 anticipate the coming of false teachers; Jude expressly states that "certain men *have crept in unnoticed*" (v. 4, emphasis added; cf. 11-12, 17-18)." [Ref-0789](#), p. 61
Jude 1:1 : [chosen - believers](#)☆; [Dec09](#)☆; [eternal security - FOR - Scriptures used](#)☆; [Jude - written after 2 Peter 2](#)☆; [Ref-1118](#)☆; [X0062 - date - Jude](#)☆
Jude 1:3 : [faith - contend for; sufficient - scripture](#)☆
Jude 1:4 : [chosen - not](#)☆; [created - for destruction; lordship - salvation](#)☆
Jude 1:5 : [wilderness - died in](#)
Jude 1:6 : [Anakim](#)☆; [angels - bound; angels - punished; demons - imprisoned; judge - Christ appointed](#)☆; [sons - of God intermarry](#)☆
Jude 1:7 : [angels - sexuality?](#); [homosexuality](#)☆; [X0108 - homosexuality](#)
Jude 1:8 : [authority - respect](#)
Jude 1:9 : [Apocrypha - uninspired](#)☆; [Michael - the archangel](#)☆; [Moses - death](#)☆; [Satan - rebuking](#)
Jude 1:9 (Michael) : [angels - names of](#)☆
Jude 1:10 : [Anak - sons of](#)
Jude 1:11 : [Balaam; souls - trafficking in](#)
Jude 1:12 : [communion](#)☆
Jude 1:13 : [lake of fire - eternal](#)☆
Jude 1:14 : [Enoch - prophecy](#)☆; [prophets - since beginning; rapture - vs. second coming - contrast](#)☆; [saints - with Jesus at second coming](#)☆; [second coming](#)
Jude 1:14-15 : [quotes - NT quotes and allusions to non-canonical writings](#)☆; [rapture - vs. second coming, second coming](#)☆
Jude 1:16-19 : [complaining](#)
Jude 1:18 : [days - latter](#)
Jude 1:19 : [Holy Spirit - not having; strife - sowing between brethren](#)
Jude 1:20 : [Holy Spirit - intercedes; prayer - in spirit](#)
Jude 1:20 (?) : [tongues - edify self](#)☆
Jude 1:21 : [rapture - vs. second coming, rapture](#)☆; [time - short](#)☆
Jude 1:23 : [fire - plucked from; garment - defiled; Holy Spirit - carried by](#)☆; [judgment - believer's works](#)
Jude 1:24 : [eternal security - FOR - Scriptures used](#)☆
judge - believers : Ps. 149:6-9; 1Cor. 5:12
judge - Christ appointed : Mtt. 24:28; Mtt. 25:30; John 5:22; John 5:27; Acts 10:42; Acts 17:31; Rom. 2:16; Rom. 14:10; 1Cor. 6:3; 2Cor. 5:10-11; 2Ti. 4:1; 1Pe. 4:5; 2Pe. 2:4; Jude 1:6; Rev. 20:11-15; Rev. 22:12 ☪ "Christ will also be the final Judge of all moral creatures, whether men or angels. These judgments can be itemized as referring (1) to the church (2Cor. 5:10-11) (2) to Israel nationally and individually (Mtt. 24:27-25:30) (3) to the Gentiles at the time of His second coming to the earth (Mtt. 25:31-46) (4) to angels, probably at the end of the millennium

(1Cor. 6:3; 2Pe. 2:4; Jude 1:6) (5) to the wicked dead (Rev. 20:12-15) [Ref-0104](#), p. 216. "Again [intertestamental Jewish] opinions differ, this time as to the identity of the judge. In 1 Enoch 90:20-27 God, "the Lord of the sheep," sits upon the throne and condemns both fallen angels and blind sheep (apostate Israelites). However, in most of 1 Enoch and elsewhere [e.g., 2 Esdras 13:37-38], the Messiah is the sovereign judge; nothing is hidden from him as he sits on the throne of glory to judge human beings and angels [1 Enoch 45:3; 49:3-4; 53:2; 55:4; 61:8-10; and especially chs. 62 and 69]." [Ref-1200](#), p. 291.

judge - coming to : Ps. 9:8; Ps. 96:13; Ps. 97:9; Ps. 98:9; Acts 17:31

judge - fear God : 2Chr. 19:5

judge - governmental balance : [government - balance of powers](#)☆

judge - Jesus - refused : [Jesus - judging - refused](#)

judge - Moses as : [Moses - judges](#)

judge - not : Mtt. 7:1; Jas. 4:12; Rom. 2:1-3

judge - not by sight : Isa. 11:3; Mtt. 26:67-68; Luke 22:63-64; Mark 14:65; John 7:24; 2Cor. 10:7 ✪ "We should also note that what otherwise appears to have been outrageous behavior by the Sanhedrin at Jesus' trial may in fact have been another test for Messiahship. Following his acknowledgment that he was the Messiah, they blindfolded and struck him, and demanded that he identify who had struck him (Mark 14:61-65). These actions appear to be based on "an old interpretation of Isa. 11:2-4, according to which the Messiah could judge by smell without the need for sight." Identifying who had struck him while he was blindfolded would presumably prove Messiahship." [Ref-1200](#), p. 322.

judge - of living and dead : Mtt. 25:32; Acts 10:42; 2Ti. 4:1; 1Pe. 4:5

judge - prophecy : [prophecy - judge](#)

judge - reason Christ appointed : John 5:27

judge - saints : Ps. 149:9; 1Cor. 6:2; Rev. 20:4-6

judged - as you judge : Mtt. 7:1-2; Luke 6:37; Jas. 2:13

judged - believers not : Rom. 8:1

judged - by Word : [Word - judges](#)

judged - for past : Ecc. 3:15

judged - idle - words : [words - idle - judged](#)

judged - Jerusalem by God : [Jerusalem - judged by God](#)

judged - nations after used against Israel : [nations - used against Israel then judged](#)

judged - sin : [sin - judged](#)

judged - unsaved by works : [works - of unsaved judged](#)

judged - works : [works - judged](#)

judged - youthful excess : [youth - put away evil](#)

judged first - Jews : [Jews - judged first](#)

judges - 450 years : Jdg. 11:26; 1K. 6:1; Acts 13:19-20 ✪ "Concerning Paul's statement in Acts 13:19, I consider the UBS text to be preferable." David Down, *Letters*, [Ref-0003](#) 15(3) 2001, p. 49. "... a paradox is perceived between 1 Kings 6:1 ... and Acts 13:17-21. ... The patent fact gleaned from reading the narratives concerning the various judges is that the stories, men, and periods mentioned in Acts 13 overlap one another. Failure to see this leads one, as do many, to take the Acts

13:17-21 data, i.e., the 40 years in the wilderness, the "about" 450 years for Judges and 40 years for Saul's reign obtaining a subtotal of 530 years. They then add 40 years for David's reign and 3+ (or 4-) years for the beginning of Solomon's reign to the building of the Temple and obtain 573 (or some similar number by the same reasoning) as the total years ... for the period described in 1 Kings 6:1 as being only 480 years. ... However, rather than adding 40 + 450 + 40 = 530 years, the 40s were found to overlap the period of 450 and thus should be subtracted from the total. That is, in the Book of First Samuel, Samuel's life as a Judge overlaps Saul's reign until almost its end. ... Samuel died at least one year and four months before Saul was slain on Mount Gilboa, consequently Saul's 40 years should not be added as though they consecutively followed those of Samuel's Judgeship. As Samuel is the last Judge, most of Saul's years must be taken from the 450 year total. Further, as Moses is one of the Judges, his last 40 years are included in the "about 450 years" of Acts 13:20 as are the years of Joshua's Judgeship. When this is understood and drawn, the 480 years of 1 Kings 6:1 are verified, becoming a major chronological key." [Ref-0186](#), pp. 74-75. "Hence, the 40 years etc., referred to in Acts 13:17-22 must overlap the "about" 450 years and be subtracted from it, not summed. The Gordian knot is cut by simply seeing that the "about" 450 is not referring to the length of the period of the Judges at all in Acts 13:17-22! Instead, it is either: (a) A parenthetical remark concerning the span of time of this whole thought from the Exodus in 1491 B.C. until 1048 B.C. when David became King of all 12 tribes (i.e., c.443 years); (b) The 400 years of affliction (vs. 17 cp. Gen. 15:13) by Egypt plus the 40 years in the wilderness (vs. 18) and the 7 years of war until the actual distribution of the land (vs. 19) totaling 447 years; (c) A parenthetical remark beginning when the covenant ritual with Abraham (initiated in Genesis 15; cp. "chose our fathers", Acts 13:17) was consummated in his 99th year (born B.C. 1996 - 99 = B.C. 1897) in Genesis 17 by the changing of his name from Abram and the seal of circumcision. The period ended in B.C. 1444 when the land was divided among the tribes (1897 - 1444 = 453 years). (c) is self explanatory and well may be the actual solution. ... the following quote from Ussher, written prior to A.D. 1658 ... succinctly embodies that which is stated in (b) as well as all that proceeded [sic] it: 'In the year after the Elections of the Fathers, much about 450 [Acts 13:17, 19-20] for from the birth of the promised seed Issac, to this time [i.e.: the division of the land in B.C. 1444 - as seen from his preceding paragraph. He gives 1896 as the birth year of Isaac on page 6], are reckoned 452 years: and from the rejection of Ishmael, 447 but between both, we may count, 450 years.' (author's brackets)." [Ref-0186](#), pp. 77-78. "We therefore aver and asseverate that Jephthah knew the exact span and further declare that the 300 is a decisive component which has largely been dismissed by most chronologists, thereby compromising to a great extent the accuracy of their endeavors. By their rejection of Jephthah's statement as anything other than a general approximation, they fail to see that the time periods in the book of Judges can no

longer be accurately calculated. ... Remember, the main reason this number has not been accepted is because if the chronological calculations are based on the 300 years of Judges 11:26, it will absolutely militate against the summation technique which is invariably applied when Acts 13:20 is taken as meaning the span from Cushan to Saul's enthronement. ... Jephthah's 300 confirms the subtracting technique." [Ref-0186](#), pp. 89-90. "The long period of 480 years mentioned in 1Ki 6:1 has occasioned a considerable amount of perplexity. Some Chronologers, like Ussher, have adopted it into their chronological system and thereby vitiated their entire scheme from that point onward to the extent of 114 years. Others, like Jackson, Hales and Clinton, regard it as "a forgery foisted into the Text," and reject it altogether. Others, again, have not only accepted the number 480 as authentic, and bent the Chronology of the Old Testament to make it accord with this figure, but they have even ventured upon the task of correcting St. Paul, and emended the Text of the New Testament in Ac 13:17-20 in order to bring it into accord with the 480 years of 1Ki 6:1. This "amended," or rather this corrupted Text, is the basis of the translation of Ac 13:17-20 in the Revised Version, a rendering which absolutely precludes the possibility of putting any intelligible construction on the words of Ac 13:19-20. The Authorised Version translates the true Text of sTi. D2, E, H, L, P, and many others, item D*d., syr., ar., aeth., "when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot. And after that He gave unto them Judges about the space of 450 years until Samuel the prophet." The Revised Version translates the "emended" Text of Gb1, ALEPH, A, B, C, and 7 cursives, which yields this nonsense, "when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance for about 450 years; and after these things He gave them Judges until Samuel the prophet." The great blot of the R.V. throughout the New Testament, is the overrating of the authority of Westcott and Hort's pet MSS. ALEPH and B., two MSS. regarded as amongst the earliest and best authorities by one school of Textual critics led by Westcott and Hort, but really two faulty copies carelessly made by Eusebius for the Emperor Constantine, containing numerous errors, and by no means worthy to be adopted as a standard Text, as is clearly proved by an opposing school of Textual critics led by Burgon and Scrivener. How could St. Paul have been guilty of perpetrating a sentence which limits the inheritance of the Land by the people of Israel to the time of Eli, and then placing the period of the 14 Judges between Eli and Samuel! Fortunately, the Authorised Version adheres to the better MS. authorities, and gives not only an intelligible but also a true rendering of Paul's great speech at Antioch in Pisidia. We will first prove (I) that the true extent of the period from the Exodus to the 4th year of Solomon is 594 years: (1) from the Text of the Old Testament, and (2) from the address of St. Paul at Antioch recorded in the New Testament (Ac 13:17-20). We will then explain (II) the nature of the mistake of Ussher, who is followed in this matter by Bishop Lloyd, in the dates given in the margin of the A.V., and finally we will explain (III) the

real significance of the phrase "the 480th year," as used by the author of the Text, 1Ki 6:1, and the exact meaning which he intended to convey thereby." [Ref-0896](#), chapter 19. See also [Ref-0784](#), 22(3) 2008, pp. 56-57.

judges - apostles : Mtt. 19:28; Luke 22:30

Judges - book of - written : [X0007 - date - Judges](#)☆

judges - duration of : Acts 13:20

judges - gods : [gods - judges](#)

judges - obey : Deu. 17:8-12

judges - unjust : Ps. 82:2-4

judging - God by man : **Job 40:8**; **Eze. 18:25-29**; Eze. 33:17; Eze. 33:20; Rom. 3:5; Rom. 9:14; Rom. 9:19-20

judging - nonbelievers reject : [correction - rejected by nonbelievers](#)

judging God - logic - quote : [quote - logic - judging God](#)☆

judgment - appointed for : 1Pe. 2:8

judgment - begins with house of God : [church - judgment begins](#)

judgment - believer's works : Amos 4:11; Zec. 3:2; John 15:6; Rom. 14:10; **1Cor. 3:13**; **1Cor. 3:15**; 1Cor. 4:5; 2Cor. 5:10; Heb. 6:8; 1Pe. 4:18; 1Jn. 2:28; Jude 1:23; Rev. 3:18

judgment - believers escape : John 5:24; Rom. 8:1; Rom. 8:33-34; 1Th. 5:9

judgment - coming : 1Chr. 16:33; Ps. 96:13; Ecc. 3:19; Ecc. 12:14; Acts 24:25; Rom. 2:2

judgment - darkness symbolizes : [darkness - symbolic of judgment](#)

judgment - degrees : Luke 20:47; Rev. 20:12

judgment - disbelieved : Ps. 10:13

judgment - divided : Eze. 5:1-2; Dan. 5:25-26

judgment - do not desire soon : [day - of the Lord - AGAINST desiring](#)

judgment - earth dissolved : Ps. 75:2; Rev. 20:11

judgment - escape impossible : Amos 9:1-3

judgment - eternal : [lake of fire - eternal](#)☆

judgment - fire : Isa. 4:4; Eze. 10:2; Eze. 10:6-7; Mtt. 3:10-12; Luke 3:9; Luke 3:16-17

judgment - follows death : [salvation - must precede death](#)

judgment - gathered for : Mtt. 13:41; Mtt. 13:48

judgment - global : [global - judgment](#)

judgment - God known by : Ex. 7:5; Ps. 9:16; Isa. 5:16; Eze. 38:23

judgment - God visits in : [visit - God in judgment](#)

judgment - God's is just : Ne. 9:33; Isa. 45:21

judgment - harvest of : [harvest - of judgment](#)

judgment - Holy Spirit convicts of : [Holy Spirit - convicts of judgment](#)

judgment - impartial : Pr. 24:23

judgment - in millennial kingdom : [millennial kingdom - judgment in](#)☆

judgment - last : Luke 11:31; **Rev. 20:13**

judgment - leprosy : [leprosy - judgment](#)

judgment - locusts : [locusts - judgment](#)

judgment - mourning : Isa. 15:2

judgment - nations used in : [nations - used in judgment](#)

judgment - of Babylon : [Babylon - judgment of](#)☆

judgment - of dead : Rev. 11:18; Rev. 20:12

judgment - relented : Jer. 18:7

judgment - return of Israel : [Israel - return of in judgment](#)

judgment - seat : [bema seat - judgment](#)

judgment - seat of Christ : Rom. 14:10; 2Cor. 5:10

judgment - second coming - desired : [second coming - judgment - desired](#)

judgment - sheep and goat : Joel 3:1-3 (?); Eze. 34:17-22; Mtt. 13:40-43; Mtt. 13:47-50; Mtt. 25:31-46 ☆ "All the Gentiles will be gathered into the Valley of Jehoshaphat for the judgment [Joel 3:2]. The very place where the Campaign of Armageddon will end is the same place where the Gentiles will be judged. . . . The word translated *nations* also means *Gentiles*, and this is the way it should be translated." [Ref-0219](#), p. 371. "During the Tribulation, the Jews will become the dividing line for those who are believers and for those who are not. Only believers will dare to violate the rules of the Antichrist and aid the Jews. Their pro-Semitic acts will be the result of their saved state. . . . The judgment of the Gentiles, then, will determine who among the Gentiles will be allowed to enter the Messianic Kingdom. Only believing Gentiles will be allowed, and the evidence of their faith will be their pro-Semitic works." [Ref-0219](#), 373. Questionable: Joel 3:1-3 (?);

judgment - sheep and goat - Rhodes : [2003120810.doc](#)☆

judgment - slavery : [slavery - judgment by God](#)

judgment - tongues as : [tongues - sign to unbelievers](#)☆

judgment - weighed : [judgment - divided](#)

judgment - winepress : [blood - garments stained](#)

judgment day - events - Koran : [Koran - judgment day - events](#)☆

judgment day - Koran : [Koran - judgment day](#)☆

judgments - commandments - statutes : [commandments - statutes - judgments](#)

Judicially - Biblical Principles - 00017.doc : [00017.doc](#)☆

Jul01 : Acts 10:24-48; Job 20; Job 21 ☆ + [daily - bible](#).

Jul02 : Acts 11; Job 22; Job 23; Job 24 ☆ + [daily - bible](#).

Jul03 : Acts 12; Job 25; Job 26; Job 27 ☆ + [daily - bible](#).

Jul04 : Acts 13:1-25; Job 28; Job 29 ☆ + [daily - bible](#).

Jul05 : Acts 13:26-52; Job 30; Job 31 ☆ + [daily - bible](#).

Jul06 : Acts 14; Job 32; Job 33 ☆ + [daily - bible](#).

Jul07 : Acts 15:1-21; Job 34; Job 35 ☆ + [daily - bible](#).

Jul08 : Acts 15:22-41; Job 36; Job 37 ☆ + [daily - bible](#).

Jul09 : Acts 16:1-21; Job 38; Job 39; Job 40 ☆ + [daily - bible](#).

Jul10 : Acts 16:22-40; Job 41; Job 42 ☆ + [daily - bible](#).

Jul11 : Acts 17:1-15; Ps. 1; Ps. 2; Ps. 3 ☆ + [daily - bible](#).

Jul12 : Acts 17:16-34; Ps. 4; Ps. 5; Ps. 6 ☆ + [daily - bible](#).

Jul13 : Acts 18; Ps. 7; Ps. 8; Ps. 9 ☆ + [daily - bible](#).

Jul14 : Acts 19:1-20; Ps. 10; Ps. 11; Ps. 12 ☆ + [daily - bible](#).

Jul15 : Acts 19:21-41; Ps. 13; Ps. 14; Ps. 15 ☆ + [daily - bible](#).

Jul16 : Acts 20:1-16; Ps. 16; Ps. 17 ☆ + [daily - bible](#).

Jul17 : Acts 20:17-38; Ps. 18; Ps. 19 ☆ + [daily - bible](#).

Jul18 : Acts 21:1-17; Ps. 20; Ps. 21; Ps. 22 ☆ + [daily - bible](#).

Jul19 : Acts 21:18-40; Ps. 23; Ps. 24; Ps. 25 ☆ + [daily - bible](#).

Jul20 : Acts 22; Ps. 26; Ps. 27; Ps. 28 ☆ + [daily - bible](#).

Jul21 : Acts 23:1-15; Ps. 29; Ps. 30 ☆ + [daily - bible](#).

Jul22 : Acts 23:16-35; Ps. 31; Ps. 32 ☆ + [daily - bible](#).

Jul23 : Acts 24; Ps. 33; Ps. 34 ☆ + [daily - bible](#).

Jul24 : Acts 25; Ps. 35; Ps. 36 ☆ + [daily - bible](#).

Jul25 : Acts 26; Ps. 37; Ps. 38; Ps. 39 ☆ + [daily - bible](#).

Jul26 : Acts 27:1-26; Ps. 40; Ps. 41; Ps. 42 ☆ + [daily - bible](#).

Jul27 : Acts 27:27-44; Ps. 43; Ps. 44; Ps. 45 ☆ + [daily - bible](#).

Jul28 : Acts 28; Ps. 46; Ps. 47; Ps. 48 ☆ + [daily - bible](#).

Jul29 : Rom. 1; Ps. 49; Ps. 50 ☆ + [daily - bible](#).

Jul30 : Rom. 2; Ps. 51; Ps. 52; Ps. 53 ☆ + [daily - bible](#).

Jul31 : Rom. 3; Ps. 54; Ps. 55; Ps. 56 ☆ + [daily - bible](#).

Julian - calendar : [calendar - Julian](#)☆; [chronology - A.D. 1582 - Gregorian calendar](#)☆

Julian - Emperor - Jewish Temple : [2007091901.htm](#)☆

Jun01 : John 12:27-50; 2Chr. 15; 2Chr. 16 ☆ + [daily - bible](#).

Jun02 : John 13:1-20; 2Chr. 17; 2Chr. 18 ☆ + [daily - bible](#).

Jun03 : John 13:21-38; 2Chr. 19; 2Chr. 20 ☆ + [daily - bible](#).

Jun04 : John 14; 2Chr. 21; 2Chr. 22 ☆ + [daily - bible](#).

Jun05 : John 15; 2Chr. 23; 2Chr. 24 ☆ + [daily - bible](#).

Jun06 : John 16; 2Chr. 25; 2Chr. 26; 2Chr. 27 ☆ + [daily - bible](#).

Jun07 : John 17; 2Chr. 28; 2Chr. 29 ☆ + [daily - bible](#).

Jun08 : John 18:1-18; 2Chr. 30; 2Chr. 31 ☆ + [daily - bible](#).

Jun09 : John 18:19-40; 2Chr. 32; 2Chr. 33 ☆ + [daily - bible](#).

Jun10 : John 19:1-22; 2Chr. 34; 2Chr. 35; 2Chr. 36 ☆ + [daily - bible](#).

Jun11 : John 19:23-42; Ezra 1; Ezra 2 ☆ + [daily - bible](#).

Jun12 : John 20; Ezra 3; Ezra 4; Ezra 5 ☆ + [daily - bible](#).

Jun13 : John 21; Ezra 6; Ezra 7; Ezra 8 ☆ + [daily - bible](#).

Jun14 : Acts 1; Ezra 9; Ezra 10 ☆ + [daily - bible](#).

Jun15 : Acts 2:1-21; Ne. 1; Ne. 2; Ne. 3 ☆ + [daily - bible](#).

Jun16 : Acts 2:22-47; Ne. 4; Ne. 5; Ne. 6 ☆ + [daily - bible](#).

Jun17 : Acts 3; Ne. 7; Ne. 8; Ne. 9 ☆ + [daily - bible](#).

Jun18 : Acts 4:1-22; Ne. 10; Ne. 11 ☆ + [daily - bible](#).

Jun19 : Acts 4:23-37; Ne. 12; Ne. 13 ☆ + [daily - bible](#).

Jun20 : Acts 5:1-21; Est. 1; Est. 2 ☆ + [daily - bible](#).

Jun21 : Acts 5:22-42; Est. 3; Est. 4; Est. 5 ☆ + [daily - bible](#).

Jun22 : Acts 6; Est. 6; Est. 7; Est. 8 ☺ + [daily - bible](#).
Jun23 : Acts 7:1-21; Est. 9; Est. 10 ☺ + [daily - bible](#).
Jun24 : Acts 7:22-43; Job 1; Job 2 ☺ + [daily - bible](#).
Jun25 : Acts 7:44-60; Job 3; Job 4 ☺ + [daily - bible](#).
Jun26 : Acts 8:1-25; Job 5; Job 6; Job 7 ☺ + [daily - bible](#).
Jun27 : Acts 8:26-40; Job 8; Job 9; Job 10 ☺ + [daily - bible](#).
Jun28 : Acts 9:1-21; Job 11; Job 12; Job 13 ☺ + [daily - bible](#).
Jun29 : Acts 9:22-43; Job 14; Job 15; Job 16 ☺ + [daily - bible](#).
Jun30 : Acts 10:1-23; Job 17; Job 18; Job 19 ☺ + [daily - bible](#).
junk DNA - evolution : [evolution - DNA - junk?](#)☆
Jupiter : Acts 14:17 ☺ Jupiter was considered to be the god of rain and Hermes (Mercury) the god of merchandise and the dispenser of food. [Ref-0100](#), Tape 13:B.
Jurieue, Peter - pretribulational rapture : [rapture - pretribulational - Peter Jurieue](#)☆
jussive - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - jussive](#)☆
just - God : Job 34:10-12; Job 34:17
just - Jesus : Acts 7:52; Acts 22:14
just - judgment of God : [judgment - God's is just](#)
just war : [war - just](#)☆
justice - delayed : Ecc. 8:11
justice - equal : [judgment - impartial](#)
justice - missing : Pr. 19:28; Isa. 5:23; Isa. 59:4; Isa. 59:8; Isa. 59:14-15; Jer. 7:5; Jer. 22:3-5; Jer. 22:13; Jer. 22:16-17; Amos 5:7; Hab. 1:4; Zec. 7:8-10
justice - over pity : [pity - justice over](#)
justification : Isa. 50:8-9; Hab. 2:4; Rom. 3:26; Rom. 8:30; Rom. 8:33; 1Cor. 6:11; Gal. 3:8; Gal. 3:11; Rev. 12:10-11
justification - faith alone - council of Trent : [Roman Catholicism - council of Trent - canons](#)☆
justification - law : [law - justification](#)
justification - not by law : [law - justification not by](#)
justification - not by works : [salvation - not by works](#)☆
justification - sin and : [sin - stages](#)☆
justification - Trinity : [Trinity - justification](#)☆
justification - uncertain in Roman Catholicism : [Roman Catholicism - justification uncertain](#)☆
justification - vs. sanctification : Luke 9:53; Luke 14:25; Luke 14:33; John 3:8; John 3:16; John 5:24; John 8:31; Acts 6:7; 1Cor. 1:18; 1Cor. 4:2; 2Cor. 5:21; 1Cor. 9:24; 1Cor. 9:27; Eph. 2:8-10; 1Jn. 4:19 ☺ Comparison of justification and sanctification: 1. Justification is free whereas sanctification is costly. (Luke 14:25,33) 2. Justification is instantaneous (John 3:8). Sanctification is a life-long process (John 8:31). 3. Justification is by faith (Eph. 2:8). Sanctification is by faithfulness (1Cor. 4:2). 4. Justification is not of works (Eph. 2:9). Sanctification is of works (Eph. 2:10). 5. Justification involves Christ's love for me (John 3:16). Sanctification involves my love for Christ (1Jn. 4:19) 6. Justification concerns Christ's righteousness (2Cor. 5:21). Sanctification concerns my righteousness. 7.

Justification involves my position in Christ. Sanctification involves Christ's position in me. 8. Justification considers what God has done. Sanctification considers what I am doing. 9. Justification is God's commitment to me. Sanctification is my commitment to God. 10. Justification requires obedience to one command (faith in Christ, Acts 6:7). Sanctification requires obedience to all the Lord's commands. 11. Justification focuses on the cross which Jesus took up once and for all (1Cor. 1:18). Sanctification focuses on the cross which I am to pick up daily (Luke 9:53). 12. Justification is finished at the moment of faith (John 5:24). Sanctification is not finished until I go to be with the Lord (1Cor. 9:24,27). Mike Gendron, *Roman Catholicism (GB-310)*, Tape 7:A, Tyndale Theological Seminary <http://www.tyndale.edu>

Justin Martyr - millennial kingdom : [millennial kingdom - Justin Martyr](#)☆

Justin Martyr - replacement theology : [replacement theology - Justin Martyr](#)☆

Justin Martyr, "Dialogue of Justin, Philosopher and Martyr with Trypho a Jew." *Ante-Nicene Fathers*. vol. 1. : [Ref-0061](#)☆

Kabbah : [Allah - origin - moon god?](#)☆

Kabbalah : ☺ The body of Jewish mystical teachings.

Kac, Arthur W. The Messiahship of Jesus: Are Jews Changing Their Attitude Toward Jesus? : [Ref-0023](#)☆

kairos : Luke 4:13; Luke 8:13; Acts 12:1; Acts 19:23; Eph. 6:18; Heb. 4:16 ☺ Greek - strategic time.

Kaiser : ☺ Russian for Caesar.

Kaiser - Chronology - #00006.doc : [#00006.doc](#)☆

Kaiser Jr., Walter C., Hard Sayings of the Bible : [Ref-1171](#)☆

Kaiser, Walter C. Jr, Peter H. Davids, F. F. Bruce, Manfred T. Brauch. Hard Sayings of the Bible. : [Ref-0120](#)☆

Kalir - Rabbi Eliezer - Isa. 53:5 : Isa. 53:5 ☺ "The *Mahsor*, or *Prayer Book for the Day of Atonement* contains the Musaf Prayer. It was written by Rabbi Eliezer Kalir around the seventh century A.D. Part of the prayer reads as follows: 'Messiah our righteousness is departed from us: horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal will create him (the Messiah) as a new creature. O bring him up from the circle of the earth. Raise him up from Seir, to assemble us the second time on Mount Lebanon, by the hand of Yinnon.' [Ref-0011](#), p. 125.

Kantenwein, L. L. (2003). Diagrammatical analysis. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0412](#)☆

Karaites - fundamentalists : ☺ "He spent much of his time polemicizing against and beating back a powerful eruption of schismatics known as Karaites, people of the Scriptures, that came into being at the start of the eighth century. These Jews -- many of them scholars, theologians, and grammarians from Persia and Jerusalem -- recognized only Scriptures as the source of religious law and regarded rabbinical oral law as without

foundation. In essence they denied the validity of a thousand years of Jewish creativity, and were bitterly attacked by Saadia and other geonim." [Ref-0150](#), p. 318.

Karl Barth - summary : [inspiration - Barth](#)☆
Kaufman, Stephan A., ed. Targums from the Comprehensive Aramaic Lexicon : [Ref-0693](#)☆

Keathley, J. Hampton, Studies in Revelation : [Ref-0766](#)☆

Kedesh - city of refuge : Jos. 21:32

Keener, Craig S., The IVP Bible Background Commentary : [Ref-1170](#)☆

keep - covenant - responsibility : [covenant - responsibility to keep](#)

keep - Sabbath : [Sabbath - keep](#)

keep - scripture : [scripture - keep](#)

keep - self : [guard - self](#)

keeper - covenant - God : [covenant - keeper - God](#)

Kefa : ☺ Peter, Hebrew.

Keil, C. F., & Delitzsch, F. (2002).

Commentary on the Old Testament.

Peabody, MA: Hendrickson. : [Ref-0413](#)☆

Keil, Carl Friedrich, and Franz Delitzsch.

Commentary on the Old Testament :

[Ref-0175](#)☆

Kelley, Page H. Biblical Hebrew. :

[Ref-0112](#)☆

Kells - book - image : [2009031501.jpg](#)☆

Kells - book of - faces of cherubim : [F00041](#)

- [Kells - book of - faces of cherubim](#)☆

Kelly, Page. H., The Masorah of Biblia Hebraica Stuttgartensia : [Ref-0842](#)☆;

[Ref-1205](#)☆

Kelly, W. (2004; 2004). In The Beginning, And The Adamic Earth. Galaxie Software. :

[Ref-0415](#)☆

Kelly, W. (2004; 2004). Lectures on the Book of Daniel. Galaxie Software. : [Ref-0414](#)☆

Kelly, W. (2004; 2004). Lectures on the

Epistle of Jude. Galaxie Software. :

[Ref-0416](#)☆

Kelly, W. (2004; 2004). Lectures On The

Epistle Of Paul The Apostle To The

Galatians. Galaxie Software. : [Ref-0417](#)☆

Kelly, W. (2004; 2004). Lectures On The

Epistle Of Paul, The Apostle, To The

Ephesians. Galaxie Software. :

[Ref-0418](#)☆

Kelly, W. (2004; 2004). The Preaching To The

Spirits In Prison. Galaxie Software. :

[Ref-0419](#)☆

Kelly, W. (2004; 2004). Three Prophetic

Gems. Galaxie Software. : [Ref-0420](#)☆

Kelly, William. Christ Tempted and

Sympathizing. : [Ref-0658](#)☆

Kelly, William. Lectures on 1 & 2

Thessalonians. : [Ref-0656](#)☆

Kelly, William. Lectures on 1 & 2 Timothy. :

[Ref-0657](#)☆

Kelly, William. Lectures on Romans. :

[Ref-0655](#)☆

Kempis, Imitation of Christ : [Ref-1028](#)☆

Kempling - Chris - religious freedom denied :

[F00040 - freedom - religious - Canada](#)

Ken Ham - Resources - 09000.doc :

[09000.doc](#)☆

Ken Ham - Science and the Bible - 00040.doc

: [00040.doc](#)☆

Kennedy, D. James. The Real Meaning of

The Zodiac : [Ref-0102](#)☆

KENNEDY, James - Science and the Bible - 00040.doc : [00040.doc](#)☆

kenosis : Php. 2:7; Heb. 2:8 ☉ When Jesus emptied Himself, what does this describe? The phrases in the remainder of Php. 2:7-8 explain it as his voluntary servanthood, incarnation, humility, and obedience unto death. His emptying relates to taking on the limitations of humanity.

Kepler - age of earth : [age - earth - Kepler](#)☆

kethibh - vs. qere - masorah parva : [Hebrew grammar - qere vs. kethibh](#)☆

Kethibh - vs. Qere - YHWH : [Jehovah - corruption of Adonai and YHWH](#)☆

Ketubim : ☉ "The third division is called the *Ketubim* (?writings): it comprises eleven books. First come the Psalms, Proverbs and Job; then a group of five called the *Megillot* or 'scrolls' (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther); finally Daniel, Ezra-Nehemiah (reckoned as one book), Chronicles. This is the arrangement regularly followed in printed editions of the Hebrew Bible. These twenty-four books are identical with the thirty-nine of the Protestant Old Testament; the difference in reckoning arises from counting the twelve (?minor) prophets separately and dividing Samuel, Kings, Chronicles, and Ezra-Nehemiah into two each." [Ref-0073](#), p. 29.

key - of David : [David - key of](#)

Key to the Elements of New Testament

Greek, H. P. V. Nunn : [Ref-0719](#)☆

keyboard - Greek : ☉ + BSTGreek character mapping: ~ = ! = ! @ = @ # = # \$ = \$ % = % ^ = & = * = * (= () =) _ = _ + = + = + ` = ` : = : " = " ? = ? [= [, = ,] =] . = . / = / [=] = 1 = 1 2 = 2 3 = 3 4 = 4 5 = 5 6 = 6 7 = 7 8 = 8 9 = 9 0 = 0 - = - = - = - A = A a = A b = B b = B c = X c = χ D = Δ d = δ E = E e = ε F = Φ f = φ G = Γ g = γ H = Η h = η I = Ι i = ι J = j = K = K k = κ L = Λ l = λ M = Μ m = μ N = Ν n = ν O = Ο o = ο P = Π p = π Q = Θ q = θ R = Ρ r = ρ S = Σ s = σ T = Τ t = τ U = Υ u = υ V = Ύ v = υ W = Ω w = ω X = Ξ x = ξ Y = Ψ y = ψ Z = Ζ z = Z

keyboard - Hebrew : ☉ + BSTHebrew

character mapping: ~ = ׀ ! = ׁ @ = ׀ # = ׀ \$ = ׀ % = ׀ ^ = ׀ & = ׀ * = ׀ (= ׀) = ׀ _ = ׀ + = ׀ = ׀ : = ׀ ; = ׀ " = ׀ (qamets hatuf, 'o') ? = ׀ (qamets, 'a') [= ׀] = ׀ ? = ׀ / = ׀ [= ׀] = ׀ 1 = 1 2 = 2 3 = 3 4 = 4 5 = 5 6 = 6 7 = 7 8 = 8 9 = 9 0 = 0 - = - = א = א a = א B = ב b = ב C = צ c = צ D = ד d = ד E = e = F = פ f = פ G = ג g = ג H = ה h = ה i = י j = י K = כ k = כ L = ל l = ל M = מ m = מ N = נ n = נ O = ׀ o = ׀ P = פ p = פ Q = ק q = ק R = ר r = ר S = ש s = ש T = ת t = ת U = ׀ u = ׀ V = ׀ v = ׀ W = ׀ w = ׀ X = ׀ x = ׀ Y = ׀ y = ׀ Z = ׀ Z = ׀

keys : Isa. 22:22; Mtt. 16:19; Rev. 1:18; Rev. 3:7; Rev. 9:1; Rev. 20:1-3

keys - to kingdom : **Mtt. 16:19**; Acts 2:14; Acts 8:14-14; Acts 10:44; Acts 15:14 ☉ Peter was given the keys to the kingdom and present when each of the 3 person groups (Jews, Gentiles, and Samaritans) first received the Holy Spirit. [Ref-0100](#). Although Paul is commissioned as the apostle to the Gentiles in Acts 9, it is Peter who first takes the gospel to the Gentiles in Acts 10. Why? Because it is Peter who has the keys to the kingdom. [Ref-0100](#), Tape 10:B.

Khiitae : ☉ Cathay

Khouse eNews : [Ref-0042](#)☆

kidnapping - death penalty : Ex. 21:16

Kidron - brook holds garbage : [Brook Kidron - holds garbage](#)

kill - Canaanites : [Canaanites - destroy](#)

kill - Death Penalty - 00022.doc : [00022.doc](#)☆

kill - failure to kill Canaanites : [Canaanites - failure to kill](#)☆

killed - all : Deu. 2:34; Deu. 3:6; Deu. 7:16; Deu. 20:16; Jos. 6:21; Jos. 8:25; Jos. 10:28-40; Jos. 11:8; Jos. 11:11; Jos. 11:14; 1S. 15:3; 1S. 22:19; 1S. 27:9; Est. 8:11 ☉ "These nations were to be utterly destroyed (Deu. 20:16-18). If this course of action seems unduly harsh, its justification may be found in the unspeakably degraded practices which are described in horrible detail in the 18th chapter of Leviticus, a chapter to be read and pondered by those who are troubled with the alleged 'moral' problem in relation to the character of God. There was indeed a moral problem in the land of Palestine, and it seemed to require what might be called a 'surgical operation' on the human race for the sake of its own preservation. And if the nation of Israel was made the divinely chosen instrument in the operation, it should not be forgotten that the same nation was thus preserved from fatal contamination in order to fulfil her destiny as the channel of divine salvation on behalf of all nations. . . . The early so-called 'wars' of Israel, in taking over the promised land, were not wars at all in the ordinary sense of that term. Rather they were divinely ordered executions in which the armies of Israel served only as an instrument. The real leader in all these expeditions would be Jehovah Himself (Ex. 23:20,23,27,31; Deu. 7:23-24.)" [Ref-0183](#), pp. 70-71.

killed - apostates : Deu. 13:5; Deu. 13:9; Deu. 13:15; 2Chr. 15:13

killed - by God : Gen. 38:7; Gen. 38:10; Lev. 10:2; Num. 11:1; Num. 14:37; Num. 16:46; Num. 25:9; Deu. 28:21; Deu. 28:61; 1S. 6:4; 2S. 24:13; 1Chr. 2:3; 1Chr. 13:10; 1Chr. 21:14; 2Chr. 13:20; Ps. 78:50; Ps. 106:29; Isa. 63:6; Amos 4:10; Zec. 14:12; Luke 19:27; Acts 5:5; Acts 5:10; Rev. 16; Rev. 19

killed - by mishandling ark of covenant : [ark of covenant - mishandled](#)

killed - children : 2K. 8:12; Ps. 137:9; Isa. 13:16; Isa. 13:18; Hos. 13:16; Nah. 3:10

killed - messianic line : [seed - of woman - attacked](#)☆

killed - pagan priests : [priests - pagan killed](#)

killed - priests : [priests - killed](#)

killed - saints : [saints - killed](#)

killed - saints by antichrist : [antichrist - prevails over the saints \[5001.15\]](#)

killed - thief on entry : [thief - killed on entry](#)

killed - two-thirds : 2S. 8:2; Zec. 13:8 ☉ "From 1933 to 1945, the Nazis murdered 6 million Jewish people -- one-third of world Jewry. Sad to say, Jerusalem will again be trampled; two-thirds of Israel will not survive the Great Tribulation (Zech. 13:8)." David M. Levy, "Suffering God's Wrath", [Ref-0057](#), March/April 2005, p. 16.

killed - unbelievers : [unbelievers - killed](#)

killed? - Jesus - Koran : [Koran - Jesus - taken](#)☆

killing - innocent : [blood - innocent shed](#)

kills - religion : ☉ + "Some kill because their faiths explicitly command them to do so, some kill though their faiths explicitly forbid them to do so, and some kill because they have no faith and hence believe all things are permitted to them." David Bentley, *Atheist Delusions*, p 12. Reviewed by Paul Henebury, [<http://dreluctant.wordpress.com/2010/10/20/review-article-atheist-delusions-by-david-bentley-hart-pt-1/>] accessed 20101022.

kind - created : Gen. 1:11; Gen. 1:12; Gen. 1:21; Gen. 1:24; Gen. 1:25; Lev. 19:19; John 3:6 ☉ "Hybridization can inform us that two creatures are the same kind. But it does not necessarily follow that if hybridization cannot occur then they are not members of the same kind (failure to hybridize could be due to degenerative mutations). After all, there are couples who can't have children, and we don't classify them as a different species, let alone a different kind." [Ref-0232](#), p. 231. For an explanation of how the "dog kind" would have resulted in various types of dogs, see [Ref-0232](#), p. 233. "The simple fact is this: there are numerous species which are now known to have arisen not only within the last few thousand years, but also within historic times." [Ref-0232](#), p. 236. "There is no evolution because there is no new information. More informed evolutionists themselves acknowledge that the origin of a new species is simply an ecological adaptation of a life form that exhibits the same or lower grade of complexity (i.e., information content) as the parent species. . . . hence creationists are not advocating rapid evolution when they speak of rapid speciation." [Ref-0232](#), p. 240. "In all, although there are an estimated 668 dinosaur 'species', it's more likely that there were only about 55 created kinds with lots of varieties within these kinds. Strongs [11,12](#)" Jonathan Sarfati, *How did dinosaurs grow so big?*, [Ref-0028](#) 28(1) December 2005-February 2006, p. 47. ". . . Dawkins points to various species of birds and salamanders, where species A can breed with species B and species B with species C, but where A cannot interbreed with C . . . Look, Dawkins tells us, species barriers aren't as hard and fast as we tend to make them out to be. (Creationists of course have been saying this for years--the species barrier does not coincide with the real dividing point of 'kinds'. Indeed, a common hybridization criterion for 'kinds' allows for this transitive relationship."

Lael Weinberger, *Long tails, tall tales*, [Ref-0784](#), 22(1) 2008, 37:40, p. 37. "In 1990, Walter ReMine presented an alternative method of biosystematics termed "discontinuity systematics" and Kurt Wise utilized ReMine's terminology, applied it to a creationist model he termed "baraminology", and further delineated between these groupings. Both concepts are based on biblical precepts that God created (*bara* or בָּרָא) animal and plant *kinds* (*min* or מִינִי) during Creation Week, from which all plants and animals derive. An objective for creationists is to determine which plants and animals descended from an original created kind." Joel David Klenck, *Major Terrestrial Animal Taxonomic Classifications as Defined by God*, [Ref-0784](#), 23(2) 2009, 118:122, p. 118.

kind - mixing - prohibited : [breeding - interbreeding - prohibited](#)

Kindle-0001 : [Ref-1231](#)☆

Kindle-0002 : [Ref-1238](#)☆

Kindle-0003 : [Ref-1275](#)☆

Kindle-9999 : [Ref-9999](#)☆; [Ref-9999](#)☆;
[Ref-9999](#)☆

king - among Israel : [Israel - king among](#)

king - and priest : Gen. 14:18; Eze. 21:26
(priestly turban or mitre and crown); Eze. 43:7;
Zec. 6:12-13

king - copy scriptures : [leaders - copy
scriptures](#)

king - devil - quote - Tackett : [quote -
government - tyranny - Tackett](#)☆

king - divine right - King James : ☪ + "The ultimate grounds for James's hostility toward the Geneva Bible was the challenge its marginal notes posed to his passionate belief in the doctrine of the "divine rights of kings." While the ultimate origins of the theory of divine right of kings can be traced back to the mists of the early Middle Ages, it has received a new sense of direction under James I. While still James VI of Scotland, James had written some owrks that showed a keen interest in the divine validation of royal authority, subject to certain limitations. These ideas were set out especially in his *True Law of Free Monarchies* (1598), but can be summarized neatly in the opening sonnet of his *Basilikon Doron* (also 1598): | *God gives not Kings the style of Gods in vain, | For on his throne his Sceptre do they sway; | And as their subjects ought them to obey, | So Kings should fear and serve their God again.*" [Ref-0686](#), p. 141.

king - God save : 2K. 11:12

king - governmental balance : [government -
balance of powers](#)☆

King - homosexuality not civil rights - quote : [quote - homosexuality not civil rights](#)☆

king - instead of God : Gen. 36:31; Jdg. 8:23;
Jdg. 9:8; 1S. 8:5-7; 1S. 12:17; Hos. 13:10-11

king - intercession for : [intercession - for
leaders](#)

King - James - divine rights of kings : [king -
divine right - King James](#)☆

King - James - Ex. 1:19 : Ex. 1:19 ☪ "[King] James was particularly exercised by the Geneva note at Exodus 1:19. It was an all-important passage, in his view, for understanding the nature of royal authority and the relationship between royal and divine instructions. . . . The modern reaction would surely be to admire the midwives' courage in standing up to the Pharaoh . . . Their disobedience was brave and their deception clever. But the Genevan note ran as follows: "Their disobedience in this was lawful, but their deception is evil." For James, their behavior had been the essence of sedition. Their disobedience was wicked and their deception made it worse. It was clearly the midwives' duty to obey the royal instruction, to conform to the authority of the powers that be and to murder the babies." " [Ref-0235](#), pp. 58-59.

King - James - homosexual tendencies : ☪ + "Further concerns were expressed over the king's increasingly obvious homosexual tendencies, which led to certain royal favorites being granted favors that were the subject of much comment and envy. Robert Carr, some twenty years younger than James, was one such favorite: he became the earl of Somerset in 1613. Although James fondled and kissed his favorites in what was widely regarded as a

lecherous manner in public, the court was prepared to believe that his private behavior was somewhat more restrained." [Ref-0686](#), p. 171.

King - James - lineage : ☪ + "In one sense, James was the obvious choice to succeed Elizabeth. None of the children of Henry VIII had produced children; it was, therefore, necessary to seek the heir to the English throne from the descendants of Henry VIII's father, Henry VII. As the senior living descendant of Henry VII, James was strategically placed for the succession. Henry VII's elder daughter, Margaret Tudor, had married James IV of Scotland, and James VI was descended from this line through his mother, Mary Queen of Scots." [Ref-0686](#), p. 136.

King - James - Presbyterianism - opposed : ☪ + "James disliked Presbyterianism, believing passionately that his royal authority was dependent upon bishops. "No bishops, no king" summarized admirably his view of the interrelationship of church and state. It is true that the Scottish church (or "kirk") had adopted the Presbyterian system of church government, developed by Calvin at Geneva, under reformers such as John Knox and Andrew Melville. Yet whatever his public obligations may have been to support this system, in private James VI had serious misgivings about Presbyterianism, which had no place for any bishops. He lobbied for the retention of episcopal government of the Scottish church. James believed that Presbyterianism was linked with egalitarianism and republicanism -- after all, had not the city of Geneva declared itself to be a republic after overthrowing its former rulers? He preferred an episcopal system, not least because of its more positive associations with the monarchy. His views on this matter were shaped to no small extent by some unpleasant experiences with Scottish presbyteries, particularly under Andrew Melville, a Scottish presbyterian who had taught at the Genevan Academy, and formed a close personal friendship with Calvin's protege, Theodore Beza. At a heated encounter between the king and senior churchmen at Falkland Palace in October 1596, Melville had physically taken hold of James and accused him of being "God's silly vassal." Melville pointedly declared that while they would support James as king in public, in private they all knew perfectly well that Christ was the true king in Scotland, and his kingdom was the kirk -- a kingdom in which James was a mere member, no a lord or head. James was shaken by this physical and verbal assault, not least because it suggested that Melville and his allies posed a significant threat to the Scottish throne." [Ref-0686](#), pp. 139-140.

king - Jesus as literal : Ps. 2:8; Ps. 45:1; Isa. 32:1; Dan. 2:44; Dan. 7:14; Dan. 7:27; Luke 1:32; Mtt. 25:31; Rev. 1:5

king - Judah : [Judah - lawgiver](#)

king - Messiah : [king - Jesus as literal](#)

king - Nehemiah - not : Ne. 6:6-8

king - of Jews : Mtt. 2:2; Mtt. 27:11; Mtt. 27:29; Mtt. 27:37; Mark 15:2; Mark 15:9; Mark 15:12; Mark 15:18; Mark 15:26; Luke 23:2-3; Luke 23:37; Luke 23:38; John 1:49; John 18:33; John 18:39; John 19:3; John 19:19; John 19:21; Acts 17:7 ☪ I.N.R.I. - The initials of the Latin superscription on the cross of Jesus,

standing for IESUS NAZARENUS, REX IUDAEORUM, "Jesus of Nazareth, King of the Jews." [Ref-0134](#), s.v. I.N.R.I.

king - of kings : Ps. 89:27; 1Ti. 6:15; Rev. 17:14; Rev. 19:16

king - of kings applied to Nebuchadnezzar : Dan. 2:37; Eze. 26:7

king - of nations : Jer. 10:7

king - oppresses people : 1S. 8:9-18

king - problems from : Eze. 45:9

king - promised Israel : Gen. 35:11; Gen. 49:10; Deu. 17:14-20

king - prophet - priest : [prophet - priest -
king](#)☆

king - rules for : Deu. 17:14

king - rules well : Pr. 29:14

king - taxation by : 2Chr. 10:4; 2Chr. 10:8

king - wicked : 2Chr. 24:21-22

King Edward VI Â- footnote 77 - Quotations - #09002.doc : [#09002.doc](#)☆

King James Version Debate - DOC #00034 : [#00034.doc](#)☆

King James Version Study Bible : [Ref-0132](#)☆

King James Version study Bible. 1997, c1988 (electronic ed.), Nashville: Thomas Nelson. : [Ref-0307](#)☆

King Saul: The Man After The Flesh - Ridout, Samuel. : [Ref-0660](#)☆

king's - gate : [gate - king's](#)

kingdom - after antichrist : Dan. 7:11-14

kingdom - church does not bring : Ps. 2:8; Dan. 2:34; Dan. 2:45; Dan. 7:14; Dan. 8:25; Mtt. 25:31; Rev. 14:6

kingdom - church not : ☪ "It is difficult to conceive how the idea of the identity of the Kingdom of God with the Church could have originated." [Ref-0021](#), p. 1:269. "The identification of the Kingdom with the Church has led historically to ecclesiastical policies and programs which, even when not positively evil, have been far removed from the original simplicity of the New Testament *ekklesia*. It is easy to claim that in the 'present kingdom of grace' the rule of the saints is wholly 'spiritual,' exerted only through moral principles and influence. But practically, once the Church becomes the Kingdom in any realistic theological sense, it is impossible to draw any clear line between principles and their implementation through political and social devices. For the logical implications of a present ecclesiastical *kingdom* are unmistakable, and historically have always led in only one direction, i.e., political control of the state by the Church. The distances down this road travelled by various religious movements, and the forms of control which were developed, have been widely different. The difference is very great between the Roman Catholic system and modern Protestant efforts to control the state; also between the ecclesiastical rule of Calvin in Geneva and the fanaticism of Munster and the English 'fifth-monarchy.' But the basic assumption is always the same: The Church in some sense is the Kingdom, and therefore has a divine right to rule; or it is the business of the Church to 'establish' fully the Kingdom of God among men. Thus the Church loses its 'pilgrim' character and the sharp edge of its divinely commissioned 'witness' is blunted. It becomes an *ekklesia* which is not only in the world, but also *of* the world. It forgets that just as in the regeneration of the individual soul

only God can effect the miracle, even so the 'regeneration' of the world can only be wrought by the intrusion of regal power from on high (Mtt. 19:28)." [Ref-0183](#), pp. 438-439. "Here are five thoughts: (1) the Church is not the Kingdom; (2) the Kingdom of God incorporates the Church; (3) the Church witnesses to the Kingdom of God; (4) the Church is the instrument of the Kingdom, and (5) the Church is the custodian of the Kingdom during this time." Jim Bryant, "The Church Is Not Israel," [Ref-0055](#), Vol. 6 No. 19 (December 2002) : p. 343.

kingdom - coming - transfiguration - Mayhue : [2003052201.tif](#)☆

kingdom - crisis : Isa. 6:9-10; Mtt. 13:13-15; John 12:37-41; Acts 28:25-27 ☪ "It is again the well-known prophecy of Isaiah, a passage quoted only upon the occasion of certain great adverse crises in the history of Israel. The *first* crisis came in the ministry of Isaiah when the rebellion of the nation was leading inexorably to the judgment of captivity and dispersion in which the Theocratic Kingdom on earth would end (Isa. 6:9-10). The *second* crisis came during the ministry of Christ when the attitude of Israel had made clear that He would be rejected by the nation (Mtt. 13:13-15). The *third* crisis came when, following the official offer of the King in His triumphal entry, the nation's leaders prepared to kill Him (John 12:37-41). The *fourth* crisis came when the unyielding opposition of the nation toward a renewed offer of her Messianic King, now risen from the dead, had run its bitter course from Jerusalem to Rome [Acts 28:25-27]. History was again repeating itself." [Ref-0183](#), p. 422.

kingdom - divided - A.D. 931 - chronology : [chronology - A.D. 0931 - divided kingdom](#)☆

kingdom - divided - date - Jones : [chronology - B.C. 0975 - kingdom divided - Jones](#)☆

kingdom - divided - Solomon : [Solomon - kingdom - divided](#)

kingdom - divided - start B.C. 931 : [chronology - B.C. 0931 - start of divided monarchies](#)☆

kingdom - earthly : Ps. 2:6; Dan. 2:35; Dan. 2:44; Dan. 7:27; **Zec. 14:9**; Mtt. 6:10; Luke 11:2; **Mtt. 25:31**; **Rev. 5:10**; Rev. 11:15 ☪ "But strangely enough, some of the very men who are so scornful of the alleged 'materialism' of a millennial kingdom, are the most insistent that the Church *today* must make effective in society what they call the social and moral ideals of the present kingdom of God. Thus, it is our duty to vote the right ticket politically, give to the Red Cross, help the Boy Scouts, support the United Nations, endow hospitals, etc. But if a 'spiritual' kingdom can and should produce such effects at the present time through the very imperfect agency of sinful men, why cannot the same thing be true in larger measure in the coming age when the rule of God will be mediated more perfectly and powerfully through the Eternal Son personally present among men as the Mediatorial King? . . . The reasoning of such men at times seems very curious. If physicians conquer disease, if scientists eliminate certain physical hazards, if by legislation governments improve the quality of human existence, if wise statesmen succeed in preventing a war, etc., -- these things are often cited as evidence of the progress of a

present Kingdom of God. But if the Lord Jesus Christ Himself returns to earth in person to accomplish these same things, more perfectly and universally, then we are told that such a kingdom would be 'carnal.'" [Ref-0183](#), pp. 520-521. "Many interpreters are acquainted with the experience of Albert Schweitzer who shuts himself up with the Greek New Testament and comes out affirming that the New Testament teaches an earthly kingdom. . . . New Testament passages describing the kingdom on earth are Mtt. 9:27; 21:9; 22:41-46; Luke 1:32-33; John 7:42; Acts 2:25-36; 13:22, 23, 34, 36, 38; 15:6; Rom. 1:3; 2Ti. 2:8; Rev. 5:5; 22:16; etc." [Ref-0207](#), p. 231. "Though amillennialist Samuel Waldron is not in the mainstream of Augustinian thought, I appreciate his confession . . . at this point: "The heavenly country is not a country in heaven, but a country *from heaven*. The heavenly kingdom is the *kingdom from heaven* and not the kingdom in heaven. . . . Though heaven is the happy abode of disembodied righteous during the present age, in the age to come heaven comes to earth.'" [Ref-1263](#), p. 251

kingdom - entry : Isa. 65:23; Mtt. 11:12; Mtt. 18:3; Mtt. 19:23; Mtt. 25:33-34; Mark 10:15; Luke 16:16; Luke 18:17; Acts 2:46

kingdom - eternal : Ps. 145:13; Isa. 9:7; Dan. 2:44; Dan. 4:3; Dan. 6:26; Dan. 7:14; Dan. 7:18; Dan. 7:27; Mic. 4:7; Luke 1:33; 1Ti. 1:17; 2Pe. 1:11; Rev. 11:15

kingdom - expected at first coming : Mark 11:10

kingdom - future : Ps. 110:1; Ps. 122:5; **Eze. 21:10-27**; Dan. 7:11-14 ((cf. Rev. 19:20)); Dan. 7:21-22 ((cf. Rev. 19:20)); Dan. 7:25-27 ((cf. Rev. 19:20)); Mtt. 6:9; Mtt. 7:21-22; **Mtt. 19:28**; **Mtt. 25:31-34**; Mtt. 26:29; Mark 14:25; Luke 11:2; Luke 17:20-21; Luke 19:11; Luke 19:15; **Luke 21:24**; Luke 21:31; Luke 22:16-18; Luke 22:29; Luke 22:30; Luke 23:51; Acts 1:6-7; Acts 14:22 (?); 1Cor. 15:24; **Heb. 2:8**; **Heb. 10:12-13**; **2Ti. 4:1**; Rev. 3:21; Rev. 12:10; Rev. 11:15; Rev. 11:17; Rev. 19:20 ((cf. Dan. 7:11-14)) ☪ + "At the end of Paul's life he was still expecting to be brought "safely to His heavenly kingdom" (2 Tim. 4:18), because he had not yet entered it. James (Jas 2:5) and Peter both concur (2 Pet 1:11) with Paul that they had not yet entered that kingdom -- a kingdom whose coming John describes in Revelation 12:10." William D. Barrick, "New Covenant Theology and the Old Testament Covenants", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 165:180, p. 179. An indicator that the Davidic kingdom is not presently underway is the "Times of the Gentiles" -- a period of time during which Israel lacks any ruler on the Davidic throne. This period began with the Babylonian Captivity (see Eze. 21:10-27) and continues with the rejection of Jesus as King of the Jews (Luke 21:24). Since the "Times of the Gentiles" are still underway, we know that there is no king presently on the Davidic throne. "Note the difference between Luke 17:21 and Luke 21:31: 1) Luke 17:20-21--Jesus says not to look for signs concerning the kingdom; 2) Luke 21:31--Jesus says to look for signs concerning the kingdom. The best way to harmonize these two passages is to understand that Jesus' bodily presence carries with it a presence of the kingdom, but when He is gone

from the earth, the kingdom is not present. At the time of Luke 17:20-21 Jesus was bodily present, thus there was no need to look for signs of the kingdom. The kingdom was present in His person. But when He is bodily absent from earth one can look for signs of His return and the coming of the kingdom of God (Luke 21:31)." Michael Vlach, *Luke 17:20-21: Is the Kingdom "Within You" or "In Your Midst"?*

[\[http://theologicalstudies.org/blog/436-luke-17-20-21-is-the-kingdom-qwithin-youq-or-qin-you-r-midstq\]](http://theologicalstudies.org/blog/436-luke-17-20-21-is-the-kingdom-qwithin-youq-or-qin-you-r-midstq) accessed 20120128. Questionable: Acts 14:22 (?);

kingdom - Gentiles eat in : [Gentiles - eat in kingdom](#)

kingdom - gospel : Mark 1:15 ☪ Not the gospel of personal salvation, but of the kingdom. "The absence of any formal definition of the Kingdom in its initial announcement indicates that the Jewish hearers were expected to know exactly what Kingdom was meant." [Ref-0183](#), p. 276. "When Nicodemus is perplexed about the way of entrance into the Kingdom, the reply of Jesus is not a definition but a rebuke. . . (John 3:10). This rebuke makes no sense at all apart from the assumption that the Kingdom announced by our Lord was in all respects the Kingdom of Old Testament prophecy. . ." [Ref-0183](#), p. 277.

kingdom - in Matthew-13 : [2003120812.doc](#)☆

kingdom - Israel divided by God : [Israel - kingdom divided by God](#)

kingdom - Israel divides : [Israel - divides](#)

kingdom - keys of to Peter : [keys - to kingdom](#)☆

kingdom - messianic : [millennial kingdom](#)☆

kingdom - millennial kingdom - McClain - quote : [quote - millennial kingdom - McClain](#)☆

kingdom - mystery : **Mtt. 13:11**; Mark 4; Luke 8 ☪ "The Mystery Kingdom must be distinguished from the other four facets. *First*, it is not the same as the Universal Kingdom or the Eternal Kingdom: the Mystery Kingdom is limited in time, from the rejection of the Messiahship of Jesus until the acceptance of the Messiahship of Jesus and therefore it is not eternal; furthermore, it is limited to the earth only, so it is not universal. *Second*, it is not the same as the Spiritual Kingdom because the Mystery Kingdom has both believers and unbelievers in it; it has both wheat and tares. *Third*, it is not the same as the Theocratic Kingdom because it does not involve God's rule over Israel as a theocracy and it includes both Jews and Gentiles. *Fourth*, it is not the same as the Messianic Kingdom because Jesus is not ruling over this Kingdom from Jerusalem, but from Heaven. Furthermore, He is ruling this Kingdom from the Throne of God the Father and [not] the Throne of David. Finally, the Messianic Kingdom was no mystery; most of what is known about the Messianic Kingdom is revealed in the Old Testament. *Fifth*, it is not the same as the Church. The Church is *within* the Mystery Kingdom; it is the believing element, the wheat of God's Mystery Kingdom, which includes both the treasure and the pearl, but it is not the totality." [Ref-0219](#), pp. 677-678. "Pentecost also explains that the present mystery form of the kingdom is not the millennial kingdom

because the latter was clearly predicted in the Old Testament and was not a mystery. Nor can the kingdom's mystery form refer to the church because the mystery form includes more than church-age believers." Gary W. Derickson, "Matthew's Chiasmic Structure and Its Dispensational Implications", [Ref-0200](#) Volume 163 Number 652, October-December 2006, 423:437, p. 436. The use of the term "mystery" in this context may convey something previously unknown more than something "mysterious" : "Jesus referred to His parables in Matthew 13:11 as "mysteries of the kingdom of heaven" that were being "given" to His apostles and disciples by Him while being kept from the nation ("them"). When Jesus said that "many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it" (v. 17), He indicated that the Old Testament prophets were not recipients of the truths He was revealing to His disciples at that time. What Jesus was describing in the parables the Old Testament prophets would like to have seen and heard, but they had not and could not. Paul described "mystery" in the same sense . . . (Eph. 3:5)." Gary W. Derickson, *The New Testament Church as a Mystery*, [Ref-0200](#) Volume 166 Number 664, October-December 2009, 436:445, p. 437.

kingdom - of God : Mtt. 12:28; Mtt. 19:24; Mtt. 21:31; Mtt. 21:43; Mark 1:15; Mark 4:11; Mark 4:26; Mark 4:30; Mark 9:1; Mark 9:47; Mark 10:14; Mark 10:15; Mark 10:23-25; Mark 12:34; Mark 14:25; Mark 15:43; Luke 4:43; Luke 6:20; Luke 7:28; Luke 8:1; Luke 8:10; Luke 9:2; Luke 9:11; Luke 9:27; Luke 9:60; Luke 9:62; Luke 10:9; Luke 10:11; Luke 11:20; Luke 13:18; Luke 13:20; Luke 13:28-29; Luke 14:15; Luke 16:16; Luke 17:20-21; Luke 18:16-17; Luke 18:24-25; Luke 18:29; Luke 19:11; Luke 21:31; Luke 22:16; Luke 22:18; Luke 23:51; John 3:3; John 3:5; Acts 1:3; Acts 8:12; Acts 14:22; Acts 19:8; Acts 20:24-27; Acts 28:23; Acts 28:31; Rom. 14:17; 1Cor. 4:20; 1Cor. 6:9-10; 1Cor. 15:50; Gal. 5:21; Eph. 5:5; Col. 4:11; 2Th. 1:5; Rev. 12:10 ☼ . . . it should be held axiomatic that any conception of the Kingdom of God which rests in large part upon a certain interpretation of a single text or passage of the Bible must be regarded with deep suspicion. In this category are the systems built around such passages as, 'The kingdom of God is within you (Luke 17:21), or 'I will give unto thee the keys of the kingdom of heaven' (Mtt. 16:19), or the parable of the leaven (Mtt. 13:33), or the ethical precepts of the Sermon on the Mount (Mtt. 5: 6; 7), or the 20th chapter of the Book of Revelation. The doctrine of the Kingdom should be determined by an inductive examination of *all* the Biblical material on the subject, and it should not have to stand or fall by the inclusion or exclusion of isolated passages where interpretation may be in serious dispute." [Ref-0183](#), p. 16.

kingdom - of God - stages : Gen. 1:31; 1S. 7:8; Isa. 11; Mtt. 4:17; Luke 10:9-11; Luke 17:21; John 3:3-5; Col. 1:13; 2Ti. 4:18; 2Pe. 1:10-11; Rev. 20:1-10 ☼ "The progression of the 'kingdom of God' is gradually revealed. What is this kingdom in principle if it is not the sphere where God reigns? In the Scriptures we can trace for it seven distinct steps: **a.** Paradise. . . (Gen. 1:31) **b.** The theocracy of Israel. . . **c.** The kingdom announced by the

prophets. . . (1S. 7:8; Isa. 11) **d.** The kingdom offered and rejected in the gospels. . . (Mtt. 4:17; Luke 17:21; 10:9-11) **e.** The kingdom hidden in the heart. . . (John 3:3-5; Col. 1:13) **f.** The thousand year reign. . . (Rev. 20:1-10) **g.** The eternal kingdom in heaven. . . (2Ti. 4:18; 2Pe. 1:10-11)." [Ref-0060](#), p. 106.

kingdom - of God = kingdom of Heaven : **kingdom - of heaven = kingdom of God** ☼

kingdom - of heaven : Mtt. 4:17; Mtt. 5:3; Mtt. 5:10; Mtt. 5:19-20; Mtt. 7:21; Mtt. 8:11; Mtt. 10:7; Mtt. 11:11-12; Mtt. 13:11; Mtt. 13:24; Mtt. 13:31; Mtt. 13:33; Mtt. 13:44-45; Mtt. 13:47; Mtt. 13:52; Mtt. 16:19; Mtt. 18:1; Mtt. 18:3-4; Mtt. 18:23; Mtt. 19:12; Mtt. 19:14; Mtt. 19:23; Mtt. 20:1; Mtt. 22:2; Mtt. 23:13; Mtt. 25:1 ☼ "Thus, read in the light of its evident Old Testament context, the phrase 'kingdom of heaven' does not refer to a kingdom *located* in heaven as opposed to the earth, but rather to the coming to earth of a kingdom which is heavenly as to its origin and character." [Ref-0183](#), p. 280.

kingdom - of heaven = kingdom of God : Mtt. 4:17; Mtt. 10:7; Mtt. 13:31; **Mtt. 19:23-24**; Mark 1:15; Mark 4:30; Luke 9:2 ☼ Matthew avoids using God's name when writing to Jews [Ref-0009](#), p. 381. "In Mark 4:30-32 in the parable of the mustard seed, the Gospel writer uses the term *kingdom of God* in the same exact way and place wherein Matthew refers to the *kingdom of heaven* [Mtt. 13:31]. . . Jesus' words about the difficulty of the rich man entering the kingdom of heaven (Mtt. 19:23) are followed in the next breath by the same idea, however using the term *kingdom of God* instead (Mtt. 19:24)." Mike Stallard, *Hermeneutics and Matthew 13*, [Ref-0055](#), August 2001, p. 143. "Furthermore, the phrases "kingdom of God" and "kingdom of heaven" are interchangeable in Jewish sources, the latter being a circumlocution to avoid using the word *God*; it also stands as a reminder that God's sovereign rule extends beyond the time and space limits of the material order." [Ref-1200](#), p. 297.

kingdom - of heaven parables : Mtt. 13:24; Mtt. 13:31; Mtt. 13:33; Mtt. 13:34; Mtt. 13:47; Mtt. 13:52; Mtt. 18:23; Mtt. 20:1; Mtt. 22:2; Mtt. 25:1; Mtt. 25:14; Luke 13:18

kingdom - of priests : Ex. 19:6; Isa. 61:6; Hos. 4:6; Zec. 6:12; Rev. 1:6; Rev. 5:10; Rev. 20:4-6

kingdom - of Satan : Luke 11:18

kingdom - offer - AGAINST : Mtt. 8:5-13; John 4:39-43 ☼ "If our Lord ministered only to Jews up to Matthew 12, then why is the episode of his conversation with the Roman centurion (non-Jew) placed in Mtt. 8:5-13? Even our Lord's encounter with the Samaritan woman in John 4:39-43 fits chronologically in this time-frame of the early Judean ministry of our Lord." Walter C. Kaiser, Jr., "Kingdom Promises as Spiritual and National," [Ref-0199](#), p. 305.

kingdom - offer - at hand yet future : Mark 1:15; Luke 19:11 ☼ "We have here a key to one of the most puzzling problems of New Testament eschatology in relation to the Kingdom: How could the Kingdom be 'at hand,' and yet *not* near at hand? (Mark 1:15 WITH IJUE 19:11). The true answer is to be found in the word 'contingency.' The very first announcement of the Kingdom as 'at hand' had called upon the nation of Israel to make a decision (Mark 1:15), a genuine decision, a

moral and spiritual decision; and they made it, tragically, the wrong way. . . Those who fail to see this can make nothing out of certain portions of our Lord's prophetic teaching. There still remains the philosophical problem of course, but this is nothing new; it being only an aspect of the wider problem of Divine Sovereignty and Moral Responsibility. And for this there is no completely rational solution which does not end by affirming one and denying the other. But the Word of God teaches the reality of both." [Ref-0183](#), p. 320.

kingdom - offer - sovereignty vs. responsibility : Mark 14:21; Luke 22:22 ☼

"the words of Christ regarding Judas raise the theological problem of divine sovereignty versus human responsibility in relation to the Kingdom . . . [Luke 22:22]. The rejection of the regal 'Son of man' and His Kingdom was no *chance* incident in the history of the world, for this matter was part of the counsels of the Eternal One. On the other hand, what Judas did in conspiracy with the leaders of Israel was something which morally the conspirators *ought not* to have done, and for which therefore they will be held personally responsible before the bar of God. Our Lord's terrible words . . . [Mark 14:21], underline this responsibility. But if the moral responsibility for rejecting the Messiah and His Kingdom was genuine, then so also the divine offer must have been genuine." [Ref-0183](#), p. 373.

kingdom - offered - literal : Mtt. 3:2; Mtt. 4:17; Mtt. 10:7; Mtt. 20:20-21; Acts 1:6-7 ☼ "John has in mind the eschatological, earthly kingdom as anticipated by the Old Testament prophets. This is event for several reasons. First, the simple fact that John and Christ made no explanation of the kingdom is a clear indication of this fact. If the concept had been a different one, John and the Lord would have pointed it out. But neither John, Jesus, nor the twelve disciples make any such explanation when they preach the nearness of the kingdom. A second cogent reason is seen in the restriction of the message to the Jewish nation (Matthew 10:5-6). If the message involved a spiritual kingdom only, why limit it to Israel? This message was preached to the Jews exclusively because the coming of the kingdom prophesied in the Old Testament was contingent upon the reception of it by the nation of Israel. A third reason for believing John refers to the Millennial Kingdom is found in the disciples' anticipation of a literal kingdom (Matthew 20:20-21; Acts 1:6). The request of Matthew 20:20-21 could be explained as a mistaken notion if it were made early in the disciples' career. However, this request is made after they had heard the doctrine of the kingdom as taught by the Lord for many months. . . A fourth reason is based on simple logic. The kingdom in view cannot refer to the church since the church was not yet revealed. It cannot be God's universal kingdom because it is an eternal kingdom always present. Some contend that the kingdom in view is a spiritual one in which God rules in men's hearts. McClain presents a very forcible argument in opposition of this view. [We may also add that if the Kingdom, announced as 'at hand' by the Lord, had been exclusively a 'spiritual kingdom,' . . . such an announcement would have had no special significance whatever to Israel, for such a rule of God had *always* been recognized among the people of God. Compare the psalmist's

affirmation concerning the righteous, *The law of his God is in his heart* (Ps. 37:31). (McClain, *The Greatness of the Kingdom*, p. 303) The only conclusion at which one can arrive is that the proclamation of John refers to a literal, earthly kingdom in fulfillment of the Old Testament promises and prophecies.”

Ref-0143, pp. 61-61 “their final question on the subject [Acts 1:6-7] should not be dismissed lightly as evidence of an ‘unspiritual’ and ‘carnal’ viewpoint, as some writers assume to do. Such treatment imputes not only inferior intelligence to the apostles but also, worse than that, incompetence to their Teacher.” **Ref-0183**, p. 393. “Suppose that Jesus *did* offer a spiritual kingdom in the hearts of men, and that repentance was the condition for receiving that kingdom, and that the people *did* repent and were born again, what then would have happened to the cross? Since the crucifixion had not yet taken place, does it mean that there was in those days a way of salvation different from salvation through the death of Christ?” **Ref-0056**, pp. 166-168. For an excellent discussion of kingdom offer, See **Ref-0207**, pp. 299-311. “As Beacham writes, “These parables were not spoken by Christ at the inception of His ministry in order to redefine the prophesied kingdom or to correct Jewish misconceptions about Messiah’s rule. Rather, the kingdom parables were spoken by Christ later in His ministry, at a point of crisis in the offer of the restored kingdom to Israel. . . . The kingdom parables, then, were not intended to define the kingdom in its offer but to explain the effects of its rejection. The contextual setting that envelopes the kingdom parables (Mtt. 10:11-16:21) must not be ignored in their interpretation.” Gary W. Derickson, “Matthew’s Chiastic Structure and Its Dispensational Implications”, **Ref-0200** Volume 163 Number 652, October-December 2006, 423:437, p. 432. “Thus Jesus’ parables of the kingdom do not describe Messiah’s kingdom or the church. Instead they address God’s continued kingdom program (His universal rule) expressed through the church while Israel’s program is “put on hold” until Daniel’s seventieth week is resumed.” Gary W. Derickson, “Matthew’s Chiastic Structure and Its Dispensational Implications”, **Ref-0200** Volume 163 Number 652, October-December 2006, 423:437, p. 437. “Three times before Matthew 12 the kingdom is said to be near (Mtt. 3:2; 4:17; 10:7). Then after Jesus’ opponents accused Him of casting out demons by the power of Satan (Mtt. 12:24-32; Mark 3:22-30; Luke 11:14-26), the nearness of the kingdom is never mentioned again the Gospels.” Stanley D. Toussaint and Jay Q. Quine, *No, Not Yet: The Contingency of God’s Promised Kingdom*, **Ref-0200**, Vol. 164 No. 654 April-June 2007, 131:147, p. 138.

kingdom - present : Mtt. 12:28; Mtt. 13:18-19; Mtt. 13:23; Acts 17:7; Col. 1:13; Heb. 12:28; Rev. 1:9 ☪ In Mtt. 12:28, ‘has come’ is ερθασεν, ‘to come to, come upon’ rather than εγγιζω which means ‘to come near.’\$

kingdom - sheep enter : sheep - enter kingdom
kingdom - spiritual - scriptures used : Luke 17:21; John 18:36; Rom. 14:17 ☪ “We can have no quarrel with the dictum of writers who insist that the Kingdom is a ‘spiritual’ matter, unless they insist upon a definition which is exclusively Platonic, or if they are so foolish as

to deny that a spiritual kingdom can function tangibly in a world of sense experience. As a matter of fact, it would be wrong to say that the Kingdom of Old Testament prophecy is *basically* ‘spiritual,’ yet a Kingdom producing tangible effects in every area of human life.” **Ref-0183**, p. 221.

kingdom - transfiguration : glory - Jesus appears in★

kingdom - universal : Ps. 103:19

kingdom - upon or within : Mtt. 12:28; Luke 10:11; Luke 17:21 ☪ “There is . . . an ambiguity in the Luke passage which has caused. . . much difficulty. It involves the adverb εντος. While some say it means *within*, others say it is to be translated *among*. Of the two, *among* is by far the better. Major, Manson, and Wright give three reasons why this is so. First, the kingdom of God could not in any way be said to be within His foes, the Pharisees, whom He was then addressing. Second, the kingdom under discussion was not a spiritual one, but the earthly, Jewish, eschatological one. Finally, Jesus always speaks of men entering the kingdom and never of the kingdom entering into men. . . . The kingdom of the heavens had drawn near; its nearness was proven by the evidence of signs; and whether it should come or not was in the control of Israel.” **Ref-0143**, pp. 163-164. “The King James rendering of ‘within,’ cannot be true; for surely in no sense could the Kingdom of God have been ‘within’ the hearts of the Pharisees to whom our Lord was speaking, and who had charged blasphemously that His miracles were being accomplished through the power of the devil (Mtt. 12:24). But in the Person of its divinely appointed King, visibly present in incarnate form on earth where He must eventually reign, the Kingdom was in that sense already ‘in the midst of’ men regardless of their attitude, whether for or against Him.” **Ref-0183**, p. 272. For this sense, see Luke 10:9-11; 11:20; Mtt. 12:28; Mark 1:15. “The phrase ‘within you’ is susceptible of an easy and consistent solution: (Theocratic Kingdom, vol. 2, Proposition 110, Observation 2, p. 41). The kingdom is covenanted to the Jewish nation; it is an elect nation; the kingdom belonged so exclusively to them that the public ministry of John the Baptist, Jesus and the disciples, was confined to that nation. The kingdom was tendered to the Jewish nation; on its refusal (through its representative men) to repent, the kingdom is postponed, and those who are to receive it as an inheritance with Christ are grafted into that elect nation. These considerations show at once how this kingdom was ‘within’ them. It was truly ‘within’ the nation, it being the elect nation.” (Peters, *Theocratic Kingdom*, vol. 2, pp. 41-42).

kingdom - varied meanings : Mtt. 5:3-12; Mtt. 12:28; Mtt. 18:3-4; Mtt. 20:25-28; Mtt. 21:31; Mtt. 21:43; Mark 1:15; Mark 4:26-29; Mark 9:1; Luke 6:20-23; Luke 13:29; Luke 17:20-21; John 3:3-5; John 18:36 ☪ “An examination of what Christ had to say about the kingdom should make it plain that in some instances He spoke concerning the general government and authority of God over the universe. In other cases, He dealt with the reign of God in the heart, or a spiritual kingdom. On yet other occasions He spoke specifically of the kingdom promise to David.” **Ref-0104**, p. 134. “. . . Jesus taught that His Kingdom is something new and distinctive (Mark 1:15);

that it is moral and spiritual, and not political (Mtt. 5:3-12; Luke 6:20-23; John 18:36); that it is invisible and internal (Luke 17:20-21); that it is silent, mysterious, and progressive (Mark 4:26-29); that it is universal in its design and scope (Mtt. 21:31,43); that it is social (Mtt. 20:25-28); that by it we enter into a relation, not only to God, but also to men; that it can be entered only by regeneration (John 3:3,5; Mtt. 18:3-4); and that it is both present and future (Mtt. 12:28; Mark 9:1; Luke 13:29; Luke 17:21).” **Ref-0117**, p. 565. “The kingdom has both a future and a present form. The future form is the *Millennial Kingdom* spoken of so frequently in prophecy. The present form is the *Spiritual Kingdom* where God rules in the hearts of saved men today. Jesus has in mind this spiritual kingdom when He tells Nicodemus, ‘Except a man be born again, he cannot see the kingdom of God’ (John 3:3; also Mtt. 6:33, Gal. 5:21 and other passages) In addition, there is the *Eternal Kingdom* of God which comprehends the rule of God over all creation -- saved and unsaved -- down the ages.” **Ref-0207**, p. 184n1.

kingdom - within - X0079 : X0079 - kingdom within★

kingdom - worldwide : Mic. 5:4

Kingdom and the Church, The, Vos : **Ref-1078**★

Kingdom of God - DOC 00061 : 00061.doc★

kingdoms - antichrist overthrows : antichrist - overthrows kingdoms [5001.14]

kingdoms - become God's : Ps. 2:6; Ps. 2:8; Ps. 82:8; Dan. 2:34; Dan. 7:14; Dan. 7:27; Luke 22:29; Rev. 5:7; Rev. 11:15; Rev. 19:15

kingdoms - only two : Ex. 14:20; Isa. 27:4-5; Mtt. 12:30; **Luke 11:23**; Acts 26:18; Col. 1:13; 2Ti. 2:26

kingdoms - seven : kings - seven★

kingdoms - theocratic and millennial

kingdom - parallels : millennial kingdom - theocratic kingdom - parallels★

kings - archaeology : archaeology - kings★

kings - book of - authorship : 1K. 1:1; 2K. 1:1 ☪ “Distinctly religious history was recorded in the Book of Kings. Such history could have been written only by religious men. In Israel and Judah, as in other nations, there were official court reporters who kept formal records of state. But the more closely we examine the accounts in Kings, the more clear it is that the royal scribes had little if anything to do with most of this material as it has come down to us. There is in these books too much of severe indictment of the wicked ways of individual kings, too much pronouncement of divine doom on the heads of recalcitrant rulers, to believe that royal scribes played any significant part in the production of Kings as the book exists today. What member of a royal court would have dared to record the stories of Ahab and Naboth, of Jezebel’s violence against the prophets, of the abominations and sodomies during the reign of Rehoboam, of Ahaz’s defilement of the altar, or of Manasseh’s dealings with wizards and familiar spirits? . . . These records were written by men who had access to the bed chambers of kings (1 Kings 1:1-4) and were acquainted with the secret connivings that went on in the inner chambers of royal courts. The prophets of Israel found themselves in just such categories (1 Kings 1:11-27). The more carefully these records are examined, the more clear it is that prophets played a major

role in their production. Only prophets could have produced many of the most characteristic items that form so basic a part of our present Book of Kings. . . . We know prophets played an important part in keeping records of the kings, for of David we are told that his deeds were written "in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer" (2Chr. 9:29). . . . In the Hebrew Scriptures the Book of Kings has its place among the "former prophets." This points definitely to the prophetic origin of these writings." [Ref-0839](#), pp. 194-195.

Kings - books of - written : [X0010 - date - Kings](#)☆

kings - bow to Jesus : Ps. 2:10; Isa. 49:7; Isa. 52:15

kings - bring gifts : [gifts - from kings](#)

kings - chronicles of kings of Israel : 1K. 14:19; 1K. 15:31; 1K. 16:5; 1K. 16:14; 1K. 16:20; 1K. 16:27; 1K. 22:39; 2K. 1:18; 2K. 10:34; 2K. 13:8; 2K. 13:12; 2K. 14:15; 2K. 14:28; 2K. 15:11; 2K. 15:15; 2K. 15:21; 2K. 15:26; 2K. 15:31 ☪ "After these things Antiochus Epiphanes spoiled the temple, commanded the Jews to forsake the Law upon pain of death, and caused the sacred books to be burnt wherever they could be found: and in these troubles the book of the Chronicles of the Kings of Israel was entirely lost." [Ref-0849](#), p. 11.

kings - dates - regnal - Josephus : [Josephus - dates - regnal](#)☆

kings - divided kingdom - chronology : [chronology - divided kingdom - yardsticks](#)☆

kings - God controls : [nations - God controls](#)

kings - God sets up : Pr. 21:1; Isa. 44:28; Dan. 2:21; Dan. 2:37; Dan. 4:25; Dan. 4:31-32; Dan. 5:21; Rev. 17:17

kings - honor God : Ezra 7:24; Dan. 4:2

kings - Paul apostle to : [Paul - apostle to kings](#)

kings - regnal years - Nisan : [chronology - kings - regnal years - Nisan](#)☆

kings - regnal years - Tishri : [chronology - kings - regnal years - Tishri](#)☆

kings - serve Zion : Ps. 102:22; Isa. 2:2; Isa. 49:22; Isa. 60:3; Rev. 21:24

kings - seven : Jer. 50:17; Rev. 17:10 ☪

Hippolytus sees the kings as being symbolic of thousand-year periods: "For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years."? Since, then, in six days God made all things, it follows that 6, 000 years must be fulfilled. And they are not yet fulfilled, as John says: "five are fallen; one is," that is, the sixth; "the other is not yet come." Hippolytus, *On Daniel*, [Ref-0541](#), p. 179.

kings - testify before : Ps. 119:46; Mtt. 10:18; Acts 26:1

kings - ungodly : Jer. 13:13

kings - used by God unknowingly : [sovereignty - kings used by God unknowingly](#)

kings - wrath on : [wrath - on kings](#)

kingship - Gideon rejected : [Gideon - kingship rejected](#)

Kinnereth - Sea - of Galilee : [Galilee - sea - names](#)☆

Kipling - what why when where how and who - quote : [quote - what why when where how and who - Kipling](#)☆

kippah - Jewish skullcap : [skullcap](#)☆

kipper - meaning : [atonement - meaning](#)☆

Kiraz, G. A., Ph.D. (2003). Meltho fonts user guide. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0421](#)☆

Kirjath : Jos. 21:11 ☪ Hebrew, "city of," Jos. 21:11

Kirjath Arba = Hebron : [Hebron = Kirjath Arba](#)

Kirjath Jearim - image : Jos. 9:17; Jos. 15:9-10; Jos. 15:60; Jos. 18:14-15; Jdg. 18:12; 1S. 6:21; 1S. 7:1-2; 1Chr. 2:50; 1Chr. 2:52-53; 1Chr. 13:5-6; 2Chr. 1:4; Ne. 7:29; Jer. 26:20 ☪ + [Ref-0066](#), 16.2 (2003), p. 62.

Kirjath Jearim = Baalah : Jos. 15:9; 1Chr. 13:6

kiss - greeting : Gen. 27:26; Gen. 29:11; Gen. 29:13; Gen. 33:4; Gen. 43:30; Gen. 45:2; Gen. 45:14; Gen. 45:15; Ex. 4:27; Ex. 18:7; Rom. 16:16

kisses - deceitful : 2S. 20:9; Pr. 27:6; Mtt. 26:49; Mark 14:45; Luke 22:48

Kittel, G., Friedrich, G., & Bromiley, G. W. (1995, c1985). Theological dictionary of the New Testament. Grand Rapids, MI: W.B. Eerdmans. : [Ref-0422](#)☆

Kittel, R., Biblia Hebraica Stuttgartensia: SESB Version : [Ref-0811](#)☆

Kittim - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Kitto, John, Scripture Lands : [Ref-0714](#)☆

KJV - apocrypha : ☪ + "Some devotees of the King James Version today are shocked to find out that, like its predecessors, the 1611 Version included the Apocrypha between the Old and New Testaments. But unlike its predecessors, which clearly stated that the apocryphal books were not part of the canon of Scripture, the 1611 Version contained no comments about the canonicity of the Apocrypha, thus leaving the question open. The Puritans requested that copies be printed *without* the Apocrypha, but to no avail. In 1615 Archbishop Abbot prohibited the issues of Bibles without the Apocrypha. It was not until 1629 that the King James Bible was available both with and without the Apocrypha." [Ref-0684](#), p. 24. "It is true that the *publisher* of the 1611 edition did insert the Apocrypha between the Testaments, but it was never included *within* the Old Testament text as it was so done in the Hexapla, in Vaticanus, and Sinaiticus. The Apocrypha section from the Cambridge Group of the 1611 translators rendered the entire work into English but for historical purposes only -- not as inspired Scripture. The Apocrypha was removed even from the space between the Testaments in the second edition." [Ref-0186](#), p. 16.

KJV - errors? : Ex. 20:14; Ex. 28:11; Num. 25:17-18; 1S. 18:19; 2S. 6:23; 2S. 21:8; Ru. 3:15; Eze. 21:10; Eze. 21:13; Eze. 39:2; Mtt. 26:36; Luke 3:23; Rom. 5:11 ☪ It was *Merab*, not *Michal* who was given to Adriel (1S. 18:19). "Another thing to notice is the mistranslation found in the King James Version of verse two. The King James Version indicates that one-sixth of the invading army is left alive. This is not found in the Hebrew text and has not been translated that way by subsequent translations." [Ref-0204](#), p. 75. "When, finally, in the nineteenth century, Dr. F. Scrivener, a scholar working to modern standards, attempted to collate all the editions of the King James Bible then in circulation, he found more than 24,000 variations between them. The curious fact is that no one such

thing as 'The King James Bible' -- agreed, consistent and whole -- has ever existed." [Ref-0235](#), p. 226. "More than four hundred [printing] errors in the first edition of the King James Bible were corrected in a subsequent edition two years later." [Ref-0236](#), p. 87. "The King James translation has passed through many editions and has been modernized considerably over the years. In 1613 a new edition was issued which contained more than four hundred variations from the original printing. Countless other emendations have taken place through the centuries of its existence, so many changes that the King James reader of today would be startled by the appearance of the 1611 edition." [Ref-0236](#), p. 183. "While teaching the Greek text of Romans 5:11 years ago at seminary, I told my third-year class that here we had an example of one of the rare places in the KJV where we had an *actual error*. It reads here "by whom we have now received the *atonement*." I pointed out that the Greek word there was *katalagē*, which definitely means *reconciliation*, not "atonement." Later I did some seventeenth-century English study. Encountering the expression "to be at one with" in Shakespeare, I then realized that "at-one-ment" used to mean "reconciliation." The KJV was right, and I was wrong!" [Ref-0684](#), p. 28. "The early printings of the King James Bible included many errors. Many of these arose from weaknesses in the book production processes of the period. Proofing was often a haphazard business." [Ref-0686](#), p. 213. "The first printing of the King James Bible in 1611 included a number of printing errors. For example, a small slip in the typesetting of the description of the interior of the tabernacle led to the following reading (Exodus 28:11): *And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hoops of the pillars and their fillets of silver*. But there were probably few who noticed, let alone cared, that the pillars really book hooks, not hoops. This error was corrected in the 1613 reprint." [Ref-0686](#), pp. 214-215. "A further difference between the 1611 printing of the work and the 1613 reprint is of interest. Their variant translations of Ruth 3:15 led to the early printing being known as the "Great He Bible" (1611) and the later one as the "Great She Bible" (1613) respectively. The passage in question describes how Boaz measured out "six measures of barley," and gave it to Ruth. The "Great He Bible" then has Boaz going off to a nearby city, whereas the "Great She Bible" reports it is Ruth who made this journey. The "Great She Bible" also caused bewilderment to some of its readers by confusing Jesus and Judas at one point (Matthew 26:36)." [Ref-0686](#), p. 215. ". . . a warning to the Israelites about the devious ways of the Midianites took an unusual turn, thanks to an amusing misprint in one edition (Numbers 25:17-18): "Vex the Midianites, and smite them: For they vex you with their wives." The possibilities suggested by this passage are immense and intriguing, to say the least. Yet "wives" was merely a misprint for "wiles." More serious was the misprint in an edition of 1631, which rendered Exodus 20:14 as follows: "Thou shalt commit adultery." The omission of the word "not" was speedily corrected, . . . The first edition of the King James Bible to be published by Oxford

University Press appeared in 1675; this was followed in 1682 by a sumptuous edition prepared by the Oxford printer John Baskett. The value of the edition was greatly reduced by its many printing errors. For example, it made reference to the "Parable of the Vinegar" instead of the "Parable of the Vineyard" -- an error which led it to being nicknamed the "Vinegar Bible." [Ref-0686](#), p. 216. In Mtt. 6:13, the τοῦ πονηροῦ, a substantive adjective, is translated "evil," but see [exegesis - Mtt. 6:13](#). "Plummer pointed out that the King James translation of this verse [Luke 3:23] "is impossible" in light of the Greek text. Cranmer led the way in this mistaken translation in the Bible of 1539, and the later versions followed it. According to Plummer, the proper translation is: "Jesus himself was about thirty years of age when He began." Alford said the verse should be translated: "'Jesus was about thirty years old when He began' (His ministry); not, 'began to be about,' & c., which is ungrammatical." A. T. Robertson wrote that the translation "'began to be about thirty years of age,' is an impossible translation." Renald E. Showers, *New Testament Chronology and the Decree of Daniel 9*, Grace Journal Volume 11 Number 1, p. 30. In Eze. 21:10,13, the KJV uses "rod" where the context clearly is about the "scepter" ruling from the throne of David (cf. Gen. 49:10, KJV).

KJV - Geneva Bible preferred : ☉ + "In spite of its impressive origins, the Authorized Version received "mixed reviews" at first. Many of the Puritans, Calvinist, and other strict Protestants were not satisfied with it, and continued to use the Geneva Bible, which remained in print until 1644. It is worth noting that the colonists who founded New England took the Geneva, not the King James Version, with them to the New World. They felt the latter reflected "high church" tendencies. Weigle writes regarding the reception of the new version: "For eighty years after its publication in 1611, the King James Version endured bitter attacks. It was denounced as theologically unsound and ecclesiastically biased, as truckling to the king and unduly deferring too his belief in witchcraft, as untrue to the Hebrew text and relying too much on the Septuagint." [Ref-0684](#), p. 24. "[The] Geneva Bible, went through 200 editions, with one or more editions every year for 56 consecutive years." *Bible Translation Since John Wycliffe*, Christian History : John Wycliffe. 1983.

KJV - influence : ☉ + "Without the King James Bible, there would have been no *Paradise Lost*, no *Pilgrim's Progress*, no Handel's *Messiah*, no Negro spirituals, and no Gettysburg Address. These, and innumerable other works, were inspired by the language of this Bible. Without this Bible, the culture of the English-speaking world would have been immeasurably impoverished." [Ref-0686](#), p. 2.

KJV - italics were roman type : ☉ + "The first printing used black letter type, despite the fact that this was beginning to fall out of favor, being increasingly seen as archaic. It is possible that the selection of this type was intended to add to the gravity of the final text. A small amount of roman type was used to set words inserted by the translators (to distinguish this from the remainder of the text)." [Ref-0686](#), p. 200.

KJV - only : Mtt. 5:17-18 ☉ "Occasionally one sees a sign in front of a church building reading: "We use only the 1611 Authorized King James Version." These churches mean well in seeking to maintain a great tradition. However, regarding "the 1611 version," they are in error. If such readers were to be handed a copy of the real 1611 KJV (or the reprint of the same in Roman type), most of them would be unable to follow the archaic spelling and punctuation. Many would probably be offended to find the Apocrypha included as well. What they are *really* using is the 1769 revision (or a later Americanized edition of the same from the Bible Society)." [Ref-0684](#), p. 25. "Many evangelicals and KJV-only advocates assert that the Bible provides explicit evidence for a doctrine of miraculous preservation. In their assertions, they apply the doctrine to a particular version of the Bible, most often the King James Version (KJV) of 1611. Yet an examination of the exegetical evidence from commonly cited biblical texts supports only a general promise of preserving the truth of God's message to mankind, not a particular version of the Bible. . . . Since historical evidence demonstrates that scribal errors exist in every extant manuscript, the conclusion to be drawn is that the Bible has been providentially preserved by means of secondary causation through the plethora of available manuscripts and not through miraculous preservation of particular manuscripts and versions." Jon Rehurek, "Preservation of the Bible: Providential or Miraculous? The Biblical View", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 71:90, p. 71. "Combs rebuts, "If not one 'jot' or 'tittle' is to be changed, then they should insist on using only the 1611 edition of the KJV since 'jot' and 'tittle' certainly involve spelling, and there have been thousands of spelling changes since 1611." Jon Rehurek, "Preservation of the Bible: Providential or Miraculous? The Biblical View", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 71:90, pp. 76-77. "The point is that if these verse [Mtt. 5:17-18] claim miraculous preservation of the Scriptures themselves, the manuscript evidence contradicts Jesus' words. Not available manuscripts contain the inerrant autographic text (i.e., unchanged 'jot' or 'tittle') in totality. Combs writes, *Jesus is not teaching in this verse 'inerrant preservation of the Words of the Bible.'* Instead, Jesus is defending the "nature, extent, and duration of its [OT authority] validity and continuity." Jon Rehurek, "Preservation of the Bible: Providential or Miraculous? The Biblical View", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 71:90, p. 77. "By stark contrast, that person who simply puts his/her faith in God's promise to *preserve* His Word (Jer. 1:12; Ps. 12:6-7; Isa. 40:8; Mark 13:31) concludes that God has done so and that it is to be found where He originally deposited it, namely, in the Hebrew Masoretic Text. It is likewise faithfully preserved in the English translation of the 1611 King James Bible. This person is left with *maximum certainty*, with peace of heart and peace of mind." [Ref-0186](#), p. 12. "All questions related to the preservation and transmission of the Text are accepted as having been accomplished via providential preservation in fulfillment of God's promises to so do. Exhaustive study into the matter has led to the further conclusion that this preserved Text has best and most faith fully been rendered into

English by the A.D. 1611 King James translators." [Ref-0186](#), p. 20. But, as these KJV-only proponents are fond of appealing to Mtt. 5:17-18 (every jot and tittle), the 1611 can't just be "best and most faithful," it must be *perfect* which is easily demonstrated as not the case. Moreover, they should solely be utilizing the 1611 edition, not a later edition with thousands of corrections, as minor as they may be. "If, for instance, his commitment to inerrancy is not firmly established or if it only extends to the "originals", he will be tempted and almost invariably eventually succumb to relegating difficulties to the category of so-called "scribal errors" in the text in order to ameliorate the problem." [Ref-0186](#), p. 163.

KJV - only - AGAINST : [Geneva Bible - popularity](#) ☆

KJV - only - providential preservation : [textual criticism - restoration of text](#) ☆

KJV - ouches : [ouches - KJV](#) ☆

KJV - plagiarized - Mormonism : [Mormonism - KJV plagiarism](#) ☆

KJV - plurality : ☉ "In the English of the King James Version (KJV), the forms that begin with *th* are singular (*thou, thee, thy, thine*), while those that begin with *y* are plural (*ye, you, your*)." [Ref-1162](#), p. 77.

KJV - Ps. 59:10 : Ps. 59:10 ☉ "The word "prevent" then meant something like "go before" or "precede." Shifts in meaning can easily lead to misunderstandings of what an older translation meant. . . . the meaning of this verse might seem singularly unclear, until it is realized that the English really has the following sense: "The God of my mercy shall go before me." [Ref-0686](#), p. 237.

KJV - quotes Geneva Bible : [Geneva Bible - popularity](#) ☆

KJV - Shakespeare honored? : [Shakespeare - KJV honored?](#) ☆

KJV - title page - described : ☉ + See [Ref-0686](#), pp. 208-210.

KJV - unauthorized : ☉ "The most famous English Bible of all time is often called the Authorized Version (AV), a misnomer because it was never officially sanctioned by either the monarchy or the clerical hierarchy (though its title page claimed that it was "appointed to be read in Churches")." [Ref-0240](#), p. 50. "There is no record of any final royal authorization of the completed translation -- for example, by an Order in Council. However, it is important to note that a fire at Whitehall in January 1618 led to the destruction of the records of the Council, including its registers, for the period 1600-13. The fact that there is no known royal "authorization" for the translation cannot necessarily be taken to imply such authorization was not forthcoming." [Ref-0686](#), p. 164. "It is sometimes assumed that the words "appointed to be read in churches" imply that the work has been authorized for this purpose. In fact, this is not the case. Although a twenty-first-century reader would naturally interpret the word "appointed" to mean "authorized," this is not the seventeenth-century meaning of the English term. The words -- which were in any case omitted from many later editions -- simply mean that the work was laid out in a way suitable for public reading in churches. . . . there is no documentary evidence that the 1611 Bible ever received final written authorization from the bishops, Privy Council,

or the king. While it is possible that such authorization -- which would have taken the form of an Order in Council -- may have been lost in the Whitehall fire of January 12, 1618 (which destroyed the Privy Council registers for the years 1600-13), it is more likely that no such order ever existed." [Ref-0686](#), pp. 206-207.

KJV - variety of translation : Jdg. 14:12-17; Ps. 49:5; Pr. 1:6; Eze. 17:2; Dan. 8:23; Mtt. 26:41 (vs. Mark 14:38); Mark 14:38 (vs. Mtt. 26:41); Rom. 5:2-11 ☪ "The translation of Romans 5:2-11 reveals this concern [of the KJV translation committee] to ensure variety. According to the King James Bible, Paul and his colleagues "rejoice in hope of the glory of God . . . we glory in tribulations . . . we also joy in God." The same Greek verb -- which would normally be translated as "rejoice" -- is, in fact, being translated using different words (here italicized) in each of the three cases. There can be no doubt that this flexibility allowed the translators to achieve a judicious verbal balance that enhanced the attractiveness of the resulting work. Yet inevitably, a price was paid for this in terms of the accuracy that some had hoped for." [Ref-0686](#), pp. 194-195. "The difficulty in translating what are usually referred to as "gospel parallels" can be seen by comparing the following, bearing in mind that exactly the same Greek words are being translated in each case. *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak (Matthew 26:41). Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak (Mark 14:38).* The casual reader might gain the impression that quite different Greek words were being translated in each passage; in fact, the Greek text is identical in each case." [Ref-0686](#), p. 240. "We have already noted some of the issues that are of importance here -- for example, the decision not to translate each Hebrew or Greek word with exactly the same English word or phrase in every case. While this unquestionably led to a more elegant English translation, issues of accuracy inevitably arose. For example, the same Hebrew word -- *khiyday* -- is translated in a number of different ways, including "riddle" (Judges 14:12-17; Ezekiel 17:2), "hard question" (1 Kings 10:1), "dark saying" (Psalm 49:5; Proverbs 1:6), and "dark sentence" (Daniel 8:23)." [Ref-0686](#), p. 249.

KJV Archaic Words - DOC #00009 : [#00009.doc](#)☆

KJV Bible commentary. 1997, c1994.

Nashville: Thomas Nelson. : [Ref-0309](#)☆

Klassen, Frank R., The Chronology of the Bible : [Ref-0844](#)☆

Knapp, C. (2004; 2004). The Kings of Judah and Israel. Galaxie Software. : [Ref-0424](#)☆

Knapp, Christopher. A Fruitful Bough : [Ref-0663](#)☆

Knapp, Christopher. Life and Times of Samuel the Prophet : [Ref-0664](#)☆

knee - bow : Ps. 22:29; Ps. 145:21; Pr. 14:19; Isa. 45:23; Isa. 46:23; Isa. 66:23; Rom. 14:11; Php. 2:10 ☪ "Paul . . . uses the phrase *every knee shall bow* in Philippians 2:10 . . . [which] occurs in Septuagint Isaiah 45:22-23, . . ." [Ref-0838](#), pp. 23-24.

kneeling - before Pope : Acts 10:26 ☪ The first supposed "Pope" did not allow other men to kneel before him.

kneeling - prayer : [prayer - kneeling](#)

Knesset - Chronology - #00006.doc : [#00006.doc](#)☆

knife - flint : [flint - knife](#)

know - Jesus how to : 1Jn. 2:3; 1Jn. 3:6

know - times : [times - know](#)

Knowing Who You Are In Christ - DOC #00016 : [#00016.doc](#)☆

knowledge - and pride : [pride - by knowledge](#)

knowledge - distant : [wisdom - distance to knowledge - empty](#) : Ecc. 1:13-18; Eph. 4:17-18

knowledge - false : 1Ti. 6:20

knowledge - gift of : [revelation - initiated by God](#)

knowledge - increases responsibility : Mtt. 10:15; Luke 12:47-48

knowledge - increases sorrow : Ecc. 1:18

knowledge - meaning : Gen. 4:25; Mtt. 7:23; Mtt. 11:27; Mark 1:34; John 2:24; John 13:11; John 17:3; John 18:15; 1Jn. 3:1 ☪ + "The following chart maps the semantic range of the words "know" and "knowledge" as employed in Scripture: . . ." **1.** General Knowledge (Mark 1:34; John 18:15); **2.** Intimate Knowledge (Gen. 4:24; Mtt. 7:23; 1Jn. 3:1); **3.** Saving Knowledge (John 17:3); **4.** Perfect Knowledge (Mtt. 11:27; John 2:24; John 13:11). Excepted from William D. Barrick, "The Necessity of Scripture", [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 151:164, p. 156.

knowledge - seeking to and fro : [run - to and fro](#)☆

knowledge - to cease : [cessationism](#)☆

knowledge - warps : Isa. 47:10

knowledge - without schooling : John 7:15; Acts 4:13 ☪ "Both Moody and Spurgeon lacked formal Bible training, yet both men had such a high value for biblical training that they both founded schools to train men for ministry." Ron J. Bigalke, Jr., "Experiential Training vs. Seminary Training: Who is Right?", [Ref-0055](#), Vol. 6 No. 19, December 2002, p. 317.

knowledge - word of : [Holy Spirit - word of knowledge](#)

knowledge - zeal without : [zeal - without knowledge](#)

Knoves, Andrew, Augustine and His World : [Ref-1255](#)☆

known - by Jesus : [relationship - vs. religion](#)☆

known - God by judgment : [judgment - God known by](#)

known - God not by man : [unknown - God by man](#)

known - Israel uniquely by God : [Israel - known by God](#)

known - only by God : [unknown - by Jesus](#)

known but rejected - God : Rom. 1:21; Rom. 1:28; Rom. 1:32

Kodesh : ☪ Holy, Hebrew.

Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994-2000). Vol. 5: The Hebrew and Aramaic lexicon of the Old Testament : Volume 5: Aramaic (electronic ed.). Logos Library System; The Hebrew and Aramaic lexicon of the Old Testament. Leiden; New York: E.J. Brill. : [Ref-0426](#)☆

Koehler, L., Baumgartner, W., Richardson, M., & Stamm, J. J. (1999, c1994-1996). The Hebrew and Aramaic lexicon of the Old

Testament (electronic ed.). Leiden; New York: E.J. Brill. : [Ref-0425](#)☆

Kohlenberger III, John R. NIV Compact Nave's Topical Bible : [Ref-0134](#)☆

koine - Greek grammar : [Greek grammar - koine](#)☆

Koine - Septuagint : [Septuagint - Greek - Koine](#)☆

koine Greek - imprecise : [Greek grammar - allos vs. heteros](#)☆

Koinonia House - khouse eNews : [Ref-0042](#)☆

Koinonia House - Personal Update : [Ref-0016](#)☆

Koinonia House - Science and the Bible - 00040.doc : [00040.doc](#)☆

Korah - rebellion : Num. 16:1; Num. 16:19; Num. 16:24-32; Num. 26:9-11

Korah - swallowed : [swallowed - Korah](#)

Koran : ☪ See also articles filed under [Muslim](#) and [Islam](#). ☪ The sacred text of Islam, considered by Moslems to contain the revelations of God to Mohammed. Also called Alcoran. [Arabic qur'ān, reading, recitation, Koran, from qara'a, to read, recite.] All items relating to the Koran and Islam are filed primarily under 'Koran' below. See also [Islam](#) and [Muslim](#).

Koran - A Short Summary of Islamic Beliefs and Eschatology - Dolphin : [2003041801.htm](#)☆

Koran - Abraham offers his son : ☪ + Surah 37:99-113

Koran - abrogation - wine : ☪ + Surah 2:219; Surah 4:43; Surah 5:90. "The *Encyclopedia of Islam*, states the following on abrogation: "Rather than attempting to explain away the inconsistencies in passages giving regulations for the Muslim community, Kuran scholars and jurists came to acknowledge the differences, while arguing that the latest verse on any subject 'abrogated' all earlier verses that contradicted it. A classic example involves the Kuranic teaching or regulation on drinking wine, where [Surah 5:90], which has a strong statement against the practice, came to be interpreted as a prohibition, abrogating [Surah 2:219] and [Surah 4:43] which appear to allow it." Kripalani, Raj, "The Doctrine of Jesus and Jihad Behind the Veil of Islam," [Ref-0055](#) vol. 6 no. 17, March 2002, p. 37.

Koran - Adam - created : ☪ + Surah 15:26; Surah 32:9

Koran - Adam - Jesus like : ☪ + Surah 3:59

Koran - age of full strength : ☪ + Surah 6:152; Surah 17:34; Surah 18:82; Surah 22:5; Surah 28:14; Surah 40:67; Surah 46:15-16

Koran - anti-Semitism : [anti-Semitism - Koran](#)☆

Koran - bible - contradictions : ☪ + "For example, in the Qur'an Noah had a fourth son, who refused to enter the ark and drowned in the flood (Surah 11:42,43). Incredibly, the Qur'an says that Abraham was to sacrifice Ishmael, not Isaac, and Abraham and Ishmael built the Ka'aba, a pagan temple, in Mecca. Moses was adopted by Pharaoh's wife instead of his daughter, and the golden calf was made by a Samaritan (seven centuries before Samaritans existed). The story of the red heifer in Numbers 19 becomes a fantastic tale of a yellow cow in Surah 2:67-71. Mary gives birth to Jesus under a palm tree (19:21-27), and she is confused with Miriam, sister of Aaron and Moses: 'Oh sister of Aaron!'"

- (19:28). The Qur'an denies that Christ was crucified, and says He was taken alive to heaven (4:157, 158)." [Ref-0017](#), October 3, 2003, Q&A.
- Koran - biblical authority :** [2002052506.htm](#)☆
- Koran - chosen - Israel :** [Koran - Israel - chosen](#)☆
- Koran - chronology :** ☪ "A somewhat unusual feature of the Qur'an is that its suras are not placed in any chronological or logical order." [Ref-0161](#), p. 92.
- Koran - Chronology - #00006.doc :** [#00006.doc](#)☆
- Koran - commentary - Wherry, E.M. :** [2002052502.htm](#)☆
- Koran - compulsion in religion :** ☪ + Surah 2:256; Surah 9:5; "many Islamic scholars consider that [Surah 2:256] has been abrogated by the passage found in [Surah 9:5]. The verse in chapter 2 was spoke about 7-8 years earlier than the one spoken in chapter 9." Kripalani, Raj, "The Doctrine of Jesus and Jihad Behind the Veil of Islam," [Ref-0055](#) vol. 6 no. 17, March 2002, p. 37. "The Qur'anic scholar, Arthur Jeffery explains. . . 'The Qur'an is unique among sacred scriptures in teaching a doctrine of abrogation according to which later pronouncements of the Prophet abrogate, i.e., declare null and void, his earlier pronouncements.'" [Ref-0161](#), p. 96.
- Koran - crucifixion denied :** ☪ + Surah 3:54-55; Surah 4:157; Surah 5:117, 120. "Sir Norman Anderson explains the Qur'anic motivation for this denial: . . . If Messiah 'Isa had been allowed to die in this cruel and shameful way, then God himself must have failed -- which was an impossible thought.'" [Ref-0161](#), p. 67.
- Koran - crucifixion of Christ - Shamoun :** [2002052508.htm](#)☆
- Koran - definition :** ☪ + Surah 17:106; Surah 25:32. "According to Islamic tradition different fragments of the Qur'an were revealed to Muhammed verbatim by the angel Gabriel over a period of twenty-three years. After each such occasion the prophet would recite the words of revelation to those present (thus the word 'Qur'an,' which means reading or reciting)." [Ref-0161](#), p. 90
- Koran - deity of Jesus denied :** ☪ + Surah 5:72; See [Koran - Trinity denied](#)
- Koran - demonically revealed :** ☪ + "At first Muhammad was deathly afraid of the source of his newly found revelation, believing that he was possessed by a *jinn* or evil spirit. . . After the advent of the first revelation came a long interval of silence that, according to some accounts, lasted about three years. Once again Muhammed sank into the depths of despair, feeling forsaken by God and even entertaining thoughts of suicide." [Ref-0161](#), p. 71. "M. H. Haykal, speaks vividly of Muhammed's plugging fear that he was demon-possessed: 'Stricken with panic, Muhammed arose and asked himself, *What did I see? Did possession of the devil which I feared all along come to pass?* Muhammad looked to his right and his left, but saw nothing.'" [Ref-0161](#), p. 155.
- Koran - difficulties :** [2002052301.htm](#)☆
- Koran - difficulty - creation days :** ☪ + Surah 32:4; Surah 41:9,12; Surah 50:38.
- Koran - eschatology chart - Islam, Judaism, Christianity :** [prophecy - chart - Islam, Judaism, Christianity](#)☆
- Koran - fall :** ☪ + Surah 7:20-25. "Kateregga writes. . . ?Islam teaches that the first phase of life on earth did not begin in sin and rebellion against Allah. Although Adam disobeyed Allah, he repented and was forgiven and even given guidance for mankind. Man is not born a sinner and the doctrine of the sinfulness of man has no basis in Islam.' . . . Faruqi, notes that 'in the Islamic view, human beings are no more 'fallen' than they are 'saved.' Because they are not 'fallen,' they have no need of a savior. But because they are not 'saved' either, they need to do good works -- and do them ethically -- which alone will earn them the desired 'salvation.' " [Ref-0161](#), pp. 42-43.
- Koran - fight unbelievers :** ☪ + Surah 2:191-193; Surah 4:66,74-77,84; Surah 5:33; Surah 8:12,15-18,39,59-60,65-66; Surah 9:2-3,5,14,29,39,73,111,123; Surah 25:52; Surah 37:22-23; Surah 47:4-5; Surah 48:29; Surah 69:30-37. "no Muslim should be killed for killing an infidel" Jahaifa, Abu, Hadith, Vol. 4, Book 52, No. 283, cited by Kripalani, Raj, "The Doctrine of Jesus and Jihad Behind the Veil of Islam," [Ref-0055](#) vol. 6 no. 17, March 2002, p. 31. "Allah's apostle was asked, 'What is the best deed?' He replied, 'To believe in Allah and his Apostle.' The questioner then asked, 'What is the next (in goodness)?' He replied, 'To participate in Jihad in Allah's cause'" Al Bukhari, Hadith, vol. 1, no. 25, cited by [Ref-0160](#), p. 184.
- Koran - forced conversion :** ☪ + Surah 2:193; Surah 8:12; Surah 9:5.
- Koran - forty :** ☪ + Surah 2:51; Surah 5:26; Surah 46:15.
- Koran - Genesis :** [F00023 - Koran - Genesis](#)☆
- Koran - god vs. Christian God :** [Islam - god vs. Christian God](#)☆
- Koran - God and Magog :** ☪ + Surah 18:92-98; Surah 21:96-97.
- Koran - holy spirit - Gabriel :** ☪ + "Gabriel. . . the angel of revelation, also recognized by many Muslims as the Holy Spirit, who is believed to have dictated the Qur'an word by word to the prophet Muhammed." [Ref-0161](#), p. 35.
- Koran - homosexuality :** ☪ + Surah 52:24; Surah 56:17; Surah 76:19. Possible references to homosexuality or pedophilia?
- Koran - introduction - Noldeke :** [2002052504.htm](#)☆
- Koran - Islam - meaning :** ☪ + Surah 3:67. Abraham was not a Jew nor yet a Christian, but he was true in faith, and bowed his will to Allah's (which is Islam), and he joined not gods with Allah. [Ref-0136](#), Surah 3:67, p. 145.
- Koran - Israel :** ☪ + Surah 10:90,94.
- Koran - Israel - chosen :** ☪ + Surah 44:30-32; Surah 45:16.
- Koran - Jerusalem :** [Al Quds](#)☆ ☪ Jerusalem, mentioned over 800 times in the Bible, is never once explicitly mentioned in the Koran. "It has never been the capital for any Moslem or Arab nation, ever, even though they controlled the city of Jerusalem for 12 centuries." [Ref-0160](#), p. 237.
- Koran - Jesus - Al-Tabari :** [2002052503.htm](#)☆
- Koran - Jesus - mission :** ☪ + Surah 3:48-49; Surah 21:91.
- Koran - Jesus - second coming - Gilchrist :** [2002052505.htm](#)☆
- Koran - Jesus - taken :** ☪ + Surah 3:54-55 Khalifa
- Koran - Jesus in :** [2002052501.htm](#)☆
- Koran - Jesus in Islam - islam.itl.org.uk :** [2002052509.htm](#)☆
- Koran - Jesus not son of God :** ☪ + Surah 4:171.
- Koran - judgment day :** ☪ + Surah 3:25; Surah 34:3-5; Surah 69:15-37.
- Koran - judgment day - events :** ☪ + Surah 39:68-70; Surah 44:10; Surah 77:8.
- Koran - Koran inerrant :** ☪ + Surah 4:82;
- Koran - land promised :** [Koran - promised land](#)☆
- Koran - law - Jesus changes :** ☪ + Surah 3:50;
- Koran - lieing :** ☪ + "Um Kalthum said, ?I never heard the Prophet Muhammed allowing people to lie except in three cases.' The first case is in the relationship between husband and wives. The second case is that Muslims can lie to their enemies in the midst of *jihad*. The third case is that a Muslim can lie to another Muslim for reconciliation." [Ref-0160](#), p. 191.
- Koran - Mary - worship prohibited :** ☪ + Surah 5:116.
- Koran - men superior to women :** ☪ + Surah 2:228; Surah 2:282.
- Koran - Messiah is Jesus :** ☪ + Surah 3:45.
- Koran - Mi'raj :** ☪ + Surah 17:1
- Koran - miracles - Jesus - bird from clay :** ☪ + Surah 3:49; Surah 5:110
- Koran - miracles - Jesus - blind healed :** ☪ + Surah 3:49; Surah 5:110
- Koran - miracles - Jesus - dead raised :** ☪ + Surah 3:49
- Koran - miracles - Jesus - healed lepers :** ☪ + Surah 3:49; Surah 5:110
- Koran - miracles - Jesus - spoke as baby :** ☪ + Surah 3:46; Surah 5:110; Surah 19:29
- Koran - Mohammed - sin :** [Koran - sin - Mohammed](#)☆
- Koran - moon not to be worshiped :** ☪ + Surah 41:37
- Koran - night journey :** [Koran - Mi'raj](#)☆
- Koran - origin :** ☪ ". . . the Islamic Koran was compiled by an individual, Zaid ibn Thabit, under the guidance of Mohammed's father-in-law, Abu-Bekr. Additionally, in A.D. 650 a group of Arab scholars produced a unified version and destroyed all variant copies to preserve the unity of the Koran." [Ref-0024](#), p. 155.
- Koran - paradise :** ☪ + Surah 37:43-48; Surah 44:54; Surah 52:20,24; Surah 55:54-55,72; Surah 56:17,22; Surah 74:19; "According to Al-Ghazzali, one of Islam's greatest spiritual teachers, 'The believer in Paradise will marry 500 *houris* (companions), 4,000 virgins, and 8,000 divorced women.'" [Ref-0160](#), p. 189.
- Koran - polygamy :** ☪ + Surah 4:3; Surah 33:50; "Muhammad received a revelation from God that a man should have no more than four wives at one time, yet he had many more. A Muslim defender of Muhammad, writing in *The Prophet of Islam as the Ideal Husband*, admitted that he had fifteen wives!" [Ref-0161](#), p. 171.
- Koran - prayer direction :** ☪ + Surah 2:145; "Koranic commentators explain that 'thy

qiblah' [direction of prayer for Moslems] is clearly the Ka'bah of Mecca, while 'their *qiblah'* [direction of prayer for Jews] refers to the Temple Mount in Jerusalem." Palazzi, Abdul Hadi, cited by [Ref-0160](#), p. 95.

Koran - predestination - double : ☪ + Surah 35:8. "This overpowering picture of God in the Qur'an has created its own tension in Islamic theology regarding God's absolute sovereignty and man's free will. 'Orthodox Islam teaches the absolute predestination of both good and evil, that all our thoughts, words and deeds, whether good or evil, were foreseen, foreordained, determined and decreed from all eternity, and that everything that happens takes place according to what has been written for it. There was a great discussion among the early Muslim theologians as to free will and predestination, but the free-will parties (*al-qadariyya*) were ultimately defeated.'" [Ref-0161](#), p. 28.

Koran - promised land : ☪ + Surah 5:20; Surah 17:104; "Remember Moses said to his people: 'O my People! Call in remembrance the favor Of Allah unto you, when He Produced prophets among you, Made you kings, [722] and gave You what He had not given To any other among the peoples. O my people! enter The holy land which Allah hath assigned unto you, And turn not back Ignominiously, for then Will ye be overthrown, To your own ruin.'" Footnote 722 - "From the slavery of Egypt the Children of Israel were made free and independent, and thus each man became as it were a king, if only he had obeyed Allah and followed the lead of Moses." [Ref-0136](#), Surah 5:20-21, p. 253. "That generation was not to see the Holy Land. All those that were twenty years old and upward were to die in the wilderness: 'your carcasses shall fall in this wilderness.' (Num. 14:29). Only those who were then children would reach the promised land. And so it happened. . . Forty years afterwards they crossed the Jordan opposite what is now Jericho. . . ." [Ref-0136](#), note 729 on Surah 5:26, p. 255.

Koran - revealed : [Koran - definition](#)☆

Koran - salvation - unsure : ☪ "Faruqi insists that 'great as it may be in the eyes of Islam for any person to make the decision to enter the faith, the entry constitutes no guarantee of personal justification in the eyes of God. . . there is nothing the new initiate can do which would assure him or her of salvation.'" [Ref-0161](#), p. 126.

Koran - salvation by works : ☪ + Surah 23:102-103; Surah 39:61

Koran - Satan : ☪ + Surah 38:71-77. "There is a good deal of Islamic controversy regarding the identity of Satan. Some Qur'anic evidence seems to point to Satan as an angelic being. However, we are also told in the Qur'an that angels cannot disobey God and yet Satan obviously did. Therefore, many Muslim theologians have held the opinion that Satan belonged to the species of *jinn*." [Ref-0161](#), p. 37.

Koran - Satanic verses : ☪ + Surah 22:51; Surah 22:53-54; Surah 53:19-23. "The earliest biographers of the prophet mention an interesting incident that occurred during this mid-Meccan period. It is related that in one of his sermons in front of the leaders of the Meccan antagonists, Muhammad, in order to win the support of his opponents, proclaimed that the favorite deities al-Lat, al-Uzza, and

Manat could be considered divine beings whose intercession was effectual with God. But soon the prophet believed these words to be interpolations of Satan and substituted the words that we now have in [Surah 53:19-23] (see also [Surah 22:51]). These have become known as the 'Satanic verses.'" [Ref-0161](#), p. 72. One source lists the original verses as: "Did you consider al-hat and al-Uzza And al-Manat, the third, the other? Those are the swans exalted; Their intercession is expected; Their likes are not neglected." cited in [Ref-0161](#), p. 193. "What the Qur'an calls 'the satanic verses' (Surah 22:53-54) allowed the Meccans temporarily to keep their three idols Allat, Al-Uzza, and Manat (cf. Surah 53) as mediators to Allah, the supreme God. Then Mhumannad is said to have realized that these verses, which were recited for a time, were from Satan. So he revised Surah 22 to exclude the three goddesses by speaking against any mediation to Allah. By encouraging people to pray to Allah directly, he was able to do away with what remained of the 360 gods." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 23.

Koran - Scriptures superseded by : ☪ + Surah 5:48

Koran - second coming : ☪ + Surah 43:61? ☪ "After being taken to escape crucifixion, Jesus will appear at the end of time as a sign that it is the Last hour. He will descend by resting his hands on the wings of two angels. He will descend onto a white minaret set in the eastern part of Damascus. He will invite the whole world to become Muslim including Christians and Jews, He will kill the anti-Christ, He will break the cross, kill all the swine, end all wars, and will become a judge. He will marry, have children, perform the pilgrimage to Mecca, die after 40 years and be buried beside Muhammed in Medina. His time on earth will mark a period of abundance on the earth and all religions will end except Islam." [Ref-0055](#), vol. 6 no. 17, March 2002 citing Sahih Muslim regarding Hadith No. 7000. [[answering-islam.org/Mna/frag1.1.html](#)] See also [Ref-0160](#), p. 310. See also [Ref-0161](#), pp. 65, 114.

Koran - shirk : ☪ + Surah 4:116. "It is due to this uncompromising emphasis on God's absolute unity that in Islam the greatest of all sins is the sin of *shirk*, or assigning partners to God." [Ref-0161](#), p. 18. "People who have believed there are other deities were called *mushrikeen*, 'sharers with God.' This term is applied to Christians who are said to make Christ a second God, and the Spirit a third." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 21.

Koran - sin - Mohammed : ☪ + Surah 40:55; Surah 41:19; Surah 48:1-2. **a) Khalifa:** "We have bestowed upon you (*O Messenger*) a great victory. Whereby God forgives your past sins, as well as future sins, and perfects His blessings upon you, and guides you in a straight path." **b) The Noble Qur'an:** "Verily, We have given you (*O Muhammad SAW*) a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path."

Koran - sin all : ☪ + Surah 16:61

Koran - sinless - Jesus : ☪ + Surah 19:19

Koran - son begotten - denied : ☪ + Surah 2:116; Surah 6:101; Surah 10:68; Surah 19:35

Koran - Temple - Jewish mentioned : ☪ + Surah 17:7. "7. If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power." [Ref-0136](#), Surah 17:7.

Koran - Torah : ☪ + Surah 6:155-156; Surah 5:68,70

Koran - toward Jews and Christians : ☪ + Surah 5:51,60; Surah 9:30-31

Koran - Trinity - confusion : ☪ + Surah 5:116. Muslims confuse the Trinity as being made up of God the Father, Jesus the Son, and *Mary* the Mother.

Koran - Trinity - denied : ☪ + Surah 3:64; Surah 4:171; Surah 5:72; Surah 9:30-31. See [Koran - deity of Jesus denied](#)

Koran - uneducated - Mohammed : ☪ + Surah 7:157. "It is questionable whether Muhammed was actually illiterate. As one authority notes, the Arabic words *al ummi*, translated 'the unlettered' prophet in the Qur'an (Surah 7:157), 'may be [rendered] *heathen* rather than *illiterate*.' Pfander agrees, affirming that the Arabic phrase does not mean 'the Unlettered Prophet' but 'the Gentile Prophet'. . . and does not imply illiteracy. Indeed, this is how the term is rendered in Surah 62:2, as do several other suras (Surah 2:72; 3:19,69; 7:156)." [Ref-0161](#), p. 190.

Koran - violence - against unbelievers : ☪ + Surah 5:49; Surah 5:51; Surah 9:5; Surah 9:73; Surah 8:59

Koran - virgin birth : ☪ + Surah 3:45-47; Surah 19:19-21; Surah 21:91

Koran - virgins as reward : ☪ + Surah 52:17-20; Surah 56:27-38; Surah 78:32-24 ☪ + Although moderate commentary such as [Ref-0136](#) attempts to assign a different meaning to these passages, the implication of the passages seem clear enough.

Koran - vs. Bible in history and science - Campbell : [2002052507.htm](#)☆

Koran - women - rights : ☪ + Surah 2:228; Surah 4:34

Koran - word - Jesus : ☪ + Surah 4:171

Koran - predestination : ☪ + Surah 7:178-179; Surah 9:51; Surah 36:7-10

Kramer, Kris - prayer - husband for wife : [F00025 - marriage - prayer for wife by husband](#)☆

kronos - Greek - period of time : Gal. 4:4

Kruis, J., G. (1997, c1994). Quick scripture reference for counseling (electronic ed.). Grand Rapids, MI: Baker Book House. : [Ref-0427](#)☆

Krummacher, F. W., Elisha: A Prophet for Our Times : [Ref-0704](#)☆

Kuyper, Abraham, Encyclopedia of Sacred Theology : [Ref-0874](#)☆

Kuyper, Abraham, God's Renaissance Man (Biography) : [Ref-0875](#)☆

Kuyper, Abraham, Lectures on Calvinism : [Ref-0873](#)☆

Kuyper, Abraham, Work of the Holy Spirit : [Ref-0876](#)☆

Laban - covenant with Jacob : [covenant - Jacob and Laban](#)
Laban - deceived Jacob : Gen. 29:25; Gen. 31:7; Gen. 31:12; Gen. 31:41
Laban - Rebekah's brother : Gen. 24:29
Laban - Syrian : Gen. 25:20
labials - Greek grammar : [Greek grammar - consonants](#)☆
labor - childbirth as metaphor : [childbirth - metaphor](#)
labor - man : [work - man](#)
labor - of Jesus : Isa. 49:4; Isa. 53:11
labor - vanity without God : Ps. 127:1-3
Lachish - siege reliefs : [archaeology - Siege of Lachish Reliefs](#)☆
lack of knowledge - Sermon - Reading the Word - 08000.doc : [08000.doc](#)☆
Lactantius - millennial kingdom : [millennial kingdom - Lactantius](#)☆
ladder - Jacob's : [Jacob's - ladder](#)
Lagasse, Paul, The Columbia Encyclopedia : [Ref-0742](#)☆
LaHaye - The End Times Controversy : [Ref-0209](#)☆
LaHaye, Tim. Pre-Trib Perspectives : [Ref-0181](#)☆
LaHaye, Tim. Tim LaHaye Prophecy Study Bible : [Ref-0130](#)☆
laity - ruler over : [ruler over - people or laity](#)☆
lake of fire - antichrist cast into : [antichrist - destroyed \[5001.5\]](#)☆
lake of fire - eternal : Ecc. 12:5; Isa. 66:24; Dan. 12:2; Mtt. 3:12; Mtt. 25:41-46; Mark 9:43-46; 2Th. 1:9; 2Pe. 2:17; Jude 1:13; Rev. 14:11; Rev. 19:20 (cf. Rev. 20:10 beast and false prophet 1,000 years in lake of fire without annihilation); Rev. 20:10; Rev. 20:14 ☪ "In the next world the wicked, with all restraint removed, will go headlong into sin, blaspheming and cursing God, growing worse and worse as they sink deeper and deeper into the bottomless pit. Endless punishment is the penalty for ENDLESS sinning." [Ref-0096](#), p. 79.
lake of fire - final destination : Rev. 20:14 ☪ The final destination of the unrighteous.
lake of fire - God's presence : Rev. 14:10
lake of fire - mentioned : Rev. 19:20; Rev. 20:10; Rev. 20:14; Rev. 21:8 ☪ "The *Lake of Fire* is the same as *Gehenna*." [Ref-0219](#), p. 753.
lake of fire - torment : Mtt. 8:12; Mtt. 13:42; Mtt. 13:50; Mtt. 22:13; Rev. 14:11
lake of fire - tormented in presence of Jesus and angels : Rev. 14:10
lake of fire - visible to righteous? : Isa. 66:24; Rev. 14:10
Lake's Apostolic Fathers in English, Kirsopp Lake : [Ref-0756](#)☆
Lake's Apostolic Fathers in Greek, Kirsopp Lake : [Ref-0753](#)☆
Lake, Kirsopp, Lake's Apostolic Fathers in English : [Ref-0756](#)☆
Lake, Kirsopp, Lake's Apostolic Fathers in Greek : [Ref-0753](#)☆
Lam. 1 : [Nov13](#)☆
Lam. 1:1 : [Lamentations - structure](#)☆; [X0022 - date - Lamentations](#)☆
Lam. 1:3 : [dispersion - of Israel before 70AD](#)☆
Lam. 1:5 : [Jerusalem - opposed by God](#)
Lam. 1:10 : [Gentiles - trodden by](#)☆
Lam. 1:15 : [blood - garments stained](#)
Lam. 1:17 : [Jerusalem - opposed by God](#)
Lam. 1:19 : [famine - from God](#)
Lam. 2 : [Nov13](#)☆
Lam. 2:1 : [footstool - ark of covenant](#)
Lam. 2:1-9 : [Jerusalem - opposed by God](#)
Lam. 2:6 : [temple - destroyed](#)
Lam. 2:7 : [shekinah - departs temple](#)☆
Lam. 2:9 : [cessationism](#)☆; [dispersion - of Israel before 70AD](#)☆; [prophecy - rare](#); [times - of the Gentiles](#)☆
Lam. 2:12 : [famine - from God](#)
Lam. 2:13 (?) : [lesson - TWO WOMEN HEALED - 0](#)☆
Lam. 2:14 : [prophets - false](#)☆; [vision - false](#)
Lam. 2:17 : [curse - disobedience to God](#); [Jerusalem - opposed by God](#)
Lam. 2:18 : [heavens - earth - merism](#)☆; [Jerusalem - pray for](#)
Lam. 2:19 : [day - watches](#)☆
Lam. 2:20 : [cannibalism](#); [children - eaten](#)
Lam. 3 : [Nov14](#)☆
Lam. 3:8 : [prayer - inhibited](#)☆
Lam. 3:15 : [wormwood](#)☆
Lam. 3:19 : [wormwood](#)☆
Lam. 3:20 : [Masoretic Text - scribal emendations](#)☆
Lam. 3:25-26 : [wait - on God](#)
Lam. 3:30 : [cheek - struck](#); [cheek - turn other](#)☆
Lam. 3:32 : [grief](#)
Lam. 3:37 : [prophecy - judge](#)
Lam. 3:37-38 : [sovereign - God](#)
Lam. 3:40 : [examine - yourself](#)
Lam. 3:41 : [hands - lifted to God](#)
Lam. 3:44 : [clouds - with God](#); [prayer - inhibited](#)☆
Lam. 3:48-49 : [Jeremiah - weeping prophet](#)
Lam. 3:53-55 : [Jeremiah - prison](#); [prophet - death near](#)
Lam. 4 : [Nov14](#)☆
Lam. 4:1 : [temple - destroyed](#)
Lam. 4:2 : [potter - vs. clay](#)☆
Lam. 4:4-5 : [famine - from God](#)
Lam. 4:5 : [scarlet - riches](#)
Lam. 4:6 : [Sodom - compared with](#)
Lam. 4:9-11 : [famine - from God](#)
Lam. 4:10 : [cannibalism](#); [children - eaten](#)
Lam. 4:13 : [priests - ungodly](#); [prophets - false](#)☆
Lam. 4:20 : [dispersion - of Israel before 70AD](#)☆
Lam. 4:21-22 : [Edom - God against](#)
Lam. 5 : [Nov14](#)☆
Lam. 5:7 : [generational - iniquity](#)☆
Lam. 5:10 : [famine - from God](#)
Lam. 5:12 (?) : [crucifixion - history](#)☆
Lam. 5:19 : [David - throne - distinct from God's](#)☆
lamb - 3 legged - offered : [perfect - offering required](#)
lamb - God will provide : Gen. 22:8; Isa. 53:7; John 1:29; John 1:36; Rev. 5:6; Rev. 7:17
lamb - of God : Isa. 53:7; John 1:29; 1Cor. 5:7; 1Pe. 1:19; Rev. 5:6
lamb - redeems firstborn donkey : [donkey - firstborn redeemed by lamb](#)☆
lamb - wolf : Isa. 65:25; Eze. 34:25; Eze. 34:28
lamb - wrath of : Rev. 6:16; Rev. 17:14
lamb selected : [tenth day of Nisan](#)
lamb Å- marriage supper - Marriage Supper of the Lamb - 00070.doc : [00070.doc](#)☆
Lambert, John C., A Dictionary of Christ and the Gospels : [Ref-1285](#)☆
lamb - and wolves : [wolves - and lambs](#)
lame - born : Acts 3:2; Acts 4:22
lame - created by God : [created - deformed by God](#)
lame - healed : Isa. 35:6; Acts 3:8; Acts 8:7; Acts 9:34
lame - prohibited : [blind - prohibited](#)
Lamentations - book of - written : [X0022 - date - Lamentations](#)☆
Lamentations - read on 9th of Ab : [feasts - scriptures read](#)☆
Lamentations - structure : Lam. 1:1 ☪ "Each of the first four chapters is a separate lament poem organized to one degree or another on the format of an acrostic. . . . in chap. 1 each verse contains three poetic couplets, and the first couplet of each verse starts with a successive letter of the Hebrew alphabet: . . . There are twenty to verses in chap. 1, corresponding to the twenty-two letters in the Hebrew alphabet. You find that chap. 2 is organized similarly. In chap. 3, however, you see a triple acrostic format. In groups of three, the sixty-six verses have at the outset of their couplets the same successive Hebrew letter: . . . A glance at chap. 4 . . . You are back to twenty-two verses again, and the verses are only singly acrostic . . . And there are only two couplets per verse." [Ref-0749](#), p. 46.
lamps - seven : Ex. 25:37; Num. 8:2; Rev. 1:12; Rev. 1:20; Rev. 2:1
land - barren : Gen. 3:17; Isa. 7:23-25; Isa. 32:13
land - cursed : [cursed - ground](#)
land - defiled by blood : [blood - land defiled by land - defiled by sin](#) : Lev. 18:24; Lev. 18:27; Ps. 106:38; Isa. 24:5; Jer. 2:7; Jer. 3:1-2; Jer. 3:9; Jer. 16:18; Eze. 9:11; Zec. 7:14; Mic. 7:13; Rev. 11:18
land - eretz - global scope : Gen. 1:1; Gen. 1:10-11
land - formed by God : Gen. 1:9; Ps. 95:5
land - fruitful : Isa. 29:17; Isa. 32:15
land - Israel out of place - Barnhouse : [quote - out of place - Barnhouse](#)☆
land - Levites had none : [Levites - land prohibited](#)☆
land - of giants : [giants - land of](#)
land - of living : Ps. 27:13; Job 28:13; Ps. 52:5; Ps. 116:9; Ps. 142:5; Isa. 38:11; Jer. 11:19; Eze. 26:20
land - promised - Aaron forbidden : [Aaron - forbidden from promised land](#)
land - promised - borders : [covenant - land - borders \[5002.4.1\]](#)☆
land - promised - Caleb : [Caleb - promised land](#)
land - promised - covenant : [covenant - land \[5002.4.0\]](#)
land - promised - dispossessed : [covenant - land - dispossessed](#)
land - promised - dispossessed - profanes God's name : [covenant - land - dispossessed - profanes God's name](#)
land - promised - heavenly? : [covenant - land - heavenly?](#)☆
land - promised - inheritance : [covenant - land - inheritance \[5002.4.2\]](#)
land - promised - Moses forbidden : [Moses - forbidden from Canaan](#)☆

land - promised - occupation conditional : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

land - promised - occupation opposed : [covenant - land - occupation opposed](#)☆

land - promised - owned by God : [covenant - land - land owned by God \[5002.4.5\]](#)☆

land - promised - unfulfilled : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

land - Sabbath - forced : [Sabbath - land - forced](#)

land - Sabbatical years - calendar : [Sabbath - land - calendar of Sabbatical years](#)☆

land - walk - ownership : [walk - land ownership](#)

land - won in war : [war - land won in](#)

landmark - do not move : Pr. 22:28; Pr. 23:10

Lane, Tony, A Concise History of Christian Thought : [Ref-0816](#)☆

language - agglutinative or synthetic : ☪

"The meaning is understood only partially by word order and much more by word-endings or case-endings. . . Greek is a strong synthetic language." [Ref-0015](#), pp. 136-137

language - analytic : ☪ "The very order in which the words occur is the way in which we grammatically grasp the meaning of the sentence. English is very much a word order language. . . Hebrew is an analytic language." [Ref-0015](#), p. 136.

language - changes : ☪ "The scientific grammar is at bottom a grammatical history, and not a linguistic law-book. The seat of authority in language is therefore not the books about language, but the people who use the language. The majority of well-educated people determine correct usage (the *mos loquendi* as Horace says). Even modern dictionaries merely record from time to time the changing phenomena of language." [Ref-1236](#), p. 31. "This struggle between "archaism and life" is old and survives to-day." [Ref-1236](#), p. 59. "Naturally most change is found either in new words or in new meanings in old words, just as our English dictionaries must have new and enlarged editions every ten years or so. This growth in the vocabulary is inevitable unless the life of a people stops." [Ref-1236](#), p. 64.

language - development - Bryson : Gen. 10:5 ☪ "One of the greatest mysteries of prehistory is how people in widely separated places suddenly and spontaneously developed the capacity for language at roughly the same time. It was as if people carried around in their heads a genetic alarm clock that suddenly went off all around the world and led different groups in widely scattered places on every continent to create languages." B. Bryson, *Mother Tongue* (London, England: Penguin Books, 1991), p. 14 cited by Carl Wieland, "All at once", [Ref-0028](#), 31(1) December 2008 - February 2009, p. 16.

language - development - Luigi L.

Cavalli-Sforza : Gen. 10:5 ☪ "In summary, the world's leading expert on human genetics is telling us that: * All mankind has a common origin. * Racism has no genetic basis; racial differences are largely superficial responses to climate and culture. * The 5,000 or so extant languages can be grouped into about 17 language families, none of which appears to be either the ancestor or descendant of any other. * There is a very close correlation between language groups and genetic groups and this implies that human genetic history

can be explained by human language history -- i.e. human genetic history also arose in a brief period just a few thousand years ago. * All language families arose in a brief period just a few thousand years ago (not the millions of years evolutionists believe in." Alexander R. Williams, *Language, lineage and the Bible - a review of Genes Peoples and Languages* by Luigi L. Cavalli-Sforza. [Ref-0003](#), 16(2) 2002, p. 39.

language - divided : Gen. 10:5; Gen. 11:1; Gen. 11:7; Deu. 32:8; Zep. 3:9; Acts 2:8 ☪ "Jennings has said, 'The discord of Babel shall, as it were, give place to the unity of language.' This meaning is disputed by Keil who argues that the Hebrew word rendered 'pure' means purity from sin rather than linguistic *clarity*, and also that the Hebrew noun means *lip* and 'does not stand for language.' But Keil seems to ignore the fact that in Genesis 11:1-9 this noun is so used no less than four times in connection with the confusion of tongues at Babel. As for the idea of *moral* purity, it is admitted that this is the correct meaning. But this only adds to the force of the idea of linguistic unity, for the curse of language multiplicity came because of the sinful *speech* of man upon that occasion." [Ref-0183](#), p. 234.

language - fluency - quote - Robertson : [quote - language fluency - Robertson](#)☆

language - Hebrew referred to : [Hebrew - language referred to](#)☆

language - Jesus : [Jesus - language of](#)☆; Luke 4:17 ☪ "We take it as proved that Jesus and the Apostles, like most of their Jewish contemporaries in Palestine who moved in public life, spoke both Aramaic and Greek and read Hebrew (cf. Lu. 4:17)." [Ref-1236](#), p. 102.

language - study - limitations : [expert - bias of](#)☆

language - sufficient : 2Ti. 3:15-17 ☪ "Jack Barentsen concludes that 'God must have endowed man with adequate faculties to respond to and interact with His creator.'¹⁰ Indeed, 'Genesis describes God as the first language user . . . [He] instituted language as the vehicle of communication between man and himself.'¹¹ Similarly, Packer points out that Genesis 'shows us that human thought and speech have their counterparts and archetypes in [God]'.¹¹ Further more, God continued to employ human language as His medium of communication throughout biblical history. When God spoke directly to Moses, He used intelligible human language; when he spoke to His prophets He used intelligible human language; when Jesus taught He used intelligible human language; when He appeared to Saul, He used intelligible human language. . . . God is sovereign and He wills to be understood (2 Tim. 3:15-17). and actively reveals Himself to us.¹⁵ Human language 'offers no resistance to his purposes and cannot frustrate his desire to communicate.'¹⁶ As E. R. Clendenen succinctly writes: 'Language works. A skillful reader will experience what a skillful communicator intended to accomplish through the agency of a text as an interface takes place between the worlds of the author, text, and reader.'¹⁷ Indeed, everyday human experience confirms this to be so. As innate users of language, human beings readily engage in meaningful linguistic communication. Such communication is not always easy, but it is

never impossible." Andrew S. Kulikovsky, *The Bible and Hermeneutics*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 14:20, p. 15. "While it is true that an infinite God must in some way accommodate Himself to finite human ways of knowing in order to reveal His nature, law and gospel, this does not imply the loss of truth, nor the lessening of Scriptural authority. Accommodation occurs specifically in the use of human words and concepts, and refers to the manner or mode of revelation, not to the quality and integrity of the revelation itself.⁴⁹ It is adaptation to human finitude, not accommodation to human error. Communication directed at mankind may involve less precision, but imprecision must not be confused with error. Inerrantists do not require scientific precision in order for a statement to be true.⁵⁰" Andrew S. Kulikovsky, *The Bible and Hermeneutics*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 14:20, p. 18.

"Furthermore, arguing that interpretation is always uncertain due to the supposed limitations of language is ultimately self-defeating and incoherent, as Mcquilk and Mullen point out: 'If we do not do interpretation on the premise that God has spoken and that he can be understood, that truth about him can be communicated accurately in words, we run the danger of ending up where postmodern thinking has taken some proponents: speaking nonsense. That is, they use their own words in an attempt to communicate their own thought about how impossible communication with words is.'³⁶" Andrew S. Kulikovsky, *The Bible and Hermeneutics*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 14:20, p. 17 "If God's communication is not objectively understandable, then He has essentially failed to communicate. In effect, He may as well not have spoken at all! If this is the case, then on what basis can the Bible be regarded as the word of God? What authority can it possibly have? Indeed, what is the point of having an authoritative, infallible, inerrant message if it is impossible to ascertain its meaning?" Andrew S. Kulikovsky, *The Bible and Hermeneutics*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 14:20, p. 17

language - uniquely human - evolution : [evolution - language - uniquely human](#)☆

languages - biblical - importance : ☪ + "The question of primary importance here is, whether the word translated by person meant the same in the original language that person means in ours. And to find this out, it is not enough to know merely the meaning of the word person in English at the time that the translation was made; but, also, the meaning of the corresponding word in the original document at the time when it was written. If, at the time when the translation is made, there is not in the language into which the translation is made, a word corresponding exactly to the meaning of the original, one of three things must be done: either a new word must be coined, or a new meaning must be given to an old word, or the word of the original must be adopted into the translation. Many of the ambiguities of the Scriptures arise from this almost insurmountable difficulty in making a correct translation from the original text. To coin new words, or to take over a word from the original, is often to make the version unintelligible to the ordinary reader for whom the version is primarily prepared; while, to use

an old word in a new meaning is to lay the reader open to a misunderstanding of the true sense of a passage. This is the fundamental reason why all appeals in matters of biblical doctrine should be made to the original languages of the Scripture. This is the true and sufficient reason why all discussion among scholars as to the meaning of disputed passages should be based upon the *ipsissima verba*. This is a firm and ever existing ground for the insistence of the church, that her teachers shall be thoroughly conversant with the original languages of the Word of God." R. D. Wilson, *Studies in the Book of Daniel*, pp. 83-84 "By the study of the Scriptures in their original languages . . . [Luther] became convinced that reading Greek and Hebrew was one of the greatest privileges and responsibilities of the Reformation preacher, so as to preserve a pure gospel. Few arguments for the importance of biblical languages are clearer than Luther's 1524 treatise, "To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools." The following is an excerpt from this work. "And let us be sure of this we will not long preserve the gospel without the languages. The languages are the sheath in which the sword of the Spirit is contained; they are the casket in which this jewel is enshrined. . . If through our neglect we let the languages go (which God forbid!), we shall . . . lose the gospel . . . Experience too has proved this and still gives evidence of it. For as soon as the languages declined to the vanishing point, after the apostolic age, the gospel and faith and Christianity itself declined more and more . . . On the other hand, now that the languages have been revived, they are bringing with them so bright a light and accomplishing such great things that the whole world stands amazed and has to acknowledge that we have the gospel just as pure and undefiled as the apostles had it, that it has been wholly restored to its original purity, far beyond what it was in the days of St. Jerome and St. Augustine . . . A simple preacher (it is true) has so many clear passages and text available through translations that he can know and teach Christ, lead a holy life, and preach to others. But when it comes to interpreting Scripture, and working with it on your own, and disputing with those who cite it incorrectly, he is unequal to the task; that cannot be done without languages. Now there must always be such prophets in the Christian church who can dig into Scripture, expound it, and carry on disputations. A saintly life and right doctrine are not enough. Hence languages are absolutely and altogether necessary in the Christian church, as are the prophets or interpreters; although it is not necessary that every Christian or every preacher be such a prophet, as St. Paul points out in 1 Corinthians 12 and Ephesians 4 . . . " [Ref-0184](#), pp. 118-119. "But a man cannot rightly order his own soul unless he exercises himself day and night in the Word of God. He can do that most readily if he is well versed in such languages as Hebrew and Greek, for a right understanding of the Old Testament is difficult without the one, and a right understanding of the New is equally difficult without the other." Ulrich Zwingli (1484-1531), "On the Education of Youth", in *Zwingli and Bullinger* cited in [Ref-0184](#), p. 135. "There are undreamed of possibilities of interpretation of which the

expositor is entirely oblivious as he studies the English Bible, which are easily accessible to the one who will take the trouble to work in the Greek New Testament." [Ref-0946](#), p. 74. ". . . the English language is not equipped to handle the total meaning of some of the Greek words in the New Testament, with the result that much rich truth is left behind in the process of translating, truth which the average audience seldom if ever hears because of the ignorance of the Greek text on the part of so many preachers of the Word." [Ref-0946](#), p. 86. "What surface exposition is done on the basis of the English translation, good and correct in itself, is abysmally inadequate in many instances. Given two men of equal abilities, filled with the Spirit, the one who uses his Greek text is always the more accurate and able expositor of the Word. The Holy Spirit does the best he can with what the preacher gives Him. When the preacher brings to his study the tools of scholarship, the Holy Spirit is able to lead him into more, deeper, and clearer truth than He can the one who confines himself to the translations." [Ref-0946](#), p. 88. "In an art gallery, a copy of an original painting is never as good as the masterpiece which the artist painted. The lights and shadows are never as clearly marked, the colors never so vivid. It is so with respect to the English New Testament. The portraits of the Lord Jesus are true copies of those in the Greek, but they are never so vivid and clear." [Ref-0946](#), p. 113. "One of the most heart-breaking and deplorable things in the 2000 years of church history, is the almost universal neglect by preachers, of the Greek New Testament, with the consequent impoverishment of its message. What a wealth of truth the church has missed in all these years, hidden away back there in the Greek text." [Ref-0946](#), p. 114. "He should inform them that the Greek language can concentrate more ideas in one word than the English can, and that the best translators can do in a case like that, is to choose an English word that will give the reader the predominating idea in the Greek word, and leave such details as cannot be brought over into English, back in the Greek text. Is it these details, these delicate shades of meaning, which the expositor is bringing out." [Ref-0946](#), p. 136. "The pastor should not be at all hesitant about using his Greek in the pulpit. When his people know that he is a diligent student of the Word, and spends his time in intensive study in his preparation for his messages instead of sipping pink tea with the ladies, when they know that he brings the tools of Greek scholarship to the study of the Word, they will think all the more of him for it. There is no premium put upon ignorance. An educated ministry that is spiritual, is one of the most beautiful things in all the world." [Ref-0946](#), p. 141.

languages - cognate : ☪ "Languages that belong to the same language family (such as French and Spanish, or Swedish, Norwegian and Danish)." [Ref-0015](#), p. 135.

languages - God 'speaks' through foreign : [tongues - sign to unbelievers](#) ☆

languages - number worldwide : ☪ As of 1996, according to Wycliffe Bible Translators, there are 6,170 separate languages on earth and at least one book of the bible has been

translated into 1,978 of these languages. [Ref-0020](#), p. 185.

languages - tongues - known : [tongues - known languages](#) ☆

languages used - in New Testament times : Mtt. 16:18; John 21:15-17 ☪ "In the Greek text of John 21 Jesus uses two different Greek words for *love* and for *taking care* of the flock, and Peter uses two different words for *know*. None of these pairs, however, can be reproduced in Hebrew or Aramaic; this was apparently a conversation originally carried on in Greek. Also, the play on the Greek words *petra* and *petros* in Matthew 16:18 cannot be reproduced in Hebrew or Aramaic and is best explained as occurring in a discussion originally carried on in Greek. In all likelihood, Jesus' conversations with the Syrophenician woman, the Roman centurion, and Pilate were in Greek. Stephen (Acts 7) and James (Acts 15) quote from the Septuagint, thus giving evidence of their facility in the Greek language. . . . Apparently, then, Greek, Hebrew, and Aramaic were all commonly spoken and understood among the Palestinian Jews of Jesus' day." [Ref-0091](#), pp. 302-303

Laodicea - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#) ☆

Laodiceans - rule by the People : 2Ti. 4:3; Rev. 3:14

Larkin - Israel - nation predicted : [quote - Israel - nation predicted - Larkin \(1850-1924\)](#) ☆

Larkin, Clarence, A Medicine Chest for Christian Practitioners : [Ref-1208](#) ☆

Larkin, Clarence, Rightly Dividing the Word : [Ref-0835](#) ☆

Larkin, Clarence, The Second Coming of Christ : [Ref-0901](#) ☆

Larsen - Some Key Issues in the History of Premillennialism : [2003120808.doc](#) ☆

last - Dan : [Dan - last](#)

last - days : [days - latter](#)

last - days - Thomas Ice : [F00033 - last - days - Thomas Ice](#) ☆

last - trumpet : [trumpet - last](#) ☆

last - will be first : [first - will be last](#)

last Adam : [Adam - type of Christ](#) ☆

last days - The Last Days According To Jesus by R.C. Sproul - review : [2002012502.doc](#) ☆

last minute - salvation : [salvation - last minute](#)

last supper - haggadah : [2008042401](#) ☆

last supper - Mark's parents' house : Acts 12:12 ☪ "There is a tradition that his [Mark's] parents' house (cf. Acts 12:12) was the one in which the Last Supper was held." [Ref-0239](#), p. 33.

Last Supper - Triclinium - DOC 00034 : [00034.doc](#) ☆

last supper - vs. Passover : [crucifixion - vs. Passover](#) ☆

late - additions - passages considered : [redaction - passages considered](#) ☆

late - repentance - unacceptable : [repentance - late - unacceptable](#)

Latin - dead language - quote : [quote - Latin - dead language](#) ☆

Latin - French rather than - language of medieval clergy : [French - language of medieval clergy](#) ☆

Latin - Wycliffe - translation by : [Wycliffe - Latin translation by](#)☆
latrine : Deu. 23:12
latter - days : [days - latter](#)
laugh - God at nations : Ps. 2:4; Ps. 59:8
laver : Ex. 30:18
law - 613 commands : [2002120401.doc](#)☆
law - a curse : [Mt. Ebal - curse](#)
law - a redeemed curse : [curse - of law - redeemed from](#)
law - Abraham to 430 years : [Egyptian - duration of bondage](#)☆
law - all kept or cursed : Deu. 27:26; Ne. 9:34; Jer. 11:3-11; Mtt. 5:19; Gal. 3:10; **Gal. 5:3-10**; Gal. 6:13; Jas. 2:10-11 ☆ Note in Gal. 3:10 that *all things written in the book of the law* must be kept. No escape by way of dividing the law up into moral, civil, and ceremonial in order to keep a subset of the law is provided. "The Law is an organism and therefore an indivisible unity." [Ref-0197](#), p. 126. "One of the problems with this view is that no verses show that Paul divided the Law of Moses into ceremonial, civil, penal, and moral codes. Paul categorically stated that the Decalogue kills and that the Sinaitic Covenant was a covenant of death (2Cor. 3:6-7). Gentiles cannot simply pick and choose within the Mosai Law what they want to obey (Gal. 5:2-3)." Femi Adeyemi, "The New Covenant Law and the Law of Christ", [Ref-0200](#) Volume 163 Number 652, October-December 2006, 438:452, p. 445.
law - and Gentiles in NT : **Acts 15**; Acts 21:25; **Gal. 2:14** ☆ See [law - and Jews in NT](#)
law - and grace - Ryrie diagram : [2010121101.pdf](#)☆
law - and Jews in NT : Acts 18:18; Acts 21:21; Acts 21:24; Acts 22:12; Acts 24:18 ☆ Gentile believers have freedom *from* observing the Law of Moses whereas Jewish believers have freedom *to* observe the Laws of Moses.
law - and prophets : Mtt. 17:3; Luke 16:29; Acts 26:22; Rev. 11:3
law - antichrist changes : [antichrist - changes law \[5001.3\]](#)☆
law - book of : [book - of law](#)
law - bound on fingers : Pr. 7:3
law - changed : Heb. 7:12; Heb. 7:18
law - Christ is end of : Rom. 6:14; Rom. 7:4; Rom. 7:6; Rom. 10:4; 2Cor. 3:11; **Gal. 3:25**; Eph. 2:15; Col. 2:14; Heb. 7:18; Heb. 8:13 ☆ + "Luther's writings give the impression that the believer is free from the OT law of Moses, even the moral law: *It [the Law of Moses] is no longer binding on us [Nt saints]. If I were to accept Moses in one commandment, I would have to accept the entire Moses. . . . Moses is dead. His rule ended when Christ came. He is of no further service. . . . Exodus 20:1 . . . makes it clear that even the Ten Commandments do not pertain to us. . . . We will regard Moses as a teacher, but we will not regard him as our lawgiver -- unless he agrees with both the Nt and the natural law. . . . If I accept Moses in one respect (Paul tells the Galatians in chapter 5: [3]), then I am obligated to keep the entire law. For not one little period in Moses pertains to us.*"¹⁵ⁿ F. David Farnell, *The New Perspective on Paul: Its basic Tenets, History, and Presuppositions*, [Ref-0057](#) September/October 2005, 261:276, p. 33.
law - conscience : Rom. 2:14-15
law - converts soul : Ps. 19:7

law - delight in : Job 23:12; Ps. 1:2; Ps. 19:10; Ps. 40:8; Ps. 119:16; Ps. 119:24; Ps. 119:35; Ps. 119:47-48; Ps. 119:72; Ps. 119:92; Ps. 119:97-104; Ps. 119:111; Ps. 119:113; Ps. 119:127; Ps. 119:131; Ps. 119:143; Ps. 119:162; Ps. 119:167; Ps. 119:174; Rom. 7:22
law - evil by : Ps. 94:20
law - forsaken : Isa. 42:24-25; Jer. 9:13; Zec. 7:12
law - found on heart : Ps. 37:31; Pr. 6:21; Pr. 20:27; Isa. 51:7; Jer. 31:33; **Rom. 2:15** ☆ "These, then are the two points I want to make. First, that human beings all over the earth have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave that way. They know the Law of [Human] Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in." C. S. Lewis, *Mere Christianity*, 27:28, cited by [Ref-0122](#), p. 312.
law - freedom to practice : Acts 18:18; Acts 20:16; Acts 21:20; Acts 21:24 ☆ "The truly emancipated man is not in bondage to his liberty. If he wishes for certain proper purposes to perform a ritual act not sinful in itself he will do so, not as under an obligation, but freely." F. F. Bruce, "Acts of the Apostles", [Ref-0008](#), p. 1:41a "The biblical basis for this freedom to keep the law can be seen in the actions of Paul, the greatest exponent of freedom from the law. His vow in Acts 18:18 is based on Numbers 6:2,5,9, and 18. His desire to be in Jerusalem for Pentecost in Acts 20:16 is based on Deuteronomy 16:16. The strongest passage is Acts 21:17-26, where we see Paul himself, the apostle of freedom from the law, keeping the law. The believer is free from the law, but he is also free to keep parts of it. Thus, if a Jewish believer feels the need to refrain from eating pork, he is free to do so. The same is true for all the other commandments of the Law of Moses. One danger is the idea that by doing so he is contributing to his own justification and sanctification. This is false and should be avoided. The second danger is in one's expecting others to keep the same commandments he has decided to keep. This is equally wrong and crosses into legalism. The one who exercises his freedom to keep the law must recognized and respect another's freedom not to keep it." Arnold Fruchtenbaum, [Ref-1217](#), pp. 118-119.
law - fulfilled by love : Lev. 19:18; Mtt. 7:12; Mtt. 22:39; Rom. 13:8-10; Gal. 5:14; Jas. 2:8
law - Gentiles called to in OT : 2K. 17:34
law - given on Pentecost : [Pentecost - law given on](#)☆
law - given through angel : [angel - law given through](#)
law - God's over man's : [higher - law](#)
law - good : Ps. 19:7; Rom. 7:12; 1Ti. 1:8
law - governmental balance : [government - balance of powers](#)☆
law - higher : Ex. 1:16-21; Ex. 2:2; Est. 3:2-4; Heb. 11:23
law - importance during affliction : [scripture - importance during affliction](#)
law - instructs of God's will : Rom. 2:18
law - Jesus appears to contradict? : Mark 7:18 ☆ + "Christian faith finds a legion of reasons for believing in Jesus. . . but not because he fulfilled the Torah or sustained the

Torah or conformed to the Torah; not because he improved on the Torah. But, of course, Christian faith has never found troubling the fact of its own autonomy: not a mere continuation and reform of the prior faith, Judaism (always represented as corrupt and venal and hopeless anyhow), but a new beginning." [Ref-0137](#), p. 5. ". . . I believe God has given a different Torah from the one that Jesus teaches; and that Torah, the one Moses got at Sinai, stands in judgment of the torah of Jesus. . ." [Ref-0137](#), p. 22.
law - Jesus changes - Koran : [Koran - law - Jesus changes](#)☆
law - Jesus kept : Mtt. 5:17; Mark 1:44; John 15:10; Gal. 4:4 ☆ "Jesus fulfilled the Old Testament law in several ways. **1.** He obeyed it perfectly and satisfied its perfect demands. **2.** Both by His life and His teaching, Jesus revealed its true meaning. **3.** He is the anti-type of its types and shadows. **4.** He offers a salvation that meets all the requirements of that Law. Hence, those who put their faith in Christ have an 'honorable pardon.'" [Ref-0208](#), p. 47.
law - justification : Rom. 2:13
law - justification not by : Acts 13:39; Rom. 3:20; Rom. 4:2-5; **Gal. 2:16**; **Gal. 2:21**; Gal. 3:11; **Gal. 3:21**; Heb. 7:11-12; Heb. 7:19; Heb. 10:1-2
law - keep : Ex. 20:6; Ps. 119:4; Ps. 119:35; Ps. 119:56; Ps. 119:60; Ps. 119:115; Ps. 119:136; Ps. 119:166; Pr. 3:1; Pr. 4:4; Pr. 7:1-2; Pr. 19:16; Pr. 29:18
law - leaders copy : [leaders - copy scriptures](#)
law - liberty from for love : Gal. 5:13; Jas. 1:25
law - life by : Ne. 9:29
law - lost : [scriptures - lost](#)
law - meaning of : ☆ + "Because law is used in many different ways and often with several meanings overlapping, it is important to be sure from the context what meaning was intended by the author. Otherwise we shall be applying a teaching concerning the law that does not actually apply. For example, i fwe speak of being free from the law and use this to refer to the moral law of God when in fact Scripture is referring to the condemnation resulting from the law (Rom. 8:1-2) or the Old Testament system of sacrifices, we are making a great error. [Robert McQuilkin, *An Introduction to Biblical Ethics* (Wheaton, IL: Tyndale House, 1989), 50.] Bruce H. Wagner, *The Proper Relationship of Old Testament and New Testament in the Christian's Responsibility to "Obey the Bible" or "Obey God"*, [Ref-0785](#), Volume 13 Number 38 April 2009, 59:72, p. 64.
law - meditate on : [scripture - meditate on](#)☆
law - millennial kingdom : [millennial kingdom - law](#)☆
law - moral vs. Law of Moses : ☆ + "Moral law applies in every dispensation. Both the friends and opponents of dispensationalism could agree that the eternal moral law of God applies to every dispensation. By 'the eternal moral law of God' we do not mean the Mosaic law or the Ten Commandments, but the eternal principles of righteousness which are a reflection of the character of God. God's standard of holiness has always been nothing less than His own character or glory (Rom. 3:23). Moses did not originate this moral law and it did not cease at the end of the age of Mosaic law. When dispensationalists say that

the Ten Commandments are done away, they mean that believers are not under the Mosaic setting of the eternal moral law. They recognized that all the moral principles of the Mosaic age reappear for the church in a setting of grace. It is no more antinomian to say that the Mosaic law does not apply in this age than it is for a citizen of Michigan to say that he is not under the laws of Illinois." Roy L. Aldrich, "A New Look at Dispensationalism," [Ref-0200](#) 120 (January-March 1963): 48, cited by Hal Harless, "The Cessation of the Mosaic Covenant", [Ref-0200](#) Vol. 160 No. 639 (July-September 2003): 351.

law - Moses wrote : Jos. 8:32; Mtt. 19:7-8; Mark 7:10; Mark 12:26; Luke 5:14; Luke 16:29-31; Luke 24:27; Luke 24:44; John 1:17; John 5:45-46; John 7:19 (.)

law - natural : [law - found on heart](#)☆

law - not for Gentiles : Ps. 147:19-20; **Acts 15:24**; Rom. 2:14; Rom. 9:4; Eph. 2:12

law - not kept : [law - all kept or cursed](#)☆

law - not made for righteousness : 1Ti. 1:9

law - not under : Acts 6:14; Acts 15:5; Acts 15:24; 2Cor. 3:6; **Gal. 3:25**; Gal. 5:18 ☪
"Christians are no longer under the law code of Moses at all; they are under a completely new law system, the law of Christ. Significant overlap between the two law systems is because both are derived from the universal law code, love God and love your neighbor. The New-Law View removes Christians from under the law of Moses, the strength of the No-Law View, but leaves them under the law of Christ as a moral rule of life, the strength of the Old-Law-Edited View." Jack Hughes, "The New Perspective's View of Paul and the Law", [Ref-0164](#) Vol. 16 No. 2 Fall 2005 261-276, pp. 265-266. Covenant Theology disagrees: "And the Westminster Confession, perhaps the first major confession of faith to promote systematized Covenant Theology, reads, 'The moral law [i.e., the ten commandments] doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.'" Larry D. Pettegrew, "The New Covenant and New Covenant Theology", [Ref-0164](#), Volume 18 Number 2 Fall 2007, 181:199, p. 188.

law - not void : Rom. 3:31

law - of Christ : Rom. 8:2; Rom. 13:8-10; 1Cor. 9:21; Gal. 6:2; Jas. 1:25; Jas. 2:12 ☪ "The New Testament does not provide us with detailed instructions of that kind. Rather, it says: 'You are called; remember you are God's men. Here are the principles; go and apply them.'" [Ref-0170](#), p. 280.

law - of sin : Rom. 7:23; Rom. 7:25

law - Persian unchangeable : Est. 1:19; Est. 8:8; Dan. 6:8; Dan. 6:15

law - polygamy : [polygamy - law concerning](#)

law - purpose of : Rom. 3:19-20; Rom. 5:20; Rom. 7:7; **Gal. 3:19**; Gal. 3:24; 1Ti. 1:8-10 ☪

"The *παιδαγωγός* emerges from ancient literature not as the tutor leading a child on to something (a function often attributed to the law in the life of an individual in accordance with this understanding of Gal. 3:24-25), nor as an excessively harsh character, but as a servant who closely supervises, monitors and watches over a young child." Douglas J. Moo,

"The Law of Moses or the Law of Christ," [Ref-0199](#), p. 214. "In English the word 'pedagogue' refers to a teacher, but the Greek word does not have that meaning. Like the word 'tutor,' the rendering 'schoolmaster' in the King James Version is also misleading. The *παιδαγωγός* 'was distinguished from the *didaskalos*, for he gave no formal instruction but administered the directives of the father in a custodial manner -- though of course indirectly he taught by the supervision he gave and the discipline he administered.' It would seem reasonable, therefore, that a better translation for *παιδαγωγός* is 'custodian,' since the word 'tutor' is too closely associated with the idea of formal teaching." Michael J. Smith, "The Role of the Pedagogue in Galatians" [Ref-0200](#), Volume 163 Number 650 April-June 2006, 197:214, p. 198. "Ramsay adds another differentiation between the pedagogues in Greek and Roman cultures, explaining why some had teaching duties while others did not. 'In that day [i.e., Paul's time] it would appear that the *paidagogoi* were trusted servants and faithful attendants, standing in very close relation to the family (in which they were slaves). Their duty was not to teach any child under their charge, but simply to guard him. Among the Romans, who adopted this institution from the Greeks, the *paidagogos* gave some home instruction to the child: he was a Greek-speaking slave, who looked after the child, and taught him to use the Greek language,' not by means of formal instruction but in daily conversation." Michael J. Smith, "The Role of the Pedagogue in Galatians" [Ref-0200](#), Volume 163 Number 650 April-June 2006, 197:214, p. 200. "In that close association the pedagogue was responsible for the moral development of the child by disciplining him when he erred and protecting him from harmful influences." Michael J. Smith, "The Role of the Pedagogue in Galatians" [Ref-0200](#), Volume 163 Number 650 April-June 2006, 197:214, p. 201. "*The Law was a παιδαγωγός in that it had a temporary function.* One of the most obvious aspects of the pedagogue-child relationship in any culture is that it is temporary. 'While the young master was a child he differed not at all from a slave. [When he reached maturity], however, the pedagogue's dominance ended and the young man became master *de facto* and not simply *de jure*.'" Michael J. Smith, "The Role of the Pedagogue in Galatians" [Ref-0200](#), Volume 163 Number 650 April-June 2006, 197:214, p. 207.

law - read : [scripture - read](#)

law - read - publicly : Deu. 31:10-13

law - retribution : [eye - for eye](#)

law - revives sin : [sin - law revives](#)☆

law - righteousness of : Lev. 18:5; Rom. 10:5; Php. 3:9

law - salvation not by : Rom. 3:20; Acts 13:38; Gal. 3:11; Heb. 9:9

law - sinning without : [sin - without law](#)

law - spoken : [commandments - ten - spoken](#)

law - striving about : Tit. 3:9

law - summary : Gen. 12:3; Gen. 15:6; Jer. 31:32-33; Mtt. 5:17; Rom. 3:10; Rom. 5:20; Rom. 7:7; Rom. 8:2; Rom. 14:5-6; 1Cor. 9:21; Gal. 3:7-25; Gal. 4:9-11; Gal. 5:3-4; Gal. 5:18; Gal. 6:2; Eph. 2:12-15; Col. 2:16; Heb. 8:13; Jas. 1:25; Jas. 2:10-12 ☪ Since the 'law' is based upon the Mosaic Covenant, it is important to understand the relationship

between the different covenants of the Old Testament and their application to Israel and to believers who are 'sons of Abraham' by faith (Gal. 3:7). **(1)** The Old (Mosaic) covenant was conditional and was broken by Israel. (Jer. 31:32). **(2)** The New Covenant was made with the same people (Israel) as the Mosaic Covenant (Jer. 31:32-33). **(3)** The Old Covenant is obsolete and vanishing (Heb. 8:13). People of faith are no longer under it (Heb. 9:10; Gal. 3:25; 5:18). **(4)** Salvation is by faith based on participation in the Abrahamic Covenant -- which preceded the Mosaic Covenant and was not annulled by it (Gal. 3:7-18). Gentiles participate in the blessing of Abraham (Gen. 12:3) via faith in Christ (Gal. 3:8,14) who fulfilled the law (Mtt. 5:17). The Abrahamic Covenant is not abolished by the passing away of the Mosaic Covenant (Gal. 3:17). **(5)** Gentiles were *strangers* from the covenants (plural), having *no hope and without God*. Christ abolished in His flesh the law of commandments (the Mosaic Covenant, which separated Jews from Gentiles) creating *one new man* -- the church (Eph. 2:12-15). **(6)** The covenants given to Israel which *remain in effect* include the Abrahamic Covenant (Gen. 12:1-3; Gen. 15:1-21) and the three covenants which spring forth from it: the **Land Covenant** (Ex. 6:4; Deu. 29:1-12), the **Davidic Covenant** (2S. 7:8-17; 1Chr. 17:9-16; Ps. 89:19-51; Ps. 132:10; Luke 1:32-33), and the **New Covenant** (Jer. 31:31-40; Mtt. 26:28; Mark 14:24; Luke 22:14-20; Rom. 11:26-27). **(7)** The law was meant to expose our sin (Rom. 3:19; 5:20; 7:7), guide us, and point us to Christ (Gal. 3:19-25). **(8)** The law is an all-or-nothing proposition. Those who would seek to be justified by the law have become *estranged from Christ* (Gal. 3:10; 5:3-4; Jas. 2:10). **(9)** No one is justified (declared righteous) by the law (Gal. 3:11). Justification has always been by faith in God based on the work of Christ (Gen. 15:6; Gal. 3:6). **(10)** Believers are now subject to the *law of Christ*, the *law of the Spirit* (Rom. 8:2; 1Cor. 9:21; Gal. 6:2; Jas. 1:25; Jas. 2:12).

law - taken away : Heb. 10:9

law - temporary : Gal. 3:19; Heb. 9:10

law - term denotes all or any part of Hebrew

bible : John 10:34 (Psalms); Rom. 3:10-19 (Psalms and Isaiah); 1Cor. 14:21 (Isaiah) ☪ "Sometimes the whole Hebrew Bible, or any part of it, is referred to as 'the law': in John 10:34 Jewish disputants are told that part of Psalm 82 is 'written in your law'; in 1 Corinthians 14:21 a quotation from Isaiah 28:11 f. is similarly said to be written 'in the law', while in Romans 3:10-19 a chain of quotations from the Psalms and Isaiah is included in 'whatever the law says'." [Ref-0073](#), p. 32.

law - unkeepable : Ps. 119:136; John 7:19; Acts 7:53; Acts 15:10; Rom. 8:3; Rom. 8:7; Heb. 7:18 ☪ "James I himself had a firm understanding of the importance of the Bible both for personal faith and communal behavior and values. He set out something of his understanding of the role of the Bible in the opening section of the *Basilikon Doron*, intended to provide instruction to his son for godly princely living. . . . *But because no man was able to keep the Lawe [sic], nor any parte [sic] thereof, it pleased God of his infinite wisdeom and goodness, to incarnate his only Son in our nature, for satisfaction of his justice*

in his suffering for us: that since we could not be saved by doing, we might (at least) be saved by believing [sic]." [Ref-0686](#), pp. 219-220.

law - unnecessary when in Spirit : Gal. 5:23

law - until grace : [John 1:17](#); Rom. 6:14-15; Gal. 5:4

law - until John the Baptist : [John the Baptist - law until](#)

law - until time of reformation : Heb. 9:10

law - vs. faith : Acts 13:38-39; Rom. 9:32; Rom. 10:3-5; Php. 3:9 ☪ "Is not, then [after Abraham], a period of law covering fifteen centuries superfluous, a needless delay, indeed a retrogression? There [in Abraham] a direct inward life of faith -- here [under the Law] outward mediating forms; there, restful sublime simplicity -- here, complexity, scarcely to be comprehended: there the word and the promise prevailing -- here, demand and symbol dominating. But the simpler is nobler than the complicated, and the word is more direct than the symbol; the promise is more creative than the command, and the inward higher than the form." [Ref-0197](#), p. 121.

law - vs. grace : Acts 13:39 (cf. Acts 13:43); Acts 13:43 (cf. Acts 13:39)

law - witness : Deu. 31:26

law - works of : Rom. 3:20; Rom. 9:32; Gal. 2:16; Gal. 3:2; Gal. 3:5; Gal. 3:10 ☪ "In passages like Deut 28:58 (cf. 29:29 [Heb 29:28]; 31:12; 32:46), Josh 1:7 (cf. 22:5; 23:6) and Neh 9:34 (cf. 2 Chr 14:3; 33:8), "do/perform the law" has reference to the entire law, not to one particular ordinance. These same passages call for the implementation of covenant curses for disobedience to the law. By context these texts do not refer to ethnic or social markers identifying Israel. Instead, they refer to the entire Mosaic legislation including every facet of that law. The point is that such references to works of the law are virtually identical with Paul's use of "works of the law" in both Galatians and Romans . . . In the intertestamental period, sectarian authors at Qumran spoke of the members of their community as "doers/workers of the law" . . . They did not indicate that "the law" in such cases was limited to circumcision, Sabbath-keeping, or dietary regulations." William D. Barrick, "The New Perspective and "Works of the Law" (Gal_3:16 and Rom_3:20)", [Ref-0164](#) Vol. 16 No. 2 Fall 2005 277-292, pp. 278-279.

law - written : Ex. 17:14; Ex. 24:4; Ex. 34:27-29; Ex. 31:9; Ex. 31:24; Num. 33:2; Deu. 28:58; Deu. 31:9; Deu. 31:24-26; Jos. 8:32; 2K. 22:8; 2K. 23:2; Jer. 30:2; 2Ti. 4:13 (?) ☪ Questionable: 2Ti. 4:13 (?);

law - written on stones : Deu. 27:2; Deu. 33:2; Jos. 8:32; Rev. 2:17

law and prophets - not writings : Acts 28:23 ☪ The third division of Jewish scriptures -- the writings -- are not mentioned. This is probably due to the Jewish view of inspiration. The law (*Torah*) is said to be of greatest authority, as it is the very words of God dictated directly to a human scribe. The Prophets (*Nevi'im*) are of lesser authority, being God's messages spoken through the mouths of men. The Writings (*Ketubim*) are considered to be of least authority, as they are reckoned to be the words of men whose thinking was guided by God. Jesus used all three sections of the Old Testament (Luke 24:44) because, as far as he

and the apostles were concerned, all of the Hebrew Scriptures were of equal validity. [Ref-0011](#), p. 10.

law vs. letter - spirit of : [spirit of - letter vs. law](#)

Law Â– 613 Mosaic - Mosaic Laws - 613 - #00007.doc : [#00007.doc](#)☆

Law, A serious Call to a Devout and Holy Life : [Ref-1029](#)☆

lawful - all things : Rom. 14:14; 1Cor. 6:12; 1Cor. 10:33

lawgiver - Judah : [Judah - lawgiver](#)

lawlessness - trust lost : Jer. 9:5; Mtt. 24:12

Lawrence, Practice of the Presence of God, The : [Ref-1030](#)☆

laws - 613 - enumerated by Maimonides : [2008030601.htm](#)☆

laws - nature : [nature - laws](#)☆

laws - of evil : [evil - by law](#)

lawsuit - against brother : [sue - brothers](#)

laying - hands on : [hands - laying on](#)

Lazarus - and rich man : Luke 16:19

Lazarus - brother of Mary of Bethany : [Mary of Bethany - sister of Lazarus](#)

Lazarus - dead four days : John 11:39 ☪ Lazarus was dead 4 days because Judaism thinks the spirit hovers over a dead body 3 days and so can still be resuscitated. On 4th day on, only resurrection could bring someone back from the dead. . .that's why Jesus waited. Arnold Fruchtenbaum, *Prophecy and the Nation of Israel*, Tyndale Theological Seminary. [<http://www.tyndale.edu>]

Lazarus - meaning : ☪ abbreviation of Eliezer?

Lazarus - plot to kill : John 12:10

Lazarus - raised from dead : [John 11:43](#);

John 12:1; John 12:9-10; John 12:17

Lazarus - three stages of : John 11:43; John 12:10 ☪ Stage 1: Lazarus was dead and could not respond. Stage 2: Lazarus was defeated (alive, but bound in grave clothes). Stage 3: Lazarus was dangerous -- leading to the plot to kill him. These are analagous to the stages believers go through (prior to their calling until fully equipped for ministry).

laziness - AGAINST : [work - ethic](#)

lead - elders : [elders - lead](#)☆

lead - leader : [leader - lead](#)

leader - exalted for people : 1Chr. 14:2

leader - humble : [humility - leader](#)

leader - lead : Jdg. 5:2

leader - servant : Jdg. 5:9; Mtt. 11:29; [Mtt. 20:25-26](#); Mtt. 23:11-12; Mark 9:33-35; [Luke 22:24-27](#); [John 13:14-16](#); Acts 28:3; 1Ti. 3:6; 1Pe. 5:3

leader - sin affects others : [sin - leader affects others](#)

leader - unjust : Isa. 1:23

leaders - be righteous : Pr. 16:12

leaders - copy scriptures : Deu. 17:18-20

leaders - erring : Isa. 3:12

leaders - intercession for : [intercession - for leaders](#)

leaders - lead in sin : Eze. 9:2

leaders - pray for : [pray - for authorities](#)

leaders - religious reject Jesus : [religious leaders - reject Jesus](#)

leaders - respect : [rulers - respect](#)

leadership - causes damage : Ecc. 8:9; Isa. 9:16; Eze. 34:1-6; Eze. 34:8-10

leadership - servant : Deu. 17:18-20; Ne. 4:22; Ne. 5:14-15; John 13:1-17

leadership - servant - COUNTEREXAMPLE : Ne. 3:5; Ne. 5:7

leadership - singular? : Rev. 2:1; Rev. 2:5; Rev. 2:8

leadership - style : ☪ Contrast the following leadership styles: A **Lording Leader**: enforces policy from without, dictates as a superior to an inferior, is a head man with no compassion, interprets questions as a personal attack. A **Loving Leader**: influences people from within, directs as part of the team, is a heart man with concern, interprets questions as an opportunity to teach. -- Pastor Bob Coy, Calvary Chapel of Fort Lauderdale.

Leah - death : Gen. 49:31

Leah - given to Jacob : [Jacob - wives given](#)☆

Leah - Rachel favored over : [Rachel - favored over Leah](#)

Leah - sons of : Gen. 35:23

Leah - sons of maid Zilpah : Gen. 35:26

Leap Year - DOC 00005 : [00005.doc](#)☆

learned - Jesus : [taught - Jesus by God](#)☆

learning - experience - quote : [quote - experience - learning](#)☆

learning - incomplete : Isa. 28:9-13; Isa. 29:11-12

learning - never coming to truth : Pr. 14:6; Acts 17:21; [2Ti. 3:7](#)

learning - receive : [teaching - receive](#)

learning - refused : [teaching - refused](#)

learning - scriptures for : [scripture - for our learning](#)

learning - seek : Pr. 4

leave - God will never : Deu. 31:6; Deu. 31:8; Jos. 1:5; Mtt. 28:20; Heb. 13:5

leaven - prohibited : Ex. 12:15; Ex. 12:19-20; Ex. 13:3; Ex. 13:7; Ex. 23:18; Ex. 34:25; Lev. 2:4-5; Lev. 2:11; Lev. 6:17; Lev. 10:11; Deu. 16:3-4; 1Cor. 5:7

leaven - represents sin : [type - leaven represents sin](#)☆

leaven - Sabbath - modern in Israel : [2003040601.htm](#)☆

leaven - to be offered : Lev. 7:13; Lev. 23:17; Acts 2:6-7

leavened bread - Feasts - 00023.doc : [00023.doc](#)☆

leaves - healing by : [tree - healing leaves](#)

Leaves from the Book, F. W. Grant : [Ref-1207](#)☆

leaving - possessions and family : Mtt. 19:29; Luke 18:29

Leb Kamai - encryption : [encryption - Leb Kamai](#)☆

Lebanon - future - occupation : [Arab states - future - Lebanon](#)☆

Lectures on 1 & 2 Thessalonians. - Kelly, William. : [Ref-0656](#)☆

Lectures on 1 & 2 Timothy. - Kelly, William. : [Ref-0657](#)☆

Lectures on Calvinism, Abraham Kuyper : [Ref-0873](#)☆

Lectures on Romans. - Kelly, William. : [Ref-0655](#)☆

Lectures on the Book of Acts, Ironside, H. A. : [Ref-1131](#)☆

Lectures on the Epistle to the Colossians, Ironside, H. A. : [Ref-1132](#)☆

Lectures on the Epistle to the Romans, Ironside, H. A. : [Ref-1133](#)☆

Lectures on the Levitical Offerings, Ironside, H. A. : [Ref-1134](#)☆

Lectures To My Students : [Ref-0111](#)☆

Lectures to Professing Christians, Finney : [Ref-1007](#)☆

led - Spirit : [Holy Spirit - led by](#)

Lee - Ann - Shakers - founder : [Shakers - founder - Ann Lee](#)☆

left hand : Gen. 48:13; Lev. 14:15; Lev. 14:26; Jdg. 3:21; 1Chr. 6:44; Ne. 8:4; Job 23:9; Pr. 3:16; Sos. 2:6; Sos. 8:3; Isa. 9:20; Eze. 39:3; Dan. 12:7; Mtt. 6:3; Mtt. 25:41

left-hand - north is on : [north - on left-hand](#)☆

legal action - against brothers : [sue - brothers](#)

legal rights - witnessing - CLA : [witnessing - tips - CLA](#)☆

legal-historical proof - Science and the Bible - 00040.doc : [00040.doc](#)☆

legalism - AGAINST : Acts 15:31; Gal. 6:12; Gal. 6:12; Col. 2:23

legalism - fencing : Deu. 25:2-3 ☼ The Pharisees erected 'fences' around the law in order to protect against the accidental breaking of the law. For example, Deu. 25:2-3 specifies a limit of 40 lashes. The Pharisees 'fenced' this restriction down to '40 less one' (or 39) in order to ensure 40 would never be exceeded accidentally.

legalism - what it is and what it is not : [F00011 - legalism - what it is and what it is not](#)☆

legend - liar - lord - lunatic : [who - do you say I am?](#)

legends - Noahic flood : [2011101401.pdf](#)☆

legion : [centurion](#)☆

legs - statue of Nebuchadnezzar's vision : Dan. 2:33 ☼ "I have heard it said more than once or twice that the two legs of the image represent the Roman Empire, because in A.D. 364 the Roman Empire split into two. There was the Eastern Empire, with its capital at Constantinople and the Western Empire, with its capital at Rome. . . But wait a minute! To begin with, the division occurs before you get to the iron! The two legs begin under the copper, unless this image was a freak. . . And of course, if you want to make two parts of the Roman Empire to be represented by the two legs, you are in difficulty because the Western Empire only lasted for a few hundred years, but the Eastern Empire lasted until 1453. You have to make this image stand on one leg for most of the time!" [Ref-0005](#), pp. 71-72 quoting Geoffrey R. King.

lend - those who ask : Ps. 112:5; Mtt. 5:42; Luke 6:34

lend - vs. borrow : Deu. 15:6; Deu. 28:12

length - cubit : [cubit - length](#)☆

length - of Jesus' ministry : [ministry - length of Jesus](#)'☆

lengthening - vowels - Hebrew grammar : [Hebrew grammar - compensatory lengthening](#)☆

Leningrad - renamed : [city renamed - Saint Petersburg](#)☆

Leningrad Codex - daghesh : Gen. 8:22; Gen. 26:1; Gen. 45:6; Mic. 4:8 ☼ "E.A. Knauf explained the Leningrad Codex's use of the daghesh in קָנִי (Gen. 45:6) as a way to call attention to the apparent contradiction with Gen. 8:22, in אֲנִי־קָנִי (Gen. 26:1) as a device to insinuate the idea, in view of the previous text, that we have to do here with another Abimilech, and in אֲנִי־קָנִי (Mic. 4:8) as a mark to signal that the punctuation was uncertain." [Ref-0157](#), p. 22.

Lennon - Julian - hypocrisy - quote : [quote - hypocrisy - Julian Lennon](#)☆

leopard - bear - lion : [animals - lion - leopard - bear](#)

leper - anointed : Lev. 14:18

leper - cleansing - procedure : Lev. 14:1-32

leper - healed by Jesus - Koran : [Koran - miracles - Jesus - healed lepers](#)☆

leper - Jewish cleansed : Mtt. 8:2; Mark 1:40; Luke 4:27; Luke 5:12; Luke 7:22 ☼ From the time between completion of the Mosaic Law and Jesus' first coming, there is no record of any Jew being healed of leprosy. (Miriam's healing occurred before the completion of the Law and Naman was a Syrian Gentile -- see Luke 4:27).

leper - touched : Mtt. 8:3; Mark 1:41-42; Luke 5:12-13

leper - unclean : Lev. 13:45; Mtt. 8:3-4; Mark 1:41-42

leprosy - from God : Lev. 14:34

leprosy - healed : Ex. 4:6-7; Mtt. 8:3; Mark 1:41-42; Luke 5:12-13

leprosy - judgment : Num. 12:10; 2Chr. 26:19

lesbian - origin of term : Acts 20:14 ☼ "Mitylene, Mytilene, or Mitilini was a chief city on the island of Lesbos. . . The Greek poetess Sappho lived here in the sixth century B.C. She is widely known for her erotic homosexual verses. Primarily because of Sappho, the word *lesbian* is derived from the name of the island." [Ref-0105](#), p. 365.

less - to those that have not : [more - to those that have](#)

lesson - TWO WOMEN HEALED - 0 : Lam. 2:13 (?); Mtt. 9:18; Mark 5:22; Luke 8:41 ☼ On the way to raise a Jewish girl from the dead, a Gentile woman is healed of uncleanness. Could this be a picture of Israel and the church during the age of grace? Questionable: Lam. 2:13 (?);

lesson - TWO WOMEN HEALED - 1 : Mtt. 9:18-26; Mark 5:22-43; Luke 8:41-56 ☼ *Why are these two stories mixed together?* In order to highlight the similarities.

lesson - TWO WOMEN HEALED - 2 : Mtt. 9:18; Mark 5:23; Luke 8:42 ☼ *Who is sick? Two women.*

lesson - TWO WOMEN HEALED - 3 : Mtt. 9:18; Mtt. 9:22; Mark 5:23; Mark 5:34; Luke 8:42; Luke 8:48 ☼ *What title is used of both women?* Daughter. Jairus' daughter is his only daughter (Luke 8:42). Who else is God's only begotten (Israel)?

lesson - TWO WOMEN HEALED - 4 : Mtt. 9:20; Mark 5:25; Mark 5:42; **Luke 8:42; Luke 8:43** ☼ *How long was the woman with the issue of blood sick? How old was the little girl?* Twelve years.

lesson - TWO WOMEN HEALED - 5 : Mtt. 9:18; Mtt. 9:20; Mark 5:22; Mark 5:27; Luke 8:41; Luke 8:44 ☼ *What nationality are the two women? Was it normal for a Jewish woman with an issue of blood to mingle in a crowd?* The young girl was Jewish. The older woman was unclean by Levitical standards and should have remained separate (Lev. 15:19,25), yet was mingling with the crowd implying she was probably a Gentile.

lesson - TWO WOMEN HEALED - 6 : Mtt. 9:20; Mark 5:27; Luke 8:44 ☼ *What happens when a woman with an issue of blood touches someone?* When the woman touches Jesus, **she** becomes clean rather than Jesus becoming unclean. Just like the healing of the Leper (Mtt. 8:3). "Jesus didn't get *leprosy*, the leper got *Jesusy*."

lesson - TWO WOMEN HEALED - 7 : Mtt. 9:20; Luke 8:44 ☼ *Where did the woman touch Jesus? Is this significant?* The hem of the garment is related to authority. Aaron's robe (Ex. 28:33); Saul tear's Samuel's robe, then God takes Saul's authority (1S. 15:27-28); David cuts off the hem of Saul's robe (1S. 24:4); Ruth asks Boaz to cover her under his "wing/skirt" (Ru. 3:9); God covers Israel with His "wing/skirt" making her His (Eze. 16:8); ten Gentile nationals take the "skirt" of a Jewish man to identify with him (Zec. 8:23); See [hem of garment - authority](#).

lesson - TWO WOMEN HEALED - 8 : Mtt. 9:23-24; Mark 5:35-36; Luke 8:49-50; Rom. 11:25-26 ☼ *What did the observers think about the Jewish girl? What was Jesus' response?* They thought she was dead, but Jesus said, "the girl is not dead, but sleeping" (Mtt. 9:24). Note the parallel to Israel today (Rom. 11:25-26).

lesson - TWO WOMEN HEALED - 9 : Mark 5:35; Luke 8:49 ☼ *What is announced regarding the Jewish girl when Jesus declares the woman with the issue of blood is healed?* The Jewish girl is dead.

letter vs. law - spirit of : [spirit of - letter vs. law](#)

letters - early alphabet : [alphabet - early](#)☆

letters - large and small - Masoretic Text : [Masoretic Text - large and small letters](#)☆

letters - quiescent - Hebrew grammar : [Hebrew grammar - quiescent letters](#)☆

letters - suspended - Masoretic Text : [Masoretic Text - suspended letters](#)☆

Letters to a Roman Catholic Priest, Ironside, H. A. : [Ref-1135](#)☆

Leupold, H. C., Exposition of Daniel : [Ref-1241](#)☆

Leupold, H. C., Exposition of Ecclesiastes : [Ref-1241](#)☆

Leupold, H. C., Exposition of Genesis : [Ref-1241](#)☆

Leupold, H. C., Exposition of Isaiah : [Ref-1241](#)☆

Leupold, H. C., Exposition of The Psalms : [Ref-1241](#)☆

Leupold, H. C., Exposition of Zechariah : [Ref-1241](#)☆

Leuschel, Roland, The Global Debt Trap : [Ref-1262](#)☆

Lev. 1 : [Feb07](#)☆

Lev. 1:1 : [Masoretic Text - large and small letters](#)☆; [Ref-1060](#)☆; [Ref-1134](#)☆; [X0003 - date - Leviticus](#)☆

Lev. 1:3 : [offering - free will; sacrifice - perfect](#)☆; [tabernacle - vs. tent of meeting](#)☆

Lev. 1:4 : [hand - laid on head of offering](#)

Lev. 1:5 : [blood - sprinkling](#)

Lev. 1:10 : [sacrifice - perfect](#)☆

Lev. 1:11 : [blood - sprinkling](#)

Lev. 1:17 : [bird - sacrifice not severed](#)

Lev. 2 : [Feb07](#)☆

Lev. 2:4-5 : [leaven - prohibited](#)

Lev. 2:11 : [honey - prohibited in grain offering; leaven - prohibited](#)

Lev. 2:13 : [covenant - salt; salt - on all offerings](#)

Lev. 3 : [Feb07](#)☆

Lev. 3:1 : [sacrifice - perfect](#)☆

Lev. 3:2 : [blood - sprinkling; hand - laid on head of offering](#)

Lev. 3:6 : [sacrifice - perfect](#)☆

Lev. 3:8 : blood - sprinkling; hand - laid on head of offering
 Lev. 3:13 : blood - sprinkling; hand - laid on head of offering
 Lev. 3:17 : blood - eating prohibited☆; fat - forbidden as food
 Lev. 4 : Feb08☆
 Lev. 4:2 : sin - unknowingly
 Lev. 4:3 : priest - sin offering for; sacrifice - perfect☆
 Lev. 4:6 : blood - sprinkling
 Lev. 4:7 : blood - under alter
 Lev. 4:13-14 : sin - unknowingly
 Lev. 4:15 : hand - laid on head of offering
 Lev. 4:17 : blood - sprinkling
 Lev. 4:18 : blood - poured out
 Lev. 4:21 : camp - outside
 Lev. 4:22 : sin - unknowingly
 Lev. 4:23 : sacrifice - perfect☆
 Lev. 4:24 : hand - laid on head of offering
 Lev. 4:25 : blood - poured out
 Lev. 4:27 : sin - unknowingly
 Lev. 4:28 : sacrifice - perfect☆
 Lev. 4:29 : hand - laid on head of offering
 Lev. 4:30 : blood - poured out
 Lev. 4:32 : sacrifice - perfect☆
 Lev. 4:33 : hand - laid on head of offering
 Lev. 4:34 : blood - poured out
 Lev. 5 : Feb08☆
 Lev. 5:1 : witness - responsibility to make crime known
 Lev. 5:2 : guilty - without knowledge
 Lev. 5:2-3 : dead - touching unclean
 Lev. 5:2-4 : sin - unknowingly
 Lev. 5:4 : oaths - forbidden
 Lev. 5:5 : confession
 Lev. 5:7 : poor - Jesus' family; poor - sin offering required of; prosperity doctrine - AGAINST☆
 Lev. 5:8 : bird - sacrifice not severed
 Lev. 5:9 : blood - poured out; blood - sprinkling
 Lev. 5:11 : poor - sin offering required of
 Lev. 5:15 : sacrifice - perfect☆
 Lev. 5:15-18 : sin - unknowingly
 Lev. 5:16 : restore - more than was taken
 Lev. 5:17 : authority - respect; guilty - without knowledge
 Lev. 5:18 : sacrifice - perfect☆
 Lev. 6 : Feb09☆
 Lev. 6:2-3 : lying - AGAINST
 Lev. 6:5 : restore - more than was taken
 Lev. 6:6 : sacrifice - perfect☆
 Lev. 6:12 : eternal - fire on altar
 Lev. 6:12-13 : prayer - without ceasing☆
 Lev. 6:13 : fire - continual
 Lev. 6:17 : leaven - prohibited
 Lev. 6:20-23 : Aaronic - priesthood - offering
 Lev. 6:27 : blood - sprinkling
 Lev. 7 : Feb09☆
 Lev. 7:2 : blood - sprinkling
 Lev. 7:13 : leaven - to be offered
 Lev. 7:14 : blood - sprinkling
 Lev. 7:19-21 : unclean - clean prohibited from
 Lev. 7:23-25 : fat - forbidden as food
 Lev. 7:26 : blood - eating prohibited☆
 Lev. 7:30 : offering - wave
 Lev. 7:35 : ministry - to God
 Lev. 7:36 : anointed - Aaron; anointed - Aaron's sons
 Lev. 7:37 : offering - categories
 Lev. 7:38 : Mt. Sinai

Lev. 8 : Feb10☆
 Lev. 8:8 : urim - and thummim☆
 Lev. 8:10-11 : anointed - tabernacle and utensils
 Lev. 8:11 : anointed - Aaron
 Lev. 8:14 : hand - laid on head of offering
 Lev. 8:15 : atonement - inanimate objects; blood - under alter
 Lev. 8:19 : blood - sprinkling
 Lev. 8:23 : head - hands - feet
 Lev. 8:24 : blood - sprinkling
 Lev. 8:27 : offering - wave
 Lev. 8:29 : offering - wave
 Lev. 8:30 : anointed - Aaron; atonement - inanimate objects; blood - sprinkling
 Lev. 8:32 : eat - before morning
 Lev. 9 : Feb10☆
 Lev. 9:2-3 : sacrifice - perfect☆
 Lev. 9:2-4 : offering - categories
 Lev. 9:6 : shekinah - visible☆
 Lev. 9:7 : sacrifice - for priest
 Lev. 9:8 : priest - sin offering for
 Lev. 9:12 : blood - sprinkling
 Lev. 9:18 : blood - sprinkling
 Lev. 9:21 : offering - wave
 Lev. 9:22 : offering - categories
 Lev. 9:23 : shekinah - visible☆
 Lev. 9:24 : fire - consuming; fire - consuming sacrifice
 Lev. 10 : Feb10☆
 Lev. 10:1 : fire - profane☆
 Lev. 10:2 : fire - consumed in judgement; fire - consuming; killed - by God; touching - holy things
 Lev. 10:3 : holy - regard God as
 Lev. 10:6 : hate - family for God
 Lev. 10:6-7 : mourning - not allowed
 Lev. 10:9 : wine - alcoholic☆; wine - prohibited☆
 Lev. 10:11 : leaven - prohibited; unclean - clean prohibited from
 Lev. 10:15 : offering - wave
 Lev. 11 : Feb11☆
 Lev. 11:2-47 : clean - animals
 Lev. 11:4 : camel - hoof cloven?☆
 Lev. 11:4-7 : behemoth☆
 Lev. 11:6 : rabbit - chews cud☆
 Lev. 11:6 (?) : number - of man☆
 Lev. 11:10 : frogs - unclean; sea - nations represented as☆
 Lev. 11:15 : raven - unclean bird
 Lev. 11:19 : stork - unclean bird
 Lev. 11:20-23 : gnats - unclean
 Lev. 11:21-22 : Locusts - clean
 Lev. 11:24-25 : evening - Jewish day starts
 Lev. 11:27 : dog - unclean
 Lev. 11:31-32 : dead - touching unclean; evening - Jewish day starts
 Lev. 11:39-40 : tanner - unclean occupation☆
 Lev. 11:40 : evening - Jewish day starts
 Lev. 11:42 : Masoretic Text - large and small letters☆
 Lev. 11:44-45 : holy - be
 Lev. 12 : birth - mother unclean; Feb11☆
 Lev. 12:3 : chronology - inclusive dating☆; circumcision - eighth day☆
 Lev. 12:6 : tabernacle - vs. tent of meeting☆
 Lev. 12:6-8 : poor - Jesus' family
 Lev. 12:6-8 (cf. Luke 2:24) : Roman Catholicism - Mary - sinless☆
 Lev. 12:8 : poor - sin offering required of

Lev. 13 : Feb12☆
 Lev. 13:33 : Masoretic Text - large and small letters☆
 Lev. 13:45 : leper - unclean
 Lev. 14 : Feb13☆
 Lev. 14:1-32 : leper - cleansing - procedure
 Lev. 14:4 : cedar - wood; scarlet & hyssop
 Lev. 14:4-7 : two - typology
 Lev. 14:5 : typology - two of same with different destinies☆; weakness - God strong in
 Lev. 14:5-6 (LXX) : living - water☆
 Lev. 14:5-7 : water - sprinkling
 Lev. 14:6 : cross - in OT
 Lev. 14:8 : washing
 Lev. 14:10 : sacrifice - perfect☆
 Lev. 14:12 : offering - wave
 Lev. 14:14 : right side - favor
 Lev. 14:14-17 : head - hands - feet
 Lev. 14:15 : left hand
 Lev. 14:18 : leper - anointed
 Lev. 14:21-22 : poor - sin offering required of
 Lev. 14:23 : tabernacle - vs. tent of meeting☆
 Lev. 14:24 : offering - wave
 Lev. 14:25 : head - hands - feet
 Lev. 14:26 : left hand
 Lev. 14:28 : head - hands - feet
 Lev. 14:34 : leprosy - from God
 Lev. 14:49-53 : two - typology
 Lev. 14:51 : blood - sprinkling; cross - in OT
 Lev. 14:52 : cross - in OT
 Lev. 15 : Feb14☆
 Lev. 15:8-11 : health - practices
 Lev. 15:9 : Rachel - saddle not searched
 Lev. 15:14 : tabernacle - vs. tent of meeting☆
 Lev. 15:16-18 : semen - emission
 Lev. 15:18 : intercourse - unclean
 Lev. 15:19-22 : Rachel - saddle not searched
 Lev. 15:31 : semen - emission
 Lev. 16 : Feb14☆
 Lev. 16:2 : clouds - with God; shekinah - dwells between cherubim
 Lev. 16:5 : scapegoat - types☆
 Lev. 16:5-10 : two - typology
 Lev. 16:6 : sacrifice - for priest
 Lev. 16:8 : scapegoat; typology - two of same with different destinies☆
 Lev. 16:10 : scapegoat - reached wilderness☆
 Lev. 16:13 : cloud - and fire
 Lev. 16:14-15 : blood - sprinkling
 Lev. 16:16 : sin - presence of God rejects
 Lev. 16:17 : temple - alone in
 Lev. 16:19 : blood - sprinkling
 Lev. 16:20-22 : hands - laying on; scapegoat
 Lev. 16:21 : hand - laid on head of offering
 Lev. 16:21-22 : hands - laying on - transference
 Lev. 16:29 : proselyte - to Judaism☆; tenth day; Yom Kippur☆
 Lev. 16:32 : ordination - appointed
 Lev. 16:33 : sacrifice - for priest
 Lev. 17 : Feb15☆
 Lev. 17:1-16 : proselyte - to Judaism☆
 Lev. 17:3-4 : sacrifice - location; sacrifice - unacceptable
 Lev. 17:6 : blood - sprinkling
 Lev. 17:7 : demons - sacrifice to; worshiped - demons
 Lev. 17:8-9 : proselyte - to Judaism☆; sacrifice - location; sacrifice - unacceptable

Lev. 17:10 : blood - eating prohibited☆
 Lev. 17:10-14 : Roman Catholicism - transubstantiation☆
 Lev. 17:11 : atonement - by blood☆; blood - poured out
 Lev. 17:11 (- **Science and the Bible - 00040.doc**) : 00040.doc☆
 Lev. 17:11 (**atonig**) : blood - characteristics of Christ's
 Lev. 17:13 : blood - eating prohibited☆; blood - poured out
 Lev. 17:17 : adultery - spiritual
 Lev. 18 : Feb15☆
 Lev. 18:3 : Canaan - cursed☆
 Lev. 18:5 : law - righteousness of
 Lev. 18:6-8 : uncovering - father as nakedness
 Lev. 18:6-23 : proselyte - to Judaism☆
 Lev. 18:7 : incest - prohibited
 Lev. 18:8 : one - flesh
 Lev. 18:9 : marriage - to sister prohibited by Mosaic law
 Lev. 18:16 : Antipas - Herodias☆
 Lev. 18:18 : marriage - to sister prohibited by Mosaic law; wife - sisters prohibited
 Lev. 18:19 : menstruation - sex prohibited
 Lev. 18:21 : sacrifice - child☆
 Lev. 18:22 : homosexuality☆; X0108 - homosexuality
 Lev. 18:23 : bestiality
 Lev. 18:24 : land - defiled by sin
 Lev. 18:24-28 : nations - destroy in land of Canaan☆
 Lev. 18:26 : proselyte - to Judaism☆
 Lev. 18:27 : land - defiled by sin
 Lev. 19 : Feb16☆
 Lev. 19:1-18 : commandments - ten given☆
 Lev. 19:2 : holy - be
 Lev. 19:3 : children - toward parents - death penalty
 Lev. 19:9-10 : poor - gleaning allowed
 Lev. 19:12 : cited - Lev. 19:12; name - profaned - God's
 Lev. 19:13 : wages - pay promptly
 Lev. 19:14 : disabled - respect
 Lev. 19:15 : poor - impartial toward
 Lev. 19:16 : slander - destroys
 Lev. 19:17 : hate - AGAINST
 Lev. 19:18 : cited - Lev. 19:18; commandments - of Jesus; esteem - self☆; law - fulfilled by love; love; love - one another; two commandments - second; vengeance - God's
 Lev. 19:19 : breeding - interbreeding - prohibited; kind - created☆
 Lev. 19:21 : evil - not to repay
 Lev. 19:23-25 : firstfruits - three years - uncircumcised
 Lev. 19:25 : provision - 5 number of☆
 Lev. 19:26 : blood - eating prohibited☆; witchcraft - AGAINST☆
 Lev. 19:27 : priest - hair uncut
 Lev. 19:28 : cut - yourself prohibited; prophet - false - wounds☆; tattoo - AGAINST
 Lev. 19:31 : witchcraft - AGAINST☆
 Lev. 19:32 : elderly - respect for
 Lev. 19:34-35 : foreigners - treat as locals
 Lev. 20 : Feb16☆
 Lev. 20:2 : cut off - death; proselyte - to Judaism☆; stoning - punishment
 Lev. 20:2-5 : sacrifice - child☆
 Lev. 20:3 : name - profaned - God's
 Lev. 20:4-6 : capital punishment - failure to enforce
 Lev. 20:6 : witchcraft - AGAINST☆
 Lev. 20:7 : holy - be
 Lev. 20:9 : children - toward parents - death penalty
 Lev. 20:10 : adultery - both die; X0107 - adultery
 Lev. 20:11 : Reuben - defiled father's bed☆; Reuben - spared; uncovering - father as nakedness
 Lev. 20:11-12 : incest - prohibited
 Lev. 20:13 : homosexuality☆; X0108 - homosexuality
 Lev. 20:15-16 : bestiality
 Lev. 20:19-21 : incest - prohibited
 Lev. 20:21 : Antipas - Herodias☆
 Lev. 20:23-24 : nations - destroy in land of Canaan☆
 Lev. 20:24 : milk - flowing with
 Lev. 20:25 : clean - animals
 Lev. 20:26 : chosen - Israel☆; holy - be; holy - separation
 Lev. 20:27 : stoning - punishment; witchcraft - AGAINST☆
 Lev. 21 : Feb17☆
 Lev. 21:1-4 : dead - touching unclean
 Lev. 21:5 : cut - yourself prohibited; cut - yourself prohibited; priest - hair uncut
 Lev. 21:7 : harlot - wife - prohibited☆
 Lev. 21:9 : burning - capital punishment
 Lev. 21:10 : high priest - forbidden to tear clothes; X0103 - high priest☆
 Lev. 21:11 : hate - family for God
 Lev. 21:12 : crown - anointing as
 Lev. 21:13-14 : priest - wife - virgin
 Lev. 21:17-23 : priest - defects - prohibited
 Lev. 21:19 : messianic prophecy - no bones broken
 Lev. 22 : Feb17☆
 Lev. 22:2 : name - profaned - God's
 Lev. 22:2-7 : priest - unclean
 Lev. 22:4 : semen - emission
 Lev. 22:6-7 : evening - Jewish day starts
 Lev. 22:12 : evening - Jewish day starts; marriage - wife - leaves parents
 Lev. 22:19-25 : sacrifice - perfect☆
 Lev. 22:20-22 : perfect - offering required
 Lev. 22:29 (1Chr. 29:6-9,14) : offering - free will
 Lev. 22:30 : morning - eat all before
 Lev. 22:32 : name - profaned - God's
 Lev. 23 : Feb18☆
 Lev. 23:3 (**stay home**) : Sabbath - prohibitions
 Lev. 23:4-22 : Pentecost - law given on☆
 Lev. 23:5 : crucifixion - vs. Passover☆
 Lev. 23:6 : crucifixion - vs. Passover☆
 Lev. 23:7-8 : work - customary
 Lev. 23:10 : firstfruits - of dead☆
 Lev. 23:11 (- **Feasts - 00023.doc**) : 00023.doc☆
 Lev. 23:12 : offering - wave; sacrifice - perfect☆
 Lev. 23:14 : firstfruits - to God
 Lev. 23:15 : offering - wave
 Lev. 23:15 (- **Feasts - 00023.doc**) : 00023.doc☆
 Lev. 23:15-16 : chronology - inclusive dating☆
 Lev. 23:17 : leaven - to be offered
 Lev. 23:18 : sacrifice - perfect☆
 Lev. 23:20 : offering - wave
 Lev. 23:21 : work - customary
 Lev. 23:22 : poor - gleaning allowed
 Lev. 23:24 : Rosh Hashanah - head of the year☆; trumpet - blown
 Lev. 23:25 : work - customary
 Lev. 23:27 : day - period☆; tenth day; Yom Kippur☆
 Lev. 23:32 : evening - Jewish day starts
 Lev. 23:34 : Egypt - feast of tabernacles☆
 Lev. 23:35-36 : work - customary
 Lev. 23:38-39 : 2005111602.htm☆
 Lev. 23:40 : F00008 - tabernacles - feast of - plants☆
 Lev. 23:42 : Succoth - feast of booths; tabernacles - feast of
 Lev. 23:43-44 : 2005111602.htm☆
 Lev. 24 : Feb18☆
 Lev. 24:8 : Sabbath - work permitted in Temple☆
 Lev. 24:11 : Dan - idolatry of
 Lev. 24:14 : hands - laying on; hands - laying on - guilty party; hands - laying on - transference; stoning - punishment
 Lev. 24:16 : blasphemy - capital offence; proselyte - to Judaism☆
 Lev. 24:17 : capital punishment☆
 Lev. 24:19-20 : eye - for eye
 Lev. 24:20 : cited - Lev. 24:20; evil - not to repay
 Lev. 24:21 : capital punishment☆
 Lev. 24:22 : proselyte - to Judaism☆
 Lev. 24:40-43 : palm - branches☆
 Lev. 25 : Feb19☆
 Lev. 25:1 : Mt. Sinai
 Lev. 25:2-15 : Sabbath - land - calendar of Sabbatical years☆
 Lev. 25:5 : fruitfull - harvest
 Lev. 25:8-16 : jubilee - cycle☆
 Lev. 25:9 : tenth day; trumpet - blown; trumpet - jubilee; Yom Kippur☆
 Lev. 25:10 : jubilee - observation of☆
 Lev. 25:10-17 : jubilee - year of
 Lev. 25:22 : eight - renewal
 Lev. 25:23 : aliens - believers as; covenant - land - land owned by God [5002.4.5]☆; Goel - kinsman redeemer☆
 Lev. 25:23-55 : jubilee - cycle☆
 Lev. 25:36-37 : usury - AGAINST☆
 Lev. 25:39-42 : slavery - fellow Israelites prohibited
 Lev. 25:46 : forever = not forever - Hebrew olam; slavery - fellow Israelites prohibited
 Lev. 25:47 : Goel - kinsman redeemer☆
 Lev. 26 : Feb20☆
 Lev. 26:1 : idol - stone
 Lev. 26:1-46 : covenant - Mosaic [5002.3.0]☆
 Lev. 26:2 : Sabbath - keep
 Lev. 26:3-5 : fruitfulness - by God☆
 Lev. 26:3-7 : peace - by obedience
 Lev. 26:3-13 : covenant - Mosaic - blessings upon obedience
 Lev. 26:6-7 : peace - by God☆
 Lev. 26:9 : fruitful - and multiply
 Lev. 26:9-10 : fruitfulness - by God☆
 Lev. 26:12 : dwells - God with man
 Lev. 26:14-43 : covenant - Mosaic - curses upon disobedience
 Lev. 26:15 : covenant - Mosaic - conditional [5002.3.2]
 Lev. 26:17 : fear - because of disobedience
 Lev. 26:19 : bronze - earth & heaven; pride - AGAINST☆

Lev. 26:20 : [famine - from God](#); [futile - life opposed to God](#)
Lev. 26:21-22 : [exegesis - Ru. 1:5](#)☆
Lev. 26:22 : [animals - literal](#)☆; [beasts - against man](#)
Lev. 26:25 : [covenant - Mosaic - vengeance of](#)
Lev. 26:26 : [famine - from God](#)
Lev. 26:29 : [cannibalism](#)
Lev. 26:30 : [worship - at high places](#)
Lev. 26:31 : [sacrifice - unacceptable](#)
Lev. 26:34-35 : [Sabbath - land - forced](#)
Lev. 26:36-37 : [fear - because of disobedience](#); [fear - because of disobedience](#)
Lev. 26:39 : [generational - iniquity](#)☆
Lev. 26:39-40 : [father - sin affects son](#)☆; [sin - confessing ancestor's](#)☆
Lev. 26:40 : [second coming - preconditions](#)☆
Lev. 26:42 : [covenant - remembered](#)☆
Lev. 26:42-44 : [covenant - Abrahamic \[5002.1\]](#); [covenant - unconditional](#)☆
Lev. 26:42-45 : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆
Lev. 26:43 : [Sabbath - land - forced](#)
Lev. 26:44-45 : [covenant - Mosaic - blessings upon obedience](#)
Lev. 26:46 : [Mt. Sinai](#)
Lev. 27 : [dedicated - property - redemption of](#); [Feb20](#)☆
Lev. 27:5-6 : [chronology - B.C. 1891 - Isaac weaned - Jones](#)☆
Lev. 27:17-24 : [jubilee - observation of](#)☆
Lev. 27:26 : [firstborn - God owns](#)
Lev. 27:29 : [capital punishment](#)☆
Lev. 27:30 : [fruit - offering](#)
Lev. 27:34 : [Mt. Sinai](#)
Levi - and Simeon as murderers : [Simeon - and Levi as murderers](#)
Levi - chooses God : [Ex. 32:26-28](#)
Levi - covenant : [covenant - Levitical](#)
Levi = attached : [Gen. 29:34](#)
Leviathan - fed to people : [Ps. 74:14](#)
leviathan - seagoing crocodile : [2005111202.txt](#)☆
Levine, Lee I., Jerusalem: Portrait of the City in the Second Temple Period : [Ref-1284](#)☆
levirate - marriage : [Gen. 38:8](#); [Deu. 25:5](#); [Mtt. 22:24](#); [Luke 20:28](#) ☪ "Levirate' from the Latin *levir*, brother-in-law." Translator's note, [Ref-0060](#), p. 100. "Levirate stems from Latin and means 'husband's brother'" [Ref-0057](#), June/July 2000, 11.
Levite - Barnabas : [Barnabas - Levite](#)
Levite - idolatry : [idolatry - Levite](#)
Levite - Moses : [Moses - Levite](#)
Levites - age of service - begins : [25 - age of levitical service - begins](#)
Levites - age of service - end : [50 - age of levitical service - end](#)
Levites - armed : [2Chr. 23:7](#)
Levites - camp of Israel : [tabernacle - camped about - Levites](#)
Levites - cities : [Jos. 21](#)
Levites - DNA test : ☪ "In 1997 a scientific test was devised that could actually verify those of priestly lineage. In studies of 188 male Jews claiming levitical descent it was found that as a group they uniquely carried a variation of the Y-chromosome that distinguished them from Jews who did not claim such a heritage." [Ref-0010](#), p. 270.
Levites - inheritance : [Num. 18:20-24](#); [Num. 26:62](#); [Deu. 10:8-9](#); [Deu. 12:12](#); [Deu. 18:1-2](#); [Jos. 13:14](#); [Jos. 13:33](#); [Jos. 14:3](#); [Jos. 18:7](#); [Eze. 44:28](#)
Levites - land prohibited : [Num. 18:20-24](#); [Deu. 18:1-2](#); [Acts 4:34-37](#) ☪ "Historically, Levites had no share in the land (Num. 18:20-21; Deu. 18:1-2), but the ancient tribal land laws disintegrated in the Assyrian and Babylonian captivities. Barnabas owns a plot of land, sells it, and gives all of the profit to the apostles for the care of those in need (Acts 4:34-37)." [Ref-0105](#), p. 232.
Levites - priests not : [priests - non-Levitical](#)
Levites - purchased : [purchased - firstborn](#)
Levites - relocate to Temple for service : [temple - Levites relocate to serve](#)
Levites - rest for : [1Chr. 23:26](#)
Levites - restricted - millennial temple : [Eze. 44:10-13](#)
Levites - separated to God : [Deu. 10:8](#); [Deu. 18:5](#); [Deu. 21:5](#)
Levites - sin of : [Eze. 48:11](#)
Levites - support : [Deu. 12:19](#); [Deu. 14:27-29](#)
levites - tabernacle encampment : [tabernacle - Levites camped](#)
Levites - Zadokites preferred : [Zadokites - faithful priests](#)
Levitical - cities none from Dan : [Dan - no Levitical cities](#)
Levitical - divisions : [1Chr. 23:6](#); [2Chr. 5:11](#); [2Chr. 9:14](#); [2Chr. 35:5](#); [Ezra 6:18](#); [Luke 1:5](#); [Luke 1:8](#)
Levitical system - beginning of : [Gen. 3:21](#); [Deu. 10:8](#)
Leviticus - book of - written : [X0003 - date - Leviticus](#)☆
Levitt Letter, Levitt, Zola : [Ref-0182](#)☆
Levitt, Zola. Levitt Letter : [Ref-0182](#)☆
Levy, D. M. (1987). Joel, the day of the Lord : A chronology of Israel's prophetic history (1st ed.). Bellmawr, N.J.: Friends of Israel Gospel Ministry. : [Ref-0429](#)☆
Levy, D. M. (1992). Malachi : Messenger of rebuke and renewal. Bellmawr, N.J.: Friends of Israel Gospel Ministry. : [Ref-0430](#)☆
Levy, D. M. (1993). The tabernacle : Shadows of the Messiah : Its sacrifices, services, and priesthood. Bellmawr, NJ: Friends of Israel Gospel Ministry. : [Ref-0432](#)☆
Levy, D. M. (1997). Guarding the Gospel of Grace: Contending for the Faith in the Face of Compromise (Galatians and Jude) (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0428](#)☆
Levy, D. M. (1999). Revelation: Hearing the Last Word (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0431](#)☆
Lewis - C. S. : ☪ + "As significant an apologist for Christianity as he was, Lewis rejected the inerrancy and inspiration of Scripture. He was not a theologian and he affirmed several non-evangelical theological positions." Dennis M. Swanson, "International Preterist Association: Reformation or Retrogression?", [Ref-0164](#), 15/1 (Spring 2004) 39-58, p. 43.
Lewis - evolution illusory - quote : [quote - evolution - illusory - Lewis](#)☆
Lewis, C. S. - Jesus as great human teacher - quote : [quote - Jesus as great human teacher](#)☆
Lewis, Gordon, Challenges to Inerrancy: A Theological Response : [Ref-1237](#)☆
Lewis, Steve - articles : [articles by steve lewis](#)☆
Lewis, Steve - Book of 1st Thessalonians : [Book of 1st Thessalonians](#)☆
Lewis, Steve - Book of 2nd Thessalonians : [Book of 2nd Thessalonians](#)☆
Lewis, Steve - Book of Galatians : [Galatians by Steve Lewis](#)☆
lex talionis : [eye - for eye](#)
lexical form - Greek grammar : [Greek grammar - lexical form](#)☆
lexical form - Hebrew grammar : [Hebrew grammar - lexical form](#)☆
lexicon - Thayer's outdated : [Thayer's lexicon - outdated](#)☆
liar - lord - lunatic - legend : [who - do you say I am?](#)
liberal - indebtedness to Calvinism : [Calvinism - liberal indebtedness](#)☆
liberalism - Richard Niebuhr - quote : [quote - liberalism - Richard Niebuhr](#)☆
liberty - abuse of : [Gal. 4:13](#)
liberty - from law for love : [law - liberty from for love](#)
liberty - observance of days : [Rom. 14:5](#); [Gal. 4:9-11](#); [Col. 2:16](#)
libronix - bibliography - 20101105 : [2010110501.txt](#)☆
libronix - order history as of 20101221 : [2010122101.htm](#)☆
Libya - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Liddell, H. (1996). A lexicon : Abridged from Liddell and Scott's Greek-English lexicon. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0433](#)☆
Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (Rev. and augm. throughout /). Oxford; New York: Clarendon Press; Oxford University Press. : [Ref-0434](#)☆
lie - believers - used by God? : [lie - used by God?](#)☆
lie - David : [David - lies](#)☆
lie - God cannot : [Num. 23:19](#); [Rom. 3:4](#); [Heb. 6:18](#); [Tit. 1:2](#)
lie - Koran : [Koran - lieing](#)☆
lie - Sarah : [lied - Sarah](#)
lie - used by God? : [Gen. 27:19](#); [Gen. 27:24](#); [Ex. 1:17-19](#); [Jos. 2:5](#); [1S. 21:2](#); [1S. 21:13](#); [1S. 27:10](#); [2S. 17:20](#); [2K. 10:19](#) ☪ Scripture, being inerrant and inspired by the Holy Spirit, records even those cases where people used of God employ a lie. In the providence of God, He turns evil for good and accomplishes His will nonetheless. Accurate recording of human lies does *not* constitute an endorsement by God. For example, see Dan. 3:16 where people of God stood in truth and God brought miraculous deliverance. A lie "in the service of God" misrepresents God and demonstrates a lack of faith -- it elevates our human need to manipulate consequences over the sovereignty of God.
lied - Sarah : [Gen. 18:15](#)
lieing - prophets : [prophets - false](#)☆
lies - Satan father of : [Satan - father of lies](#)☆
life - and light : [Gen. 1:3](#); [Ps. 36:9](#); [John 1:4](#)
life - book of : [book - of life](#)☆
life - book of - two book view : [2003121601.htm](#)☆
life - book of blotted vs. written : [book - of life blotted vs. written](#)

life - bread of : [bread - of life](#)
life - breath - Holy Spirit : [Holy Spirit - breath of God](#)
life - by law : [law - life by](#)
life - decreed : [Ecc. 4:3](#)
life - easy judged : [easy life - judged](#)
life - eternal : [eternal life - obtained](#)
life - eternal - only Christ has : [eternal life - only Christ has](#)
life - eternal obtained : [eternal life - obtained](#)
life - from non-life - evolution - quote : [quote - evolution - life from non-life](#)☆
life - Holy Spirit gives : [Holy Spirit - life giver](#)
life - issues of from heart : [heart - issues of life from](#)
life - Jesus is : [John 1:4; John 5:26; John 5:40; John 11:25; John 14:6; Acts 3:15](#)
life - long and God : [longevity - God is our](#)
life - long promised : [Ex. 23:26; Ps. 91:16; Pr. 3:1-2; Pr. 4:10; Pr. 9:11; Pr. 10:27; Zec. 8:4](#)
life - lose to save : [Mtt. 10:39; Mtt. 16:25; Mark 8:3; Luke 9:24; Luke 14:26; Luke 17:33; John 12:25](#)
life - maintained by Holy Spirit : [Holy Spirit - life maintained by](#)
life - of Christ in sequence : [harmony-000](#)☆
life - origin - chance - lame : ☪ + "2816 as I scrutinized the chance-based explanations for life's origin, I often found them disappointing. Specific chance-based proposals were few and far between. And where present, they were hopelessly vague. Upon reading them, my reaction was often the same: "That's it?" [Ref-1219](#), par. 2816. "Chance-based explanations were, as a rule, so thin on detail that it was difficult to assess them." [Ref-1219](#), par. 2821. "The odds of getting even one functional protein of modest length (150 amino acids) by chance from a prebiotic soup is no better than 1 chance in 10¹⁶⁴." [Ref-1219](#), par. 3467. "Another way to say that is the probability of finding a functional protein by chance alone is a trillion, trillion, trillion, trillion, trillion, trillion times smaller than the odds of finding a single specified particle among all the particles in the universe." [Ref-1219](#), par. 3477. "3712 Most origin-of-life researchers recognized that, even if there had been a favorable prebiotic soup, many destructive chemical processes would have necessarily been at work at the same time. 20 Simulation experiments of the type performed by Stanley Miller had repeatedly demonstrated this. They have invariably produced nonbiological substances in addition to biological building blocks such as amino acids. Without intelligent intervention, these other substances will react readily with biologically relevant building blocks to form biologically irrelevant compounds--chemically insoluble sludge. To prevent this from happening and to move the simulation of chemical evolution along a biologically promising trajectory, experimenters often remove those chemicals that degrade or transform amino acids into nonbiologically relevant compounds. They also must artificially manipulate the initial conditions in their experiments. For example, rather than using both short-and long-wavelength ultraviolet light, which would have been present in any realistic early atmosphere, they use only short-wavelength UV. Why? The presence of the long-wavelength UV light quickly degrades

amino acids." [Ref-1219](#), par. 3712. "... the very fact that these experiments required so much intervention seemed significant. By involving "programming" and "engineering" in simulations of the origin of life, these new approaches had introduced an elephant into the room that no one wanted to talk about, especially not in the methods sections of scientific papers." [Ref-1219](#) par. 5303.
life - purpose : [Ecc. 12:13-14; Pr. 19:23](#)
life - synthetic created? : [2010070301.htm](#)☆
life - temporal nature : [Job 1:10; Job 7:6; Job 8:9; Job 14:1-2; Ps. 39:4-6; Ps. 39:11; Ps. 102:22; Ps. 103:15; Ps. 144:4; Ecc. 6:11-12; Ecc. 7:2; Isa. 40:6; Isa. 51:6; Isa. 51:12; Jas. 1:10; Jas. 4:14; 1Pe. 1:24](#)
life - tree of : [tree - of life](#)☆
life - unpredictable : [Ecc. 9:11-12](#)
life - water of : [living - water](#)☆
life - Word gives : [Word - life giving](#)
Life and Times of Jesus the Messiah, Eidersheim : [Ref-0998](#)☆
Life and Times of Jesus The Messiah, The : [Ref-0021](#)☆
Life and Times of Samuel the Prophet - Knapp, Christopher. : [Ref-0664](#)☆
life span 120 years : [120 - year life span](#)☆
lifeless - idols : [idols - lifeless](#)
lifespan - determined : [Job 14:5; Job 21:21](#)
lifespan - long future : [Isa. 65:20-22](#)
lifespan - man : [Ps. 90:10-12](#)
lifted up - Jesus : [Num. 21:9; John 3:14; John 8:28; John 12:32-33](#)
light : [Gen. 1:3; Ps. 104:2; Ps. 118:27; John 1:4; 1Jn. 1:5](#)
light - and life : [life - and light](#)
light - and supernatural : [Eze. 1:4; Mtt. 17:2; Acts 9:3; Acts 12:7](#)
light - armor of : [armor - of light](#)☆
light - believers as : [believers - as light](#)
light - clothed with : [Ps. 104:2](#)
light - continuous : [Ex. 27:20; 1S. 3:3](#) ☪
 Josephus states that three of the seven lamps were allowed to burn by day; according to tradition, however, only the center lamp was left burning all day; it was called Western Lamp because it was next to the branches on the east side. The Western Lamp is also referred to as "Ner Elohim" (the lamp of God), mentioned in 1S. 3:3, which is represented in the synagogue by the "Ner Tamid," the perpetual lamp burning before the ark. [Ref-0006](#), p. 366.
light - created : [Gen. 1:3; Isa. 45:7](#) ☪ "On the first day God created light; on the fourth day the light-bearing stars: on the second day the air and the sea; on the fifth the birds of the air and the fish in the sea: on the third the land and the plants, that is, the lowest grade of earthly life; on the sixth day the animals and man, that is, the highest grade of earthly life." [Ref-0197](#), pp. 24-25.
light - face : [face - shine](#)
light - from darkness : [Gen. 1:3; Isa. 42:16; Isa. 45:7; John 1:5; 2Cor. 4:6](#)
light - from God : [light - without sun](#)☆
light - hated : [darkness - desired](#)
light - hidden from those in dark : [Ex. 14:20; John 1:5; 1Cor. 1:14](#)
light - Jesus as : [Isa. 42:6; John 1:5; John 1:9; John 3:19; John 8:12; John 9:5; John 12:35-36; John 12:46](#)
light - speed - faster than : [2004021601.txt](#)☆

light - speed of : ☪ + "Scientists at Harvard University have shown how ultra-cold atoms can be used to freeze and control light to form the "core" - or central processing unit - of an optical computer. Optical computers would transport information ten times faster than traditional electronic devices, smashing the intrinsic speed limit of silicon technology. This new research could be a major breakthrough in the quest to create super-fast computers that use light instead of electrons to process information. Professor Lene Hau is one of the world's foremost authorities on "slow light". Her research group became famous for slowing down light, which normally travels at 186,000 miles per second, to less than the speed of a bicycle." [\[http://science.slashdot.org/article.pl?sid=05/04/14/1418255\]](#) "As 'the world's most powerful hammer', the LHC [Large Hadron Collider] will catapult particles to an energy of 7 TeV, effectively smashing protons together to see what they are made of and to give new particles a chance to form. These protons will make 11,000 loops per second around the [27 km] circle, reaching a speed to within 10 km per hour of the speed of light, making 50 million collisions within a second. Powerful particle detectors will register the direction and energy of the resultant particle debris and collect a full DVDs worth of data every 5 seconds." Marybeth De Repentigny, *Looking for the God Particle at the Large Hadron Collider*, [Ref-0784](#), 22(3) 2008, 77:83, p. 77.
light - speed of slowing? : [2002080801.htm](#)☆
light - star - distance : [starlight - distant](#)☆
light - to Gentiles : [Gentiles - light to](#)
light - without sun : [Gen. 1:3; Gen. 1:16; Ex. 10:23; Ps. 74:16; Isa. 60:19-20; Dan. 2:22; Zec. 14:6-7; 1Jn. 1:5; Rev. 21:23; Rev. 22:5](#) ☪
 "On the fourth day the luminaries were made; because God, who possesses foreknowledge, knew the follies of the vain philosophers, that they were going to say, that the things which grow on the earth are produced from the heavenly bodies, so as to exclude God. In order, therefore, that the truth might be obvious, the plants and seeds were produced prior to the heavenly bodies, for what is posterior cannot produce that which is prior. And these contain the pattern and type of a great mystery. For the sun is a type of God, and the moon of man. And as the sun far surpasses the moon in power and glory, so far does God surpass man. And as the sun remains ever full, never becoming less, so does God always abide perfect, being full of all power, and understanding, and wisdom, and immortality, and all good. But the moon wanes monthly, and in a manner dies, being a type of man; then it is born again, and is crescent, for a pattern of the future resurrection." Theophilus of Antioch, Roberts, Alexander and Donaldson, James, *Ante-Nicene Fathers: Volume II*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1997, ECF 1.2.3.1.2.13
light - year : ☪ "The speed of light in a vacuum was accurately measured in 1879 by Albert Michelson, the first American citizen to earn a Nobel Prize. He found that it travels at about 300,000 km/sec. The "light year" is thus the distance that light will travel (in a vacuum) in a year. The light-year works out to be 9,461 billion km, which corresponds to 63,580 AU and about 0.3 parsecs." [Ref-0814](#), p. 40

Light in our Dwellings - von Poseck, J. A. : [Ref-0676](#)☆

light-years - size of universe : [starlight - distant](#)☆

Lightfoot - age - earth : [age - earth - Lightfoot](#)☆

Lightfoot's Apostolic Fathers in English, Joseph Barber Lightfoot : [Ref-0755](#)☆

Lightfoot's Apostolic Fathers in Greek, Joseph Barber Lightfoot : [Ref-0754](#)☆

Lightfoot, J. B. and J. R. Harmer, The Apostolic Fathers : [Ref-0217](#)☆

Lightfoot, John, A Commentary on the New Testament from the Talmud and Hebraica : [Ref-1218](#)☆

Lightfoot, Joseph Barber, Lightfoot's Apostolic Fathers in English : [Ref-0755](#)☆

Lightfoot, Joseph Barber, Lightfoot's Apostolic Fathers in Greek : [Ref-0754](#)☆

Lightfoot, Neil R., How We Got the Bible : [Ref-0236](#)☆

Lightner, Dr. Robert, Tyndale Theological Seminary. Biblical Dispensationalism (AST-403) : [Ref-0068](#)☆

Lightner, Dr. Robert, Tyndale Theological Seminary. Soteriology (AST-307) : [Ref-0095](#)☆

Lightner, Robert P. Sin, The Savior, And Salvation : [Ref-0097](#)☆

Lightner, Robert P., Handbook of Evangelical Theology : [Ref-1239](#)☆

lightning - in God's hands : Job 36:32

lightning - reappearance of Christ : Mtt. 24:27; Luke 17:24

liked - by all men : Luke 5:26

likeness - of sinful flesh : Num. 21:8; Rom. 8:3

likeness - Seth in Adam's : Gen. 5:3

likeness of Christ - becoming : [becoming - like Christ](#)

lilly - of valley : Sos. 2:1

limitations - archaeology : [archaeology - limitations](#)☆

limited atonement - AGAINST - scriptures used : [atonement - of Christ unlimited](#)☆

limited atonement - FOR - scriptures used : [atonement - of Christ limited - FOR - scripturess used](#)☆

limited atonement - MacArthur : [atonement - limited - MacArthur](#)☆

limited atonement - ramifications : [atonement - of Christ limited - ramifications](#)☆

limiting - God by lack of faith : [faithless - excluded](#)

Lincoln - Abraham - unorthodox : ☉ + “. . . Lincoln never joined a church nor ever made a clear profession of standard Christian beliefs. While he read the bible in the White House, he was not in the habit of saying grace before meals. Lincoln's friend Jess Fell noted that the president “seldom communicated to anyone his views” on religion, and eh went on to suggest that those views were not orthodox: “on the innate depravity of man, the character and office of the great head of the Church, the Atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of . . . future rewards and punishments . . . and many other subjects, he held opinions utterly at variance with what are usually taught in the church.” [Ref-0958](#), p. 322.

Lindsell, Harold, The Battle for the Bible : [Ref-1101](#)☆

line - upon line : [learning - incomplete](#)

lineage - seed of woman : [promise - line of lion - delivered from](#) : Dan. 6:22; 2Ti. 4:17

lion - face : [F00041 - Kells - book of - faces of cherubim](#)☆

lion - leopard - bear : [animals - lion - leopard - bear](#)

lion - of Judah : Gen. 49:9; Num. 24:9; Hos. 5:14; Rev. 5:5 ☉ The genealogical records of the tribes of Israel were lost in the destruction of the temple in 70 AD. If Messiah comes after 70 AD, how can his genealogy be verified? Answer: He comes *prior* to 70 AD.

lion - shut by faith : Dan. 6:22; Heb. 11:33 ☉ + “Note, for example, the reference to Daniel 6:23 in Hebrews 11:33. Although the author of Hebrews is otherwise heavily dependent on the “Septuagint” or the Old Greek, this passage reflects Theodotion's rendering “[God] shut the mouths of the lions” (enephraxē ta stomata tōn leontōn), rather than the Old Greek, which says, “God saved me from the lions” (sesōke me ho theos apo tōn leontōn). This phenomenon led to speculation about the existence of a “Proto-Theodotion,” and recent discoveries have confirmed the view that, for at least parts of the Hebrew Bible, a translation very similar to Theodotion's was already in use in the first century B.C.E.” [Ref-0838](#), p. 42

lion of God - Ariel : [Ariel - lion of God \(Jerusalem\)](#)

lion Ā- face of_XE - Gospel Comparison - #00048.doc : [#00048.doc](#)☆

lion Ā- face of - Gospel Comparison - #00048.doc : [#00048.doc](#)☆

lion's - whelp : Gen. 49:9; Deu. 33:22 ☉ Rabbi Hummah ben Rabbi Hannina said, “This alludes to the Messiah the son of David who was descended from two tribes, his father from Judah and his mother from Dan, in connection with both of which ‘lion’ is written. . .” - [Ref-0011](#), p. 22.

lips - unclean : [mouth - unclean](#)

liquids - Greek grammar : [Greek grammar - consonants](#)☆

listen - importance : Pr. 18:13; Pr. 18:17

listened to - prophets : [prophets - heeded](#)

literal - Babylon : [Babylon - literal](#)☆

literal - beasts : [animals - literal](#)☆

literal - interpretation vs. other types : [hermeneutics - literal vs. spiritual vs. figurative vs. mystical](#)☆

literal interpretation - John Colet : [2004021201.htm](#)☆

literal interpretation - nature and result - Radmacher : [2003120809.doc](#)☆

literal translations - myths : [translation - literal - myths](#)☆

literalness - bible translations - Bible Translations - Comparison of Literalness - #00010.doc : [#00010.doc](#)☆

literary - abbreviations : [abbreviations - literary](#)☆

Literary Abbreviations - DOC #00005 : [#00005.doc](#)☆

literary dependence - of gospels : [two - document theory](#)☆

little horn : [horn - little](#)☆

living - and dead judged : [judge - of living and dead](#)

living - and dead resurrected : [resurrection - of living and dead](#)

living - dead : [dead - spiritually](#)☆

living - God : Ex. 3:6; Deu. 5:26; Jos. 3:10; 1S. 17:26; 1S. 17:36; 2K. 19:4; 2K. 19:16; Ps. 42:2; Ps. 84:2; Isa. 37:4; Isa. 37:17; Jer. 10:10; Jer. 23:36; Dan. 6:20; Dan. 6:26; Hos. 1:10; Mtt. 16:16; **Mtt. 22:32**; Mtt. 26:63; John 6:69; Acts 14:15; Rom. 9:26; 2Cor. 3:3; 2Cor. 6:16; 1Ti. 3:15; 1Ti. 4:10; 1Ti. 6:17; Heb. 3:12; Heb. 9:14; Heb. 10:31; Heb. 12:22; Rev. 7:2

living - sacrifice : Rom. 6:11-13; Rom. 12:1

living - water : Gen. 2:10; Gen. 26:19 (LXX); Ex. 17:6; Lev. 14:5-6 (LXX); Ps. 36:8-9; Ps. 46:4; Pr. 10:11; Pr. 16:22; Sos. 4:15; Isa. 12:2; Isa. 44:3; Isa. 55:1; Jer. 2:13; Jer. 17:13; Eze. 47:1; Eze. 47:8-9; Joel 3:18; Zec. 13:1; Zec. 14:8 (LXX); John 4:10; John 7:37-38; John 19:28; 1Cor. 10:4; Rev. 7:17; Rev. 21:6; Rev. 22:1; Rev. 22:2; Rev. 22:6; Rev. 22:17 ☉ “He who began His ministry by *hungering* (Mtt. 4:3), ended it by *thirsting* (John 19:28). He who was the Rock whence Israel in the desert was refreshed (1Cor. 10:4), and He who turned the water into wine (John 2), now thirsts.” [Ref-0117](#), p. 587. “The Talmud (*Sukka*. 4.9) states that during the Feast of Tabernacles, which lasted one week, a procession went to the Pool of Siloam to bring water in a golden vessel to the Temple. There it was poured out as a libation of thanksgiving to God.” Marion Fishchel, “History Unearthed”, [Ref-0066](#), 17:4 (2004), p. 113. “While some writers conclude that this water is figurative, it is also possible that ζῶης πηγῆς ἕδατων refers to physical running water. In the Septuagint living water ἕδωρ ζῶον refers to water flowing from a well (Gen. 26:19), water running over a sacrificed bird (Lev. 14:5), and rivers flowing from Jerusalem to the seas (Zec. 14:8). The early church used ἕδωρ ζῶον to refer to running water in which believers were baptized (*Didache* 7:1-2). Three Old Testament prophets spoke of literal waters that will provide physical life in the last days (Eze. 47:7-12; Joel 3:18; Zec. 14:8).” Richard Shalom Yates, “The Rewards of the Tribulation Saints” [Ref-0200](#), Volume 163 Number 651 July-September 2006, 322:334, p. 330. “*Sukkah* continues by describing the unique use of water in this festival [the Feast of Tabernacles]. On the first day of the feast a procession led by priests brought water to the temple from the Pool of Siloam; trumpets were blown at the city gate as the procession entered. Each day priests circled the altar while the worshipers waved their *lulabs*. The Hallel (Ps. 113-18) was recited or sung on each of the eight days. The officiating priest ascended the altar ramp and, using two silver bowls, one for water, the other for wine, poured out the libation. . . . In John 7 Jesus arrives in Jerusalem during the latter part of the Festival of Booths . . . Given the time (the Feast of Tabernacles), the place (the temple), and the theme (water), such a declaration was bold and dramatic. Little wonder that in the following verses people debate whether Jesus might be the Messiah.” [Ref-1200](#), p. 161.

living - Word : [Word - living](#)

living creatures : Eze. 1:5-22; Eze. 3:13; Rev. 4:6-9; Rev. 5:6-14; Rev. 6:1-6; Rev. 7:11; Rev. 8:9; Rev. 14:3; Rev. 15:7; Rev. 19:4 ☉ See [cherubim - live](#), [seraphim - live](#).

Living for God's Glory: An Introduction to Calvinism, Joel R. Beeke : [Ref-1240](#)☆

living fossils - evolution : [evolution - living fossils](#)

living together - instead of marriage : [marriage - living together instead](#) ☆
living together - not marriage : [marriage - cohabitation not equivalent](#) ☆
living together - Shane Womack - contents : [2012052601.pdf](#) ☆
living together - Shane Womack - cover : [2012052602.pdf](#) ☆
Lloyd - modified Ussher's dates : [Ussher - dates modified](#) ☆
Lloyd-Jones - church membership - quote : [quote - membership - church - Lloyd-Jones](#) ☆
Lloyd-Jones - peace - undeserved - quote : [quote - peace - undeserved - Lloyd-Jones](#) ☆
Lloyd-Jones - quote - hell : [quote - hell - Lloyd-Jones](#) ☆
Lloyd-Jones - quote - revival : [quote - revival - Lloyd-Jones](#) ☆
Lloyd-Jones - quote - seeker friendly : [quote - seeker friendly - Lloyd-Jones](#) ☆
Lloyd-Jones - seeking - experience - quote : [quote - experience - seeking - Lloyd-Jones](#) ☆
Lloyd-Jones, D. Martin. Studies In The Sermon On The Mount : [Ref-0170](#) ☆
Lloyd-Jones, D. Martyn, Authentic Christianity : [Ref-1281](#) ☆
Lloyd-Jones, Martin - doctrine - avoided - quote : [quote - doctrine - avoided - Lloyd-Jones](#) ☆
Lloyd-Jones, Martyn, Selected Works of Martyn Lloyd-Jones : [Ref-0702](#) ☆
loan - those who ask : [lend - those who ask](#) ☆
location - Mt. Sinai : [Mt. Sinai - location](#) ☆
location - name of God in : [name - God's dwells in temple](#) ☆
location - sacrifice : [sacrifice - location](#) ☆
locative - case - Greek grammar : [Greek grammar - cases](#) ☆
Locke - terminology of argument - quote : [quote - terminology - argument - Locke](#) ☆
Lockman Foundation (La Habra, C. (1998, c1986). Santa Biblia : La Biblia de las Americas : Con referencias y notas. (electronic ed.). La Habra, CA: Editorial Funacion, Casa Editorial para La Fundacion Biblica Lockman. : [Ref-0435](#) ☆
locust - king : [Gog - locust king](#) ☆
locusts - army : [Ex. 10:14; Isa. 33:4; Jer. 51:14; Jer. 51:27; Joel 2:25; Rev. 9:3; Rev. 9:7](#) ☆
Locusts - clean : [Rev. 11:21-22](#) ☆
locusts - hair : [Lev. 9:8](#) ☆ "Johnson suggests, 'The comparison of their hair with that of women may refer (as in other ancient texts) to the locusts' long antennae.'" [Ref-0123](#), p. 159.
locusts - horses like : [Job 39:19-20; Joel 2:4; Rev. 9:7; Rev. 9:16](#) ☆
locusts - judgment : [2Chr. 7:13; Joel 1:4; Joel 2:25; Rev. 9:3; Rev. 9:7](#) ☆
locusts - no king : [Pr. 30:27; Amos 7:1; Rev. 9:11](#) ☆
logic - human - God not subject to - quote : [quote - God not subject to human logic](#) ☆
logic - judging God - quote : [quote - logic - judging God](#) ☆
logic - Trinity - beyond human : [Trinity - beyond human logic](#) ☆
Logical Criticisms of Textual Criticism, Gordon Clark : [Ref-0154](#) ☆
logos - bibliography - 20101105 : [2010110501.txt](#) ☆
logos - meaning : [Word - Greek meanings](#) ☆
logos - order history as of 20101221 : [2010122101.htm](#) ☆
Logos basic map set. 1997. Oak Harbor: Logos Research Systems. : [Ref-0310](#) ☆
Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. : [Ref-0297](#) ☆; [Ref-0300](#) ☆; [Ref-0301](#) ☆; [Ref-0305](#) ☆; [Ref-0311](#) ☆; [Ref-0327](#) ☆
Logos Hymnal. 1995 (1st edition.). Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0312](#) ☆
Logos A- books - Book Inventory - #00004.doc : [#00004.doc](#) ☆
Logos-0001 : [Ref-0241](#) ☆
Logos-0002 : [Ref-0242](#) ☆
Logos-0003 : [Ref-0243](#) ☆
Logos-0004 : [Ref-0244](#) ☆
Logos-0005 : [Ref-0245](#) ☆
Logos-0006 : [Ref-0246](#) ☆
Logos-0007 : [Ref-0247](#) ☆
Logos-0008 : [Ref-0248](#) ☆
Logos-0009 : [Ref-0249](#) ☆
Logos-0010 : [Ref-0250](#) ☆
Logos-0011 : [Ref-0251](#) ☆
Logos-0012 : [Ref-0252](#) ☆
Logos-0013 : [Ref-0253](#) ☆
Logos-0014 : [Ref-0254](#) ☆
Logos-0015 : [Ref-0255](#) ☆
Logos-0016 : [Ref-0256](#) ☆
Logos-0017 : [Ref-0257](#) ☆
Logos-0018 : [Ref-0258](#) ☆
Logos-0019 : [Ref-0259](#) ☆
Logos-0020 : [Ref-0260](#) ☆
Logos-0021 : [Ref-0261](#) ☆
Logos-0022 : [Ref-0262](#) ☆
Logos-0023 : [Ref-0263](#) ☆
Logos-0024 : [Ref-0264](#) ☆
Logos-0025 : [Ref-0265](#) ☆
Logos-0026 : [Ref-0266](#) ☆
Logos-0027 : [Ref-0267](#) ☆
Logos-0028 : [Ref-0268](#) ☆
Logos-0029 : [Ref-0269](#) ☆
Logos-0030 : [Ref-0270](#) ☆
Logos-0031 : [Ref-0271](#) ☆
Logos-0032 : [Ref-0272](#) ☆
Logos-0033 : [Ref-0273](#) ☆
Logos-0034 : [Ref-0274](#) ☆
Logos-0035 : [Ref-0275](#) ☆
Logos-0036 : [Ref-0276](#) ☆
Logos-0037 : [Ref-0277](#) ☆
Logos-0038 : [Ref-0278](#) ☆
Logos-0039 : [Ref-0279](#) ☆
Logos-0040 : [Ref-0280](#) ☆
Logos-0041 : [Ref-0281](#) ☆
Logos-0042 : [Ref-0282](#) ☆
Logos-0043 : [Ref-0283](#) ☆
Logos-0044 : [Ref-0284](#) ☆
Logos-0045 : [Ref-0285](#) ☆
Logos-0046 : [Ref-0286](#) ☆
Logos-0047 : [Ref-0287](#) ☆
Logos-0048 : [Ref-0288](#) ☆
Logos-0049 : [Ref-0289](#) ☆
Logos-0050 : [Ref-0290](#) ☆
Logos-0051 : [Ref-0291](#) ☆
Logos-0052 : [Ref-0292](#) ☆
Logos-0053 : [Ref-0293](#) ☆
Logos-0054 : [Ref-0294](#) ☆
Logos-0055 : [Ref-0295](#) ☆
Logos-0056 : [Ref-0296](#) ☆
Logos-0057 : [Ref-0297](#) ☆
Logos-0058 : [Ref-0298](#) ☆
Logos-0059 : [Ref-0299](#) ☆
Logos-0060 : [Ref-0300](#) ☆
Logos-0061 : [Ref-0301](#) ☆
Logos-0062 : [Ref-0302](#) ☆
Logos-0063 : [Ref-0303](#) ☆
Logos-0064 : [Ref-0304](#) ☆
Logos-0065 : [Ref-0305](#) ☆
Logos-0066 : [Ref-0306](#) ☆
Logos-0067 : [Ref-0307](#) ☆
Logos-0068 : [Ref-0308](#) ☆
Logos-0069 : [Ref-0309](#) ☆
Logos-0070 : [Ref-0310](#) ☆
Logos-0071 : [Ref-0311](#) ☆
Logos-0072 : [Ref-0312](#) ☆
Logos-0073 : [Ref-0313](#) ☆
Logos-0074 : [Ref-0314](#) ☆
Logos-0075 : [Ref-0315](#) ☆
Logos-0076 : [Ref-0316](#) ☆
Logos-0077 : [Ref-0317](#) ☆
Logos-0078 : [Ref-0318](#) ☆
Logos-0079 : [Ref-0319](#) ☆
Logos-0080 : [Ref-0320](#) ☆
Logos-0081 : [Ref-0321](#) ☆
Logos-0082 : [Ref-0322](#) ☆
Logos-0083 : [Ref-0323](#) ☆
Logos-0084 : [Ref-0324](#) ☆
Logos-0085 : [Ref-0325](#) ☆
Logos-0086 : [Ref-0326](#) ☆
Logos-0087 : [Ref-0327](#) ☆
Logos-0088 : [Ref-0328](#) ☆
Logos-0089 : [Ref-0329](#) ☆
Logos-0090 : [Ref-0330](#) ☆
Logos-0091 : [Ref-0331](#) ☆
Logos-0092 : [Ref-0332](#) ☆
Logos-0093 : [Ref-0333](#) ☆
Logos-0094 : [Ref-0334](#) ☆
Logos-0095 : [Ref-0335](#) ☆
Logos-0096 : [Ref-0336](#) ☆
Logos-0097 : [Ref-0337](#) ☆
Logos-0098 : [Ref-0338](#) ☆
Logos-0099 : [Ref-0339](#) ☆
Logos-0100 : [Ref-0340](#) ☆
Logos-0101 : [Ref-0341](#) ☆
Logos-0102 : [Ref-0342](#) ☆
Logos-0103 : [Ref-0343](#) ☆
Logos-0104 : [Ref-0344](#) ☆
Logos-0105 : [Ref-0345](#) ☆
Logos-0106 : [Ref-0346](#) ☆
Logos-0107 : [Ref-0347](#) ☆
Logos-0108 : [Ref-0348](#) ☆
Logos-0109 : [Ref-0349](#) ☆
Logos-0110 : [Ref-0350](#) ☆
Logos-0111 : [Ref-0351](#) ☆
Logos-0112 : [Ref-0352](#) ☆
Logos-0113 : [Ref-0353](#) ☆
Logos-0114 : [Ref-0354](#) ☆
Logos-0115 : [Ref-0355](#) ☆
Logos-0116 : [Ref-0356](#) ☆
Logos-0117 : [Ref-0357](#) ☆
Logos-0118 : [Ref-0358](#) ☆
Logos-0119 : [Ref-0359](#) ☆
Logos-0120 : [Ref-0360](#) ☆
Logos-0121 : [Ref-0361](#) ☆
Logos-0122 : [Ref-0362](#) ☆
Logos-0123 : [Ref-0363](#) ☆
Logos-0124 : [Ref-0364](#) ☆
Logos-0125 : [Ref-0365](#) ☆
Logos-0126 : [Ref-0366](#) ☆
Logos-0127 : [Ref-0367](#) ☆

Logos-0541 : [Ref-0891](#)☆
Logos-0542 : [Ref-0892](#)☆
Logos-0543 : [Ref-0893](#)☆
Logos-0544 : [Ref-0937](#)☆
Logos-0545 : [Ref-0938](#)☆
Logos-0546 : [Ref-0939](#)☆
Logos-0547 : [Ref-0940](#)☆
Logos-0548 : [Ref-0941](#)☆
Logos-0549 : [Ref-0942](#)☆
Logos-0550 : [Ref-0943](#)☆
Logos-0551 : [Ref-0944](#)☆
Logos-0552 : [Ref-0945](#)☆
Logos-0553 : [Ref-0950](#)☆
Logos-0554 : [Ref-0951](#)☆
Logos-0555 : [Ref-0952](#)☆
Logos-0556 : [Ref-1084](#)☆
Logos-0557 : [Ref-1085](#)☆
Logos-0558 : [Ref-1086](#)☆
Logos-0559 : [Ref-1087](#)☆
Logos-0560 : [Ref-1088](#)☆
Logos-0561 : [Ref-1089](#)☆
Logos-0562 : [Ref-1090](#)☆
Logos-0563 : [Ref-1091](#)☆
Logos-0564 : [Ref-1092](#)☆
Logos-0565 : [Ref-1093](#)☆
Logos-0566 : [Ref-1094](#)☆
Logos-0567 : [Ref-1095](#)☆
Logos-0568 : [Ref-1102](#)☆
Logos-0569 : [Ref-1103](#)☆
Logos-0570 : [Ref-1104](#)☆
Logos-0571 : [Ref-1105](#)☆
Logos-0572 : [Ref-1106](#)☆
Logos-0573 : [Ref-1107](#)☆
Logos-0574 : [Ref-1108](#)☆
Logos-0575 : [Ref-1109](#)☆
Logos-0576 : [Ref-1110](#)☆
Logos-0577 : [Ref-1111](#)☆
Logos-0578 : [Ref-1112](#)☆
Logos-0579 : [Ref-1113](#)☆
Logos-0580 : [Ref-1114](#)☆
Logos-0581 : [Ref-1115](#)☆
Logos-0582 : [Ref-1116](#)☆
Logos-0583 : [Ref-1117](#)☆
Logos-0584 : [Ref-1118](#)☆
Logos-0585 : [Ref-1119](#)☆
Logos-0586 : [Ref-1120](#)☆
Logos-0587 : [Ref-1121](#)☆
Logos-0588 : [Ref-1122](#)☆
Logos-0589 : [Ref-1123](#)☆
Logos-0590 : [Ref-1124](#)☆
Logos-0591 : [Ref-1125](#)☆
Logos-0592 : [Ref-1126](#)☆
Logos-0593 : [Ref-1127](#)☆
Logos-0594 : [Ref-1128](#)☆
Logos-0595 : [Ref-1129](#)☆
Logos-0596 : [Ref-1130](#)☆
Logos-0597 : [Ref-1131](#)☆
Logos-0598 : [Ref-1132](#)☆
Logos-0599 : [Ref-1133](#)☆
Logos-0600 : [Ref-1134](#)☆
Logos-0601 : [Ref-1135](#)☆
Logos-0602 : [Ref-1136](#)☆
Logos-0603 : [Ref-1137](#)☆
Logos-0604 : [Ref-1138](#)☆
Logos-0605 : [Ref-1139](#)☆
Logos-0606 : [Ref-1140](#)☆
Logos-0607 : [Ref-1141](#)☆
Logos-0608 : [Ref-1142](#)☆
Logos-0609 : [Ref-1143](#)☆
Logos-0610 : [Ref-1144](#)☆
Logos-0611 : [Ref-1145](#)☆
Logos-0612 : [Ref-1146](#)☆
Logos-0613 : [Ref-1147](#)☆
Logos-0614 : [Ref-1148](#)☆
Logos-0615 : [Ref-1149](#)☆
Logos-0616 : [Ref-1150](#)☆
Logos-0617 : [Ref-1151](#)☆
Logos-0618 : [Ref-1152](#)☆
Logos-0619 : [Ref-1153](#)☆
Logos-0620 : [Ref-1154](#)☆
Logos-0621 : [Ref-1155](#)☆
Logos-0622 : [Ref-1156](#)☆
Logos-0623 : [Ref-1157](#)☆
Logos-0624 : [Ref-1158](#)☆
Logos-0625 : [Ref-1159](#)☆
Logos-0626 : [Ref-1160](#)☆
Logos-0627 : [Ref-1161](#)☆
Logos-0628 : [Ref-1164](#)☆
Logos-0629 : [Ref-1165](#)☆
Logos-0630 : [Ref-1166](#)☆
Logos-0631 : [Ref-1167](#)☆
Logos-0632 : [Ref-1168](#)☆
Logos-0633 : [Ref-1169](#)☆
Logos-0634 : [Ref-1170](#)☆
Logos-0635 : [Ref-1171](#)☆
Logos-0636 : [Ref-1172](#)☆
Logos-0637 : [Ref-1173](#)☆
Logos-0638 : [Ref-1174](#)☆
Logos-0639 : [Ref-1175](#)☆
Logos-0640 : [Ref-1176](#)☆
Logos-0641 : [Ref-1204](#)☆
Logos-0642 : [Ref-1205](#)☆
Logos-0643 : [Ref-1211](#)☆
Logos-0644 : [Ref-1212](#)☆
Logos-0645 : [Ref-1213](#)☆; [Ref-1214](#)☆;
[Ref-1215](#)☆
Logos-0646 : [Ref-1218](#)☆
Logos-0647 : [Ref-1224](#)☆
Logos-0648 : [Ref-1225](#)☆
Logos-0649 : [Ref-1226](#)☆
Logos-0650 : [Ref-1227](#)☆
Logos-0651 : [Ref-1228](#)☆
Logos-0652 : [Ref-1229](#)☆
Logos-0653 : [Ref-1230](#)☆
Logos-0654 : [Ref-1232](#)☆
Logos-0655 : [Ref-1233](#)☆
Logos-0656 : [Ref-1234](#)☆
Logos-0657 : [Ref-1235](#)☆
Logos-0658 : [Ref-1236](#)☆
Logos-0659 : [Ref-1241](#)☆; [Ref-1241](#)☆;
[Ref-1241](#)☆; [Ref-1241](#)☆;
[Ref-1241](#)☆
Logos-0660 : [Ref-1242](#)☆
Logos-0661 : [Ref-1243](#)☆
Logos-0662 : [Ref-1244](#)☆
Logos-0663 : [Ref-1245](#)☆
Logos-0664 : [Ref-1246](#)☆
Logos-0665 : [Ref-1247](#)☆
Logos-0666 : [Ref-1248](#)☆
Logos-0667 : [Ref-1249](#)☆
Logos-0668 : [Ref-1251](#)☆
Logos-0669 : [Ref-1252](#)☆
Logos-0670 : [Ref-1253](#)☆
Logos-0671 : [Ref-1254](#)☆
Logos-0672 : [Ref-1255](#)☆
Logos-0673 : [Ref-1256](#)☆
Logos-0674 : [Ref-1257](#)☆
Logos-0675 : [Ref-1258](#)☆
Logos-0676 : [Ref-1259](#)☆
Logos-0677 : [Ref-1260](#)☆
Logos-0678 : [Ref-1261](#)☆
Logos-0679 : [Ref-1281](#)☆
Logos-0680 : [Ref-1283](#)☆
Logos-0681 : [Ref-9999](#)☆
Logos-0682 : [Ref-1284](#)☆
Logos-0683 : [Ref-1285](#)☆
Logos-9999 : [Ref-9999](#)☆; [Ref-9999](#)☆
loins - girding : 2K. 4:29 (NKJV note 1) ☪ The skirt of the robe was wrapped around the legs and tucked in the belt to gain freedom of movement.
loins - loosened? (KJV) : Dan. 5:6; Isa. 45:2
loins - offspring in father : Rom. 5:12; Heb. 7:9
Long day of Joshua - Chronology - #00006.doc : [#00006.doc](#)☆
longevity - denied : [death - premature](#)
longevity - future : [lifespan - long future](#)
longevity - God is our : Deu. 30:20; Acts 17:28
longevity - promised : [life - long promised](#)
Longman III, ed., Tremper, Dictionary of Biblical Imagery : [Ref-1176](#)☆
look - for salvation : [salvation - look for](#)
look - up : Luke 21:28
look - upon good : [viewing - avoid wickedness](#)
looking - back : [back - looking](#)
Looking Backward Over a Third of a Century of Prophetic Fulfillment..., Ironside, H. A. : [Ref-1137](#)☆
loosing - binding : [binding - loosing](#)☆
Lord - David calls son : [David - Son as Lord](#) [5004.1]☆
Lord - day of - 'that day' : [day - of the Lord - 'that day'](#)☆
Lord - day of the : [day - of the Lord](#)☆
lord - liar - lunatic - legend : [who - do you say I am?](#)
Lord - of lords : Deu. 10:17; Ps. 136:3; Rev. 17:14; Rev. 19:16
Lord - one - faith - baptism : [one - Lord - faith - baptism](#)
Lord - sword of : [sword - of Lord](#)
Lord Nelson A- footnote 74 - Quotations - #09002.doc : [#09002.doc](#)☆
Lord's - supper - Matzo : [communion - Matzo](#)☆
Lord's supper : [communion](#)☆
Lord's supper - cups : [communion - cups](#)☆
Lord's Supper - Luther's Catechism : [Luther - Catechism](#)☆
lordship - salvation : 1K. 18:21; Mtt. 7:21; **Luke 6:46;** Luke 9:23; John 3:36 (disbelieve = disobey?); John 10:27-28; John 20:28; 1Cor. 12:3; Heb. 12:14; Tit. 1:15-16; Jas. 1:22; 1Jn. 2:15; Jude 1:4 ☪ "The word κυριος is indeed used in Scripture in the sense of master, and as a mere honorary title as in English Master or Sir. But, on the other hand, it is the translation of Adonai, supreme Lord, an incommunicable name of God, and the substitute for Jehovah, a name the Jews would not pronounce. It is in this sense that Christ is, The Lord, The Lord of Lords, The Lord God. . . This is the reason why no one can call him Lord, but by the Holy Ghost (1Cor. 12:3). . . It is the acknowledgment that he is God manifested in the flesh." [Ref-0158](#), pp. 24-25.
Lord's supper - Luther : [Luther - consubstantiation](#)☆
Lord's supper - scriptures : [X0112 - communion](#)☆

Lord's Table, The, Murray : [Ref-1047](#)☆
lost - ark of covenant : [ark of covenant - lost](#)☆
lost - God's view of : [unbelievers - God's view of](#)☆
lost - none given to Jesus were : John 6:39; John 17:12; John 18:9
lost - peoples : Gen. 3:20; Gen. 9:19; Hos. 4:6; Rom. 1:20
lost - peoples - 2006 : [evangelism - statistics - 2006](#)☆
lost - scriptures : [scriptures - lost](#)
lost - sheep : [sheep - lost](#)☆
lost - ten tribes not : [tribes - ten not lost](#)☆
Lot - Ammon - descendants : [Ammon - origin of](#)
Lot - children oppose Israel : Gen. 12:1; Ps. 83:8
Lot - Milcah's sibling : [Milcah - Lot's sibling](#)
Lot - Moab from : [Moab - origin](#)
lot - Purim : [Purim - lot](#)☆
Lot - righteous : Gen. 19:22; 2Pe. 2:7
Lot - wife destroyed : Gen. 19:26; Luke 17:32
lots - casting : Jos. 14:1; 1Chr. 24:1; 1Chr. 24:5; 1Chr. 24:31; 1Chr. 25:8; 1Chr. 26:13; Ne. 11:1; Est. 3:7; Pr. 16:33; Pr. 18:18; Jonah 1:7; Acts 1:26 ☩ Last used in Acts 1:26 *prior* to the giving of the Holy Spirit. Once the Holy Spirit was given, He would guide the believers.
lots cast for garments - messianic prophecy : [messianic prophecy - lots cast for garments](#)
**Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament : Based on semantic domains (electronic ed. of the 2nd edition.). New York: United Bible societies. : [Ref-0436](#)☆
love : Lev. 19:18; Pr. 10:12; 1Cor. 13:13
love - agapao - Greek - as negative : 2S. 13:15; Luke 11:43; John 3:19; John 12:43; 2Ti. 4:10; 2Pe. 2:15; 1Jn. 2:15 ☩ "In 2 Samuel 13 (LXX), both ἀγαπάω (agapaō, to love) and the cognate ἀγάπη (agapē, love) can refer to Amnon's incestuous rape of his half sister Tamar (2S. 13:15, LXX). When we read that Demas forsook Paul because he loved this present, evil world, there is no linguistic reason to be surprised that the verb is ἀγαπάω (agapaō, 2Ti. 4:10)." [Ref-0698](#), pp. 31-32.
love - agapao vs. phileo : John 21:15-17 ☩ "The statement of our Lord in John 21:18, regarding the manner of Peter's death, is absolutely unrelated to the preceding context unless one differentiates between the two Greek words used for "love" in the conversation of Jesus and Peter. ἀγαπάω, which Jesus uses twice, is a love of devotion. φιλέω, which Peter uses three times, is a love of emotion. ἀγαπάω is a love that impels one to sacrifice one's self for the one loved. φιλέω is a fondness, an affection having no ethical content." [Ref-0946](#), p. 77.
love - believers : [believers - love](#)
love - casts out fear : [fear - cast out by love](#)
love - Christ was - illustration : [2002122002.htm](#)☆
love - concealed : Pr. 27:5
love - covers sin : Pr. 10:12; Pr. 17:9; Pr. 19:11; Col. 3:14 (?); 1Pe. 4:8 ☩ Questionable: Col. 3:14 (?);
love - demonstrated by crucifixion : [crucifixion - demonstrates God's love](#)
love - enemy : [enemy - love](#)☆**

love - epitaph - quote : [quote - love - epitaph](#)☆
love - Father's to be in believers : John 17:26
love - first : Rev. 2:4; Rev. 2:19
love - first mention : Gen. 22:2; John 3:16
love - fulfills law : [law - fulfilled by love](#)
love - God is : 1Cor. 13; 1Jn. 4:8; 1Jn. 4:16 ☩ God is love so substitute "Jesus" everywhere "love" appears in 1Cor. 13:1-8, then do it with your own name. "It is true that 'God is love,' but along with this must be placed the other statement that 'our God is a consuming fire,' Heb. 12:29. Any system which omits or under-emphasizes either of these truths will be a mutilated system. . ." [Ref-0096](#), p. 80. "But love is a trinity. Augustine has said: 'If God is love, then there must be in Him a Lover, a Beloved, and a Spirit of love; for no love is conceivable without a Lover and a Beloved.'" [Ref-0197](#), p. 18.
love - God loved us first : [sinners - Christ died for](#)
love - lost - lawlessness : [lawlessness - trust lost](#)
love - neighbor - quote : [quote - love - neighbor](#)☆
love - one another : Lev. 19:18; John 15:12; John 15:17; 1Pe. 1:22
love - over doctrine - quote : [quote - love over doctrine](#)☆
love - over freedom : [freedom - how to use](#)
love - preeminence : 1Cor. 13:13; Rom. 12:21; Col. 3:14
love - self : [esteem - self](#)☆
love - separate from God's : Rom. 8:35-39
love - translation - Tyndale : [Tyndale - translation terms](#)☆
love - Trinity : [Trinity - love](#)☆
love of God - shown by obedience : [obedience - demonstrates love of God](#)
loved - disciple by Jesus : [disciple - whom Jesus loved](#)☆
loved - Jacob - Dave Hunt : [2002053101.htm](#)☆
lowercase - origin : [case - upper and lower - origin](#)☆
Lucado - Max - questionable : ☩ + "In his book *Cure for the Common Life*, Max Lucado quotes Buber's statement that "a divine spark lives in every being and thing." This quote is from Buber's 1950 book *The Way of Man* where Buber also says: "All men have access to God, but each man has a different access." [Ref-0812](#), p. 103.
Lucian - Septuagint translation : [Septuagint - translation - Lucian](#)☆
Lucifer - Latin: light bearer : [angel - of light](#)
luck - or God : [chance - or God](#)
Lucey - Evolution - 00044.doc : [00044.doc](#)☆
Lucey - missing link - evolution : [evolution - missing link - Lucey](#)☆
Lud - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Luke - accuracy : Luke 1:1; Acts 1:1 ☩ "The accuracy of Luke's use of the various titles of the Roman Empire has been compared to the easy and confident way in which an Oxford man in ordinary conversation will refer to the Heads of Oxford colleges by their proper titles -- the *Provost* of Oriel, the *Master* of Balliol, the *Rector* of Exeter the *President* of Magdalen, and so on. A non-Oxonian like the present writer never feels quite at home with the multiplicity of these Oxford titles. But Luke

had a further difficulty in that the titles sometimes did not remain the same for any great length of time; a province might pass from senatorial government to administration by a direct representative of the emperor, and would then be governed no longer by a proconsul but by an imperial legate (*legatus pro praetore*)." [Ref-0239](#), pp. 82-83.
Luke - book of - written : [X0039 - date - Luke](#)☆
Luke - burial tradition : ☩ + ". . . the Emperor Constantian began this practice about the year 359, causing the bodies of Andrew, the Apostle, Luke and Timothy, to be translated into a new Church at Constantinople. . ." [Ref-0849](#), pp. 207-208.
Luke - Commentary - DOC 07042 : [07042.doc](#)☆
Luke - Gentile or Jew? : Luke 4:33; Luke 8:2; Acts 1:19; Acts 21:15-18; Rom. 3:1-2; Col. 4:11 (cf. Col. 4:14) ☩ "It is practically certain that Luke was a Gentile. . . Eusebius speaks of 'Luke being by birth of those from Antioch.' Jerome plainly speaks of 'Luke the physician of Antioch.'" [Ref-0117](#), pp. 334-335. "It is worthy of note, also, that Luke characterizes demons as 'unclean,' or 'wicked' (Luke 4:33; 8:2), because Gentiles believed in good demons, whereas, to Jews, all demons were evil." [Ref-0117](#), p. 339. "Luke was of Gentile origin. This is inferred from the fact that he is not reckoned among those 'who are from the circumcision' (Col. 4:11 cf. Col. 4:14). . . . Luke was with Paul on his last trip to Jerusalem and seems to have been an eyewitness to Paul's arrest at the Temple as recorded in Acts 21. . . . The point is that when the Jews accused Paul of polluting the Temple by bringing Gentiles therein, why did they not allude to Trophimus? Why did they not include Luke who was also with Paul in the streets of Jerusalem (Acts 21:15-18, e.g., 'we', 'us')?" [Ref-0185](#), s.v. *Luke* [but see [Ref-0186](#), p18n3 for reasons Col. 4:11,14 may be inconclusive.] ". . . when the Jews accused Paul of polluting the Temple by bringing Gentiles therein, why did they only allude to Trophimus? Why did they not include Luke who was also with Paul in the streets of Jerusalem (Acts 21:15-18, e.g., "we", "us")? The fact that Luke was not mentioned in the accusation is a most convincing indication that he was not a Gentile." [Ref-0186](#), pp. 18-19n3
Luke - Greek style : Luke 1:1; Acts 1:1 ☩ "The books of Luke and Acts contain 700 Greek words in common which are not found in any other New Testament book." [Ref-0100](#), Tape 1:A
Luke - historical reliability : [Acts - historical reliability](#)☆
Luke - Jewish? : Acts 21:10; Acts 27:9 ☩ Luke writes that Agabus 'came down from Judea' (Acts 21:10). But Caesarea was *within* the province of Judea in Roman times. However, it was not part of Old Testament Judah. *Judea* was a Jewish way of specifying Jerusalem and may provide evidence that Luke was a Jew. [Ref-0100](#), Tape 19:A. Luke mentions 'the Fast' of Yom Kippur which may imply he was a Jew. [Ref-0100](#), Tape 22:A.
Luke - mentioned : Acts 16:10 (we. . . us); Acts 17:1 (they); Acts 20:5 (us); Acts 20:14 (us. . . we); Acts 27:1 (we); Phm. 1:24; Col. 4:14; 2Ti. 4:11 ☩ In Acts 17:1 Luke remains in Philippi and is rejoined to Paul on Paul's return to Philippi in Acts 20:5.

Luke - physician : Col. 1:14
Luke - writes to Theophilus : Theophilus - written to by Luke
Luke 1:1 : Acts - historical reliability☆; F00041 - Kells - book of - faces of cherubim☆; Luke - accuracy☆; Luke - Greek style☆; Ref-1108☆; X0039 - date - Luke☆
Luke 1:1-3 : eyewitnesses - wrote Scripture
Luke 1:1-20 : Mar20☆
Luke 1:2 (6 Gabriel) : angels - names of☆
Luke 1:3 : Theophilus - written to by Luke
Luke 1:5 : divisions - Aaronic; Herods☆; Levitical - divisions; Mary - daughter of Heli☆
Luke 1:5 (Levi) : tribes - ten not lost☆
Luke 1:5-7 : barren - childless not judgment
Luke 1:7 : childless
Luke 1:8 : Levitical - divisions
Luke 1:8-10 : Zacharias - high priest?☆
Luke 1:10 : prayer - as incense
Luke 1:11 : Angel - of Jehovah☆
Luke 1:12 : angels - feared
Luke 1:13-14 : husband - wife - prays for☆
Luke 1:15 : abortion - AGAINST☆; Holy Spirit - filled by☆; John the Baptist - filled with Holy Spirit; John the Baptist - Nazirite; type - wine represents Spirit☆; wine - Nazirite - prohibited; womb - baby filled with Holy Spirit; womb - called from; X0109 - abortion
Luke 1:17 : children - fathers toward☆; Elijah - spirit and power of☆; John the Baptist; John the Baptist - not Elijah☆
Luke 1:17 (?) : children - toward parents☆
Luke 1:18 : faith - vs. doubt
Luke 1:19 : angels - in presence of God; Gabriel
Luke 1:19 (6 Gabriel) : angels - names of☆
Luke 1:20-22 : Zacharias - speechless
Luke 1:21-38 : Mar21☆
Luke 1:26 : Gabriel
Luke 1:26-38 : harmony-002☆
Luke 1:27 : David - line to Jesus; Joseph - father of Messiah☆
Luke 1:28 : Mary - blessed; Roman Catholicism - Mary - sinless☆; Vulgate - grace - Mary as source☆; women - desire of☆
Luke 1:30 : angels - feared
Luke 1:30-35 : Messiah
Luke 1:31 : named - Jesus in womb
Luke 1:31-35 : Trinity☆
Luke 1:32 : David - throne - Jesus on; king - Jesus as literal
Luke 1:32-33 : covenant - Davidic [5002.2.0]☆; David - throne - distinct from God's☆
Luke 1:33 : kingdom - eternal; millennial kingdom☆
Luke 1:33 (forever) : tribes - ten not lost☆
Luke 1:33 (Jesus) : promise - line of
Luke 1:34 : seed - of woman☆
Luke 1:35 : born - of the Spirit; Holy Spirit - incarnation by☆; Holy Spirit - names; image - man in God's☆; overshadowed - by Holy Spirit; son of God - directly; Trinity - involved in incarnation; type - Joseph of Christ☆; Word - living
Luke 1:36 : Mary - daughter of Heli☆
Luke 1:37 : impossible - nothing with God
Luke 1:38 : cooperating - with God; faith - vs. doubt
Luke 1:39-56 : harmony-003☆; Mar22☆
Luke 1:41 : Holy Spirit - filled by☆; womb - baby filled with Holy Spirit; X0109 - abortion
Luke 1:41-45 : abortion - AGAINST☆
Luke 1:42 : Mary - blessed
Luke 1:44 : X0109 - abortion
Luke 1:45 : faith - vs. doubt
Luke 1:46 : magnificat
Luke 1:46-55 : harmony-004☆
Luke 1:47 : Roman Catholicism - Mary - sinless☆
Luke 1:48 : Mary - blessed
Luke 1:51 : prideful - scattered
Luke 1:55-56 : covenant - Abrahamic [5002.1]
Luke 1:57-80 : Mar23☆
Luke 1:59 : circumcision - eighth day☆; named - at circumcision
Luke 1:63 : Zacharias - speechless
Luke 1:67 : Holy Spirit - came upon before given; Holy Spirit - filled by☆
Luke 1:68-70 : Messiah
Luke 1:69-70 : covenant - Davidic [5002.2.0]☆
Luke 1:70 : evolution - AGAINST; prophets - since beginning
Luke 1:70 (- Evolution - 00044.doc) : 00044.doc☆
Luke 1:70 (- Science and the Bible - 00040.doc) : 00040.doc☆
Luke 1:72 : covenant - remembered☆
Luke 1:72-73 : covenant - Abrahamic [5002.1]
Luke 1:76 : deity - Jesus equal with God☆; John the Baptist
Luke 1:76 (- John the Baptist - 00028.doc) : 00028.doc☆
Luke 1:78 : morning - star☆
Luke 2:1 : Caesar - Augustus☆; Caesars - Roman☆; hyperbole - examples☆; messianic prophecy - time of arrival☆; messianic prophecy - time of birth; world - local in scope☆
Luke 2:1-7 : harmony-006☆
Luke 2:1-24 : Mar24☆
Luke 2:2 : archaeology - census - Roman☆; difficulty - Quirinius☆; Quirinnius☆
Luke 2:4 : David - line to Jesus; Galilee - vs. Bethlehem; messianic prophecy - born in Bethlehem; Mormonism - Jerusalem - Jesus born☆
Luke 2:4 (= Bethlehem) : David - city of☆
Luke 2:4-7 : manger - Jesus born☆
Luke 2:6-7 : birth - of Jesus
Luke 2:7 : siblings - of Jesus☆
Luke 2:8-9 : shekinah - visible☆
Luke 2:8-20 : harmony-007☆
Luke 2:9 : Angel - of Jehovah☆
Luke 2:11 : Bethlehem - city of David
Luke 2:21 : circumcision - eighth day☆; harmony-009☆; named - at circumcision; named - Jesus in womb
Luke 2:21-38 : harmony-010☆
Luke 2:22 : Roman Catholicism - Mary - sinless☆
Luke 2:23 : firstborn - God owns; inspiration - verbal - it is written
Luke 2:24 : poor - Jesus' family; prosperity doctrine - AGAINST☆
Luke 2:24 (cf. Lev. 12:6-8) : Roman Catholicism - Mary - sinless☆
Luke 2:25 : 2003112101.htm☆; 2003112101.htm☆
Luke 2:25-52 : Mar25☆
Luke 2:27 : Holy Spirit - led by
Luke 2:32 : Gentiles - light to; incarnation - as revelation; messianic prophecy - sought by Gentiles☆
Luke 2:34 : chosen - not☆
Luke 2:35 : Mary - anguish of
Luke 2:36 : prophet - expected☆; prophetess - in NT☆
Luke 2:36 (Asher) : tribes - ten not lost☆
Luke 2:37 : ministry - to God; prayer - fasting and
Luke 2:40 : humanity - of Jesus; taught - Jesus by God☆
Luke 2:41 : feasts - mandatory attendance
Luke 2:41-52 : harmony-012☆
Luke 2:42 (?) : bar-mitzvah☆
Luke 2:46 : temple - body as☆
Luke 2:47 : teachers - Jesus exceeded
Luke 2:49 : brother - believers to Jesus; temple - Father's house
Luke 2:52 : humanity - of Jesus; taught - Jesus by God☆
Luke 3 : genealogies; Mar26☆
Luke 3:1 : archaeology - Pontius Pilate☆; Caesar - Tiberius☆; Caesars - Roman☆; chronology - A.D. 0030 - crucifixion of Christ - Bruce☆; Lysanias☆; Pilate - inscription☆
Luke 3:2 : Annas - high priest; Caiaphas - high priest vs. Annas☆; Caiaphas - ossuary of☆
Luke 3:2-3 : desert - prophet expected from
Luke 3:3 : baptism - of repentance
Luke 3:3 (- Baptism - 00036.doc) : 00036.doc☆
Luke 3:3-16 : baptism - John's☆
Luke 3:4 : inspiration - verbal - it is written
Luke 3:7-17 : Holy Spirit - promised☆
Luke 3:8 : Abraham - father of faithful☆; dust - made of; stones - raise up; stones - twelve in Jordan river
Luke 3:9 : judgment - fire
Luke 3:13 : tax collectors - unethical
Luke 3:14 : pacifism - against
Luke 3:16 : baptism - fire☆; Holy Spirit - baptism☆
Luke 3:16 (- Baptism - 00036.doc) : 00036.doc☆; 00036.doc☆; 00036.doc☆
Luke 3:16-17 : judgment - fire
Luke 3:17 : reaping - wheat vs. tares; threshing - floor
Luke 3:19 : Antipas - Herodias☆; John the Baptist - rebukes Herod☆
Luke 3:21 : Jesus - baptized☆
Luke 3:21-22 : Trinity☆
Luke 3:21-23 : harmony-013☆
Luke 3:22 : baptism - dove after☆; baptism - of Jesus by the Spirit; dove - clean bird; Holy Spirit - empowers; Holy Spirit - Jesus relied on☆
Luke 3:22 (Jesus) : son of God - directly
Luke 3:23 : 2009031501.jpg☆; age - of service; Davidic line - Mary of☆; F00041 - Kells - book of - faces of cherubim☆; genealogy - of Christ☆; inheritance - women; KJV - errors?☆; Mary - daughter of Heli☆; miracles - Jesus as child - none; Zelophehad - daughters
Luke 3:23 (- Birth of Jesus - 00027.doc) : 00027.doc☆
Luke 3:23 (Judah) : tribes - ten not lost☆
Luke 3:23-38 : harmony-001☆
Luke 3:31 : curse - on Messianic line☆
Luke 3:33 : Perez - illegitimate so generations expelled

Luke 3:33-37 : [2003042301.tif](#)☆
Luke 3:35-36 : [genealogy - Cainan in Luke missing elsewhere](#)☆
Luke 3:38 : [Adam - type of Christ](#)☆; [son of God - Adam](#)☆; [sons - of God in NT](#)
Luke 3:38 (Adam) : [son of God - directly](#)
Luke 4:1 : [Holy Spirit - filled by](#)☆; [Holy Spirit - Jesus relied on](#)☆; [temptation - wilderness; tested - by God](#)☆; [wilderness - led into](#)☆
Luke 4:1-13 : [harmony-014](#)☆
Luke 4:1-30 : [Mar27](#)☆
Luke 4:2 : [forty - days; Jesus - tempted](#)☆; [stone - tried](#)
Luke 4:3 : [bread - stone; will - Father's as food; will - Father's will be done](#)
Luke 4:3-4 (- Sermon - Reading the Word - 08000.doc) : [08000.doc](#)☆
Luke 4:4 : [bread - alone; inspiration - verbal - it is written](#)
Luke 4:6 : [Satan - ruler of this world](#)
Luke 4:7 : [Satan - created by Christ](#)☆; [Satan - worshiped](#)
Luke 4:8 : [inspiration - verbal - it is written; Satan - get behind me; Satan - named explicitly](#)
Luke 4:9 : [temptation - pinnacle of temple](#)☆
Luke 4:10 : [angel - guardian; inspiration - verbal - it is written](#)
Luke 4:12 : [tested - God by man](#)
Luke 4:13 : [kairos](#)☆
Luke 4:14 : [harmony-022](#)☆
Luke 4:14-15 : [harmony-024](#)☆
Luke 4:14-18 : [Holy Spirit - Jesus relied on](#)☆
Luke 4:15 : [temple - Jesus taught openly in](#)
Luke 4:16-31 : [harmony-026](#)☆
Luke 4:17 : [biblios - Greek = roll or book; exegesis - Luke 4:17](#)☆; [Jesus - language of](#)☆; [language - Jesus](#)☆
Luke 4:17-19 : [Deutero-Isaiah Theory - AGAINST](#)☆; [prophecy - gaps of time within](#)☆
Luke 4:18 : [blind - healed; Holy Spirit - anointed; Holy Spirit - empowers; messianic prophecy - entering public ministry; prisoners - released; Septuagint - quotation by N.T. - examples](#)☆
Luke 4:20 : [seated - rabbi](#)☆; [X0074 - seated](#)☆
Luke 4:21 : [inerrancy - of scripture](#)☆; [scripture - fulfilled](#)
Luke 4:22 : [Jesus - words unique; Joseph - father of Messiah](#)☆
Luke 4:24 : [prophet - without honor in own country](#)
Luke 4:25 : [chronology - exclusive dating](#)☆; [Elijah - one of two witnesses?; Elijah - rain stopped; old testament - historical accuracy by Jesus](#)
Luke 4:25 (- Two Witnesses - 00026.doc) : [00026.doc](#)☆; [00026.doc](#)☆
Luke 4:25-27 : [Gentiles - chosen over Israel; ministry - to Gentiles by God; scripture - inerrant - Jesus' view](#)☆
Luke 4:26 : [widow - of Zarephath](#)☆
Luke 4:26-28 : [Gentiles - Jews offended by favor to](#)
Luke 4:27 : [leper - Jewish cleansed](#)☆
Luke 4:31-37 : [harmony-029](#)☆
Luke 4:31-44 : [Mar28](#)☆
Luke 4:33 : [demon - possessed - in church; demons - recognize Christ; Luke - Gentile or Jew?](#)☆
Luke 4:35 : [demons - multiple; exorcism - demons; lukewarm - believers](#)☆
Luke 4:38-41 : [harmony-030](#)☆
Luke 4:39 (?) : [sickness - by devil](#)☆
Luke 4:40 : [day - period](#)☆; [hands - laying on](#)
Luke 4:40-41 : [demonization - vs. sickness](#)☆; [sickness - by devil](#)☆
Luke 4:41 : [demons - recognize Christ](#)
Luke 4:42-44 : [harmony-028](#)☆
Luke 4:43 : [kingdom - of God](#)☆
Luke 5:1 : [Galilee - sea - names](#)☆
Luke 5:1-11 : [harmony-027](#)☆
Luke 5:1-16 : [Mar29](#)☆
Luke 5:3 (first) : [follow Me - Peter three times by Christ](#)
Luke 5:8-11 : [Peter - James - John - partners](#)
Luke 5:10 : [fishers - of men; Sabbath - healing on](#)
Luke 5:11 : [discipleship - cost](#)☆
Luke 5:12 : [leper - Jewish cleansed](#)☆; [prayer - all night](#)
Luke 5:12-13 : [leper - touched; leprosy - healed](#)
Luke 5:12-16 : [harmony-031](#)☆
Luke 5:14 : [documentary hypothesis - AGAINST](#)☆; [law - Moses wrote](#)
Luke 5:16 : [wilderness - withdrew to pray](#)
Luke 5:17 : [Holy Spirit - empowers; Holy Spirit - Jesus relied on](#)☆
Luke 5:17-26 : [harmony-032](#)☆
Luke 5:17-39 : [Mar30](#)☆
Luke 5:18 : [exorcism - demons](#)
Luke 5:19 : [touch - restores strength](#)
Luke 5:20 : [beatitudes - Jesus' teaching](#)
Luke 5:20-21 : [deity - Jesus does divine works](#)☆
Luke 5:20-23 (Jesus) : [sin - authority to forgive](#)☆
Luke 5:22 : [suffering - for Christ](#)
Luke 5:26 : [liked - by all men](#)
Luke 5:27 : [chosen - apostles; harmony-033](#)☆
Luke 5:28 : [discipleship - cost](#)☆; [harmony-033](#)☆
Luke 5:29-39 : [harmony-056](#)☆
Luke 5:32 : [righteous - Jesus didn't come for](#)
Luke 5:33 : [prayer - fasting and](#)
Luke 5:34 : [bride - of God](#)☆; [bridegroom - friends of](#)☆
Luke 5:35 : [fasting - believers should](#)
Luke 5:37-38 : [wineskin - stretched](#)
Luke 5:37-39 : [type - wine represents Spirit](#)☆
Luke 5:39 : [rejected - newer](#)
Luke 6:1-2 : [poor - gleaned allowed](#)
Luke 6:1-5 : [harmony-035](#)☆
Luke 6:1-26 : [Mar31](#)☆
Luke 6:3 : [bread - holy eaten by David; scripture - Jesus emphasizes](#)
Luke 6:6 : [synagogues - Jesus visited](#)
Luke 6:6-10 : [hand - restored; Sabbath - healing on](#)
Luke 6:6-11 : [harmony-036](#)☆
Luke 6:12 : [prayer - Jesus; wilderness - withdrew to pray](#)
Luke 6:12-13 : [prayer - before decision](#)
Luke 6:12-19 : [harmony-038](#)☆
Luke 6:13 : [chosen - apostles](#)
Luke 6:14-16 : [apostles - names of](#)
Luke 6:15 : [Simon - Zealot](#)☆
Luke 6:16 : [Judas - listed last](#)
Luke 6:17 : [exegesis - Mtt. 5:1](#)☆
Luke 6:17-19 : [sickness - vs. demonization](#)
Luke 6:20 : [kingdom - of God](#)☆
Luke 6:20-22 : [blessed - beatitudes](#)
Luke 6:20-23 : [kingdom - varied meanings](#)☆
Luke 6:20-49 : [harmony-039](#)☆
Luke 6:21 : [joy - future](#)
Luke 6:22 : [hated - for Jesus' sake](#)
Luke 6:23 : [prophets - persecuted](#)
Luke 6:27 : [war - just](#)☆
Luke 6:27-28 : [enemy - love](#)☆
Luke 6:27-49 : [Apr01](#)☆
Luke 6:28 : [curse - bless those who; enemy - pray for](#)
Luke 6:29 : [cheek - turn other](#)☆; [war - just](#)☆
Luke 6:31 : [two commandments - second](#)
Luke 6:34 : [lend - those who ask](#)
Luke 6:35 : [evil - prospers; grace - common](#)☆
Luke 6:36 : [spiritual gifts - vs. responsibilities](#)☆
Luke 6:37 : [forgive - forgiven; judged - as you judge](#)
Luke 6:38 : [tithing - devotional scriptures; tithing - NT giving instead](#)☆
Luke 6:43-45 : [fruit - bearing](#)
Luke 6:45 : [heart - and mouth](#)
Luke 6:46 : [disobedient - believers; lordship - salvation](#)☆; [obedience - demonstrates love of God](#)
Luke 6:48 : [foundation - rock vs. sand](#)
Luke 7:1-9 : [Gentile - believers prior to crucifixion](#)☆
Luke 7:1-10 : [harmony-040](#)☆
Luke 7:1-30 : [Apr02](#)☆
Luke 7:5 : [ministry - to Gentiles by Jesus](#)☆
Luke 7:9 : [faith - Gentile](#)
Luke 7:10 : [healing - at a distance](#)
Luke 7:11-17 : [harmony-041](#)☆
Luke 7:14 : [dead - calling forth; dead - touched by Jesus](#)☆; [unclean - touched - Jesus](#)
Luke 7:15 (widow's son by Jesus) : [dead - raised](#)
Luke 7:18-35 : [harmony-042](#)☆
Luke 7:21 : [blind - healed; exorcism - demons](#)
Luke 7:22 : [leper - Jewish cleansed](#)☆; [ministry - character of Messiah's](#)
Luke 7:23 : [offense - rock of](#)☆
Luke 7:24 : [angel - used of human](#)☆
Luke 7:26 : [John the Baptist; John the Baptist - prophet](#)
Luke 7:27 : [inspiration - verbal - it is written](#)
Luke 7:28 : [John the Baptist - greatest prophet; John the Baptist - least in kingdom is greater than; John the Baptist - those greater than; kingdom - of God](#)☆
Luke 7:29 : [baptism - John's](#)☆
Luke 7:29 (- Baptism - 00036.doc) : [00036.doc](#)☆
Luke 7:30 : [John the Baptist - rejected by Pharisees; will - God's - rejected](#)
Luke 7:31 : [generation - this](#)☆
Luke 7:31-50 : [Apr03](#)☆
Luke 7:32 : [prophet - playing music](#)
Luke 7:33 : [communion](#)☆; [demonized - Jesus accused; John the Baptist - Nazirite](#)
Luke 7:35 : [X0076 - children](#)☆
Luke 7:36-50 : [harmony-044](#)☆
Luke 7:37 : [anointed - Jesus twice while alive](#)☆
Luke 7:38 : [anointed - Jesus](#)
Luke 7:38 (- Last Supper - Triclinium - 00034.doc) : [00034.doc](#)☆
Luke 7:39 : [omniscient - God only](#)

Luke 7:41 : [works - salvation can't be earned](#)
Luke 7:42 : [salvation - not by works](#)☆
Luke 7:48 : [deity - Jesus does divine works](#)☆
Luke 7:48 (Jesus) : [sin - authority to forgive](#)☆
Luke 7:50 : [salvation - not by works](#)☆
Luke 8 : [kingdom - mystery](#)☆
Luke 8:1 : [kingdom - of God](#)☆; [preaching - Jesus](#)
Luke 8:1-3 : [harmony-045](#)☆
Luke 8:1-25 : [Apr04](#)☆
Luke 8:2 : [demonization - vs. sickness](#)☆; [demons - multiple](#); [Luke - Gentile or Jew?](#)☆; [women - ministry to](#)
Luke 8:4-18 : [harmony-051](#)☆
Luke 8:5 : [fruit - from root](#); [sower - parable of](#)
Luke 8:6 : [root - shallow](#)
Luke 8:10 : [kingdom - of God](#)☆; [parables - God uses](#); [parables - purpose](#)
Luke 8:13 : [apostasy - failure to abide](#)☆; [eternal security - AGAINST - Scriptures used](#)☆; [kairos](#)☆
Luke 8:14 : [prosperity - forgetting God in](#)☆
Luke 8:15 : [saints - patience of](#)
Luke 8:17 : [secrets - revealed](#)
Luke 8:18 : [more - to those that have](#)
Luke 8:20 : [brothers - of Jesus](#)
Luke 8:21 : [do - the Word](#)
Luke 8:22-25 : [harmony-053](#)☆
Luke 8:23 : [weather - influenced by Satan](#)
Luke 8:24 : [storm - calmed](#)
Luke 8:25 (?) : [baptism - born of water/spirit](#)☆
Luke 8:26 : [sailors - guided to haven](#)
Luke 8:26-40 : [harmony-054](#)☆
Luke 8:26-56 : [Apr05](#)☆
Luke 8:27 : [difficulty - demoniacs - one vs. two](#)☆
Luke 8:27-36 : [demons - multiple](#)
Luke 8:28 : [demons - recognize Christ](#)
Luke 8:29 : [Wilderness - demon drives into](#)
Luke 8:30 : [demon - identified by name](#)☆
Luke 8:31 : [abyss - abussos](#)☆; [abyss - demons fear](#); [exorcism - demons](#)
Luke 8:40 : [harmony-055](#)☆
Luke 8:41 : [Jairus' daughter](#)☆; [lesson - TWO WOMEN HEALED - 0](#)☆; [lesson - TWO WOMEN HEALED - 5](#)☆
Luke 8:41-56 : [harmony-057](#)☆; [lesson - TWO WOMEN HEALED - 1](#)☆
Luke 8:42 : [lesson - TWO WOMEN HEALED - 2](#)☆; [lesson - TWO WOMEN HEALED - 3](#)☆; [lesson - TWO WOMEN HEALED - 4](#)☆; [twelve years - daughters](#)
Luke 8:43 : [doctors - could not heal](#); [lesson - TWO WOMEN HEALED - 4](#)☆; [twelve years - daughters](#); [works - salvation can't be earned](#)
Luke 8:44 : [hem - garment](#)☆; [lesson - TWO WOMEN HEALED - 5](#)☆; [lesson - TWO WOMEN HEALED - 6](#)☆; [lesson - TWO WOMEN HEALED - 7](#)☆; [touch - restores strength](#)
Luke 8:48 : [healing - faith required](#); [lesson - TWO WOMEN HEALED - 3](#)☆; [Samaritans - despised by Jews](#)☆
Luke 8:49 : [lesson - TWO WOMEN HEALED - 9](#)☆
Luke 8:49-50 : [lesson - TWO WOMEN HEALED - 8](#)☆
Luke 8:49-52 (?) : [Israel - restoration](#)☆
Luke 8:54 : [dead - calling forth](#)
Luke 8:54 (Jairus' daughter by Jesus) : [dead - raised](#)
Luke 8:55 : [death - spirit departs at](#)
Luke 9:1 : [demonization - vs. sickness](#)☆; [demons - power over all](#)
Luke 9:1-6 : [harmony-061](#)☆
Luke 9:1-17 : [Apr06](#)☆
Luke 9:2 : [kingdom - of God](#)☆; [kingdom - of heaven = kingdom of God](#)☆
Luke 9:3 : [preparation - none](#)
Luke 9:7-9 : [harmony-062](#)☆
Luke 9:10-17 : [harmony-063](#)☆
Luke 9:11 : [kingdom - of God](#)☆
Luke 9:12-17 : [bread - miraculous supply](#)
Luke 9:13 : [5000 - fed](#)☆; [five - provision](#)☆; [provision - 5 number of](#)☆; [quote - work - loaves and fishes](#)☆
Luke 9:13-16 : [bread - fish with](#)
Luke 9:18 : [Elijah - expected](#)☆
Luke 9:18-36 : [Apr07](#)☆
Luke 9:20 : [who - do you say I am?](#)
Luke 9:22 : [death - Jesus predicts own](#); [Jesus - death - reveals](#); [religious leaders - reject Jesus](#); [resurrection - duration until](#)☆
Luke 9:22-27 : [harmony-074](#)☆
Luke 9:23 : [discipleship - cost](#)☆; [lordship - salvation](#)☆
Luke 9:24 : [life - lose to save](#)
Luke 9:25 : [soul - destroyed](#)
Luke 9:27 : [2003052201.tif](#)☆; [kingdom - of God](#)☆
Luke 9:27-29 : [glory - Jesus appears in](#)☆
Luke 9:28-36 : [harmony-075](#)☆
Luke 9:29 : [shekinah - visible](#)☆; [transfiguration - Jesus](#)☆; [white - robes](#)☆
Luke 9:30 : [resurrection - of living and dead](#)
Luke 9:30-33 : [John the Baptist - not Elijah](#)☆
Luke 9:31 : [death - accomplished - Jesus](#); [death - Jesus predicts own](#)
Luke 9:32 : [prayer - sleep during](#)
Luke 9:32 (?) : [sleep - deep caused by God](#)☆
Luke 9:33-35 : [Jesus - preeminence](#)
Luke 9:34 : [clouds - with God](#)
Luke 9:35 : [hear - Him](#)
Luke 9:37-43 : [harmony-076](#)☆
Luke 9:37-62 : [Apr08](#)☆
Luke 9:40 : [exorcism - failed](#)
Luke 9:42 : [exorcism - demons](#)
Luke 9:43-45 : [harmony-077](#)☆
Luke 9:44 : [betrayal - Jesus predicts](#); [death - Jesus predicts own](#)
Luke 9:44-45 : [Jesus - death - reveals](#)
Luke 9:45 : [death - of Jesus concealed from disciples](#)
Luke 9:46-50 : [harmony-079](#)☆
Luke 9:48 : [children - do not despise](#); [received - others as Christ](#); [Son - provides access to Father](#)
Luke 9:49 : [exorcism - demons](#); [exorcism - name of Jesus](#)☆; [harmony-080](#)☆
Luke 9:49-50 : [sectarianism - AGAINST](#)
Luke 9:50 : [harmony-080](#)☆
Luke 9:51 : [face - set](#); [time - Jesus to die](#)
Luke 9:51-54 : [Samaria - gospel to](#)
Luke 9:51-62 : [harmony-081](#)☆
Luke 9:53 : [justification - vs. sanctification](#)☆
Luke 9:54 : [Elijah - one of two witnesses?](#); [fire - consumed in judgement](#); [fire - consuming](#)
Luke 9:54 (- Two Witnesses - 00026.doc) : [00026.doc](#)☆
Luke 9:55-56 : [manuscript - Majority Text vs. Textus Receptus](#)☆
Luke 9:56 : [save - Jesus came to](#)
Luke 9:57 : [discipleship - cost](#)☆
Luke 9:58 : [birds - have nest](#); [homeless - Jesus](#); [prosperity doctrine - AGAINST](#)☆
Luke 9:59-68 : [2008012302.htm](#)☆
Luke 9:60 : [bury - dead](#)☆; [dead - spiritually](#)☆; [kingdom - of God](#)☆; [Nazirite - can't bury dead](#)☆
Luke 9:62 : [back - looking](#); [forget - the past](#); [kingdom - of God](#)☆
Luke 10:1-16 : [harmony-082](#)☆
Luke 10:1-24 : [Apr09](#)☆
Luke 10:2 : [harvest - workers](#)
Luke 10:3 : [wolves - and lambs](#)
Luke 10:4 : [stewardship - preparation](#)
Luke 10:7 : [inspiration - NT considered scripture](#)☆; [worker - worthy of hire](#)
Luke 10:7-8 : [unclean - no food is](#)
Luke 10:9 : [kingdom - of God](#)☆
Luke 10:9-11 : [kingdom - of God - stages](#)☆
Luke 10:10 : [rejection - handling](#)
Luke 10:11 : [kingdom - of God](#)☆; [kingdom - upon or within](#)☆; [X0079 - kingdom within](#)☆
Luke 10:12 : [inerrancy - Jesus on scripture](#)☆; [Sodom - compared with](#)
Luke 10:15 : [Hades](#)☆
Luke 10:16 : [received - others as Christ](#); [salvation - one way](#)☆; [Son - provides access to Father](#)
Luke 10:17 : [name - power of demons](#)
Luke 10:17-24 : [harmony-086](#)☆
Luke 10:18 : [angels - in presence of God](#); [Satan - cast out](#); [Satan - named explicitly](#)
Luke 10:19 : [poison - immunity from](#); [under - foot](#)
Luke 10:20 : [book - of life](#)☆; [eternal security - FOR - Scriptures used](#)☆
Luke 10:21 : [Greek - text - Byzantine - fathers](#)☆; [hidden - from wise](#); [revelation - initiated by God](#); [scripture - perspicuity](#)☆
Luke 10:22 : [all things - under Jesus](#); [prophecy - testimony of Jesus](#)
Luke 10:25-37 : [harmony-085](#)☆
Luke 10:25-42 : [Apr10](#)☆
Luke 10:26 : [scripture - perspicuity](#)☆
Luke 10:27 : [commandments - two](#); [shema - Israel](#)☆; [two commandments - second](#)
Luke 10:29 : [righteousness - self](#)☆
Luke 10:33 : [Samaritans - despised by Jews](#)☆
Luke 10:34 : [oil - medicinal use](#)☆; [wine - medicinal use](#)☆
Luke 10:38-42 : [harmony-087](#)☆
Luke 10:40 : [Mary vs. Martha of Bethany - responses to Jesus](#)
Luke 10:41 : [relationship - vs. religion](#)☆; [works - relationship over](#)
Luke 11:1 : [prayer - John the Baptist taught](#)
Luke 11:1-13 : [harmony-088](#)☆
Luke 11:1-28 : [Apr11](#)☆
Luke 11:2 : [kingdom - earthly](#)☆; [kingdom - future](#)☆; [prayer - in God's will](#); [prayer - Lord's](#); [will - Father's will be done](#)
Luke 11:3 : [bread - daily](#)
Luke 11:4 : [prayer - to resist temptation](#)☆
Luke 11:7 : [exegesis - Luke 11:7](#)☆
Luke 11:8 : [prayer - persistent](#)
Luke 11:11 : [bread - stone](#)
Luke 11:13 : [Holy Spirit - ask for](#); [Holy Spirit - gift](#); [Holy Spirit - promised](#)☆; [provision - for upright](#); [spiritual gifts - desire](#)
Luke 11:13 (holy) : [Holy Spirit - deity](#)
Luke 11:14 : [demon - identified by name](#)☆; [demons - multiple](#); [forgive - others](#)
Luke 11:14-26 : [harmony-046](#)☆

Luke 11:15 : house - divided; principalities - demonic; sin - unpardonable☆
Luke 11:16-36 : harmony-047☆
Luke 11:18 : kingdom - of Satan; Satan - named explicitly
Luke 11:19 : exorcism - by Jews
Luke 11:20 : kingdom - of God☆
Luke 11:23 : kingdoms - only two
Luke 11:24 : demons - seek embodiment
Luke 11:26 : spirit - unclean - Israel
Luke 11:27 : Mary - blessed
Luke 11:28 : blessed - response to God's word
Luke 11:29 : signs - seeking
Luke 11:29-30 : Jonah - sign of☆
Luke 11:29-54 : Apr12☆
Luke 11:30 : finger - of God writing; generation - this☆; messianic prophecy - resurrection
Luke 11:31 : judgment - last; Sheba - Queen☆
Luke 11:31-32 : resurrection - of just and unjust☆
Luke 11:34 : darkness - expose; eye - lamp of body; salt - flavorless
Luke 11:37-54 : harmony-048☆
Luke 11:42 : tithing - less important than
Luke 11:43 : love - agapao - Greek - as negative☆
Luke 11:44 : whitewashed☆
Luke 11:50 : foundation - of world; generation - this☆; prophets - since beginning
Luke 11:50 (- Science and the Bible - 00040.doc) : 00040.doc☆
Luke 11:50-51 : scripture - inerrant - Jesus' view☆
Luke 11:50-51 (- Evolution - 00044.doc) : 00044.doc☆
Luke 11:51 : inerrancy - Jesus on scripture☆; you - not referring to contemporaries☆; Zechariah - mentioned; Zechariah - stoned☆
Luke 11:52 : hindered - access to God
Luke 12:1 : type - leaven represents sin☆
Luke 12:1-31 : Apr13☆
Luke 12:1-59 : harmony-049☆
Luke 12:2 : secrets - revealed
Luke 12:4 : death - fear of - free from; eternal life - obtained
Luke 12:5 : death - spiritual vs. physical; fear - God; Gehenna - Valley of Hinnom☆; Greek - text - Byzantine - fathers☆
Luke 12:6 : omniscient - God only
Luke 12:7 : evolution - AGAINST; humans - more valuable than animals
Luke 12:8 : confess - Christ before men
Luke 12:9 : salvation - one way☆
Luke 12:10 : sin - unpardonable☆
Luke 12:12 : Holy Spirit - speak by
Luke 12:14 : Jesus - judging - refused
Luke 12:15 : trusting - in riches
Luke 12:19 : self - sufficiency
Luke 12:21 : trusting - in riches
Luke 12:22 : Greek - text - Byzantine - fathers☆; worry - steals fruitfulness
Luke 12:24 : evolution - AGAINST; humans - more valuable than animals
Luke 12:31 : Greek - text - Byzantine - fathers☆; seek - all things added
Luke 12:32-59 : Apr14☆
Luke 12:33 : money - exchange - heavenly
Luke 12:34 : treasure - where heart is
Luke 12:35-36 : second coming - wedding before
Luke 12:35-40 : time - short☆
Luke 12:36 : marriage - supper☆
Luke 12:36-40 : watch - for Christ
Luke 12:40 : thief - Jesus comes like☆
Luke 12:42-47 : eternal security - AGAINST - Scriptures used☆
Luke 12:47-48 : knowledge - increases responsibility; sin - degrees
Luke 12:48 : much given - much required☆
Luke 12:49 : fire - Christ came to send
Luke 12:49-50 : baptism - fire☆
Luke 12:50 : baptism - into death
Luke 12:50 (- Baptism - 00036.doc) : 00036.doc☆
Luke 12:51 : peace - Jesus not sent to bring
Luke 12:52 : family - enmity☆
Luke 12:56 (?) : chronology - B.C. 0444 to 0033 A.D. - seventy sevens☆
Luke 13:1-5 : repentance - from sin☆
Luke 13:1-22 : Apr15☆
Luke 13:2-5 : innocent - suffer
Luke 13:3 : repentance - commanded
Luke 13:4 : 2004071401.htm☆; world - fallen
Luke 13:6 : fig tree - unfruitful☆; fruit - bearing; vine - Israel
Luke 13:6-9 : harmony-050☆
Luke 13:10-35 : harmony-095☆
Luke 13:11 : sickness - by devil☆
Luke 13:13 : hands - laying on
Luke 13:14 : Sabbath - healing on
Luke 13:14-16 (fourth) : commandments - ten in NT☆
Luke 13:16 : Satan - named explicitly; sickness - by devil☆
Luke 13:18 : kingdom - of God☆; kingdom - of heaven parables
Luke 13:19 : mustard - seed☆
Luke 13:20 : kingdom - of God☆; type - leaven represents sin☆
Luke 13:23-35 : Apr16☆
Luke 13:24 : gate - wide vs. narrow; unavailable - God
Luke 13:26-27 : eternal security - AGAINST - Scriptures used☆
Luke 13:27 : unknown - professors by Jesus
Luke 13:28 : inerrancy - Jesus on scripture☆
Luke 13:28-29 : kingdom - of God☆
Luke 13:29 : kingdom - varied meanings☆
Luke 13:30 : first - will be last
Luke 13:32 : death - Jesus predicts own; demonization - vs. sickness☆
Luke 13:33 : Jerusalem - prophets die in; prophets - persecuted
Luke 13:35 : name - of the Lord; second coming - preconditions☆; shekinah - departs temple☆; temple - desolate
Luke 13:41 : peace - prince of☆
Luke 14:1-24 : Apr17☆; harmony-096☆
Luke 14:3 : Sabbath - healing on
Luke 14:7-10 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆
Luke 14:7-11 : esteem - others☆
Luke 14:14 : resurrection - of just and unjust☆
Luke 14:15 : kingdom - of God☆
Luke 14:16-24 : harmony-124☆; parable - wedding feast☆
Luke 14:17 : world - cares of
Luke 14:25 : justification - vs. sanctification☆
Luke 14:25-35 : Apr18☆; harmony-098☆
Luke 14:26 : family - enmity☆; hate - family for God; Jesus - before wife and husband; life - lose to save
Luke 14:27 : discipleship - cost☆
Luke 14:33 : discipleship - cost☆; justification - vs. sanctification☆
Luke 14:34 : darkness - expose; salt - flavorless
Luke 14:34-35 : salt - of earth☆
Luke 15:1-10 : Apr19☆
Luke 15:1-32 : harmony-099☆
Luke 15:4 : sheep - lost☆
Luke 15:8 : exegesis - Luke 15:8☆
Luke 15:10 : heaven - joy at salvation
Luke 15:11 : prodigal - son
Luke 15:11-32 : Apr20☆
Luke 15:13 : evil - purpose of☆
Luke 15:15 : swine - feeding☆; trusting - in Egypt; unequally - yoked☆
Luke 15:18 : sin - confess
Luke 15:21 (prodigal son) : eternal security - FOR - Scriptures used☆
Luke 15:24 : born - again☆
Luke 15:25-32 : jealousy - example
Luke 15:30 : calf - fatted
Luke 15:32 : born - again☆; dead - spiritually☆
Luke 16 : Apr21☆; harmony-100☆
Luke 16:1-13 : harmony-099☆; steward - unjust
Luke 16:2-4 : dispensation☆
Luke 16:8 : believers - as light
Luke 16:10 : faithful - in least also in much; more - to those that have
Luke 16:11 : money - management; tithing - devotional scriptures
Luke 16:13 : money - above God
Luke 16:16 : John the Baptist - law until; John the Baptist - least in kingdom is greater than; kingdom - entry; kingdom - of God☆; old testament to new testament - transition
Luke 16:17 : earth - new☆; inerrancy - of scripture☆; inerrancy - reliance on details; inspiration - plenary☆; inspiration - verbal☆; jot☆; scripture - permanent☆; Word - studying
Luke 16:18 : divorce☆
Luke 16:19 : Lazarus - and rich man; soul - sleep - AGAINST
Luke 16:19-31 : harmony-101☆
Luke 16:22 : Abraham's - bosom☆
Luke 16:23 : Hades☆
Luke 16:28 : five - provision☆
Luke 16:29 : law - and prophets; Moses - believe; witnesses - Moses and prophets
Luke 16:29-31 : law - Moses wrote
Luke 16:31 : dead - raised as witness; documentary hypothesis - AGAINST☆; miracles - insufficient for belief; unbelief - witnessing miracles
Luke 17:1-10 : harmony-103☆
Luke 17:1-19 : Apr22☆
Luke 17:2 : millstone - sea of Galilee☆; stone - cast into sea
Luke 17:3 : believer - sinning - rebuke; forgive - repentant brother; rebuke - brother in sin
Luke 17:6 : mustard - seed☆
Luke 17:11-19 : harmony-083☆
Luke 17:14 : healing - action before
Luke 17:16 : Samaritans - despised by Jews☆
Luke 17:17 : question - rhetorical by God; thankful - to God

Luke 17:20-21 : kingdom - future☆; kingdom - of God☆; kingdom - varied meanings☆
Luke 17:20-37 : Apr23☆; harmony-104☆
Luke 17:21 : kingdom - of God - stages☆; kingdom - spiritual - scriptures used☆; kingdom - upon or within☆; X0079 - kingdom within☆
Luke 17:24 : lightning - reappearance of Christ; visible - return of Christ
Luke 17:25 : death - Jesus predicts own; generation - this☆
Luke 17:26 : Noah - as in the days of
Luke 17:27 : marriage - prevented by God's judgment; wrath - delivered from☆
Luke 17:28-32 : innerrancy - Jesus on scripture☆; scripture - inerrant - Jesus' view☆
Luke 17:29 : old testament - historical accuracy by Jesus; wrath - delivered from☆
Luke 17:32 : Lot - wife destroyed
Luke 17:33 : life - lose to save
Luke 17:34 : rapture - not in view
Luke 17:34-37 : angels - separate wicked and just
Luke 17:35 : manuscript - Majority Text vs. Textus Receptus☆
Luke 17:36 : manuscript - Textus Receptus verses not in Critical Text☆
Luke 17:37 : birds - feed on dead; X0078 - birds☆
Luke 18:1 : prayer - persistent
Luke 18:1-14 : harmony-105☆
Luke 18:1-23 : Apr24☆
Luke 18:7 : chosen - believers☆; heavens - earth - merism☆; prayer - persistent
Luke 18:7-8 : timing - texts - preterism☆
Luke 18:8 : faith - when Jesus returns?☆
Luke 18:9 : righteousness - self☆
Luke 18:13-14 : humility - desirable☆
Luke 18:14 : esteem - others☆
Luke 18:15-17 : harmony-107☆
Luke 18:16 : children - do not despise
Luke 18:16-17 : kingdom - of God☆
Luke 18:17 : child - enter kingdom as; kingdom - entry
Luke 18:18 : exegesis - Luke 18:18☆
Luke 18:18-24 : harmony-108☆
Luke 18:19 : good - only God; sin - all☆
Luke 18:22 : discipleship - cost☆
Luke 18:24-25 : kingdom - of God☆
Luke 18:24-43 : Apr25☆
Luke 18:25 : rich - salvation more difficult; trusting - in riches
Luke 18:29 : kingdom - of God☆; leaving - possessions and family
Luke 18:31 : book - volume written of Jesus☆
Luke 18:31-33 : messianic prophecy - spit; messianic prophecy - disfigured; messianic prophecy - resurrection
Luke 18:31-34 : harmony-110☆; Jesus - death - reveals
Luke 18:32 : spit - upon Jesus☆
Luke 18:33 : death - Jesus predicts own; resurrection - duration until☆
Luke 18:34 : death - of Jesus concealed from disciples; revelation - blind without
Luke 18:35 : blind - healed; difficulty - blind men healed - one vs. two☆
Luke 18:35-43 : harmony-112☆
Luke 18:42 : blind - healed; healing - faith required
Luke 19:1-10 : harmony-113☆
Luke 19:1-27 : Apr26☆
Luke 19:7 : sinners - Jesus keeps company with
Luke 19:8 : restore - more than was taken
Luke 19:9 : Abraham - father of faithful☆
Luke 19:10 : atonement - of Christ unlimited☆; unbelievers - God's view of☆
Luke 19:11 : kingdom - future☆; kingdom - of God☆; kingdom - offer - at hand yet future☆
Luke 19:11-27 : money - coins☆
Luke 19:11-28 : harmony-114☆
Luke 19:12 : talents - parable
Luke 19:13 : occupy - until He comes
Luke 19:14 : reign - of Jesus rejected
Luke 19:15 : kingdom - future☆
Luke 19:23 : usury - AGAINST☆
Luke 19:24 : more - to those that have
Luke 19:27 : killed - by God; reign - of Jesus rejected; second coming - killed at
Luke 19:28-40 : chronology - B.C. 0444 to 0033 A.D. - seventy sevens☆
Luke 19:28-48 : Apr27☆
Luke 19:29-44 : harmony-116☆
Luke 19:30 : donkey - ridden at coronation; messianic prophecy - on a donkey☆; untrained animal
Luke 19:30 (unbroken colt) : hands - made without
Luke 19:35 : donkey - carrying sacrifice; donkey - firstborn redeemed by lamb☆
Luke 19:37 : Sabbath - day's journey between Jerusalem and Mt. of Olives☆
Luke 19:38 : messianic prophecy - comes in name of Lord; name - of the Lord
Luke 19:40 : dust - made of; stone - witness; stones - raise up
Luke 19:41 : humanity - of Jesus; temple - destroyed
Luke 19:41-44 : harmony-131☆
Luke 19:43 : Jerusalem - destruction; messianic prophecy - destruction of Jerusalem
Luke 19:43-44 : Jerusalem - flight before 70 A.D.☆
Luke 19:44 : 69 weeks - until Messiah☆; messianic prophecy - timing of presentation☆
Luke 19:45 : harmony-117☆; harmony-118☆; temple - cleansed 2nd time☆
Luke 19:46 : harmony-118☆; inspiration - verbal - it is written; name - God's dwells in temple; temple - den of thieves
Luke 19:47 : harmony-120☆
Luke 19:48 : harmony-120☆
Luke 20:1-26 : Apr28☆
Luke 20:4 (- Baptism - 00036.doc) : 00036.doc☆
Luke 20:9 : vine - Israel
Luke 20:9-19 : harmony-123☆
Luke 20:14 : death - Jesus predicts own
Luke 20:16 : vineyard - new keeper
Luke 20:17 : messianic prophecy - stumbling block
Luke 20:18 : stone - cut without hands
Luke 20:20-26 : harmony-125☆
Luke 20:25 : Caesar - render unto☆; money - above God
Luke 20:27 : Sadducees - deny supernatural☆; supernatural - denied
Luke 20:27-40 : harmony-126☆
Luke 20:27-47 : Apr29☆
Luke 20:28 : levirate - marriage☆
Luke 20:34 : marriage - not given in heaven
Luke 20:36 : eternal life - obtained; sons - of God in NT
Luke 20:37 : Abraham - Isaac - Jacob - God of; burning - bush; documentary hypothesis - AGAINST☆; theos - not proper name☆
Luke 20:42 : footstool - enemies made his
Luke 20:42-43 : right hand - Jesus of Throne
Luke 20:42-44 : David - Son as Lord [5004.1]☆
Luke 20:45-47 : harmony-128☆
Luke 20:47 : judgment - degrees
Luke 21:1-19 : Apr30☆
Luke 21:2 : money - coins☆
Luke 21:5-36 : harmony-130☆
Luke 21:6 : temple - destroyed
Luke 21:8 : false - christ☆
Luke 21:8-11 : Revelation - book of - synoptic parallels☆
Luke 21:9 : war - rumors of
Luke 21:11 : earthquakes - predicted; rapture - vs. second coming - contrast☆
Luke 21:12 : prison - believers
Luke 21:12-19 : exegesis - Mtt. 24:9-14☆
Luke 21:15 : Holy Spirit - speak by; rapture - vs. second coming - contrast☆
Luke 21:16 : family - enmity☆
Luke 21:17 : hated - for Jesus' sake
Luke 21:19 : saints - patience of; soul - destroyed
Luke 21:20-24 : Jerusalem - flight before 70 A.D.☆
Luke 21:20-38 : May01☆
Luke 21:22 : 2003052202.tif☆
Luke 21:24 : date - setting - AGAINST☆; Gentiles - fullness vs. times☆; Gentiles - trodden by☆; Jerusalem - destruction; kingdom - future☆; times - of the Gentiles☆
Luke 21:24 (times of Gentiles) : until - and Israel
Luke 21:25 : sun - signs in
Luke 21:25-28 : rapture - vs. second coming; second coming☆
Luke 21:27 : man - son of as explicit title of Messiah; visible - return of Christ
Luke 21:28 : look - up; saints - patience of
Luke 21:31 : kingdom - future☆; kingdom - of God☆; times - know
Luke 21:32 : generation - this☆
Luke 21:33 : earth - new☆
Luke 21:34 : day - of the Lord - 'that day'☆; world - cares of
Luke 21:34-35 : rapture - vs. second coming; second coming☆
Luke 21:34-36 : thief - Jesus comes like☆
Luke 21:35 : earth - dwellers☆
Luke 21:36 : watch - for Christ; wrath - delivered from☆
Luke 22:1-2 : 2008042401☆
Luke 22:1-20 : May02☆
Luke 22:3 : Judas - Satan and☆; Satan - named explicitly
Luke 22:7-16 : crucifixion - vs. Passover☆; ministry - length of Jesus'☆
Luke 22:7-20 : 2008042401☆; harmony-136☆
Luke 22:12 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆
Luke 22:14 : communion☆; X0112 - communion☆
Luke 22:14-18 : communion - cups☆

Luke 22:14-20 : [covenant - new \[5002.5.0\]](#)☆
Luke 22:16 : [kingdom - of God](#)☆; [Passover - future fulfillment](#); [wine - Jesus abstains from](#)
Luke 22:16 (?) : [marriage - supper](#)☆
Luke 22:16-18 : [kingdom - future](#)☆
Luke 22:18 : [kingdom - of God](#)☆; [wine - enjoyed](#); [wine - Jesus abstains from](#)
Luke 22:19 : [Luther - consubstantiation](#)☆
Luke 22:20 : [blood - covenant](#); [covenant - new - church](#)☆; [covenant - new - sin forgiven](#); [type - wine represents blood](#)
Luke 22:20 (shed) : [blood - characteristics of Christ's](#)
Luke 22:21 : [harmony-138](#)☆
Luke 22:21-23 : [harmony-139](#)☆
Luke 22:21-46 : [May03](#)☆
Luke 22:22 : [free will - vs. sovereignty of God](#)☆; [kingdom - offer - sovereignty vs. responsibility](#)☆; [sovereignty - vs. responsibility](#)☆
Luke 22:24-27 : [leader - servant](#)
Luke 22:24-30 : [Roman Catholicism - apostolic succession](#)☆
Luke 22:29 : [kingdom - future](#)☆; [kingdoms - become God's](#)
Luke 22:29-30 : [millennial kingdom - judgment in](#)☆
Luke 22:30 : [Israel - millennial government](#); [judges - apostles](#); [kingdom - future](#)☆
Luke 22:30 (twelve) : [tribes - ten not lost](#)☆
Luke 22:31 : [evil - serves God](#); [Satan - controlled by God](#); [Satan - named explicitly](#); [tested - by God](#)☆
Luke 22:31 (- Angels - 00052.doc) : [00052.doc](#)☆
Luke 22:31 (Peter) : [Satan - influences Godly](#)
Luke 22:32 : [prayer - Jesus for believers](#); [prayer - to resist temptation](#)☆; [sheep - feed My](#)
Luke 22:34 : [Peter - denies Jesus](#)☆
Luke 22:35 (cf. Mtt. 10:9) : [stewardship - preparation](#)
Luke 22:36-38 : [swords - Jesus - buy](#)
Luke 22:37 : [cited - Isa. 53:12](#); [transgressors - numbered with](#)
Luke 22:39 : [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆
Luke 22:39-46 : [harmony-142](#)☆
Luke 22:40 : [prayer - to resist temptation](#)☆
Luke 22:41 : [prayer - kneeling](#)
Luke 22:42 : [cup - God's wrath](#); [Gethsemane - prayer in](#); [prayer - of Jesus heard](#); [will - Father's will be done](#)
Luke 22:43 : [angels - ministering spirits](#)☆; [darkness - power of](#)☆
Luke 22:46 : [prayer - to resist temptation](#)☆
Luke 22:47-53 : [harmony-143](#)☆
Luke 22:47-71 : [May04](#)☆
Luke 22:48 : [kisses - deceitful](#)
Luke 22:50 : [ear - cut off](#)
Luke 22:53 : [temple - Jesus taught openly in](#)
Luke 22:54 : [trials - of Christ](#)☆
Luke 22:54-62 : [harmony-144](#)☆
Luke 22:57-60 : [Peter - denies Jesus](#)☆
Luke 22:63 : [cheek - struck](#)
Luke 22:63-64 : [judge - not by sight](#)☆
Luke 22:63-71 : [harmony-145](#)☆; [trials - of Christ](#)☆
Luke 22:69 : [deity - Jesus equal with God](#)☆
Luke 23:1-5 : [harmony-146](#)☆
Luke 23:1-15 : [trials - of Christ](#)☆
Luke 23:1-25 : [May05](#)☆

Luke 23:2-3 : [king - of Jews](#)☆
Luke 23:4 : [messianic prophecy - innocent](#)
Luke 23:6-12 : [harmony-147](#)☆
Luke 23:9 : [silent - Jesus when accused](#)
Luke 23:13-25 : [harmony-148](#)☆
Luke 23:14 : [messianic prophecy - innocent](#)
Luke 23:17 : [manuscript - Textus Receptus verses not in Critical Text](#)☆
Luke 23:18 : [away with him - phrase used](#); [Barabbas - son of Father](#)
Luke 23:19 : [Barabbas - murderer](#)
Luke 23:25 : [Barabbas - murderer](#)
Luke 23:26 : [Simon - of Cyrean](#)
Luke 23:26-32 : [harmony-150](#)☆
Luke 23:26-56 : [May06](#)☆
Luke 23:29 : [pregnant - woe to those](#)
Luke 23:30 : [hyperbole - examples](#)☆; [mountains - fall on us](#)
Luke 23:32 : [messianic prophecy - grave with wicked](#); [transgressors - numbered with](#); [two - typology](#)
Luke 23:33 : [crucifixion - event 01](#)☆; [skull - place of](#)☆; [typology - two of same with different destinies](#)☆
Luke 23:33-38 : [crucifixion - event 02](#)☆
Luke 23:33-49 : [harmony-151](#)☆
Luke 23:34 : [crucifixion - by ignorance](#); [crucifixion - event 03](#)☆; [crucifixion - event 04](#)☆; [messianic prophecy - lots cast for garments](#); [murder - forgiven](#)
Luke 23:35 : [rescue - from cross](#)
Luke 23:35-38 : [crucifixion - event 05](#)☆
Luke 23:36 : [crucifixion - thirst during](#)
Luke 23:37 : [king - of Jews](#)☆
Luke 23:37 (cf. Isa. 53:4) : [prophets - foretold Jesus](#)
Luke 23:38 : [cross - configuration](#)☆; [king - of Jews](#)☆
Luke 23:39 : [thieves - both reviled](#)
Luke 23:39-43 : [thief - on cross](#)☆
Luke 23:39-45 : [crucifixion - event 06](#)☆
Luke 23:42 : [salvation - last minute](#); [salvation - look for](#)
Luke 23:43 : [crucifixion - event 07](#)☆; [paradise - at death](#)☆; [paradise - mentioned](#)☆; [salvation - baptism and](#)☆; [soul - sleep - AGAINST](#)
Luke 23:44 : [crucifixion - event 09](#)☆; [eclipse - at crucifixion](#)☆
Luke 23:44-45 : [sun - sign - Christ events](#)☆
Luke 23:45 : [sun - signs in](#); [veil - torn in two](#)
Luke 23:46 : [chronology - A.D. 0029 - crucifixion of Christ - Klassen](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Bruce](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Jones](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Thomas](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Anderson](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Showers](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Finegan](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Hoehner](#)☆; [crucifixion - event 13](#)☆; [crucifixion - event 14](#)☆; [death - spirit departs at](#); [Jesus - control of death](#); [spirit - committed to God](#); [third day](#)
Luke 23:50 : [Arimathea - Joseph of](#)
Luke 23:50-56 : [harmony-152](#)☆
Luke 23:51 : [kingdom - future](#)☆; [kingdom - of God](#)☆
Luke 23:53 : [communion - Matzo](#)☆; [messianic prophecy - grave with rich](#)
Luke 23:54 : [crucifixion - day of preparation](#); [preparation - day of Jesus died](#)

Luke 23:56 : [2011022401.htm](#)☆; [anointed - Jesus](#); [anointed - Jesus for burial](#)☆; [day - period](#)☆
Luke 24:1 : [anointed - Jesus](#); [anointed - Jesus for burial](#)☆; [Sunday - resurrected by](#); [tomb - empty on Sunday](#)
Luke 24:1-10 : [resurrection - Christ - event 02](#)☆
Luke 24:1-12 : [harmony-153](#)☆
Luke 24:1-35 : [May07](#)☆
Luke 24:4 : [angels - appearance of](#); [difficulty - angels at tomb of Jesus - one vs. two](#)☆
Luke 24:5 : [angels - feared](#); [resurrection - of Jesus](#)
Luke 24:6 : [messianic prophecy - resurrection](#)
Luke 24:7 : [death - Jesus predicts own](#); [resurrection - duration until](#)☆
Luke 24:8-10 : [resurrection - Christ - event 03](#)☆
Luke 24:11 : [resurrection - disbelief](#)
Luke 24:12 : [resurrection - anniversary](#)☆
Luke 24:13-35 : [harmony-155](#)☆; [resurrection - appearances after](#)☆; [resurrection - Christ - event 10](#)☆
Luke 24:16 : [eyes - restrained](#)
Luke 24:19 : [prophet - Jesus](#)
Luke 24:21 : [resurrection - duration until](#)☆
Luke 24:25 : [inspiration - plenary](#)☆; [inspiration - verbal](#)☆; [scripture - perspicuity](#)☆
Luke 24:25-26 : [suffering - of Christ prophesied](#)
Luke 24:26 : [death - Jesus predicts own](#); [glorified - Jesus](#)
Luke 24:27 : [book - volume written of Jesus](#)☆; [documentary hypothesis - AGAINST](#)☆; [inerrancy - of scripture](#)☆; [law - Moses wrote](#); [messianic prophecy - witnessing tool](#); [Moses - wrote of Jesus](#); [prophecy - testimony of Jesus](#); [prophets - foretold Jesus](#); [scripture - reasoning from](#)☆; [Word - studying](#)
Luke 24:31 : [eyes - restrained](#)
Luke 24:32 : [scriptures - opened](#)
Luke 24:33 (- Space - 00042.doc) : [00042.doc](#)☆
Luke 24:34 : [harmony-154](#)☆; [resurrection - Christ - event 09](#)☆
Luke 24:36 : [rapture - vs. second coming](#); [rapture](#)☆; [resurrection - body](#)☆
Luke 24:36-43 : [resurrection - appearances after](#)☆; [resurrection - Christ - event 11](#)☆
Luke 24:36-49 : [harmony-156](#)☆
Luke 24:36-53 : [May08](#)☆
Luke 24:39 : [apologetics](#)☆; [resurrection - body](#)☆
Luke 24:40 : [manuscript - Luke 24:40](#)☆
Luke 24:44 : [2011022401.htm](#)☆; [book - volume written of Jesus](#)☆; [documentary hypothesis - AGAINST](#)☆; [exegesis - Luke 24:44](#)☆; [law - Moses wrote](#); [messianic prophecy - witnessing tool](#); [Word - studying](#)
Luke 24:44-53 : [resurrection - Christ - event 17](#)☆
Luke 24:45 : [Holy Spirit - teacher](#); [revelation - initiated by God](#)
Luke 24:45 (cf. John 20:22) : [Holy Spirit - received after believing](#)☆
Luke 24:46 : [death - Jesus predicts own](#); [inspiration - verbal - it is written](#); [resurrection - duration until](#)☆
Luke 24:47 : [atonement - of Christ unlimited](#)☆; [gospel - preached all nations](#)☆; [great - commission](#)☆

Luke 24:49 : [believers - unity across testaments?](#)☆; [Holy Spirit - empowers](#); [Holy Spirit - promised](#)☆; [Holy Spirit - tarrying for](#)☆

Luke 24:50 : [ascended - to heaven](#)☆

Luke 24:50-51 : [shekinah - departs temple](#)☆

Luke 24:50-53 : [harmony-162](#)☆

Luke 24:51 : [heaven - taken up into](#)

Luke 24:52 : [deity - Jesus worshiped](#)☆; [manuscript - Luke 24:52](#)☆; [worship - of Jesus](#)

Luke 24:52-53 : [temple - disciples frequent](#)☆

Luke 24:53 (disciples) : [Paul - temple - attitude toward](#)☆

lukewarm - believers : 2Chr. 25:2; Jer. 12:11; Mtt. 5:13; Luke 4:35; **Rev. 3:15** ☉ "The people of Laodicea had built an aqueduct to supply their city, but the water was lukewarm and impure. The remains can still be seen, and thick deposits of calcium carbonate inside the pipes witness plainly to the worth of the water which once flowed through them. The words of Rev. 3:14-15 must have hit home powerfully in Laodicea: the writer said that the church was as useless and distasteful as that bad water." [Ref-0063](#), p. 72.

lukewarm - faith : [faith - lukewarm](#)

lukewarm ? Thatcher, Margaret ? quote : [quote - indecision - Thatcher, Margaret](#)☆

Lull, Timothy F., A Study Guide for Martin Luther's Basic Theological Writings : [Ref-0723](#)☆

lunar - year : [tribulation - duration of great](#) [5006.1]☆; [tribulation - duration of great](#) [5006.1]☆

lunar calendar - calibrated by solar year : [calendar - Hebrew - intercalation - none - luni-solar](#)☆

lunar year - vs. solar year - intercalation - 19 year cycle : [calendar - Hebrew - intercalation - 19 year cycle](#)☆

lunatic - lord - liar - legend : [who - do you say I am?](#)

lunatic? - Jesus - quote : [quote - Jesus as great human teacher](#)☆

lust : Pr. 11:6; Rom. 1:24; Rom. 6:12; Rom. 7:7; Rom. 13:14; Eph. 4:19

lust - adultery : [X0111 - pornography](#)

lust - demonic - world - influences : [world - lust - demonic - influences](#)

lust - God gives over to : Ps. 106:15; Isa. 44:18; Isa. 44:20; Rom. 1:24-28

Lust, Johan, A Greek-English Lexicon of the Septuagint, Revised Edition : [Ref-0806](#)☆

lusting - in wilderness : Ps. 106:14; 1Cor. 10:6

Luther - anti-Semitism : [anti-Semitism - Luther](#)☆

Luther - Catechism : ☉ "You must know that Luther's Catechism, used in every Lutheran Synod, declares concerning the 'Sacrament of Baptism,' that 'it works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.' It also states regarding the 'Sacrament of the Altar' [the Lord's Supper], 'namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words.'" Letter to editor, [Ref-0017](#), August TBC electronic newsletter.

Luther - consubstantiation : Mtt. 26:26; Mark 14:22; Luke 22:19; 1Cor. 11:24 ☉ + "Luther's doctrine, generally referred to as the doctrine of *consubstantiation*, was based upon a literal interpretation of the scriptural accounts of the Last Supper undergirded by a philosophical

concept of the ubiquity of Christ. Since Christ is everywhere and in all things, Luther claimed, to deny his presence in the elements is to deny the plain meaning of the words of Christ [*This is my body. . .*] as well as his ubiquity." "Luther had affirmed a doctrine of the corporeal presence: in 'This is my body,' (1Cor. 11:24), 'is' meant nothing but 'is.' Desiring to stress the priesthood of all Christians, he excluded the priestly miracle of transubstantiation, and adduced instead, to explain the presence, his doctrine of the ubiquity of Christ's resurrected body. To give the body this more than bodily nature, he revived and adapted the patristic concept of the interchange of characteristics (*communicatio idiomatum* between the body and the spirit." [Ref-1096](#), p. 46.

Luther - education - quote : [quote - education - Luther](#)☆

Luther - Erasmus led to - quote : [quote - Erasmus led to Luther](#)☆

Luther - freedom - quote : [quote - freedom - Luther](#)☆

Luther - inerrancy : [inerrancy - Luther](#)☆

Luther - Jews - anti-Semitism : [2002012901.htm](#)☆

Luther - Martin - books about : [quote - Luther - books about](#)☆

Luther - philosophy - quote : [quote - philosophy - Luther](#)☆

Luther - pro Jewish comments : ☉ + [Ref-0153](#), pp. 198-199

Luther - Reformation : [Martin Luther - Reformation](#)☆

Luther - Revelation - quote : [quote - Luther - Revelation](#)☆

Luther and His World, Graham Tomlin : [Ref-1260](#)☆

Luther, A Treasury of Great Preaching : [Ref-0983](#)☆

Luther, Luther's Commentary on Galatians : [Ref-1031](#)☆

Luther, M. (1996). Commentary on Galatians (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0437](#)☆

Luther, M. (1996). Disputation of Doctor Martin Luther on the power and efficacy of indulgences : October 31, 1517. Oak Harbor WA: Logos Research Systems. : [Ref-0440](#)☆

Luther, M. (1997). Commentary on Galatians. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0439](#)☆

Luther, M. Luther's Little Instruction Book. : [Ref-0438](#)☆

Luther, Martin, Commentary on Romans : [Ref-0234](#)☆

Luther, Martin, Martin Luther's Basic Theological Writings : [Ref-0721](#)☆

Luther, Table Talk : [Ref-1032](#)☆

Luther: A Reformer for the Churches - An Ecumenical Study Guide, Mark Edwards and George Tavard : [Ref-0722](#)☆

Lutheran - baptism - sacrament : [2010071702.pdf](#)☆

Lutheran Church -- Missouri Synod. A Brief Statement of the Doctrinal Position of the Lutheran Church -- Missouri Synod. : [Ref-0441](#)☆

Luther's Commentary on Galatians, Luther : [Ref-1031](#)☆

Luz - renamed Bethel : [Bethel - previously Luz](#)

LXX - name - origin : [Septuagint - name - origin](#)☆

Lydians - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

lying - a child's view - quote : [quote - lying - a child's view](#)☆

lying - AGAINST : **Ex. 20:16**; Lev. 6:2-3; **Deu. 5:20**; **Pr. 12:22**; Pr. 19:9; Pr. 26:6; Pr. 26:28; Jer. 9:3-6; **Acts 5:4**

lying - to God : Ps. 71:36

Lysanias : Luke 3:1 ☉ "Another supposed mistake has been detected by some in Luke 3:1, where Lysanias is said to have been tetrarch of Abilene (west of Damascus), in the fifteenth year of Tiberius (AD 27-28), whereas the only Lysanias of Abilene otherwise known from ancient history bore the title of king and was executed by order of Mark Antony in 34 BC. Evidence of a later Lysanias who had the status of tetrarch has, however, been forthcoming from an inscription recording the dedication of a temple 'for the salvation of the Lords Imperial and their whole household, by Nymphaeus, a freedman of Lysanias the tetrarch'. The reference to 'the Lords Imperial' -- a joint title given only to the Emperor Tiberius and his mother Livia, the widow of Augustus -- fixes the date of the inscription between A.D. 14 (the year of Tiberius' accession) and 29 (the year of Livia's death). On the strength of this and other evidence we may well be satisfied with the verdict of the historian Eduard Meyer, that Luke's reference to Lysanias is 'entirely correct.'" [Ref-0239](#), p. 88.

Ma - goddess : [Inanna - goddess](#)☆

MacArthur - quote - seeker friendly : [quote - seeker friendly - MacArthur](#)☆

MacArthur Study Bible, The : [Ref-0089](#)☆

MacArthur, J. (1987). God's high calling for women. Chicago: Moody Press. : [Ref-0445](#)☆

MacArthur, J. (1996, c1986). Ephesians. Chicago: Moody Press. : [Ref-0443](#)☆

MacArthur, J. (1996, c1987). Galatians. Chicago: Moody Press. : [Ref-0444](#)☆

MacArthur, J. (1996, c1991, c1994). Romans. Chicago: Moody Press. : [Ref-0449](#)☆

MacArthur, J. (1999). Revelation 1-11. Chicago: Moody Press. : [Ref-0447](#)☆

MacArthur, J. (2000). Revelation 12-22. Chicago, Ill.: Moody Press. : [Ref-0448](#)☆

MacArthur, J. (2001). Philippians. Chicago: Moody Press. : [Ref-0446](#)☆

MacArthur, J. J. (1997, c1997). The MacArthur Study Bible (electronic ed.). Nashville: Word Pub. : [Ref-0442](#)☆

MacArthur, John F. Jr., and Wayne A. Mack. Introduction to Biblical Counseling : [Ref-0108](#)☆

MacArthur, John Jr. Rediscovering Expository Preaching. : [Ref-0110](#)☆

MacArthur, John Jr. Rediscovering Pastoral Ministry. : [Ref-0052](#)☆

MacArthur, John, The Deadly Danger of Moralism : [F00027 - moralism - dangers of](#)☆

MacArthur, John, The Truth War : [Ref-0789](#)☆

MacArthur, John. Ephesians: MacArthur New Testament Commentary : [Ref-0159](#)☆

MacArthur, John. Philippians : [Ref-0188](#)

MacArthur, John. The Battle For The Beginning : [Ref-0179](#)☆

MacArthur, John. The MacArthur Study Bible : [Ref-0089](#)☆

Maccabees - chronology : [chronology - B.C. 0167 - Maccabees and Hasmoneans come to power](#)☆

Maccabees - era - dates : ☉ + For a discussion of dating in the book of Maccabees see [Ref-0840](#), p. 103.

MacDonald vs. Darby - pretribulational rapture : [rapture - pretribulational - Darby vs. MacDonald](#)☆

Mace New Testament, Mace : [Ref-1033](#)☆

Mace, Mace New Testament : [Ref-1033](#)☆

Macedonia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Macedonia - Paul visits : [Paul - visits Macedonia](#)

Machen, J. G., Christianity and Liberalism : [Ref-0877](#)☆

Machen, J. Gresham - excerpts from *What is Faith?* : [2003040301.doc](#)☆

Machen, John Gresham, The Literature and History of New Testament Times : [Ref-1098](#)☆

Machpelah - buried in field of : [Mamre - buried at](#)

Machpelah - cave of : Gen. 23:9; Gen. 25:9 ☉ "The Hittite Legal Code (discovered by Winckler at Hattusas or Boghaz-koy 1906-1912 and dating from about 1300 B.C.) illuminates the transaction recorded in Gen. 23 where Abraham purchased the cave of Machpelah from Ephron the Hittite. Hittite law explains the reluctance of Abraham to buy the entire parcel, and his preference for acquiring only the cave itself and the territory immediately adjacent. The law required the owner of an entire tract to perform the duties of *ilku* or feudal service, a responsibility which doubtless included pagan religious observances. . . Abraham was alert enough to prefer avoiding this involvement by purchasing only a fraction of the parcel, thus leaving Ephron responsible to perform *ilku* as original owner of the tract." [Ref-0001](#), p. 180.

Mack, Wayne A., and John MacArthur Jr. Introduction to Biblical Counseling : [Ref-0108](#)☆

MacLaren, Alexander, Expositions of Holy Scripture : [Ref-1270](#)☆

Macomber, Clinton, Apprenticing for Eternity : [Ref-0716](#)☆

Macpherson, John, Notes on the Westminster Confession of Faith : [Ref-0878](#)☆

mad - tongues appear : [tongues - appear mad](#)
Madai : ☉ Medes; Kurds, et al. Emerge about 900 BC; coalition with Persia, 700 BC.

Madai - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

made - by God : [hands - made without](#)
made - man by God : [created - man by God](#)

made - not by God : [hands - made without](#)

made - of dust : [dust - made of](#)

Magen David : [David - shield](#)☆; [David - star of](#)☆

magi - gifts of : Ex. 34:1; Mtt. 2:11

magi - Jews? : Num. 24:17-19; Est. 1:13; Mtt. 2:1-2 ☉ "The wise men (Jews whose ancestors had remained in Persia after the Babylonian exile and had not returned under Zerubbabel) were *not* astronomers or astrologers as is often surmised, but were Jewish rabbis or priests who were looking for

the promised "Star out of Jacob" (Num. 24:17-19; Est. 1:13)." [Ref-0186](#), p. 230.

magi - origin : ☉ "The historian Herodotus tells us that the Babylonian *magi* (Greek *magoi*, plural) originally were one of the tribes of the Medes who acted as priests under the Achaemenian Persians (600-400 BC)." [Ref-0045](#), p. 6.

magi - time of visitation : Mtt. 2:9-14 ☉ ". . . if Matthew is telling us of a time when Jesus is two years old and living in Nazareth . . . why should God instruct Joseph to flee to Egypt in order to escape Herod? The children were only being slain in the area around Bethlehem. This would hardly seem prudent as in order to reach Egypt from Nazareth they would have to pass through or in close proximity to Herod's domain of Judea. They would be manifestly save where they already were, being about seventy miles north of the slaughter. Indeed, the same reasoning applies to the fact that the wise men returned to their own country "another way" (Mtt. 2:12). Were they in Nazareth such action would have been unnecessary for they would have been well out of harms way by simply returning back up the "fertile crescent" to the "east" as Herod was in Jerusalem (Mtt. 2:3). However, such evasive steps would have been judicious had they have been south of Jerusalem in Bethlehem. . . . Are we actually expected to think that in two years no laymen had carried this story to the Temple and that so ruthless a despot as Herod had no "ears" to hear of his rival's birth -- that he knows nothing of the event which is being told openly and that has occurred under his very nose? The answer is obvious. This constitutes irrefutable proof that the wise men came at Jesus' birth for if two years had elapsed, Herod would surely have already heard of the birth. The priest and scribes did not mention the testimony of the shepherds when Herod inquired of them (Mtt. 2:1,4) because the story had not yet had time to travel the 5 miles to Jerusalem." [Ref-0186](#), pp. 227-229.

magic - AGAINST : Deu. 13; Acts 13:6; Acts 19:19 ☉ "Because the Old Testament is strong in its condemnation of the use of magic (see, e.g., Deu. 13), the presence of magic in Intertestamental Judaism must be regarded, at least to a limited extent, as evidence of Judaism's being syncretized with pagan religions." [Ref-1200](#), p. 231.

magic - practiced : [sorcery - practiced](#)

magic - vs. miracles : [2002011901.htm](#)☆

magicians - Pharaoh's : Ex. 7:11; Ex. 7:22; Ex. 8:7; Ex. 8:18-19; Ex. 9:11; 2Ti. 3:8 ☉ The reference to Jannes and Jambres and their opposition to Moses draws not on the Old Testament but on a widespread Jewish legend about two of Pharaoh's magicians who competed against Moses and lost.

magnificat : Luke 1:46

Magog : Gen. 10:2; 1Chr. 1:5; Eze. 38:2; Eze. 39:6; Rev. 20:8

Magog - and Gog - Koran : [Koran - Gog and Magog](#)☆

Magog - Gog : [Gog - Magog](#)☆

Magog - identification - Goodman : [2012021601.htm](#)☆

Magog - identity : ☉ Scythians (Hesiod, Greek didactic poet, 800 BC; Herodotus, 5th cent. BC; Josephus: Antiq. l. vi.1; Jerome). The Great Wall of China is referred to as the

"Ramparts of Magog" by 8th century Islamic writers.

Magog - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

maid - produces children : [children - by maid](#)

Maimonides - 613 Mitzvot : [2008030601.htm](#)☆

Maimonides - Isa. 53:2 ☉ "What is to be the manner of Messiah's advent, . . . there shall rise up one of whom none have known before, and the signs and wonders which they shall see performed by him will be the proofs of his true origin. . . . And Isaiah speaks. . . of the time when he will appear, without his father or mother or family being known 'He came up as a sucker before him, and as a root out of the dry earth, etc.' But the unique phenomenon attending his manifestation is, that all the kings of the earth will hearken to him, 'At him kings will shut their mouth; for that which had not been told them have they seen, and that which they had not heard they have perceived.'" [Ref-0011](#), p. 126.

Maimonides - RamBam : ☉ Rabbi Joseph ben Maimon who lived 1135-1204 C.E. in Fostat (near Cairo) Egypt and wrote a [Mishnah Torah](#) and a commentary on the [Mishnah](#).

Major Bible Themes, Lewis Sperry Chafer : [Ref-1276](#)☆

Majority Text - vs. Critical Text : [manuscript - Majority Text vs. Critical Text](#)☆

Majority Text - vs. Textus Receptus : [manuscript - Majority Text vs. Textus Receptus](#)☆

Mal. 1 : [Dec31](#)☆

Mal. 1:1 : [Ref-1126](#)☆; [Ref-1144](#)☆; [X0036 - date - Malachi](#)☆

Mal. 1:1-4 : [2002053101.htm](#)☆

Mal. 1:6-8 : [priests - ungodly](#)

Mal. 1:8 : [sacrifice - blemished](#)

Mal. 1:8-14 : [sacrifice - unacceptable](#)

Mal. 1:10-12 : [replacement theology - priesthood](#)☆

Mal. 1:11 : [Gentiles - praise God](#); [messianic prophecy - sought by Gentiles](#)☆

Mal. 1:13 : [Masoretic Text - scribal emendations](#)☆; [offering - damaged](#); [perfect - offering required](#); [sacrifice - blemished](#); [tithing - devotional scriptures](#)

Mal. 2 : [Dec31](#)☆

Mal. 2:1-4 : [priests - ungodly](#)

Mal. 2:3 : [generational - iniquity](#)☆

Mal. 2:4-8 : [covenant - Levitical](#)

Mal. 2:7-9 : [priests - ungodly](#)

Mal. 2:10 : [blood - mankind of one](#); [covenant - Mosaic \[5002.3.0\]](#)☆

Mal. 2:11-12 : [sin - mixing with sacred](#)

Mal. 2:11-14 : [hypocrisy - religious](#)

Mal. 2:13 : [divorce](#)☆

Mal. 2:14 : [marriage - covenant](#)☆; [monogamy](#)☆; [prayer - inhibited](#)☆; [wife - mistreatment of separates from God](#); [wife - of youth](#)

Mal. 2:14 ((marriage is a covenant)) : [marriage - living together instead](#)☆

Mal. 2:15 : [one - flesh](#)

Mal. 2:16 : [divorce](#)☆

Mal. 2:17 : [evil - called good](#)☆

Mal. 3 : [Dec31](#)☆

Mal. 3:1 : [angel - man](#)☆; [Angel - of Jehovah](#)☆; [cited - Mal. 3:1](#); [covenant - Messiah as](#); [covenant - new \[5002.5.0\]](#)☆;

difficulty - quote from Isaiah or Malachi? ☆;
John the Baptist; temple - Lord comes to;
temptation - pinnacle of temple ☆; X0113 -
man - angel ☆

Mal. 3:1 (- John the Baptist - 00028.doc) :
00028.doc ☆

Mal. 3:1-2 : prophecy - gaps of time within ☆

Mal. 3:2-5 : witchcraft - AGAINST ☆

Mal. 3:3-4 : covenant - priestly ☆; millennial
kingdom - sacrifices ☆

Mal. 3:6 : 2002053101.htm ☆; change - God
doesn't; Israel - God fights for

Mal. 3:6-10 : tithing ☆

Mal. 3:7 : tithing - devotional scriptures

Mal. 3:9 : curse - disobedience to God

Mal. 3:10 : windows - of heaven

Mal. 3:15 : evil - prospers; tested - God by man

Mal. 3:16 : book - of remembrance

Mal. 3:17 : Israel - treasure ☆; wrath -
delivered from ☆

Mal. 4:1 : baptism - fire ☆; pride - AGAINST ☆

Mal. 4:2 : east - rising from; rapture - vs.
second coming - contrast ☆

Mal. 4:4 : covenant - Mosaic - to Israel
[5002.3.3]; covenant - Mosaic [5002.3.0] ☆

Mal. 4:5 : day - of the Lord ☆; Elijah -
expected ☆; Elijah - one of two witnesses?;
Elijah - second appearance; John the Baptist;
tribulation - terms - day of the LORD ☆

Mal. 4:5 (- John the Baptist - 00028.doc) :
00028.doc ☆

Mal. 4:5 (- Two Witnesses - 00026.doc) :
00026.doc ☆

Mal. 4:5-6 : prophecy - gaps of time within ☆

Mal. 4:6 : children - fathers toward ☆;
children - toward parents ☆; cursed - ground

Malachi - book of - written : X0036 - date -
Malachi ☆

male - angels : angels - male

male - God portrayed as : Deu. 4:15-16
(non-sexual); Isa. 9:6; 1Cor. 11:7 ☆ "The
[Hebrew] grammatical forms for God are
masculine and the representations of God are
mostly masculine. Although God does use a
comparison to a woman at childbirth (Isa.
42:14), nonetheless, there is a strong
scholarly consensus that God is regarded as
non-sexual. . . This consensus finds explicit
support in Deu. 4:15-16. One fact providing
inferential support is the use of both sexes of a
sacrificial victim in offerings to God. In the
ancient Near East it was customary to
sacrifice male animals to (male) gods and
females to goddesses." Ref-0157, pp.
108-109.

male - images : phallic symbols - idolatry ☆

Malta - Paul visits : Paul - visits Malta

mammon - serving : money - above God

Mamre - buried at : Gen. 23:19; Gen. 25:9;
Gen. 35:29; Gen. 49:30-31; Gen. 50:5; Gen.
50:13

man - and beast - merism : heavens - earth -
merism ☆

man - angel : angel - man ☆

man - angel used of : angel - used of
human ☆

man - antichrist : antichrist - the man
[5001.0] ☆

man - dominion over earth : dominion - man
over earth

man - early - chart : F00035 - humans - dawn
of - chart ☆

man - face : F00041 - Kells - book of - faces of
cherubim ☆

man - fear of : fear - of man ☆

man - from woman : woman - from man

man - God - mediator : intercession - Christ

man - God as likeness : Ex. 24:10-11 (?); Eze.
1:26; Dan. 7:9-13; Col. 2:9; Rev. 1:13 ☆
Questionable: Ex. 24:10-11 (?);

man - God's attention on : Ps. 40:5; Ps. 40:17

man - Isaiah_53 concerns : Isa. 53:1; Acts
8:34

man - Jesus more than : deity - Jesus not
mere man

man - like God : Gen. 3:5 ☆ "But sin makes
blind and man cannot perceive his corruption
(Eph. 4:18; Rev. 3:17). He believes in the
good within himself and deifies his own nature
(2Th. 2:3-4): 'Mankind is deity seen from
below.' So long as he believes that, he will
never lay hold of the redemption (Mtt. 9:12)."
Ref-0197, p. 50.

Man - made by God directly : son of God -
directly

man - new : Eph. 2:15; Eph. 4:24; Col. 3:10 ☆
See man - old.

man - number of : number - of man ☆

man - old : Rom. 6:6; Eph. 4:22; Col. 3:9 ☆ See
man - new. "There is some confusion with the
terms "old man" and "new man" . . . This
problem can be resolved if it is understood
that "old man" and "new man" are references
not to the old or new nature, or self, but rather
to the old manner of life, which is an
expression of the old nature, and to the new
manner of life, which is an expression of the
new nature." John F. Walvoord, "The
Augustinian-Dispensational Perspective",
Ref-0238, p. 24. "As [W. H. Griffith] Thomas
explained, there are three views on the
believer's relationship to indwelling sin. One
view is eradicationism, the notion that sin can
be entirely done away with. This is biblically
unjustifiable and contrary to human
experience. Another view is suppressionism,
the idea that the believer must war against the
remnants of sin without any hope of
succeeding in this life. But this too is not the
teaching of Scripture. Suppressionism, as
Thomas called Warfield's view, has the
advantage of being more realistic than
eradicationism, but it fails because it is too
pessimistic. A third view is counteraction, the
belief that believers have responsibilities and
that spiritual progress and victories are more
than an ideal.⁴⁶ⁿ John D. Hannah, *The*
"Thomas" in the W. H. Griffith Thomas
Memorial Lectureship, Ref-0200, Vol. 163 No.
649 January-March 2006, 3:17, pp. 13-14.

man - pagan influence on godly woman :
woman - pagan influence on godly man

man - perfect - originally : sinless - man
created

man - Pilate fears face of : Pilate - gratifies
crowd

man - puny : Ps. 144:3-4

man - son of as explicit title of Messiah :
Dan. 7:13; Mtt. 24:30; Mtt. 26:64; Mark 13:26;
Mark 14:62; Luke 21:27; Rev. 1:7; Rev. 1:13;
Rev. 14:14

man - supposed to be as god : Eze. 28:2-9;
Acts 12:22; 2Th. 2:4

man - thoughts of : thoughts - man's

man - trusting in : trusting - in man

man child - born : Israel - birth of man child

Man is Responsible - Sermon - One Flesh -
08002.doc : 08002.doc ☆

man of God - David : David - man of God

man Å- face of - Gospel Comparison -
#00048.doc : #00048.doc ☆

managers - ministers - quote : quote -
managers - ministers ☆

managing - money : money - management

Manasseh - adopted : Joseph - sons adopted

Manasseh - Ephraim over : birthright -
Ephraim over Manasseh

Manasseh - Gideon of : Gideon - of Manasseh

Manasseh - one portion of double portion :
Joseph - double portion as firstborn ☆

Mandatory Feasts - Feasts - 00023.doc :
00023.doc ☆

manger - Jesus born : Luke 2:4-7 ☆ "Popular
tradition affirms that the child was born the
night the family arrived,. But in 2:4 we are told
that Mary and Joseph "went up" to Bethlehem.
The verse assumes their arrival. Then in verse
six we are told, "And while they were there, the
days were fulfilled for her to be delivered."
Thus the text affirms a time lapse between the
arrival in Bethlehem and the birth of Jesus.
Mary "fulfilled her days" in Bethlehem. We can
easily assume a few weeks have passed,
perhaps even a month or more. Thus, the birth
took place in shelter found by Joseph during
those weeks. Was Joseph so totally
incompetent that he could provide nothing by
way of adequate housing after a significant
number of days of searching?" Kenneth E.
Bailey, "The Manger and The Inn: The Cultural
Background of Luke 2:7", Ref-0066, 20.4
2007, 99:106, pp. 99-100. "For centuries,
large sections of the Church have assumed
that the manger was in an animal stable.
Three overlapping questions arise here, which
of necessity must be discussed together: 1.
Was the birthplace a cave? 2. Was it a stable
or a private home? 3. Was it inside or outside
the village. I will try to demonstrate that the
place was likely a private home in the village,
and may have been a cave." Kenneth E.
Bailey, "The Manger and The Inn: The Cultural
Background of Luke 2:7", Ref-0066, 20.4
2007, 99:106, p. 100. "What then of the
manger? The text tells us, "She gave birth to
her first son, wrapped him in swaddling
clothes and laid him in a manger." The
traditional understanding of this verse in the
Western world moves along the following
path. Jesus was laid in a manger. Mangers
are naturally found in animal stables. Ergo,
Jesus was born in a stable. However, in the
one-room peasant home of Palestine and
Lebanon, the manger is built into the floor of
the house." Kenneth E. Bailey, "The Manger
and The Inn: The Cultural Background of
Luke 2:7", Ref-0066, 20.4 2007, 99:106, p.
101. ". . . the very idea of the inn is problematic
on many grounds. First, Luke uses
pandokheion to designate a commercial inn (cf.
Luke 10:36). This common word for an inn is
not found in our text. Second, the only other
use of the noun kataluma in the Gospels is in
Luke 22:11 (and its parallel passage in Mark
14:14) where it clearly does not mean an inn.
Third, as we have observed, a man returning
to his home village insults his family and
friends by going to an inn. Fourth, it remains
uncertain as to whether Bethlehem would
have had a commercial inn. . . . In Luke 2:7
kataluma is best understood as "guest room."
This is clearly what the word means in Luke

22:11 and Mark 14:14. . . . This . . . gives new understanding to the story of Jesus' birth. Joseph and Mary arrive in Bethlehem. They find shelter with a family whose separate guest room is full, and are accommodated among the family in acceptable village style. The birth takes place there on the raised terrace of the family home, and the baby is laid in a manger." Kenneth E. Bailey, "The Manger and The Inn: The Cultural Background of Luke 2:7", [Ref-0066](#), 20.4 2007, 99:106, pp. 103-104.

manhood - recovering biblical :

[2002092601.htm](#)☆; [2002092601.pdf](#)☆

manifest - Jesus not to world : [revealed - Jesus not to world](#)

manifestation - God - desired : [second coming - judgment - desired](#)

mankind - all from Adam : [Adam - mankind all from](#)

mankind - equality : [equality - of mankind](#)

mankind - few : [tribulation - great](#)

mankind - one family : [blood - mankind of one](#)

manna - 40 years : Ex. 16:35

manna - and produce : Jos. 5:11

manna - angel's food : Ex. 16:14; Ps. 78:25

manna - ark of covenant : Ex. 16:34

manna - ceased : Ex. 16:35; Jos. 5:12

manna - described : Ex. 16:31

manna - dew, fell with : [dew - manna fell with](#)

manna - disliked : Num. 21:5

manna - from heaven : [bread - from heaven](#)

manna - meaning - what is it? : Ex. 16:15

manna - test by God : Ex. 16:4; Ex. 16:20; Ex. 16:27-28

manna ceased - on Nisan 16? : [Nisan 16 - manna ceased?](#)

mansions - (mon-ay) : Ps. 45:15; Isa. 26:20; Mark 4:10 (alone); John 14:2 (mansions); John 14:23 (abode); Rev. 21:2 (?) ♣ Strong's [g3438](#) "A staying abiding. There is nothing in the word to indicate separate compartments in heaven." [Ref-0030](#) Questionable: Rev. 21:2 (?);

manslaughter - by animals : [animals - manslaughter by](#)

manslaughter - premeditated - death penalty : Deu. 19:11-13

manslaughter - refuge for accidental : Ex. 21:13; Num. 35:11-12; Deu. 4:42; Deu. 19:2-6; Jos. 20:3

manslaughter - vs. murder : [murder - vs. manslaughter](#)

Mantey, Julius R., A Manual Grammar of the Greek New Testament : [Ref-0957](#)☆

Manton, Exposition of the Epistle of James, An : [Ref-1034](#)☆

Manual of Christian Doctrine, Louis Berkhof : [Ref-0856](#)☆

manuscript - accuracy - Jewish : ♣ + "We have given practical proof of or reverence for our Scriptures. For although such long ages have now passed, no one has ventured to add, or to remove, or to alter a syllable; and it is an instinct with every Jew, from the day of his birth, to regard them as decrees of God, to abide by them, and if need be, cheerfully to die for them." Josephus Flavius, *Contra Apionem* 1:42 cited by [Ref-0818](#), p. 87.

manuscript - accuracy - techniques : [Masoretes - techniques](#)☆

manuscript - Acts 8:37 : Acts 8:37 ♣

"Additionally [to the manuscript evidence], Irenaeus (202 AD), Cyprian (258 AD),

Ambrosiaster (fourth century), Pacian (392 AD), Ambrose (397 AD), Augustine (430 AD), and Theophylact (1077 AD) all cite Acts 8:37. The natural question posed by textual scholars is this: if the text were genuine, why would any scribe wish to delete it? In his commentary on the book of Acts, Dr. J. A. Alexander provides the possible answer. By the end of the third century it had become common practice to delay the baptism of Christian converts to assure that they had truly understood their commitment to Christ and were not holding to one of the various heretical beliefs prevalent at that time. It is possible that a scribe, believing that baptism should not immediately follow conversion, omitted this passage from the text, which would explain its absence in many of the Greek manuscripts which followed." [Ref-0086](#), pp. 157-158

manuscript - Acts 15:17 : Acts 15:17 ♣ The Masoretic text reads "rest of Edom" whereas the Septuagint reads "rest of men" due to difference in interpretation of added vowel points. The unpointed text is "ADM" which could be either Edom of Adam. [Ref-0100](#), Tape 14:A.

manuscript - Aleph and Beta - disagreement : Mark 16:9-10 ♣

Regarding what the NIV footnotes refer to as the *two most reliable manuscripts*, Jay Green observes, ". . . there can scarcely be found there verses in a row which are the same in Aleph and Beta. . . in fact there are more than 3,000 differences between them in the Gospels of the New Testament alone" [Ref-0176](#), p. 2:321. "Another problem with these manuscripts is they both have 'correcting' hands on them. Aleph has several 'correcting' hands on it while Beta has a couple. In other words, later scribes made changes in the manuscripts. Most likely, they were trying to bring them in conformity with other manuscripts they had which they considered to be more reliable. . . despite [its] supposed importance, eventually, Aleph was discarded. It was forgotten for centuries until Constantin von Tischendorf discovered it in the late 1800s and proclaimed it 'the critical standard for establishing the text'" [Ref-0177](#), p. 103. "The New American Standard Bible (1971) puts this paragraph in brackets and has a note reading "Some of the oldest manuscripts omit from verse 9 through 20." The version adds an alternate proposed reading for the end of the book, stating that this reading is found in "a few later manuscripts and version." These notes are misleading. The "Some of the oldest manuscripts" are really just *two* Greek manuscripts (there is also one much later manuscript). It should be said that the "sacred and imperishable proclamation" (shorter ending of Mark) also has very little to commend its authenticity. The note in the New International Version is more accurate as to *number* of manuscripts, but highly interpretive: "The two most reliable early manuscripts do not have Mark 16:9-20." Actually, the reliability of Vaticanus and Sinaiticus is strictly a theory, though widely taught. Also, one of these two manuscripts contain space for the missing paragraph, a very unusual thing when using expensive vellum (fine animal skins). Apparently the scribe was aware of the passage but lacked it in his exemplar. The other manuscript shows evidence of having been tampered with to fill

up the space. . . . The point that the footnotes in most Bibles fail to report is that 1,400 manuscripts do contain this passage. Further, St. Jerome, when he translated the New Testament into Latin, included Mark 16:9-20. It is significant that he did so in the fourth century, when the dissenting Egyptian manuscripts were also written! Apparently these two copies which lacked this passage were not representative in their own time." [Ref-0684](#), pp. 112-113.

manuscript - Alexandrian Codex : Mtt. 1:1; Mtt. 1:25; John 6:50; John 7:5; 2Cor. 4:13; 2Cor. 12:6 ♣ "[F]rom the fifth century, is. . . in the British Museum. It contains almost all of the Old Testament (in Greek) and almost all of the New." [Ref-0060](#), p. 191. "The Codex Alexandrinus was sent in 1628 as a present to Charles I of England from Cyril Lucar, patriarch of Constantinople. Cyril Lucar, who had formerly been patriarch of Alexandria, brought it with him to Constantinople, and this explains why it is called the Alexandrian Codex. It is written in two columns to a page and contains the Old and New Testaments. It is imperfect in the New Testament having lost Matthew 1:1-25; John 6:50-7:52, and 2 Corinthians 4:13-12:6. It contains, however, the two epistles by Clement of Rome which in it alone have descended to posterity, also an epistle of Athanasius, and a production by Eusebius on the Psalter. On paleographic and other grounds, it is believed to have been written in the middle of the fifth century. The New Testament was edited in 1786 by C. G. Woide and republished with corrections by B. Harris Cowper in an octavo edition issued in 1860." Constantine Tischendorf, "The Various Versions of the Bible", [Ref-0788](#), p. 125.

manuscript - earliest complete New Testament : ♣ "The earliest complete New Testament manuscript still available is the *Codex Sinaiticus* which dates from the fourth century. . . *Codex Vaticanus*, from which a few leaves are missing at the end of the New Testament, dates from the same period." [Ref-0063](#), p. 130. "The best and most important [Greek manuscripts] of these go back to somewhere about A.D. 350, the two most important being the *Codex Vaticanus*, the chief treasure of the Vatican Library in Rome, and the well-known *Codex Sinaiticus*, which the British Government purchased from the Soviet Government for £100,000 on Christmas Day, 1933, and which is now the chief treasure of the British Museum. Two other important early MSS in this country are the *Codex Alexandrinus*, also in the British Museum, written in the fifth century, and the *Codex Bezae*, in Cambridge University Library, written in the fifth or sixth century, and containing the Gospels and Acts in both Greek and Latin." [Ref-0239](#), pp. 10-11.

manuscript - earliest New Testament fragment : [archaeology - manuscript - earliest New Testament fragment](#)☆

manuscript - Ephesians 1:1 : Eph. 1:1 ♣ "In the beginning of the Epistle to the Ephesians we read, "to the saints which are in Ephesus;" but Marcion (A.D. 140), did not find the words "at Ephesus" in his copy. The same is true of Origin (A.D. 185-254); and Basil the Great (who died A.D. 379), affirmed that those words were wanting in old copies. And this omission accords very well with the encyclical or general character of the epistle. At the present

day, our ancient Greek manuscripts, and all ancient versions, contain the words, "at Ephesus;" yea, even Jerome knew no copy with a different reading. Now, only the Sinaitic and the Vatican correspond with the old copies of Basil and those of Orion and Marcion." Constantine Tischendorf, "The Various Versions of the Bible", [Ref-0788](#), p. 126.

manuscript - Ephraem Codex : ☩ "[F]rom the fifth century, is in the National Library in Paris. It consists of 64 sheets for the Old Testament and 145 for the New." [Ref-0060](#), p. 191.

manuscript - Eze. 4:5,9 : Eze. 4:5; Eze. 4:9 ☩ 390 days is given as 190 days in the Septuagint (LXX). "... Sir Isaac Newton determined that, rather than the 390 year span defining the duration of the Judaic Kingdom, it marked the interval from the death of Solomon with the ensuing emergence of the divided kingdoms to the year of Nebuchadnezzar initiated the siege. Sir Robert Anderson also understood the 390 to be taken from the commencement of the final siege, but he judged that those years encompassed the period from that date to the year the prophet Aijjah promised Jeroboam (I) that he would receive ten tribes (1K. 11:29-39). Ussher reasoned similarly except he took the 380 to span from the fall of Jerusalem unto Ahijah's promise to Jeroboam (I). Beecher and Anstey both understood the period to encompass the year Ezekiel began to prophecy (30 years after Josiah's second reform and the great Passover in the 18th year of his dominion, Eze 1:120) unto the "Disruption." [Ref-0186](#), p. 139.

manuscript - Gal. 4:26 : Gal. 4:26 ☩ "which is the mother of us all." The Alexandrian Text reads: 'and she is our mother.' The Greek word *panton* (of us all) is not contained in the Alexandrian manuscripts, while it is in the majority of all Greek manuscripts. Polycarp writes 'which is the mother of us all' and uses the Greek word *panton* (*Philippians* 3:3). Where did Polycarp get the phrases if not from the Traditional Text? Plainly the disciple of St. John and friend of the Apostle Paul was using a Greek text very much like the *Textus Receptus*." [Ref-0086](#), p. 48.

manuscript - John 5:24 : John 5:4; John 5:4 ☩ "The passage also has patristic citations. It is found in the *Diatessaron* of the second century, Tertullian (200 AD) notes that an 'angel, by his intervention, was wont to stir the pool at Bethesda.' The passage is also cited by Ambrose (397 AD), Didymus (398 AD), Chrysostom (407 AD) and Cyril (444 AD), demonstrating that both Greek and Latin fathers accepted the reading as genuine." [Ref-0086](#), p. 154.

manuscript - John 7:53 : John 7:53; John 8:1-11 ☩ "This certainly does not belong to the Gospel of John. It is an independent unit of gospel material, of the same general character as the Holy Week incidents in the temple court recorded in Mark 12:13-37. 'The account has all the earmarks of historical veracity', and as a genuine reminiscence of Jesus' ministry is eminently worthy of being treated as canonical." [Ref-0073](#), p. 289. "The question arises as to why this passage was ever omitted. We find the answer in church history. Augustine makes an astounding statement concerning the authenticity of the passage. After citing the forgiving phrase of

Christ, 'Neither do I condemn thee: go, and sin no more,' Augustine writes: *This proceeding, however, shocks the minds of some weak believers, or rather unbelievers and enemies of the Christian faith: inasmuch that, after (I suppose) of its giving their wives impunity of sinning, they struck out from their copies of the Gospel this that our Lord did in pardoning the woman taken in adultery: as if He granted leave of sinning, Who said, Go and sin no more!* Augustine implies some fearful scribes who thought the inclusion might lead to adultery omitted this passage." [Ref-0086](#), p. 156. "Perhaps the best way for the Bible reader to test the passage is to read John 7:52, skip over 7:53 through 8:11 to verse 12, and see if it hangs together well. It does not! The NIV obscures this *non sequitur* by supplying the word "people" to the text of 8:12. Every Greek text says "them," and if 7:53 were the verse right before it, the "them" would refer to the meeting of Nicodemus and the Sanhedrin. *But our Lord was not at that meeting.*"

manuscript - Luke 24:40 : Luke 24:40 ☩ "When He had thus spoken, He shewed them His hands and His feet.' NASB questions this important testimony to the physical and literal reality of the resurrection of Christ. A footnote misleadingly asserts that 'many mss' do not contain this verse. In fact there is only one Greek manuscript which is known to omit this verse (codex D of the 5th century), and all other Greek manuscripts contain it." *The New American Standard Bible*, Article No. 46, [Ref-0094](#)

manuscript - Luke 24:52 : Luke 24:52 ☩ "NASB omits Luke's statement that the disciples 'worshipped' Christ, and relegates the missing phrase to a footnote, which says that 'some mss. insert' the words. However, only one Greek manuscript (out of more than a thousand) is known to omit the words in question." *The New American Standard Bible*, Article No. 46, [Ref-0094](#)

manuscript - Majority Text vs. Critical Text : Mtt. 5:22; Mtt. 6:13; Mtt. 11:19; Mtt. 20:16; Mark 1:1; Mark 16:9-20; John 3:13; John 7:53; John 8:1-11; 1Ti. 3:16 ☩ + Verses where especially significant differences occur. Mtt. 5:22 *without a cause*; Mtt. 6:13 *for Yours is the kingdom and the power and the glory forever. Amen.*; Mtt. 11:19 *children*; Mtt. 20:16 *For many are called but few chosen.*; Mark 1:1 *the son of God*; Mark 16:9-20 (longer ending); John 3:13 *Who is in heaven*; John 7:53, John 8:1-11 (The story of the woman taken in adultery.); 1Ti. 3:16 *God*. See page 127 for other important differences: [Ref-0177](#), pp. 116-129

manuscript - Majority Text vs. Textus Receptus : Mtt. 15:5; Mtt. 23:13; Mtt. 23:25; Mtt. 26:39; Mtt. 26:61; Mtt. 27:35; Mark 6:28; Mark 15:3; Luke 9:55-56; Luke 17:35; Acts 3:20; Acts 8:36; **Acts 9:5-6**; Acts 10:6; Acts 13:23; Acts 15:33; Acts 24:6-8; Rom. 12:2; Rom. 14:24-26; Rom. 16:25-27; Eph. 1:18; 1Th. 2:11-12; Heb. 2:7; 1Jn. 2:23; **1Jn. 5:7-8**; Jas. 5:12; Rev. 1:8; Rev. 1:11; Rev. 3:2; Rev. 7:5-8; Rev. 8:7; Rev. 9:16; Rev. 15:3; Rev. 19:12; Rev. 20:2; Rev. 20:14; Rev. 21:6 ☩ + Verses where especially significant differences occur: Acts 9:5-6 *It is hard for you to kick against the goads. So he, trembling and astonished, said, 'Lord, what do you want me to do?' And the Lord said to him, [but]*

(from Erasmus, although parts of the words can be found elsewhere in Acts 22:10 and Acts 16:14); 1Jn. 5:7-8 *in heaven: the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness on earth:* [Ref-0177](#), pp. 130-137.

manuscript - Mark 1:1 : ☩ "NASB footnote 'Many mss. do not contain the *Son of God*.' This is quite misleading, as more than one thousand Greek manuscripts (including Codex Vaticanus) contain the words, while only about three Greek manuscripts omit them." *The New American Standard Bible*, Article No. 46, [Ref-0094](#)

manuscript - Mark 1:2 : Mark 1:2 ☩ "In Mark 1:2 a citation is made from Malachi and Isaiah. Isaiah's name does not appear in the King James, but it does in the best critical editions of the Greek text. Mark attributes both citations to Isaiah. The Jewish custom in citing two or three prophets in a brief catena of Scripture was to name only the leading prophet." [Ref-0015](#), p. 203. "in this passage [Mark 1:2] in the Critical Text Isaiah is made the author of the book of Malachi." [Ref-0140](#). "The quotation in verses 2 and 3 [of Mark] is composite, the first part being from Mal. 3:1 and the second part from Isa. 40:3. It is easy to see, therefore, why copyists would have altered the words 'in Isaiah the prophet' (a reading found in the earliest representative witnesses of the Alexandrian and Western types of text) to the more comprehensive introductory formula 'in the prophets.'" [Ref-0138](#), p. 62.

manuscript - Mark 16:9-20 : Mark 16:9-20 ☩ "[The longer traditional reading] is the reading found in the majority of Old Latin texts as well as the Coptic versions and other early translations. Finally, it is cited (at least in part) by many of the early church fathers such as Justin (165 AD), Tertullian (220 AD), Hippolytus (235 AD), Ambrose (397 AD) and Augustine (430 AD). In 177 A.D. Irenaeus wrote *Against Heresies*. In it he cites from Mark 16:19, establishing that the longer reading was in existence at this time and was considered canonical, at least by Irenaeus: *Also, towards the conclusion of his Gospel, Mark says: 'So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God;' confirming what had been spoken by the prophet: 'The LORD said to my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool.' Thus God and the Father are truly one and the same; He who was announced by the prophets, and handed down by the true Gospel; whome we Christians worship and love with the whole heart, as the Maker of heaven and earth, and of all things therein. (3:10:5).*" [Ref-0086](#), pp. 149-150 "MS evidence suggests that Mark's longer ending, in which this reference appears (16:17), is of second-century origin. Early MSS do not contain it, but it was known by Irenaeus (Adv. haer. iii.10.5) and quoted by Tatian (*Diatessaron* lv.8-10)." [Ref-0008](#), p. 4:873. "[T]he Vatican Manuscript [B] does not include Mark 16:9-20. For some strange reason, however, its scribe left at this point more than a column of blank space in his manuscript. This seems to indicate that he knew of the existence of these questioned verses but was undecided about whether he should include them." [Ref-0236](#), p. 38. "Interestingly, the

Curetonian Syriac includes Mark 16:9-20, but the Sinaitic Syriac does not have it." [Ref-0236](#), p. 68. "[I]n favor of Mark 16:9-20 are a host of witnesses: the Alexandrian Manuscript, the Ephraem Manuscript, Codex Bezae, other early uncials, all late uncials and minuscules, a number of Old Latin authorities plus the Vulgate, one old Syriac manuscript, the Syriac Peshitta version, and many other versions. Besides, there is a plain statement from Irenaeus, an early Christian writer, which clearly shows the existence of Mark 16:9-20 in the second century and the belief that Mark was its author." [Ref-0236](#), p. 102. "The ordinary conclusion of the Gospel of Mark (16:9-21) is to be found in more than five hundred Greek manuscripts, in all Syriac and Coptic manuscripts, in almost all the Latin, and in the Gothic version. But Eusebius and Jerome say expressly that in nearly all correct copies of their time, Mark's gospel ended with the 8th verse of the last chapter and was without verses 9-21. With these famous accurate manuscripts of Eusebius (who died in A.D. 340), there agree -- among all extant Greek manuscripts -- only the Sinaitic and the Vatican." Constantine Tischendorf, "The Various Versions of the Bible", [Ref-0788](#), p. 126.

manuscript - Masoretic Text vs. Septuagint - Isaiah : Isa. 1:1 ☪ + "Comparison of MT Isaiah with LXX Isaiah does in fact reveal a large number of differences. Before we can use them to reconstruct the Hebrew text of Isaiah, however, we have to remove those that appear to be the result of the translator's own method of work. And as it turns out, the vast majority of the differences in Isaiah do *not* seem to have resulted from the use of a Hebrew parent text at variance with the MT." [Ref-0838](#), p. 148.

manuscript - Mtt. 6:1 : Mtt. 6:1 ☪ "The KJV uses the word 'alms' (*eleemosunen*), while the NIV uses the phrase 'acts of righteousness' (*dikaosunen*). Once can see from the English and the Greek that these are two different words with two different meanings. Chrysostom makes mention of this text and uses the word *alms* (*eleemosunen*). He writes, 'Thus, 'take heed' saith he, 'as to your alms'". [Ref-0086](#), p. 53. [Chrysostom preached until 398 AD.]

manuscript - Mtt. 6:13 : Mtt. 6:13 ☪ "In . . . Homily XIX, Chrysostom cites the passage as found in the Traditional Text and then expounds on the words *kingdom*, *power*, and *glory*. This would be rather difficult to do if his Bible did not contain them." [Ref-0086](#), p. 54. [Chrysostom preached until 398 AD.] "The oldest witness, which outdates all Greek manuscripts containing Matthew chapter six, is the *Didache* (otherwise known as the *Teaching of the Twelve Apostles*). This ancient catechism dates to the early second century, shortly after 100 AD, and contains a form of the Lord's Prayer: 'But let not your fasts be with the hypocrites; for they fast on the second and fifth day of the week; but do ye fast on the fourth day and the preparation (Friday). Neither pray as the hypocrites; but as the Lord commanded in his Gospel, thus pray: Our Father who art in heaven, hallowed by Thy name. Thy kingdom come, Thy will be done, as in heaven, so on earth. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring

us not into temptation, but deliver us from evil; for Thine is the power and the glory for ever. Thrice in the day thus pray." [Ref-0086](#), pp. 145-146 See also *The Didache*, [Ref-0217](#), p. 153 which is dated near A.D. 70 (p. 146). "The Greek is ambiguous since the genitive form can be neuter (*evil*) or masculine (*evil one*). There is a separate related abstract noun for evil.³ Thus the NKJV reading is probably a good one. [3] The Greek *tou pone'rou* here can be the genitive of *ho ponēros* ("the evil one") or of *to ponēron* ("evil"). The unambiguous form for evil in the abstract would be the genitive of *hē ponēria*, a feminine noun." [Ref-0684](#), pp. 78, 83. "There is an addition at the end of the prayer in the *Didache* that is not in our modern critical text since it is not in the earliest Greek manuscripts of Matthew. It is similar to but shorter than the addition familiar to many Christians that is found in the later Byzantine addition to the prayer . . . Though this addition to the prayer in the *Didache* initially may appear to encourage Byzantine text advocates since it could support an early date for this ending, the truth is just the opposite. The doxological ascription appears later in the *Didache* in almost the exact same form and is appended to the Eucharistic prayers in 9:2, 3, 4 and 10:2, 4, 5. It is very similar to a common ending to prayers in the Jewish liturgy which exist even today. A better explanation of the manuscript tradition is that the *Didache* is an early witness to the tendency of scribes to add doxological ascriptions, which increased in Byzantine times when the doxological ascription crystallized and, in the Middle Ages, became part of the received text -- at least in the Byzantine section of the church (Western and Latin texts along with the Alexandrian text-type omit the doxology)." William Varner, "The *Didache's* Use of the Old and New Testaments", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005), 127:151, pp. 134-135. [To me, the previous view expressed by Varner is an excellent example that straight forward evidence is simply reinterpreted according to the desire of the viewer. Varner's "better explanation" is completely suppositional.]

manuscript - Mtt. 21:44 : Mtt. 21:44 ☪ "the textual apparatus acknowledges only one uncial (a sixth century uncial of dubious lineage) and one ninth century minuscule without the verse; while there is a long list of uncials, including the critics' favorites, *Aleph* and *B*, plus about twenty minuscules that have the verse. How then can one logically infer that the verse is an interpolation, early or late?" [Ref-0154](#), p. 22.

manuscript - names - accuracy of Assyrian : ☪ "This examination has shown how closely the Hebrew writings of Assyrian royal names conform to their contemporary appearances in Assyria and Babylonia in conformity with ancient orthographic custom. . . The distinctively Assyrian forms [in the Old Testament] may be assumed to derive from Hebrew sources set down in writing at or near the times of various episodes, a conclusion reached on other grounds by many commentators who assign the passages in Kings containing them to some official annalistic compilation. Nevertheless, we may remark upon their remaining unchanged by any compiler or editor of Kings or Isaiah during the exile in Babylonia, or later, when the Assyrian forms had become obsolete. . . The remarkably accurate preservation of these

Assyrian names. . . is striking testimony to the care of the ancient Semitic scribe faced with incomprehensible forms. That care is highlighted when the wide range of variation in Greek manuscripts of the Septuagint and the various Hellenistic historians is set out for comparison." [Ref-0066](#), Vol. 14 No. 1, Winter 2001, 22 quoting Millard, A.R., "Assyrian Royal Names in Biblical Hebrew", *Journal of Semitic Studies*, 1976, 21:1-14.

manuscript - Oxyrhynchus : ☪ + "From Oxyrhynchus have come no less than twenty-seven manuscripts of portions of the New Testament. Twenty of these date to the second, third, or early fourth centuries. All of these, though fragmentary, are earlier than the Vatican and Sinaitic Manuscripts, and some predate them by 150 years." [Ref-0236](#), p. 117.

manuscript - Ps. 22:16 : Ps. 22:16 ☪ "they pierced my hands and my feet" vs. "like a lion, my hands and my feet" -- former is based on the *Septuagint*, latter on pointing of the Masoretic text. *Septuagint* predates the Masoretic text by over one thousand years. [Ref-0011](#), p. 86. The Dead Sea Scrolls has "They have pierced my hands and feet." [Ref-0790](#), p. 519. " . . . the (Dead Sea) Psalms Scroll discovered at Nahal Hever (5/6HevPs), textually close to the Masoretic Text, clearly indicated (by the addition of a consonant) that the word was to be read as a verb ["pierced"] instead of a noun ["like a lion"]. Therefore, on the basis of the witness of the oldest Hebrew text the agreement of this verse is with the Septuagint text, and the preferred reading is "they pierced."" [Ref-0818](#), p. 232.

manuscript - Rev. 5:9-10 : Rev. 5:9-10 ☪ "Some ancient versions of Scripture give a different rendering. . . translated in the American Standard Version of 1901 as follows: *Worthy art though to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.*" [Ref-0032](#), p. 117.

manuscript - Rev. 14:1 : Rev. 14:1 ☪ "The best manuscripts indicate that the expression *having his Father's name written in their foreheads* should be *having his name, and the name of his Father, written on their foreheads.*" [Ref-0032](#), p. 214.

manuscript - Rev. 22:16-22 : Rev. 22:16-22 ☪ "Deficiencies other than typographical are not all Erasmus' fault, or only partly so. He had the use of less than twenty manuscripts and used mainly only two or three. His only manuscript of Revelation lacked its last page; so Erasmus himself translated the Latin Vulgate back into Greek for the last six verses." [Ref-0154](#), p. 38.

manuscript - Rom. 14:10 : Rom. 14:10 ☪ "In Romans 14:10, the King James Version reads, 'For we shall all stand before the judgement seat of Christ.' Modern versions tend to read, 'judgment seat of God' instead of 'judgment seat of Christ.' *The Epistle of Polycarp to the Philippians* quotes the verse as saying: 'If then we entreat the Lord that He would forgive us, we also ought to forgive: for we are before the eyes of our Lord and God, and we must all stand at the judgment-seat of Christ, and each man must give an account of himself.' *Philippians* 6:2). This reading, which dates to 150 AD, would offer support in favor

of the Traditional Text and the Authorized (King James) Version of 1611." [Ref-0086](#), p. 11. "Since this passage in Romans is the *only* passage in the New Testament that speaks of the 'judgment seat of Christ,' Polycarp must have received this reading from the Traditional Text." [Ref-0086](#), p. 48.

manuscript - Sinaitic Codex : ☪

"[D]iscovered by Tischendorf in 1859 in the Convent of Saint Catherine on Mount Sinai. From the beginning of the fourth century, this manuscript contains all of the New Testament. It is in the British Museum." [Ref-0060](#), p. 191. "Codex Sinaiticus contains over half of the Old Testament and almost all of the New Testament except for large passages such as Mark 16:9-20 and John 7:53-8:11, along with several other verses. It has the Old Testament Apocrypha laced within it as Scripture and the New Testament apocryphal books of the *Epistle of Barnabas* and the *Shepherd of Hermas*." [Ref-0086](#), p. 36. "I was so happy to discover the Codex Sinaiticus in 1844 and 1859 in the monastery of St. Katharine on Mount Sinai. In the year last named I was traveling in the East under the patronage of Emperor Alexander II of Russia, and to him it was my good fortune to transfer the manuscript. It contains the Old and New Testaments and is written with four columns to a page. The New Testament is perfect, not having been deprived of a single leave. To the twenty seven books of the New Testament are appended the epistle of Barnabas complete and part of the Shepherd of Hermes, which books, even at the beginning of the fourth century, were reckoned for Holy Scripture by a good many. We are led, by all the data upon which we calculate the antiquity of manuscripts, to assign the Codex Sinaiticus to the middle of the fourth century. . . . It is even not impossible that the Sinaitic Codex . . . formed one of the fifty copies of the Bible which in the year A.D. 331 the Emperor Constantine ordered to be executed for Constantinople under the direction of Eusebius, the Bishop of Cesarea, best known as a church historian. In this case, it must be understood that the Emperor Justinina, the founder of the Sinaitic monastery, sent it as a present from Constantinople to the monks at Sinai. The manuscript was edited by the discoverer in 1862 at the cost of the Russian Emperor Alexander II, in a form as literally exact as it was splendid; the New Testament of the same was reproduced for ordinary use in a cheaper form in 1863 and 1865." Constantine Tischendorf, "The Various Versions of the Bible", [Ref-0788](#), p. 125. "Vaticanus is at the Vatican. Alexandrinus is at the British Library. And Sinaiticus is, well, in four different places. . . . Each venue of Sinaiticus maintains that it owns the part that resides there. The major part is at the British Library (formerly part of the British Museum) in London. A lesser part is at the University Library of Leipzig. A few fragments are in St. Petersburg at the Russian National Library. Finally, the monks of St. Catherine's Monastery at Mt. Sinai, where it all originated, have discovered a few more leaves. The monks would like it all back." Hershel Shanks, "Who Owns The Codex Sinaiticus?", [Ref-0066](#), Vol. 21 No. 2 Spring 2008, 38:50, pp. 39-40.

manuscript - Sinaitic Codex vs. Alexandrian Codex : ☪ "Another problem with the

modern Critical Text is that the two main manuscripts upon which this text is constructed, the Sinai and Vatican, disagree between themselves over 3,000 times in the Gospels alone." G. W. Anderson, *What Today's Christian Needs to Know about the Greek New Testament*, [Ref-0140](#)

manuscript - Textus Receptus - origin : ☪

"When the Dutch scholar Desiderius Erasmus (1469-1536) published the first Greek New Testament in 1516, he had just a few late manuscripts with which to work. Later editions of the Greek Testament were also based on similar manuscripts. So, apart from minor variations, all the early printed editions are essentially the same. The Greek New Testaments used by the King James translators other than Erasmus' texts included the *Complutensian Polyglot* printed in 1514 (but not published till 1520), Stephanus' texts, and Beza's texts. The editions of Beza, particularly that of 1598, and the two last editions of Stevens were the chief sources used for the English Authorized Version of 1611. The Elzivir brothers of the Netherlands published several editions of the Greek New Testament with essentially the same text as that of Erasmus, Beza, and Stephanus. In the Latin introduction to the 1633 edition, Elzivir stated that this text was the *?textub ab omnibus receptum* (?text received by all). This was shortened to *?Textus Receptus*, and was later applied to Stephanus' text of 1550. This name was also applied in a general way to all texts of the Byzantine type. The traditional Greek text has been called the *Textus Receptus* ever since that time." [Ref-0177](#), p. 134 citing Farstad, Arthur L. *The New King James Version in the Great Tradition* (Nashville, TN: Thomas Nelson, 1993), pp. 106-7. "By now the Greek text to many people had become standardized. The editions of a Dutch family of printers, the Elzevirs, confirmed this general view. Their 1633 edition assures the reader, "You have *the text now received by all*." Originally, this statement was printed in Latin, from which comes the expression "Textus Receptus" or "Received Text." Yet this edition was scarcely different from the Stephanus text, which was about the same as the text of Erasmus -- a text based on no more than a handful of late Greek manuscripts. As more and earlier manuscripts came to light, it was inevitable for demands to be made for an improved Greek text." [Ref-0236](#), p. 108.

manuscript - Textus Receptus verses not in

Critical Text : Mtt. 17:21; Mtt. 18:11; Mtt. 23:14; Mark 7:16; Mark 9:44; Mark 9:46; Mark 11:26; Mark 15:28; Mark 16:9-20; Luke 17:36; Luke 23:17; John 5:4; John 7:53; John 8:11; Acts 8:37; Acts 15:34; Acts 24:7; Acts 28:29; Rom. 16:24; 1Jn. 5:7 ☪ [Ref-0086](#), p. 14.

manuscript - variations in New Testament :

☪ "The scholar Griesbach. . . made a very special study of [the variants in the epistle to the Romans]. In it he minutely compared 7 great uncial manuscripts (Alexandrinus, Vaticanus, Ephraemi, and Passionei at Rome; and those of St. Germain, Dresden, and Cardinal Coislin), 110 minuscule manuscripts, and 30 others, for the most part at Mount Athos. We begin by presenting a table on the first eight verses of [Romans] chapter 1. . . . These nine or ten different 'readings' are actually of no importance; besides, they have

to do with only one or two manuscripts out of the 150 consulted on this passage. . . . The differences between our various translations are much more numerous and ordinarily have more influence on the sense." [Ref-0060](#), p. 195. "The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world." [Ref-0075](#), p. 355, quoting Sir Frederic Kenyon, *Our Bible and the Ancient Manuscripts*, pp. 98-102 ". . . a careful study of the variants. . . of the various earliest manuscripts reveals that none of them affects a single doctrine of Scripture. The system of spiritual truth contained in the standard Hebrew text of the Old Testament is not the slightest altered or compromised by any of the variant readings found in the Hebrew manuscripts of earlier date found in the Dead Sea caves or anywhere else. All that is needed to verify this is to check the register of the well-attested variants in Rudolf Kittel's edition of the Hebrew Bible or else the more recent *Biblia Hebraica Stuttgartensia*. It is every evident that the vast majority of them are so inconsequential as to leave the meaning of each clause doctrinally unaffected." [Ref-0001](#), p. 28. "Only 40 lines out of the 20,000 lines or 400 words of the New Testament are in doubt whereas 764 out of the 15,600 lines of the Iliad are questioned. 5% of the Iliad compared to ? of 1% of the New Testament." Dr. Harold Hohner "There are approximately 300,000 textual variants among New Testament manuscripts. The Majority Text differs from the Textus Receptus in almost 2,000 places. So the agreement is better than 99 percent. But the Majority Text differs from the modern critical text in only about 6,500 places. In other words the two texts agree almost 98 percent of the time. Not only that, but the vast majority of these differences are so minor that they neither show up in translation nor affect exegesis. Consequently the majority text and modern critical texts are very much alike, in both quality and quantity." Wallace, Daniel B. "The Majority Text and the Original Text: Are They Identical?" [Ref-0200](#), April-June 1991, pp. 157-158. "A few New Testament passages may serve as illustrations. In Romans 5:1, is it "let us have peace with God" or "we have peace with God"? The difference is simply whether the *o* in Greek is long or short (echōmen or echomen). In 1 Thessalonians 2:7, is it "we were babes among you" or "we were gentle among you"? The difference is one letter (nepioi or epioi). In 1 John 1:4, is it "that your joy may be full" or "that our joy may be full"? The difference between "you" (hymōn) and "our" (hēmōn) is one letter and the two words sound alike. In Revelation 1:5, is it "washed us from our sins" or "freed us from our sins"? The difference is one letter and the words sound the same (lousanti or lusanti). It is not difficult to see how these scribal mistakes could take place. Generally, if they are important enough, our recent translations will footnote such differences to ensure the reader is well informed." [Ref-0236](#), p. 89. "The variant readings about which any doubt remains among textual critics of the New Testament affect no material question of historic fact or of

Christian faith and practice. To sum up, we may quote the verdict of the late Sir Frederic Kenyon, a scholar whose authority to make pronouncements on ancient MSS was second to none: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has no been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established." [Ref-0239](#), pp. 14-15.

manuscript - variations in Old Testament :

☉ "The famous B. Kennicott based his critical edition of the Hebrew Bible on the study of 581 manuscripts. Professor Rossi examined about 680. J. J. Michaelis spent thirty years of his life making a similar study. Professor R. D. Wilson declared that in the texts studied by Kennicott there are about 280 million letters. Of this total, there are about 900,000 variants, of which 750,000 are nothing but insignificant changes of *v* and *i*. Taking the largest figure, one arrives at one variant for 316 letters. Laying aside the unimportant changes of *v* and of *i*, one finds only one variant for 1,580 letters. Add to this the fact that the most of the variants are found in only a few manuscripts or even in just one. Very few variants occur in more than one of the 200-400 manuscripts of each book of the Old Testament." [Ref-0060](#), p. 190.

manuscript - Vatican Codex : Heb. 9:14 ☉

"[F]rom the fourth century, is in the Library of the Vatican. One hundred forty-two of the 559 pages contain almost the whole New Testament." [Ref-0060](#), p. 191. "Vaticanus is missing Genesis 1:1-46:28; 2 Kings 2:5-7, 10-13; Psalm 106:27-138:6; Mark 16:9-20; John 7:53-8:11; and everything after Hebrews 9:14." [Ref-0086](#), p. 36. "The Codex Vaticanus came first into the possession of learned Europe. From what place it came into the Vatican Library is not known, but it is entered in the very first catalogue of the collection dating from 1475. It contains the Old and New Testaments. Of the New it at present contains the four Gospels, the Acts the seven General Epistles, nine of St. Paul's Epistles, and that to the Hebrews as far as Hebrews 9:14; but all that followed this place is lost, namely, the last chapters of the Hebrews, the two epistles to Timothy, the epistles to Titus and Philemon, and the Revelation. The text is written in three columns to a page. The peculiarity of the handwriting, the arrangement of the manuscript, and the character of the text itself, more especially certain remarkable readings, induce the opinion that the codex is to be referred to the fourth century and probably to about the middle of that century. During a long period the Roman Court very seldom granted access to the manuscript for any critical use of it, but in the year 1828, by the command of Pope Leo XII, the late Cardinal Angelo Mai undertook an edition of it. His edition first appeared in 1857, three years after his death, and was found to be full of mistakes. The writer of the present introduction corrected Mai's New Testament in several hundreds of passages in his *Novum Testamentum Vaticanum* published in 1867. Still further corrections are supplied in the facsimile edition of 1868 by Vercellone and Cozza (inserted also in the *Appendix Novi*

Testamenti Vaticani, 1869)." Constantine Tischendorf, "The Various Versions of the Bible", [Ref-0788](#), pp. 124-125.

manuscript - witness - nonbiblical historical works :

☉ "Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar's *Gaulic War* (composed between 58 and 50 BC) there are several extant MSS, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 142 books of the Roman History of Livy (59 BC-AD 17) only thirty-five survive; these are known to us from not more than twenty MSS of any consequence, only one of which, and that containing fragments of Books iii-vi, is as old as the fourth century. Of the fourteen books of the *Histories* of Tacitus (c. A.D. 100) only four and a half survive; of the sixteen books of his *Annals*, ten survive in full and two in part. The text of these extant portions of his two great historical works depends entirely on two MSS, one of the ninth century and one of the eleventh. The extant MSS of his minor works (*Dialogus de Oratoribus*, *Agricola*, *Germania*) all descend from a codex of tenth century. The History of Thucydides (c. 460-400 BC) is known to us from eight MSS, the earliest belonging to C. A.D. 900, and a few papyrus scraps, belonging to about the beginning of the Christian era. The same is true of the History of Herodotus (c. 488-428 BC). Yet no classical scholar would listen to an argument that the authenticity of Herodotus or Thucydides is in doubt because the earliest MSS of their works which are of use to us are over 1,300 years later than the originals. But how different is the situation of the New Testament in this respect!" [Ref-0239](#), p. 11.

manuscript - witness - number of : ☉

"The critics. . . propose a rule that number is less important than weight. A dozen or a hundred manuscripts all copied from a single original ancestor count only as one; and therefore a lone manuscript of a different type equals the other hundred in weight. This argument, which seems so plausible at first, is not so weighty a criterion as the critics seem to believe. There is another factor involved, which, if they have mentioned it, I have missed the mention. It is this. If a score or two score manuscripts have a single ancestor, it implies that a score or two score copyists believed that ancestor to be faithful to the autographs. But if a manuscript has not a numerous progeny. . . one may suspect that the early scribes doubted its value." [Ref-0154](#), p. 15. "The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no one dreams of questioning. And if the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt. It is a curious fact that historians have often been much readier to trust the New Testament records than have many theologians." [Ref-0239](#), p. 10.

manuscripts - Greek - dates : Greek - texts - dates★

☉ + "The most important documents for recovering the original wording of the New Testament are the Greek manuscripts. These are a total of 5745 manuscripts (to date), divided into four classes according to the materials from which

they are made or their particular style of writing. (The number after the name of the class is the number of copies that presently exist.) | 1. *Papyri* (118). Manuscripts written in the second to sixth centuries A.D. on paper made from the papyrus plant into scrolls and written on with ink. | 2. *Uncials* (317). Manuscripts written in the fourth to tenth centuries A.D. in large elegant "capital" letters that are disconnected from one another, although the words were not separated and no punctuation was used. These were written on parchment (sheepskins or goatskins) or vellum (treated calfskin) with ink. | 3. *Miniscules* (2877). Manuscripts written in the ninth to sixteenth centuries A.D. in smaller cursive script, in which the letters are connected to one another (written with a running hand). | 4. *Lectionaries* (2433). Manuscripts in which the books of the New Testament are arranged for daily study and meditation, and not according to the canonical order. | The earliest manuscripts are those written on papyrus. These are the most significant for the early history and restoration of the original text. The earliest of these is a fragment of John 18 known as Papyrus 52 (P⁵²) that dates to about A.D. 125. There is also a collection of five papyri manuscripts from Oxford University that brings the number of the earliest manuscripts (early as second century AD) to 15. Several of the important early manuscripts dating to around A.D. 200 contain portions to the Gospels and the epistles: | * One group is enumerated as P³² (Titus), P^{64,67} (Matthew 3; 5; 26), P⁴⁶ (Romans 5ff.; Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians), P⁶⁶ (John), and P⁷⁵ (most of Luke and more than half of John). | * The bodmer Papyri (P^{66,72,74,75}), dated c. A.D. 175-200, contain portions of John, Acts, 1-3 John, and the oldest copies of Jude and 1 and 2 Peter." [Ref-0818](#), pp. 77-79.

manuscripts - Greek NT - variation : ☉ +

"The oldest known MSS. of the New Testament were written more than two and a half centuries after the original autographs, and so widely do these MSS. differ in spelling that we may be sure that the copyists were least faithful at this point. In this matter the papyri offer us but little aid, as they, too, present a chaos of variations. But these differences in spelling really have little weight in exegesis." [Ref-0957](#), p. 22.

manuscripts - Masoretic Text : 2S. 23:1 ☉

"The most important surviving manuscripts of the Masoretic Text all come from the ben Asher family. The earliest, providing our best examples of the Masoretic Tradition are: 1) *Codex Cairensis* (AD 895), containing only the Former and Latter Prophets; 2) *Aleppo Codex* (AD 930), once a complete copy, but one-fourth destroyed in a fire; 3) *Oriental 4445* (AD 950, 1540), containing most of the Pentateuch (Genesis 39:20-Deuteronomy 1:33); 4) *Codex Leningradensis*, or *Leningrad B19a* (AD 1008-1009), a complete text of the Old Testament that served as the source for the most current critical editions of the Hebrew text: *Biblia Hebraica*, ed. Rudolf Kittel (1973), and *Biblia Hebraica Stuttgartensia*, eds. Kark Ellinger and Wilhelm Stuttgart (1984); 5) *Leningrad (Petersburg) Codex of the Prophets* (AD 916), containing only the Latter Prophets; 6) *Damascus Pentateuch* (late ninth or tenth century AD), containing most of the

Pentateuch; 7) *Codex Reuchlinianus of the Prophets* (AD 1105), containing an editorial revision of the ben Naphtali text; 8) *Erfurtensis Codex* (AD 1000-1300), consisting of three manuscripts, all containing the entire Old Testament." [Ref-0818](#), pp. 59-60. "The consonantal text which is the basis of the Masoretic text . . . attained ascendancy over other Hebrew textual traditions during the Second Temple period and became authoritative by the second century C.E. (perhaps so designated by the synod of Jabneh). Because of this dominance, [the MT] is represented by a very large number of manuscripts. Since this established consonantal text consistently served as the basis for the Masoretes' work, it has come to be called "Proto-Masoretic" and even, occasionally, and anachronistically, the "Masoretic Text." The Masoretes worked to maintain this received text tradition as faithfully as possible. At times the text tradition contained some irregularities or peculiar features. These were transmitted with utmost fidelity, just like the rest of the textual tradition. In some cases it seems they transmitted things which they did not understand fully." [Ref-0842](#), p. 31. "Sailhamer's understanding of messianic prophecy has to significant elements. First, he asserts that the Masoretic Text should be viewed *not* as the original Hebrew text but as its final stage. As such, the Masoretic Text is a consolidation of the Hebrew text and reflects postbiblical interpretation of texts that are messianic in other ancient versions. Hence, the first task of the interpreter of the Hebrew Bible, particularly in messianic passages, is to establish the text through textual criticism. Second, Sailhamer builds on the well-established fact that the medieval Jewish "peshat" (simple) interpretations of the text were designed as an answer to the Christian messianic interpretation of the Tanak. Through the rise and influence of Christian Hebraism, Jewish non-messianic interpretations slipped into the Protestant understanding of the Old Testament. As a result, Protestant interpretation either denied messianic prophecy altogether or adopted alternative interpretations, such as dual, typological, and progressive fulfillment." [Ref-1272](#), p. 25. ". . . the Masoretic Text is frequently treated as a received text rather than a version of the biblical text. Yet the Masoretic Text, although generally sound and truly the best Old Testament text available, is a somewhat late version of the Hebrew Bible. Therefore, other versions, such as the Samaritan Pentateuch, and ancient translations, such as the Septuagint, should be consulted to determine the best possible readings of the Old Testament." [Ref-1272](#), p. 34. "Second Samuel 23:1 provides another example of the Masoretic Text exhibiting a historical reading rather than the more messianic variant reading of the versions. . . . In the Masoretic Text, the passage contains five synonymous identifications of the author of these words. They come from David, who is the son of Jesse, who is "the man raised on high," who is "anointed by the God of Jacob," who is "the favorite singer [lit. "the delightful one of the songs"] of Israel." This translation and interpretation hinges on the Masoretic Text reading 'al, "on high." However, the Septuagint translates epi ("concerning"),

apparently reading the same Hebrew consonants but a different Hebrew vowel: *pathah* (yielding 'al) rather than *qamas* (yielding 'al). This slight vowel difference results in a substantial difference in translation: *These are the last words of David: the declaration of David son of Jesse, and the declaration of the man raised up concerning the Messiah [Anointed One] of the God of Jacob, and the Delightful One of the songs of Israel.* Sailhamer aptly explains the significance of the different readings when he writes, "The effect of the difference in the length of the vowel is such that the title 'anointed one' is the Masoretic Text refers to King David, whereas in other, non-Masoretic versions of the text, David's words are taken as a reference to the Messiah (cf. 2 Sa 22:51)." The internal evidence is against the interpretation that David was writing about himself. In 2 Sam 23:3-4, David proceeds to describe the righteous reign of the king as "the one who rules the people with justice (2 Sam 23:3-4). In v. 5 David makes a declarative statement (lit.): "For not so is my house with God" . . . (2 Sam. 23:5). Most translations recognize the internal contradiction. In v. 1 David seems to be saying it is all about him, and then in v. 5 he plainly states it is not. Therefore, most English versions translate v. 5 as a question to avoid this internal contradiction with the first verse in the paragraph . . . However, the problem with taking 2 Sam. 23:5 as a question is that there is no interrogative particle (prefixed *h*), the Hebrew form normally found in yes/no questions. Hence, it is unlikely that the phrase should be understood as a question." [Ref-1272](#), pp. 39-41.

manuscripts - Patristic citations : ☩ + "The final category of textual evidence is drawn from citations of the New Testament in the sermons, commentaries, and correspondence of the church Fathers (known as Patristic literature). This material dates as early as the first century A.D. and as late as the thirteenth century, and the number of citations exceed one million. These are useful because for the most part they are datable and provide information of their provenance (geographical location, which is important in understanding textual families . . .). Further, sometimes a church Father wrote concerning a disputed reading in a text and thus provides valuable information about the variants as they existed in the texts of his time." [Ref-0818](#), p. 83. "John H. Sailhamer clarifies the way interpreters should view the Masoretic Text by warning, "Evangelicals, in the desire to stress the verbal inspiration of the OT text, should be careful not to identify the 'original' Hebrew text with the MT." Eminent textual criticism scholar Emmanuel Tov concurs, writing that "the Masoretic Text does *not* reflect the 'original text' of the biblical books in many details." . . . The Masoretic Text reflects a consonantal text that was not clearly consolidated until the second century AD. Furthermore, the pointings and accents were not recorded until the ninth and tenth centuries AD. . . . Although the Masoretic Text seeks to identify the original intent of the biblical autographs in a consistent fashion, and often does, it also has an interpretive tradition embedded in it. As Jewish scribes, the Masoretes faithfully transmitted the textual traditions that they had received . . . from rabbinic Judaism. Thus,

there is significant rabbinic theology embedded in the Masoretic Text's standardization of the consonantal text and its addition of accents and vowels. . . . As such, it reflects the theological perspective of post-Christian, rabbinic Judaism. Thus, there are several significant examples of the Masoretic Text interpreting Old Testament messianic texts in a distinctly nonmessianic . . . fashion." [Ref-1272](#), pp. 35-36.

manuscripts - rewritten? : ☩ + "John Van Seters, though himself a historical critic, has challenged the notion of "editors" and "editions," especially of the scribes and their work in this capacity: *I have concluded from this study that there never was in antiquity anything like "editions" of literary works that were the result of an "editorial" process, the work of editors or redactors. It is a figment of scholarly imagination that had its origins in an anachronistic analogy based on the supposition that the scribes and scholars of antiquity were engaged in the same kind of activity that occupied European scholars of the Renaissance. . . . Consequently, all talk of "redactors" and "redactions" should be scrupulously avoided in biblical studies. . . . [Bible critics] have populated their imaginary biblical world with myriads of text-corrupting editors, who virtually replace the actual authors of the text. These editors are given great religious authority to shape the text as they wish until the form of the text is declared canonical. It is time to rid biblical scholarship of this great fantasy and to attempt to reconstruct historically the development of the biblical text as the basis of its interpretation and exegesis.*" [Ref-0818](#), p. 95.

manuscripts - Septuagint : ☩ + "The most important manuscripts of the Septuagint are: 1) The *Chester Beatty Papyri* (second to fourth centuries AD), containing various parts of the Old Testament; 2) The *Oxyrhynchus Papyri* (first to ninth centuries AD), containing the Pentateuch through Ruth, the Psalms and the Prophets; 3) The *Rylands Papyri* (second century B.C. to fifth century AD), containing Genesis, Deuteronomy, Chronicles, Job, and Isaiah; 4) The *Codex Vaticanus* (fourth century AD), a major uncial manuscript containing (originally) the entire Old Testament and Apocrypha; 5) The *Codex Sinaiticus* (late fourth to early fifth century AD), a major uncial manuscript containing portions of the Old Testament and the Apocrypha; 6) *Codex Alexandrinus* (mid-fifth century AD), a major uncial manuscript containing (originally) all of the Old Testament; 7) *Codex Ephraemi* (fifth to sixth centuries AD), a major uncial manuscript that is a palimpsest. Its text was erased in the twelfth century and written over with a sermon (about 50 of the New Testament manuscripts are palimpsests). It originally contained a complete Old Testament, but now has only portions of Proverbs-Song of Solomon, Job, and part of the Apocrypha; 8) The *Amherst Collection* fragment (early fourth century AD), containing Genesis 1:1-15." [Ref-0818](#), pp. 70-71.

manuscripts - Septuagint - fragmentary : [Septuagint - manuscripts - fragmentary](#) ☆

many - not : [disbelief - of rulers and mighty](#) ☆
 "Many of the Hellenistic Jews knew no Hebrew or Aramaic but only the κοινή. . . . The prohibition, about the time of the siege of Jerusalem, against a Jew teaching his

son Greek, shows that it had previously been done.” Ref-1236, p. 98. : [Hebrew - Jews - Hellenistic](#)

mappiq - Hebrew grammar : [Hebrew grammar - mappiq](#)☆

maps - Israel : [F00019 - Israel - maps](#)☆

maps - The Origin and Evolution of the Palestinian Problem : [2003012402.htm](#)☆

maps - United Nations Palestine Problem : [2003012401.htm](#)☆

Maps, Epiphany Software : [Ref-1004](#)☆

maqgef - Hebrew grammar : [Hebrew grammar - maqgef](#)☆

Mar01 : Mark 7:14-37; Num. 23; Num. 24; Num. 25 ☺ + [daily - bible](#).

Mar02 : Mark 8:1-21; Num. 26; Num. 27 ☺ + [daily - bible](#).

Mar03 : Mark 8:22-38; Num. 28; Num. 29; Num. 30 ☺ + [daily - bible](#).

Mar04 : Mark 9:1-29; Num. 31; Num. 32; Num. 33 ☺ + [daily - bible](#).

Mar05 : Mark 9:30-50; Num. 34; Num. 35; Num. 36 ☺ + [daily - bible](#).

Mar06 : Mark 10:1-31; Deu. 1; Deu. 2 ☺ + [daily - bible](#).

Mar07 : Mark 10:32-52; Deu. 3; Deu. 4 ☺ + [daily - bible](#).

Mar08 : Mark 11:1-18; Deu. 5; Deu. 6; Deu. 7 ☺ + [daily - bible](#).

Mar09 : Mark 11:19-33; Deu. 8; Deu. 9; Deu. 10 ☺ + [daily - bible](#).

Mar10 : Mark 12:1-27; Deu. 11; Deu. 12; Deu. 13 ☺ + [daily - bible](#).

Mar11 : Mark 12:28-44; Deu. 14; Deu. 15; Deu. 16 ☺ + [daily - bible](#).

Mar12 : Mark 13:1-20; Deu. 17; Deu. 18; Deu. 19 ☺ + [daily - bible](#).

Mar13 : Mark 13:21-37; Deu. 20; Deu. 21; Deu. 22 ☺ + [daily - bible](#).

Mar14 : Mark 14:1-26; Deu. 23; Deu. 24; Deu. 25 ☺ + [daily - bible](#).

Mar15 : Mark 14:27-53; Deu. 26; Deu. 27 ☺ + [daily - bible](#).

Mar16 : Mark 14:54-72; Deu. 28; Deu. 29 ☺ + [daily - bible](#).

Mar17 : Mark 15:1-25; Deu. 30; Deu. 31 ☺ + [daily - bible](#).

Mar18 : Mark 15:26-47; Deu. 32; Deu. 33; Deu. 34 ☺ + [daily - bible](#).

Mar19 : Mark 16; Jos. 1; Jos. 2; Jos. 3 ☺ + [daily - bible](#).

Mar20 : Luke 1:1-20; Jos. 4; Jos. 5; Jos. 6 ☺ + [daily - bible](#).

Mar21 : Luke 1:21-38; Jos. 7; Jos. 8; Jos. 9 ☺ + [daily - bible](#).

Mar22 : Luke 1:39-56; Jos. 10; Jos. 11; Jos. 12 ☺ + [daily - bible](#).

Mar23 : Luke 1:57-80; Jos. 13; Jos. 14; Jos. 15 ☺ + [daily - bible](#).

Mar24 : Luke 2:1-24; Jos. 16; Jos. 17; Jos. 18 ☺ + [daily - bible](#).

Mar25 : Luke 2:25-52; Jos. 19; Jos. 20; Jos. 21 ☺ + [daily - bible](#).

Mar26 : Luke 3; Jos. 22; Jos. 23; Jos. 24 ☺ + [daily - bible](#).

Mar27 : Luke 4:1-30; Jdg. 1; Jdg. 2; Jdg. 3 ☺ + [daily - bible](#).

Mar28 : Luke 4:31-44; Jdg. 4; Jdg. 5; Jdg. 6 ☺ + [daily - bible](#).

Mar29 : Luke 5:1-16; Jdg. 7; Jdg. 8 ☺ + [daily - bible](#).

Mar30 : Luke 5:17-39; Jdg. 9; Jdg. 10 ☺ + [daily - bible](#).

Mar31 : Luke 6:1-26; Jdg. 11; Jdg. 12 ☺ + [daily - bible](#).

Maranatha : 1Cor. 16:22 ☺ of Aramaic origin (meaning our Lord has come); maranatha, i.e. an exclamation of the approaching divine judgment “Leon Morris said the term ‘Maranatha’ consists of three Aramaic words: ‘Mar’ (?‘Lord’), ‘ana’ (?‘our’), and ‘tha’ (?‘come’); thus, the entire term meant ‘our Lord, come.’ In light of this meaning, Charles Ellicott declared that ‘Maranatha’ was ‘practically equivalent to’ the expression ‘The Lord is at hand’ in Philippians 4:5. . . . Leon Morris asserted that the term ‘Maranatha’ ‘must have expressed a sentiment that the early Church regarded as supremely important [the imminent return], else it would never have been taken over in this way by the Greek-speaking Christians.” Ref-0220, pp. 130-131.

Maranatha: Our Lord, Come! - Renald E. Showers : [Ref-0220](#)☆

mariners - lament : [shipping - loss of](#)☆

Mariology - AGAINST : [Mary - AGAINST worship of](#)

Mariology - pagan connection : [Nimrod - wife of](#)☆

Maritime Ministries Worldwide - Diaspora - 00021.doc : [00021.doc](#)☆

Maritime-Oriented Ministries - Diaspora - 00021.doc : [00021.doc](#)☆

mark - antichrist's : [antichrist - mark and number \[5001.12\]](#)☆

Mark - book of - written : [X0038 - date - Mark](#)☆

Mark - Commentary - DOC 07041 : [07041.doc](#)☆

Mark - fled naked? : Mark 14:51-52 ☺ “. . . it is interesting to speculate that he [John Mark] may have been the young follower of Jesus who eluded capture and fled naked on the night of Jesus’ arrest (Mark 14:51-52).” Ref-0105, p. 299. “Mark probably includes some reminiscences of his own. He was in all probability the young man who had a narrow escape when Jesus was arrested (Mark. 14:51-52).” Ref-0239, p. 33.

Mark - gospel - priority : ☺ “This ‘Markan hypothesis’, as it is called, was adumbrated in the eighteenth century, but was first set on a stable basis by Carl Lachmann in 1835, when he showed that the common order of the three Synoptists is the order of Mark, since Mark and Matthew sometimes agree in order against Luke, and Mark and Luke still more frequently against Matthew, while Matthew and Luke never agree in order against Mark. Mark thus seems in this respect to be the norm from which the other two occasionally deviate. To this must be added the fact that most of the Markan subject-matter reappears in Matthew and Luke, with a considerable part of the actual language of Mark preserved, and that on grounds of literary criticism the differences in the presentation of common material between Mark on the one hand and Matthew and Luke on the other seem to be more easily accounted for by the priority of Mark than by the priority of Matthew or Luke. But while the Markan hypothesis is still the regnant hypothesis, it has been assailed by writers of great scholarship and ability.” Ref-0239, pp. 30-31.

mark - hand and head : [hand - and head](#)☆

Mark - John Mark : [John Mark](#)

Mark - John Mark leaves : [John Mark - leaves mark - on forehead](#) : [forehead - name on](#)☆

Mark 1:1 : [F00041 - Kells - book of - faces of cherubim](#)☆; [genealogy - of Christ](#)☆; [manuscript - Majority Text vs. Critical Text](#)☆; [Papias - Mark](#)☆; [Ref-1035](#)☆; [Ref-1123](#)☆; [X0038 - date - Mark](#)☆

Mark 1:1-22 : [Feb18](#)☆

Mark 1:2 : [angel - man](#)☆; [angel - used of human](#)☆; [inspiration - verbal - it is written](#); [John the Baptist](#); [manuscript - Mark 1:2](#)☆; [X0113 - man - angel](#)☆

Mark 1:2 (- John the Baptist - 00028.doc) : [00028.doc](#)☆

Mark 1:2-3 : [difficulty - quote from Isaiah or Malachi](#)?☆

Mark 1:4 (- Baptism - 00036.doc) : [00036.doc](#)☆

Mark 1:4-8 : [baptism - John's](#)☆; [baptism - of repentance](#)

Mark 1:5 : [sins - only God can forgive](#)

Mark 1:6-8 : [Holy Spirit - promised](#)☆

Mark 1:8 : [Holy Spirit - baptism](#)☆

Mark 1:8 (- Baptism - 00036.doc) : [00036.doc](#)☆

Mark 1:9-10 : [Jesus - baptized](#)☆

Mark 1:9-11 : [harmony-013](#)☆

Mark 1:10 : [baptism - dove after](#)☆; [baptism - of Jesus by the Spirit](#); [born - of the Spirit](#); [dove - clean bird](#); [Holy Spirit - remains on Jesus](#)

Mark 1:10 (- Baptism - 00036.doc) : [00036.doc](#)☆

Mark 1:12 : [harmony-014](#)☆

Mark 1:13 : [angels - ministering spirits](#)☆; [forty - days](#); [harmony-014](#)☆; [Jesus - tempted](#)☆; [Satan - named explicitly](#); [stone - tried](#)

Mark 1:14 : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆; [harmony-022](#)☆

Mark 1:14-15 : [harmony-024](#)☆

Mark 1:15 : [kingdom - gospel](#)☆; [kingdom - of God](#)☆; [kingdom - of heaven = kingdom of God](#)☆; [kingdom - offer - at hand yet future](#)☆; [kingdom - varied meanings](#)☆

Mark 1:16 : [Galilee - sea - names](#)☆

Mark 1:16-20 : [harmony-027](#)☆

Mark 1:17 : [chosen - apostles](#)

Mark 1:17 (first) : [follow Me - Peter three times by Christ](#)

Mark 1:20 : [chosen - apostles](#)

Mark 1:21 : [synagogues - Jesus visited](#)

Mark 1:21-28 : [harmony-029](#)☆

Mark 1:23-45 : [Feb19](#)☆

Mark 1:24 : [deity - Jesus' titles as God](#); [demons - recognize Christ](#)

Mark 1:26 : [exorcism - demons](#)

Mark 1:29-34 : [harmony-030](#)☆

Mark 1:30 : [Peter - wife](#)

Mark 1:32 : [day - period](#)☆

Mark 1:34 : [demonization - vs. sickness](#)☆; [demons - recognize Christ](#); [exorcism - demons](#); [knowledge - meaning](#)☆

Mark 1:35-39 : [harmony-028](#)☆

Mark 1:39 : [exorcism - demons](#)

Mark 1:40 : [leper - Jewish cleansed](#)☆

Mark 1:40-45 : [harmony-031](#)☆

Mark 1:41-42 : [leper - touched](#); [leper - unclean](#); [leprosy - healed](#)

Mark 1:44 : [law - Jesus kept](#)☆

Mark 2 : [Feb20](#)☆

Mark 2:1-12 : [harmony-032](#)☆

Mark 2:5 : [deity - Jesus does divine works](#)☆; [sickness - by sin](#)☆

Mark 2:5-9 (Jesus) : [sin - authority to forgive](#)☆
Mark 2:10 : [deity - Jesus does divine works](#)☆
Mark 2:13 : [harmony-033](#)☆
Mark 2:14 : [chosen - apostles](#); [harmony-033](#)☆
Mark 2:15-22 : [harmony-056](#)☆
Mark 2:17 : [righteous - Jesus didn't come for](#)
Mark 2:19 : [bride - of God](#)☆; [bridegroom - friends of](#)☆
Mark 2:22 : [wineskin - stretched](#)
Mark 2:23-28 : [harmony-035](#)☆
Mark 2:25 : [bread - holy eaten by David](#); [scripture - Jesus emphasizes](#)
Mark 2:27 : [Sabbath - for man](#)
Mark 2:27 (fourth) : [commandments - ten in NT](#)☆
Mark 2:28 : [Sabbath - Lord of](#)☆
Mark 3:1-5 : [hand - restored](#)
Mark 3:1-6 : [harmony-036](#)☆
Mark 3:1-19 : [Feb21](#)☆
Mark 3:5 : [anger - righteous](#)
Mark 3:7-12 : [harmony-037](#)☆
Mark 3:11 : [demons - recognize Christ](#)
Mark 3:13 : [apostles - twelve called out](#)
Mark 3:13-19 : [harmony-038](#)☆
Mark 3:14 : [exegesis - Mark 3:14](#)☆; [ordination - appointed](#)
Mark 3:14-15 : [exorcism - demons](#)
Mark 3:16 : [Peter - first](#)
Mark 3:16-19 : [apostles - names of](#)
Mark 3:18 : [apostle - Canaanite](#); [Simon - Zealot](#)☆
Mark 3:19 : [Judas - listed last](#)
Mark 3:19-30 : [harmony-046](#)☆
Mark 3:20-35 : [Feb22](#)☆
Mark 3:22 : [Beelzebub](#)☆; [demonized - Jesus accused](#); [principalities - demonic](#)
Mark 3:23-26 : [Satan - named explicitly](#)
Mark 3:29 : [sin - unpardonable](#)☆
Mark 3:32 : [brothers - of Jesus](#)
Mark 3:33-35 : [brother - believers to Jesus](#)'
Mark 4 : [kingdom - mystery](#)☆
Mark 4:1-20 : [Feb23](#)☆
Mark 4:1-25 : [harmony-051](#)☆
Mark 4:3 : [fruit - from root](#); [sower - parable of](#)
Mark 4:6 : [apostasy - failure to abide](#)☆
Mark 4:8 : [reaped - 100 fold](#)
Mark 4:10 (alone) : [mansions - \(mon-ay\)](#)☆
Mark 4:11 : [hidden - understanding of God](#); [kingdom - of God](#)☆; [mystery - secret](#)☆; [parables - God uses](#)
Mark 4:11-12 : [parables - purpose](#)
Mark 4:12 : [Targums - Aramaic quoted](#)☆
Mark 4:13 : [parables - God uses](#)
Mark 4:14 : [fruit - from root](#); [sower - parable of](#)
Mark 4:15 : [Satan - named explicitly](#)
Mark 4:17 : [root - shallow](#); [stumble - by persecution](#)
Mark 4:19 : [wealth - deceitful](#); [world - cares of](#)
Mark 4:21-41 : [Feb24](#)☆
Mark 4:22 : [secrets - revealed](#)
Mark 4:24-25 : [more - to those that have](#)
Mark 4:26 : [kingdom - of God](#)☆
Mark 4:26-29 : [kingdom - varied meanings](#)☆
Mark 4:26-34 : [harmony-052](#)☆
Mark 4:29 : [harvest - of the earth](#)
Mark 4:30 : [kingdom - of God](#)☆; [kingdom - of heaven = kingdom of God](#)☆
Mark 4:31 : [mustard - seed](#)☆
Mark 4:34 : [parables - God uses](#); [parables - only spoken](#)
Mark 4:35-41 : [harmony-053](#)☆
Mark 4:37 : [weather - influenced by Satan](#)
Mark 4:39-41 : [storm - calmed](#)
Mark 5:1 : [sailors - guided to haven](#)
Mark 5:1-20 : [Feb25](#)☆
Mark 5:1-21 : [harmony-054](#)☆
Mark 5:2 : [difficulty - demoniacs - one vs. two](#)☆
Mark 5:6 : [deity - Jesus worshiped](#)☆; [worship - of Jesus](#)
Mark 5:12 : [demons - multiple](#)
Mark 5:13 (- Sea - 00049.doc) : [00049.doc](#)☆
Mark 5:21 : [harmony-055](#)☆
Mark 5:21-43 : [Feb26](#)☆
Mark 5:22 : [Jairus' daughter](#)☆; [lesson - TWO WOMEN HEALED - 0](#)☆; [lesson - TWO WOMEN HEALED - 5](#)☆
Mark 5:22-43 : [harmony-057](#)☆; [lesson - TWO WOMEN HEALED - 1](#) ☆
Mark 5:23 : [hands - laying on](#); [lesson - TWO WOMEN HEALED - 2](#)☆; [lesson - TWO WOMEN HEALED - 3](#)☆
Mark 5:25 : [lesson - TWO WOMEN HEALED - 4](#)☆; [twelve years - daughters](#)
Mark 5:27 : [lesson - TWO WOMEN HEALED - 5](#)☆; [lesson - TWO WOMEN HEALED - 6](#)☆
Mark 5:28 : [touch - restores strength](#)
Mark 5:34 : [healing - faith required](#); [lesson - TWO WOMEN HEALED - 3](#)☆
Mark 5:35 : [lesson - TWO WOMEN HEALED - 9](#)☆
Mark 5:35 (Jairus' daughter by Jesus) : [dead - raised](#)
Mark 5:35-36 : [lesson - TWO WOMEN HEALED - 8](#)☆
Mark 5:40 : [faithless - excluded](#)
Mark 5:41 : [dead - calling forth](#)
Mark 5:42 : [lesson - TWO WOMEN HEALED - 4](#)☆; [twelve years - daughters](#)
Mark 6:1-6 : [harmony-059](#)☆
Mark 6:1-29 : [Feb27](#)☆
Mark 6:2 : [NIV - translation - problems](#)☆; [synagogues - Jesus visited](#)
Mark 6:4 : [faithless - excluded](#)
Mark 6:5 : [hands - laying on](#); [miracles - faith required](#)
Mark 6:6-13 : [harmony-061](#)☆
Mark 6:7 : [demons - power over all](#)
Mark 6:13 : [demonization - vs. sickness](#)☆; [exorcism - demons](#); [miracles - healing](#); [oil - medicinal use](#)☆; [Peter - first](#)
Mark 6:14-16 : [harmony-062](#)☆
Mark 6:14-29 : [Herods](#)☆
Mark 6:15 : [Elijah - expected](#)☆
Mark 6:18 : [Antipas - Herodias](#)☆
Mark 6:21-29 : [harmony-062](#)☆
Mark 6:22-28 : [Antipas - Herodias](#)☆
Mark 6:24 : [honor - without at home](#)
Mark 6:26 : [vows - inadvisable](#)
Mark 6:28 : [manuscript - Majority Text vs. Textus Receptus](#)☆
Mark 6:30-44 : [harmony-063](#)☆
Mark 6:30-56 : [Feb28](#)☆
Mark 6:31 : [rest - for ministry](#)
Mark 6:38 : [five - provision](#)☆; [provision - 5 number of](#)☆; [quote - work - loaves and fishes](#)☆
Mark 6:38-41 : [bread - fish with](#)
Mark 6:38-44 : [bread - miraculous supply](#)
Mark 6:41 : [prayer - at meals](#)
Mark 6:45-56 : [harmony-064](#)☆
Mark 6:48 : [water - walks on](#)☆
Mark 6:53 : [Galilee - sea - names](#)☆
Mark 6:56 : [hem - garment](#)☆
Mark 7:1-13 : [Feb29](#)☆
Mark 7:1-23 : [harmony-067](#)☆
Mark 7:3 : [traditions - of men](#)
Mark 7:3-4 : [fencing - Torah](#)☆
Mark 7:6 : [inspiration - verbal - it is written](#)
Mark 7:6-13 : [inerrancy - Jesus on scripture](#)☆
Mark 7:10 : [documentary hypothesis - AGAINST](#)☆; [inspiration - God through Moses](#); [law - Moses wrote](#)
Mark 7:10 (fifth) : [commandments - ten in NT](#)☆
Mark 7:14-37 : [Mar01](#)☆
Mark 7:15 : [unclean - no food is](#)
Mark 7:16 : [manuscript - Textus Receptus verses not in Critical Text](#)☆
Mark 7:18 : [law - Jesus appears to contradict?](#)☆
Mark 7:19 : [unclean - no food is](#)
Mark 7:21 : [heart - wicked](#)
Mark 7:21-23 : [unbelievers - God's view of](#)☆
Mark 7:24-30 : [harmony-068](#)☆
Mark 7:26 : [Canaanites - destroy](#); [Hebrew - gospels?](#)☆; [X0067 - Canaanite](#)☆
Mark 7:27 : [Jesus - sent to Israel](#)
Mark 7:31 : [Galilee - sea - names](#)☆; [X0077 - Gentiles?](#)☆
Mark 7:31-37 : [harmony-069](#)☆
Mark 7:32 : [hands - laying on](#)
Mark 7:32-37 : [deaf - healed](#); [mute - healed](#)
Mark 8:1 : [4000 - fed](#)☆
Mark 8:1-9 : [harmony-070](#)☆
Mark 8:1-21 : [Mar02](#)☆
Mark 8:3 : [life - lose to save](#)
Mark 8:5-9 : [bread - miraculous supply](#)
Mark 8:10-12 : [harmony-071](#)☆
Mark 8:11-12 : [miracles - insufficient for belief](#); [signs - seeking](#)
Mark 8:12 : [generation - this](#)☆
Mark 8:13-21 : [harmony-072](#)☆
Mark 8:15 : [type - leaven represents sin](#)☆
Mark 8:18 : [ears - to hear](#)
Mark 8:19 : [4000 - fed](#)☆; [five - provision](#)☆; [provision - 5 number of](#)☆; [quote - work - loaves and fishes](#)☆
Mark 8:20 : [5000 - fed](#)☆
Mark 8:22-25 : [blind - healed](#); [exegesis - Mark 8:22](#)☆
Mark 8:22-26 : [harmony-073](#)☆
Mark 8:22-38 : [Mar03](#)☆
Mark 8:24 : [trees - men represented as](#)
Mark 8:27 : [Philippi](#)☆
Mark 8:31 : [chronology - inclusive dating](#)☆; [death - Jesus predicts own](#); [Jesus - death - reveals](#); [resurrection - duration until](#)☆; [resurrection - Jesus predicts](#)
Mark 8:31-32 : [Jesus - death - reveals](#)
Mark 8:31-33 : [resurrection - prediction not understood](#)
Mark 8:31-38 : [harmony-074](#)☆
Mark 8:33 : [Satan - get behind me](#); [Satan - named explicitly](#)
Mark 8:34 : [discipleship - cost](#)☆
Mark 8:36 : [soul - destroyed](#)
Mark 8:38 : [angels - second coming](#)

Mark 9:1 : [2003052201.tif](#)☆; [glory - Jesus appears in](#)☆; [harmony-074](#)☆; [kingdom - of God](#)☆; [kingdom - varied meanings](#)☆
Mark 9:1-29 : [Mar04](#)☆
Mark 9:2 : [clouds - with God](#); [transfiguration - Jesus](#)☆
Mark 9:2-4 : [glory - viewed](#)☆
Mark 9:2-13 : [harmony-075](#)☆
Mark 9:3 : [shekinah - visible](#)☆; [white - robes](#)☆
Mark 9:4 : [resurrection - of living and dead](#)
Mark 9:5 : [rabbi - Jesus](#)
Mark 9:7 : [hear - Him](#)
Mark 9:9-10 : [resurrection - Jesus predicts; resurrection - prediction not understood](#)
Mark 9:12 : [suffering - of Christ prophesied](#)
Mark 9:13 : [inspiration - verbal - it is written](#)
Mark 9:14-29 : [harmony-076](#)☆
Mark 9:17-27 : [deaf - healed](#); [demon - identified by name](#)☆
Mark 9:18 : [exorcism - failed](#)
Mark 9:22 : [fire and water - purified by](#)
Mark 9:24 : [unbelief - asking help for](#)
Mark 9:25 : [demons - cry out](#)
Mark 9:29 : [demons - power over all](#); [fasting - for exorcism](#); [prayer - and exorcism](#); [prayer - fasting and](#)
Mark 9:30-32 : [harmony-077](#)☆
Mark 9:30-50 : [Mar05](#)☆
Mark 9:31 : [resurrection - duration until](#)☆
Mark 9:33-35 : [leader - servant](#)
Mark 9:33-50 : [harmony-079](#)☆
Mark 9:35 : [first - will be last](#)
Mark 9:37 : [children - do not despise; salvation - one way](#)☆
Mark 9:38 : [harmony-080](#)☆
Mark 9:39 : [harmony-080](#)☆
Mark 9:42 : [millstone - sea of Galilee](#)☆; [stone - cast into sea](#)
Mark 9:43 : [Gehenna - Valley of Hinnom](#)☆
Mark 9:43-46 : [lake of fire - eternal](#)☆
Mark 9:44 : [manuscript - Textus Receptus verses not in Critical Text](#)☆
Mark 9:45 : [Gehenna - Valley of Hinnom](#)☆
Mark 9:46 : [manuscript - Textus Receptus verses not in Critical Text](#)☆
Mark 9:47 : [Gehenna - Valley of Hinnom](#)☆; [kingdom - of God](#)☆
Mark 10:1 : [harmony-095](#)☆
Mark 10:1-31 : [Mar06](#)☆
Mark 10:2-12 : [harmony-106](#)☆
Mark 10:3-4 : [documentary hypothesis - AGAINST](#)☆
Mark 10:3-9 : [scripture - inerrant - Jesus' view](#)☆
Mark 10:4 : [divorce - certificate](#)☆
Mark 10:5 : [created - man by God](#)
Mark 10:6 : [evolution - AGAINST](#)
Mark 10:6 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
Mark 10:6-9 (- Evolution - 00044.doc) : [00044.doc](#)☆
Mark 10:9 : [marriage - vows](#)
Mark 10:13-16 : [harmony-107](#)☆
Mark 10:14 : [kingdom - of God](#)☆
Mark 10:15 : [child - enter kingdom as](#); [kingdom - entry](#); [kingdom - of God](#)☆
Mark 10:17-22 : [harmony-108](#)☆
Mark 10:18 : [good - only God](#)
Mark 10:23-25 : [kingdom - of God](#)☆
Mark 10:23-27 : [trusting - in riches](#)
Mark 10:25 : [rich - salvation more difficult](#)
Mark 10:27 : [impossible - nothing with God](#)
Mark 10:32 : [Jesus - death - reveals](#)
Mark 10:32-34 : [harmony-110](#)☆
Mark 10:32-52 : [Mar07](#)☆
Mark 10:33 : [crucifixion - guilt of](#)☆
Mark 10:33-34 : [death - Jesus predicts own; resurrection - Jesus predicts](#)
Mark 10:34 : [resurrection - duration until](#)☆; [spit - upon Jesus](#)☆
Mark 10:35-45 : [harmony-111](#)☆
Mark 10:37 (- Last Supper - Triclinium - 00034.doc) : [00034.doc](#)☆
Mark 10:38 : [baptism - into death](#)
Mark 10:38 (- Baptism - 00036.doc) : [00036.doc](#)☆
Mark 10:39 : [James - brother of John killed](#)☆; [James - death predicted](#); [John - death predicted](#); [John - martyrdom](#)☆
Mark 10:45 : [ransom - believers by Jesus](#)
Mark 10:46 : [bar - son of](#); [difficulty - blind men healed - one vs. two](#)☆
Mark 10:46-50 : [harmony-112](#)☆
Mark 10:46-52 : [blind - healed](#)
Mark 10:51-52 : [faith - spoken](#)
Mark 10:52 : [healing - faith required](#)
Mark 11:1 : [messianic prophecy - timing of presentation](#)☆; [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆
Mark 11:1-11 : [harmony-116](#)☆
Mark 11:1-18 : [Mar08](#)☆
Mark 11:2 : [donkey - ridden at coronation; messianic prophecy - on a donkey](#)☆; [saddle broken](#); [untrained animal](#)
Mark 11:2 (unbroken colt) : [hands - made without](#)
Mark 11:7 : [donkey - carrying sacrifice; donkey - firstborn redeemed by lamb](#)☆
Mark 11:9 : [messianic prophecy - comes in name of Lord](#); [name - of the Lord](#)
Mark 11:10 : [kingdom - expected at first coming](#)
Mark 11:11 : [harmony-117](#)☆
Mark 11:11-12 : [day - period](#)☆
Mark 11:12-14 : [harmony-121](#)☆
Mark 11:12-20 : [difficulty - chronology reversed](#)☆
Mark 11:13 : [fig tree - unfruitful](#)☆
Mark 11:15 : [offering - purchase](#); [temple - cleansed 2nd time](#)☆
Mark 11:17 : [name - God's dwells in temple; temple - den of thieves; worship - all nations](#)
Mark 11:19-33 : [Mar09](#)☆
Mark 11:20-22 : [harmony-121](#)☆
Mark 11:21 : [rabbi - Jesus](#)
Mark 11:23 : [mountain - into sea; sea - cast into](#)
Mark 11:23 (- Sea - 00049.doc) : [00049.doc](#)☆
Mark 11:25 : [forgive - others; prayer - forgiveness before](#)
Mark 11:25-26 : [forgive - forgiven](#)
Mark 11:26 : [manuscript - Textus Receptus verses not in Critical Text](#)☆
Mark 11:30 : [baptism - John's](#)☆
Mark 11:30 (- Baptism - 00036.doc) : [00036.doc](#)☆
Mark 12:1 : [parables - God uses](#)
Mark 12:1-12 : [harmony-123](#)☆
Mark 12:1-27 : [Mar10](#)☆
Mark 12:2 : [vine - Israel](#)
Mark 12:9 : [church - gospel given to; vineyard - new keeper](#)
Mark 12:10 : [messianic prophecy - stumbling block](#); [scripture - Jesus emphasizes](#)
Mark 12:12 : [parables - God uses](#)
Mark 12:13-17 : [harmony-125](#)☆
Mark 12:14 : [fear - of man](#)☆
Mark 12:15-17 : [Caesar - render unto](#)☆
Mark 12:17 : [Jesus Seminar](#)☆
Mark 12:18 : [Sadducees - deny supernatural](#)☆
Mark 12:18-27 : [harmony-126](#)☆; [resurrection - disbelief](#)
Mark 12:20 : [marriage - seven times](#)
Mark 12:24-27 : [Sadducees - deny supernatural](#)☆
Mark 12:25 : [marriage - not given in heaven](#)
Mark 12:26 : [Abraham - Isaac - Jacob - God of](#); [law - Moses wrote](#); [old testament - historical accuracy by Jesus](#); [scripture - Jesus emphasizes](#)
Mark 12:28-34 : [harmony-127](#)☆
Mark 12:28-44 : [Mar11](#)☆
Mark 12:29-30 : [two commandments - first](#)
Mark 12:29-32 : [one - God](#)
Mark 12:30 : [shema - Israel](#)☆
Mark 12:31 : [esteem - self](#)☆; [two commandments - second](#)
Mark 12:33 : [sacrifice - vs. obedience](#)
Mark 12:34 : [kingdom - of God](#)☆
Mark 12:36 : [David - prophet; footstool - enemies made his](#); [inerrancy - of scripture](#)☆; [inspired - Psalms](#); [right hand - Jesus of Throne](#)
Mark 12:36 (cf. Ps. 110:1) : [Holy Spirit - inspired Scripture](#)
Mark 12:36-37 : [David - Son as Lord \[5004.1\]](#)☆
Mark 12:38 : [robes - religious](#)
Mark 12:38-40 : [harmony-128](#)☆
Mark 12:40 : [prayer - for men's ears; punishment - degrees](#)
Mark 12:42 : [money - coins](#)☆
Mark 13 : [harmony-130](#)☆
Mark 13:1-20 : [Mar12](#)☆
Mark 13:2 : [temple - destroyed](#)
Mark 13:5-6 : [false - christs](#)☆
Mark 13:6-8 : [Revelation - book of - synoptic parallels](#)☆
Mark 13:7-8 : [war - rumors of](#)
Mark 13:8 : [earthquakes - predicted; tribulation - terms - birth pangs](#)☆
Mark 13:9 : [persecution - fruit of; persecution - purpose](#)
Mark 13:9-13 : [exegesis - Mtt. 24:9-14](#)☆; [persecution - of saints; persecution - promised](#)
Mark 13:10 : [gospel of kingdom - preached to whole earth](#); [preterism - AGAINST](#)☆
Mark 13:11 : [Holy Spirit - speak by](#)
Mark 13:12 : [betrayal - among believers; family - enmity](#)☆
Mark 13:13 : [endure - until end; hated - for Jesus' sake](#)
Mark 13:14 : [abomination of desolation](#)☆; [Bozrah - as refuge](#)☆; [Daniel - book mentioned elsewhere in Scripture](#); [mountains - flee to; prophet - Daniel](#)☆
Mark 13:14-27 : [rapture - vs. second coming, second coming](#)☆
Mark 13:19 : [evolution - theistic - against](#)☆; [Jacob's - trouble; tribulation - great](#)
Mark 13:20 : [chosen - believers](#)☆; [exegesis - Mtt. 24:22](#)☆; [tribulation - great - shortened](#)
Mark 13:21-37 : [Mar13](#)☆

Mark 13:22 : [false - christ](#)☆; [signs - and wonders](#)
Mark 13:24 : [sun - signs in](#)
Mark 13:25 : [stars - fall](#)☆
Mark 13:26 : [clouds - with God](#); [man - son of as explicit title of Messiah](#); [visible - return of Christ](#)
Mark 13:27 : [saints - gathering of](#)
Mark 13:27 (?) : [return - of Israel](#)☆
Mark 13:30 : [2003052202.tif](#)☆; [generation - this](#)☆
Mark 13:31 : [earth - new](#)☆; [scripture - permanent](#)☆
Mark 13:32 : [date - setting - AGAINST](#)☆; [day - of the Lord - 'that day'](#)☆; [thief - Jesus comes like](#)☆; [unknown - by Jesus](#)
Mark 13:33 : [imminent - second coming](#)☆; [watch - for Christ](#)
Mark 13:33-37 : [time - short](#)☆
Mark 13:35 : [thief - Jesus comes like](#)☆; [watch - for Christ](#)
Mark 13:37 : [imminent - second coming](#)☆; [watch - for Christ](#)
Mark 14:1-2 : [2008042401](#)☆
Mark 14:1-26 : [Mar14](#)☆
Mark 14:3 : [anointed - Jesus](#); [anointed - Jesus twice while alive](#)☆
Mark 14:3-9 : [harmony-135](#)☆
Mark 14:7 : [poor - always will be](#)
Mark 14:8 : [anointed - Jesus for burial](#)☆
Mark 14:9 : [gospel - preached all nations](#)☆
Mark 14:12-17 : [crucifixion - vs. Passover](#)☆; [ministry - length of Jesus](#)☆
Mark 14:12-25 : [harmony-136](#)☆
Mark 14:12-26 : [2008042401](#)☆
Mark 14:18-20 (- Last Supper - Triclinium - 00034.doc) : [00034.doc](#)☆
Mark 14:18-21 : [harmony-138](#)☆; [harmony-139](#)☆
Mark 14:20 : [covenant - salt](#)
Mark 14:21 : [free will - vs. sovereignty of God](#)☆; [inspiration - verbal - it is written](#); [Judas - damned?](#); [kingdom - offer - sovereignty vs. responsibility](#)☆; [sovereignty - vs. responsibility](#)☆
Mark 14:22 : [communion](#)☆; [Luther - consubstantiation](#)☆; [X0112 - communion](#)☆
Mark 14:24 : [blood - covenant](#); [covenant - new - church](#)☆; [covenant - new - sin forgiven](#); [covenant - new \[5002.5.0\]](#)☆; [type - wine represents blood](#)
Mark 14:25 : [day - of the Lord - 'that day'](#)☆; [kingdom - future](#)☆; [kingdom - of God](#)☆; [wine - Jesus abstains from](#)
Mark 14:26 : [harmony-142](#)☆; [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆
Mark 14:27 : [cited - Zec. 13:7](#); [crucifixion - will of God](#); [Father - Jesus' relationship with](#); [inspiration - verbal - it is written](#); [sheep - lost](#)☆; [shepherd - struck](#)
Mark 14:27 (cf. Zec. 13:7) : [prophecy - gaps of time within](#)☆
Mark 14:27-29 : [stumble - by persecution](#)
Mark 14:27-53 : [Mar15](#)☆
Mark 14:28 : [resurrection - Jesus predicts](#)
Mark 14:30 : [Peter - denies Jesus](#)☆
Mark 14:32-42 : [harmony-142](#)☆
Mark 14:34 : [discouraged - Jesus](#)
Mark 14:36 : [Aramaic - evidence in New Testament](#)☆; [cup - God's wrath](#); [Gethsemane - prayer in](#); [prayer - of Jesus heard](#)
Mark 14:37 : [prayer - sleep during](#)
Mark 14:38 (vs. Mtt. 26:41) : [KJV - variety of translation](#)☆
Mark 14:43-54 : [harmony-143](#)☆
Mark 14:45 : [kisses - deceitful](#); [rabbi - Jesus](#)
Mark 14:47 : [ear - cut off](#)
Mark 14:49 : [scripture - fulfilled](#)
Mark 14:51-52 : [Mark - fled naked?](#)☆
Mark 14:53 : [harmony-144](#)☆
Mark 14:53-65 : [trials - of Christ](#)☆
Mark 14:54 : [harmony-144](#)☆
Mark 14:54-72 : [Mar16](#)☆
Mark 14:55 : [messianic prophecy - innocent](#)
Mark 14:55-65 : [harmony-145](#)☆
Mark 14:58 : [hands - made without - temple; temple - body as](#)☆; [temple - built by Messiah](#)☆
Mark 14:58 (Jesus' resurrection body) : [hands - made without](#)
Mark 14:62 : [clouds - with God](#); [man - son of as explicit title of Messiah](#); [Messiah - Jesus claims](#); [preterism - AGAINST](#)☆; [rapture - vs. second coming, second coming](#)☆
Mark 14:63 : [high priest - forbidden to tear clothes](#); [X0103 - high priest](#)☆
Mark 14:65 : [cheek - struck](#); [judge - not by sight](#)☆; [spit - upon Jesus](#)☆
Mark 14:66-72 : [harmony-143](#)☆; [harmony-144](#)☆
Mark 14:67-71 : [Peter - denies Jesus](#)☆
Mark 14:70 : [Galilean - speech indicates](#)
Mark 15:1 : [crucifixion - vs. Passover](#)☆
Mark 15:1-5 : [harmony-146](#)☆
Mark 15:1-15 : [trials - of Christ](#)☆
Mark 15:1-25 : [Mar17](#)☆
Mark 15:2 : [king - of Jews](#)☆; [Messiah - Jesus claims](#)
Mark 15:3 : [manuscript - Majority Text vs. Textus Receptus](#)☆; [prophecy - by unbelievers](#); [silent - Jesus when accused](#)
Mark 15:5 : [silent - Jesus when accused](#)
Mark 15:6-15 : [harmony-148](#)☆
Mark 15:7 : [Barabbas - murderer](#)
Mark 15:9 : [king - of Jews](#)☆
Mark 15:10 : [jealousy - example](#)
Mark 15:12 : [king - of Jews](#)☆
Mark 15:15 : [Barabbas - son of Father](#); [Pilate - gratifies crowd](#)
Mark 15:16-20 : [harmony-149](#)☆
Mark 15:17 : [thorns - represent sin](#)☆
Mark 15:17 (stephanos) : [crown - stephanos vs diadema and Christ](#)☆
Mark 15:18 : [king - of Jews](#)☆; [mocked - Jesus](#)
Mark 15:20-23 : [harmony-150](#)☆
Mark 15:21 : [Simon - of Cyrean](#)
Mark 15:22 : [skull - place of](#)☆
Mark 15:22-23 : [crucifixion - event 01](#)☆
Mark 15:23 : [wine - Jesus abstains from](#)
Mark 15:24 : [crucifixion - event 04](#)☆; [messianic prophecy - lots cast for garments](#)
Mark 15:24-28 : [crucifixion - event 02](#)☆
Mark 15:24-41 : [harmony-151](#)☆
Mark 15:26 : [king - of Jews](#)☆
Mark 15:26-47 : [Mar18](#)☆
Mark 15:27 : [two - typology](#); [typology - two of same with different destinies](#)☆
Mark 15:28 : [cited - Isa. 53:12](#); [manuscript - Textus Receptus verses not in Critical Text](#)☆; [scripture - fulfilled](#); [transgressors - numbered with](#)
Mark 15:29 : [ridiculed - Jesus](#); [temple - body as](#)☆; [temple - built by Messiah](#)☆
Mark 15:29-32 : [crucifixion - event 05](#)☆
Mark 15:32 : [robbers - mock Jesus](#)
Mark 15:33 : [crucifixion - darkness](#)☆; [crucifixion - event 09](#)☆; [sun - sign - Christ events](#)☆
Mark 15:34 : [cries - Jesus' heard](#); [forsaken - Messiah by God](#); [my - God](#)☆; [prayer - of Jesus heard](#)
Mark 15:34 (- Noah's Grandsons - 00048.doc) : [00048.doc](#)☆; [00048.doc](#)☆
Mark 15:34-36 : [crucifixion - event 10](#)☆
Mark 15:35-36 : [Elijah - expected](#)☆
Mark 15:36 : [crucifixion - thirst during](#)
Mark 15:37 : [chronology - A.D. 0029 - crucifixion of Christ - Klassen](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Bruce](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Jones](#)☆; [chronology - A.D. 0030 - crucifixion of Christ - Thomas](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Anderson](#)☆; [chronology - A.D. 0032 - crucifixion of Christ - Showers](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Finegan](#)☆; [chronology - A.D. 0033 - crucifixion of Christ - Hoehner](#)☆; [crucifixion - event 14](#)☆; [messianic prophecy - cut off](#)☆
Mark 15:38 : [mount - Moriah](#)☆; [veil - torn in two](#)
Mark 15:42 : [crucifixion - day of preparation](#)
Mark 15:42-47 : [harmony-152](#)☆
Mark 15:43 : [Arimathea - Joseph of](#); [kingdom - of God](#)☆
Mark 15:44 : [Jesus - control of death](#)
Mark 15:46 : [communion - Matzo](#)☆; [messianic prophecy - grave with rich](#)
Mark 15:47 : [2011022401.htm](#)☆
Mark 16 : [Mar19](#)☆
Mark 16:1 : [2011022401.htm](#)☆; [anointed - Jesus](#); [anointed - Jesus for burial](#)☆; [day - period](#)☆
Mark 16:1-11 : [harmony-153](#)☆; [resurrection - Christ - event 02](#)☆
Mark 16:2 : [you - not referring to contemporaries](#)☆
Mark 16:5 : [angels - feared](#); [angels - male](#); [difficulty - angels at tomb of Jesus - one vs. two](#)☆; [white - robes](#)☆
Mark 16:6 : [resurrection - anniversary](#)☆; [resurrection - of Jesus](#)
Mark 16:8 : [resurrection - Christ - event 03](#)☆
Mark 16:9 : [demons - multiple](#); [exorcism - demons](#)
Mark 16:9-10 : [manuscript - Aleph and Beta - disagreement](#)☆
Mark 16:9-20 : [manuscript - Majority Text vs. Critical Text](#)☆; [manuscript - Mark 16:9-20](#)☆; [manuscript - Textus Receptus verses not in Critical Text](#)☆
Mark 16:11 : [unbelief - post resurrection](#)
Mark 16:12 : [harmony-155](#)☆
Mark 16:12-13 : [resurrection - Christ - event 10](#)☆
Mark 16:12-14 : [resurrection - appearances after](#)☆
Mark 16:13 : [harmony-155](#)☆; [unbelief - post resurrection](#)
Mark 16:14 : [resurrection - Christ - event 11](#)☆; [unbelief - post resurrection](#)
Mark 16:14-18 : [harmony-156](#)☆

Mark 16:15 : atonement - of Christ unlimited☆; commissions - two distinct☆; gospel - preached all nations☆

Mark 16:15-16 : great - commission☆; salvation - baptism and☆

Mark 16:15-18 : resurrection - Christ - event 16☆

Mark 16:17 : exorcism - demons; name - power of demons; signs - following; tongues - sign to unbelievers☆; works - greater

Mark 16:18 : hands - laying on; healing - authority; healing - hands laid on; poison - immunity from

Mark 16:19 : ascended - to heaven☆; harmony-162☆; right hand - Jesus of Throne

Mark 16:20 : harmony-162☆; tongues - sign to unbelievers☆

Markan hypothesis : Mark - gospel - priority☆

market - meat : archaeology - meat market☆

market place - preaching : preaching - open air

marriage : one - flesh

marriage - abstaining from sex : Ex. 19:15; 1Cor. 7:5

marriage - after sexual union - response to sin : ☩ + Ex. 22:16

marriage - believer and unbeliever : unequally - yoked☆

marriage - believers only : 1Cor. 7:39

marriage - cohabitation not equivalent : Ex. 22:16; Deu. 22:28-29; John 4:16-18

marriage - companions : Jdg. 14:10; Ps. 45:9; Ps. 45:14; Sos. 1:3; Sos. 1:5; Sos. 2:7; Sos. 5:1; Sos. 5:8; Sos. 6:1; Sos. 6:8; Sos. 6:13; Sos. 8:13; Mtt. 9:15; Mtt. 25:1; Rev. 19:7-9

marriage - covenant : Pr. 2:16-17; Pr. 31:2; Eze. 16:8; Eze. 16:38 (?); **Mal. 2:14** ☩ Questionable: Eze. 16:38 (?);

marriage - day : blessing - day of double

marriage - dependence : independence - of sexes, against

marriage - distraction from God : Mtt. 19:10-12; 1Cor. 7:1; 1Cor. 7:2; 1Cor. 7:7-9; 1Cor. 7:22-40; 1Cor. 9:5; 1Ti. 4:3

marriage - father gives daughter : Ex. 22:17

marriage - forbidding : 1Ti. 4:3

marriage - foreign : wives - foreign

marriage - homosexual - landmark decisions : 2004012701.tif☆

marriage - Jewish practice : ☩ + See Ref-0220, pp. 164-169

marriage - levirate : levirate - marriage☆

marriage - living together - Shane Womack - contents : 2012052601.pdf☆

marriage - living together - Shane Womack - cover : 2012052602.pdf☆

marriage - living together instead : Gen. 34:7 ((sex outside of marriage)); Gen. 34:31 ((sex outside of marriage)); Ex. 22:16 ((sex does not constitute marriage)); Deu. 22:28-29 ((sex does not constitute marriage)); Pr. 2:16-17 ((marriage is a covenant)); Eze. 16:8 ((marriage is a covenant)); Mal. 2:14 ((marriage is a covenant)); John 4:16-18 ((living together is not marriage)); Gal. 5:19-21 ((disobedient excluded from kingdom)); Col. 3:5-6 ((sexual immorality)); **Heb. 13:4 ((sex is either marriage, fornication, or adultery))**; 1Jn. 3:6 ((disobedient do not know Christ)); Rev. 21:8 ((sexual immorality)); Rev. 22:15 ((sexual immorality)) ☩ + Gen. 2:23-24 (God's design)

marriage - mixed - idolatry : Jdg. 3:6

marriage - mixed forbidden : Deu. 7:3; Jos. 23:12; 2Chr. 24:26; Ezra 9:12-14; Ne. 10:30; Ne. 13:23; Eze. 9:2; Eze. 9:12; Eze. 9:14; Eze. 34:16; Ne. 13:25-27

marriage - not given in heaven : Mtt. 22:30; Mark 12:25; Luke 20:34

marriage - obsolete - cultural views : ☩ + “About 29 percent of children under 18 now live with a parent or parents who are unwed or no longer married, a fivefold increase from 1960, according to the Pew report being released Thursday. Broken down further, about 15 percent have parents who are divorced or separated and 14 percent who were never married. Within those two groups, a sizable chunk - 6 percent - have parents who are live-in couples who opted to raise kids together without getting married. Indeed, about 39 percent of Americans said marriage was becoming obsolete. And that sentiment follows U.S. census data released in September that showed marriages hit an all-time low of 52 percent for adults 18 and over. In 1978, just 28 percent believed marriage was becoming obsolete. When asked what constitutes a family, the vast majority of Americans agree that a married couple, with or without children, fits that description. But four of five surveyed pointed also to an unmarried, opposite-sex couple with children or a single parent. Three of 5 people said a same-sex couple with children was a family.” Hope Yen, *No love, no marriage? 4 in 10 say marriage becoming obsolete*, [<http://www.komonews.com/news/national/108862879.html>] accessed 20101201.

marriage - of lamb : Mtt. 22:2; Mtt. 25:10; Rev. 19:7

marriage - of widow : 1Cor. 7:39

marriage - ordained and approved : Pr. 18:22; 1Cor. 7:9; 1Cor. 7:28; 1Cor. 7:36; 1Cor. 7:38; Heb. 13:4; 1Ti. 4:3

marriage - over burning passion : 1Cor. 7:9

marriage - prayer for wife by husband : F00025 - marriage - prayer for wife by husband☆

marriage - prevented by God's judgment : Jer. 7:34; Jer. 16:9; Mtt. 24:38-39; Luke 17:27

marriage - remarriage of widow : Rom. 7:2

marriage - required for sex : Gen. 2:24; Gen. 34:7; Gen. 34:13; Gen. 34:27; Gen. 34:31; Gen. 38:24; Ex. 22:16; Deu. 22:13-29; Mtt. 19:4; John 4:18; John 8:41; 1Cor. 7:1; 1Cor. 7:8; **Heb. 13:4**

marriage - rest : rest - marriage

marriage - sacrament - not : ☩ + “Very occasionally, a simplified form of communion and of adult baptism for new members of the church would be enacted but no Separatist was ever married in church, because there is no hint of a marriage ceremony in scripture and the primitive church had not considered marriage a sacrament before A.D. 537.” Ref-0235, pp. 180-181.

marriage - separation : divorce - separation instead

marriage - seven times : Mark 12:20

marriage - supper : Isa. 25:6; Mtt. 22:1-14; Mtt. 25:1-13; Mtt. 26:29 (?); Luke 12:36; Luke 22:16 (?); Rev. 3:20; Sos. 2:4; Rev. 19:9 ☩ The KJV and NKJV have ‘wedding’ in Mtt. 22:1-14 and 25:1-13 whereas the NASB has ‘wedding feast.’ The Greek word is γαμος (plural) which BAGD gives as 1) ‘wedding

celebration’ and 2) ‘wedding banquet.’ The plural implies the banquet or celebration (as opposed to a smaller, potentially private ceremony). Questionable: Mtt. 26:29 (?); Luke 22:16 (?);

marriage - to sister prohibited by Mosaic law : Gen. 20:12; Gen. 29:28; Lev. 18:9; Lev. 18:18

marriage - trust in : Pr. 31:11-12

marriage - unbelievers - pastor : ☩ + “Pastors are stewards of a biblical understanding of sexuality. Marrying cohabiters miscommunicates the teaching function of marriage. I would only marry couples that were repentant, had forsaken the sin of cohabitating, and sought the remedy of marriage. Marriage does not simply validate the long-term commitment of a couple whose relationship has been based upon cohabitation. There’s another problem, which has to do with the fact that pastors are not the only stewards of marriage. In other words, marriage is accessible to persons outside the church. So when the church allows a marriage to take place within its life, it should be validating this in a way that goes beyond marriage as a creation institution and gets to what marriage is teaching in the ceremony of the church and the church’s stewardship of marriage.” Albert Mohler, *Should Pastors Perform Marriages for Cohabiting Couples?*, [<http://www.albertmohler.com/2011/10/07/should-pastors-perform-marriages-for-cohabitating-couples/>] accessed 20111011.

marriage - unbelieving spouse : 1Cor. 7:12

marriage - vows : Gen. 2:24; Mark 10:9

marriage - wife - leaves parents : Gen. 2:24; **Lev. 22:12**

marriage - woman takes name of husband : Isa. 4:1

Marriage Conflict - Conflict - Coping with - #00008.doc : #00008.doc☆

Marriage Supper of the Lamb - DOC 00070 : 00070.doc☆

married - priest : priest - married

Marshall, ed., I. Howard, Jesus and the Gospels : Ref-1175☆

Martha vs. Mary of Bethany : Mary vs. Martha of Bethany - responses to Jesus

Martin Luther - books about : quote - Luther - books about☆

Martin Luther - Chronology - #00006.doc : #00006.doc☆

Martin Luther - Reformation : Hab. 2:4; Rom. 1:17 ☩ “Luther, crushed by the burden of his sin and exhausted from his useless mortification, crawled on his knees up Pilate’s fabulous staircase in Rome. One simple word from Scripture suddenly seized him with superhuman power: ‘The righteous shall live by faith’” Ref-0060, p. 288.

Martin Luther A~ footnote 82 - Quotations - #09002.doc : #09002.doc☆

Martin Luther’s Basic Theological Writings, Martin Luther : Ref-0721☆

Martin, ed., Ralph P., Dictionary of Paul and His Letters : Ref-1173☆

Martin, ed., Ralph P., Dictionary of the Later New Testament and its Developments : Ref-1172☆

Martin, Robert P. Accuracy of Translation : Ref-0088☆

martyrdom - remain faithful : death - faithful unto

martyr - Brebeuf - Fr. Jean de : ☩ +
"Brebeuf's martyrdom came in 1649 when he was captured by a band of Iroquois. It says something of the stature he had gained among the Native Americans that when he was finally killed, after excruciating torture, the Iroquois cut out his heart and at it so that they might receive a share of his courage."
[Ref-0958](#), p. 20.

martyr - false - quote : [quote - martyr - false](#) ☆
martyr - Philip - martyrdom found :
[2011080401.htm](#) ☆

martyrdom - burning : [burning - martyrdom](#)

martyrdom - Isaiah : [Isaiah - death of](#) ☆

martyrdom - John : [John - martyrdom](#) ☆

martyrdom - vs. terrorism - quote : [quote - terrorism vs. martyrdom](#) ☆

martyrs - glorify God : John 21:19

martyrs - inquisition - Spanish : ☩ +
"Torquemada directed the Inquisition in Spain for eighteen years, during which time, according to Illorente (who was at one time its secretary), an estimated 114,000 victims were accused of heresy. Of these, 10,220 were burned to death, and 97,000 were sentenced to life imprisonment or to performing acts of public penance." [Ref-0169](#), p. 284.

martyrs - Protestant - by Roman Catholicism : [Roman Catholicism - martyrs - Protestant](#) ☆

martyrs - Roman Catholicism : [Roman Catholicism - martyrs](#) ☆

martyrs - tribulation : Rev. 6:10

martyrs - vs. saints : [saints - vs. martyrs of Jesus](#)

Mary - AGAINST worship of : 1Ti. 2:5

Mary - anguish of : Luke 2:35; John 19:25

Mary - apparition - message : ☩ + Available by calling 214-233-MARY from the *Mary Queen of Peace Center*.

Mary - blessed : Luke 1:28; Luke 1:42; Luke 1:48; Luke 11:27

Mary - bloody - Smithfield martyrs :
[Smithfield - martyrs](#) ☆

Mary - bodily assumption : [Roman Catholicism - Mary - bodily assumption](#) ☆

Mary - Catholics and Anglicans agree :
[2005051801.txt](#) ☆

Mary - daughter of Heli : Luke 1:5; Luke 1:36; Luke 3:23 ☩ "The Talmud itself refers to Mary, using her Jewish name of Miriam, as the daughter of Heli. [Jerusalem Talmud, Chagigah 2:4; Sanhedrin 23:3; Babylonian Talmud, Sanhedrin 44:2]" [Ref-0011](#), p. 139. "Luke was dealing resourcefully with a dilemma that arose from the fact of Jesus' virgin birth. Descent was not to be traced through a man's mother, but through this father. Because of Jesus' supernatural conception in the womb of a virgin, He had no physical father. Thus His physical genealogy had to be traced through his nearest male relative, His maternal grandfather [Heli]." [Ref-0057](#), June/July 2000, 18. "From Solomon was descended Joseph, the *legal* 'father' of the Lord Jesus (Mtt. 1:6,16); from Nathan, the virgin Mary, His *actual* mother (Luke 3:23,31). Taken strictly Christ thus descends not from the chief royal line of Solomon, but from the *non*-reigning collateral line of Nathan. The one is the legal, the other the organic; the organic has more significance than the legal. Matthew gives the ancestral tree of Joseph, Luke that of Mary, or, to be more accurate, of her father Elie. . . Thus explain Luther, Bengel, Lange, Delitzsch, and many others." [Ref-0197](#), p.

158. "Thus Mary is seen to not only be related to the priestly family of the Levitical tribe (maternally, cp. Luke 1:5 and 1:36), she must also be of the Tribe of Judah . . ." [Ref-0186](#), pp. 36-37.

Mary - identity in Protestant, Roman, Orthodox, and Muslim faiths differs : ☩
"The Mary of the Orthodox Church was sinless but not conceived immaculately. The Mary of Islam is confused with Miriam, sister of Moses and Aaron, whose father was Amram. She is not the Mother either of God or of the Son of God ("Allah has no son"- Surah 4:171). The Mary of Catholicism was immaculately conceived, the Mother of God, a perpetual virgin, Mediatrix between God and man, and the Queen of Heaven. Then there's the Mary of the Bible." T. A. McMahon, [Ref-0017](#), October 2000.

Mary - immaculate conception - Roman Catholicism : [Roman Catholicism - Mary - sinless](#) ☆

Mary - John takes in : John 19:27

Mary - not perpetual virgin : Mtt. 1:25 ☩ See [brothers - of Jesus, sisters - of Jesus](#). In 1996, Pope John Paul II issued a statement declaring that Jesus was Mary's only child, and therefore that James was not his brother after all.

Mary - of Davidic line : [Davidic line - Mary of](#) ☆

Mary - Queen of Heaven - Roman Catholicism : [Roman Catholicism - Mary - Queen of Heaven](#) ☆

Mary - sinless - Roman Catholicism : [Roman Catholicism - Mary - sinless](#) ☆

Mary - sister : John 19:25

Mary - source of grace - Vulgate : [Vulgate - grace - Mary as source](#) ☆

Mary - titles - Roman Catholicism : [Roman Catholicism - Mary - titles](#) ☆

Mary - worship of prohibited - Koran :
[Koran - Mary - worship prohibited](#) ☆

Mary Magdalene - remembered : Mtt. 26:13

Mary of Bethany - anoints Jesus : John 11:2; John 12:2

Mary of Bethany - sister of Lazarus : John 11:2

Mary vs. Martha of Bethany - responses to Jesus : Luke 10:40; John 11:20; John 12:2-3

Masada - Archaeology - Biblical - 00053.doc :
[00053.doc](#) ☆

Masada - suicide : ☩ + "At daybreak, when the Roman troops entered the fortress, they saw and heard nothing but what Josephus calls a 'fearful solitude.' They saw no sign of the enemy until, entering one of the buildings, they found the mounds of dead bodies -- 960 in all, men, women, and children. Only two women and five children survived. The rest of Masada's defenders had chosen to commit suicide rather than submit to Roman captivity." [Ref-0153](#), p. 89.

masora marginalis - BHS : [Hebrew grammar - masora marginalis](#)

masora parva - BSH : [Hebrew grammar - masorah parva](#)

masorah finalis - Hebrew : [Hebrew grammar - masorah finalis](#) ☆

masorah magna - Hebrew : [Hebrew grammar - masorah magna](#) ☆

masorah parva - qere vs kethibh : [Hebrew grammar - qere vs. kethibh](#) ☆

masorettes - sopherim - meaning : [sopherim - meaning](#) ☆

Masorettes - techniques : ☩ "The Massorettes were not only concerned with such things as proper pronunciation. They also sought ways and methods by which to eliminate scribal slips of addition and omission. This they achieved through intricate procedures of counting. They numbered the verses, words, and letters of each book. They counted the number of times each letter was used in each book. They noted verses that contained all the letters of the alphabet, or a certain number of them. They calculated the middle letter, the middle word, and the middle verse of the Pentateuch; the middle verse of Psalms, the middle verse of the entire Hebrew Bible, and so forth. In fact, they counted almost everything that could be counted. With these safeguards, and others, when a scribe finished making a copy of a book, he could then check the accuracy of his work before using it." [Ref-0236](#), p. 132.

Masorettes - textual preservation : [inerrancy - Masoretic textual techniques](#) ☆

Masoretic - meaning of : ☩ "*Masoretic* comes from the Hebrew word *masora*, referring to the marginal notes added by Jewish scribes and scholars of the Middle Ages (known as the *Masorettes*)." [Ref-0086](#), p. 113. "It was the function of the *Massorah* -- the Hebrew term for tradition -- to guard the text. (The term is also spelled *Masorah*, the different spelling depending on varying opinions about the origin of the word.) And the scribes who transmitted the text, on the basis of their authoritative traditions, are generally known as the *Massorettes*." [Ref-0236](#), p. 131. "These copies are referred to as the Masoretic Text, from the Hebrew word *masorah*, meaning "tradition." Jewish scribes from Tiberias, called Masorettes, meticulously sought to standardize the Hebrew text and pronunciation; their work is still considered authoritative today." Peter Colon, *The Dead Sea Scrolls' True Treasure*, [Ref-0057](#), January/February 2006, p. 29. "Masorettes (ca a.d. 500-1000) In the course of the centuries following the stabilization of the text, the scholars who busied themselves with the preservation of the sacred writings eventually came to be known as the ba'al? hammasor?, the "masters [or scholars] of the Masorah" or, as noted above, the Masorettes. The term masorah (also spelled massorah) has been variously explained, but most commonly it has been derived from the postbiblical root msr, "to hand down." According to this derivation the phrase "masters of the Masorah" aptly describes the Masorettes as those who handed down the tradition of the sacred text that they had received from previous generations. With centers in the East (Babylon) and the West (Tiberias) the Masorettes labored hard to preserve the consonantal text and to develop a vocalization system, a cantillation system, and a body of the textual notes, itself called the Masorah." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) p. 4:806. "Some scholars have traced the word "massorah" to the root מָסַר which means "to bind" and which suggests that the masora is a sort of fence which protects the scripture. Others trace the word to the root מָסַר which means "to hand down." In

this view, the term means "tradition."
Ref-0841, p. 8.

Masoretic Text - contra textum : Gen. 30:20; Gen. 35:23; Gen. 46:14; Jos. 19:27; Jos. 19:39; Jdg. 4:6; Jdg. 5:18; Jdg. 6:35; Isa. 8:23
☉ ". . . when "contra textum" appears in the apparatus, it is reasonable to assume that the text contains the error, not the Mp or the Mm. Otherwise, Weil would have edited the Mp to make it consistent with the text, the usual practice. The reader needs to be aware, however, that the term "contra textum" is nowhere discussed in BHS, and the conclusions above are based solely on the observations of the authors." Ref-0842, p. 55.

Masoretic Text - date : ☉ Dated A.D. 1000. "it is a composite text consisting of (a) an original consonantal text, often originally written without *matres lectiones*, (b) the vowel letters, (c) the Masoretic additions of the vowel points, and (d) the accentual or cantillation marks." Ref-0157, pp. 22-23.

Masoretic Text - dots : Gen. 16:5; Gen. 18:9; Gen. 19:33; Gen. 33:4; Gen. 37:12; Num. 3:39; Num. 9:10; Num. 21:30; Num. 29:15; Deu. 29:29 ((MT 28)); 2S. 19:20; Isa. 44:9; Eze. 41:20; Eze. 46:22; Ps. 27:13 ☉ + "Special Points (*puncta extraordinaria*) The text transmitted by the Masoretes contains fifteen words marked by a dot or a series of dots either above or below them. The words in question are found in Gen. 16:5; 18:9; 19:33; 33:4; 37:12; Nu. 3:39; 9:10; 21:30; 29:15; Dt. 29:29 (MT 28); 2 S. 19:20; Isa. 44:9; Ezk. 41:20; 46:22; Ps. 27:13. These are the only marks, with one exception, that are permitted in the official synagogue scrolls. In spite of their antiquity, or perhaps because of it, the meaning of these points is uncertain. Normally they are thought to reflect some doubt on the part of the scribes with respect to the words or letters in question. That many words in the DSS MSS are marked with similar dots suggest their use as an ancient text-critical symbol (cf. the Prolegomenon by S. Talmon to the 1969 repr of R. Butin, *Ten Nequodoth of the Torah* [1906], pp. xix--xxvii)." S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 p. 4:806-807. "Yeiven grouped the proposed explanations for the extraordinary points into three categories. 1) The dots indicate that the letters should be erased. Dots were used for this purpose in various early codices and in the Dead Sea Scrolls. 2) The dots indicate some doubt about the textual tradition for these words. 3) The dots relate to midrashic commentary and indicate nothing about the certainty of the text tradition. They were intended to emphasize a special interpretation of the word. We should add a fourth explanation which is commonly found in the literature: these word were dotted because of doctrinal reservations." Ref-0842, p. 33.

Masoretic Text - inverted nun : Num. 10:35; Ps. 107:23-28 ☉ + "Inverted Nuns What appears to be an inverted form of the letter nun occurs nine times in the body of the MT: before and after Nu. 10:35f, and seven times in Ps. 107:23-28 (21-26 in Codex Leningradensis),⁴⁰. Again the significance of this symbol is disputed, though in Numbers it may refer to the transposition or misplacement of the verses in question." S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 p. 4:807. "We did the [upside down nun] sign develop out of this diverse history and

plethora of sigla? It has been suggested that [it] is an abbreviation for נקודה, "dotted." Ref-0842, p. 34.

Masoretic Text - large and small letters : Gen. 1:1; Gen. 2:4; Gen. 27:46; Gen. 30:42; Lev. 1:1; Lev. 11:42; Lev. 13:33; Num. 13:30; Num. 27:5; Deu. 6:4; Deu. 29:27; Deu. 32:18; 1Chr. 1:1; Pr. 1:1; Pr. 16:28; Isa. 44:14; Jer. 39:13 ☉ + "Large and Small Letters In the MSS a number of letters are often written larger than normal size; some are also written smaller than normal size. Some large letters begin the first word of a book (Genesis, Proverbs, Chronicles); others are found in Lev. 11:42 and 13:33 indicating respectively the middle letter and middle word of the Torah; two are found on the first and last words of the Shema in Dt. 6:4. For many of the others (e.g., Gen. 30:42; Nu. 13:30; 27:5; Dt. 29:27) no obvious reason is apparent, though the rabbis did not hesitate to speculate on the reasons with great imagination. The Masorah mentions three cases of a small nun in Isa. 44:14; Jer. 39:13; and Prov. 16:28. Other small letters are found in Gen. 2:4; 27:46; Lev. 1:1; Dt. 32:18. The MSS and Masorah lists are not uniform in their designation of odd-sized letters, however, the Aleppo and Leningrad codices being particularly sparing in their use of these." S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 p. 4:806.

Masoretic Text - manuscripts : [manuscripts - Masoretic Text](#) ✧

Masoretic Text - orthographic peculiarities : Ex. 3:19; Ex. 32:25; Num. 2:13; Num. 7:2; Num. 25:12; Isa. 9:6 ☉ + "Some manuscripts have other letters formed oddly, but historical information on many of these is lacking. At times the information known about the character is limited to its name. Most of these letters do not appear in L or BHS." Ref-0842, p. 37.

Masoretic Text - scribal emendations : Gen. 18:22; Num. 11:15; Num. 12:12; 1S. 3:13; 2S. 16:12; 2S. 20:1; 1K. 12:16; Jer. 2:11; Eze. 8:17; Hos. 4:7; Hab. 1:12; Zec. 2:12; Mal. 1:13; Job 7:20; Job 32:3; Lam. 3:20; 2Chr. 10:16 ☉ "These changes were attributed to earlier scribes who designed the emendations to remove irreverent expressions concerning God. One of these emendations removes an irreverent expression concerning Moses (Nu. 12:12). . . . A good example of the *Tiqqune Sopherim* occurs in Gen. 18:22. The text states that "Abraham stood before Yahweh." The list of emendations tells us that the text originally stated that "Yahweh stood before Abraham." Since the idiom of "standing before" somebody may also imply service before that person or homage, thus denoting a state of inferiority, this statement was deemed irreverent when applied to God. The word order was changed to have Abraham standing before Yahweh. The *Tiqqune Sopherim* preserves the original text and thought of the verse. . . . Some Masoretic manuscripts flag all of the *Tiqqune Sopherim* [emendations of scribes], while others note only some of them. Some manuscripts, like the Aleppo Codex (A), do not mention the *Tiqqune Sopherim* at all. Likewise, the *Tiqqune Sopherim* are not noted in the Mp of BHS (or that of BHK). The text-critical apparatus of BHS mentions some of the *Tiqqune Sopherim*, using the signal *tiq soph*; however, some are conspicuously absent. The following list gives the location of

all eighteen passages (in BHS order), indicating whether or not the passage is mentioned in the textual apparatus of BHS. Ginsberg (*Introduction to the Massoretico-Critical Edition of the Hebrew Bible*) gives a detailed discussion of each of these, and the specific page numbers in Ginsburg are noted below where BHS has omitted a reference: Gen. 18:22; Num. 11:15; 12:12; 1S. 3:13; 2S. 16:12 (omitted; Ginsburg, p. 355); 2S. 20:1 (omitted; Ginsburg, p. 355-56); 1K. 12:16 (omitted; Ginsburg, p. 355-56); Jer. 2:11; Eze. 8:17; Hos. 4:7; Hab. 1:12; Zec. 2:12; Mal. 1:13; Job 7:20; 32:3; Lam. 3:20; 2Chr. 10:16 (omitted; Ginsburg, p. 355-56)." Ref-0842, pp. 37-39.

Masoretic Text - scribal omissions : Gen. 18:5; Gen. 24:55; Num. 31:2; Ps. 36:7; Ps. 68:26 ☉ "A passage from the Babylonian Talmud (*Nedarim* 37b-38a) cites five instances where a ך conjunction that is expected does not appear. The passage implies that the scribes deleted the ך in these cases because they had accidentally crept into the text. . . . This phenomenon occurs four times with the word אָחֵךְ (Gen. 18:5; 24:55; Num. 31:2; Ps. 68:26) and once with the word בְּשֵׁפֶת (Ps. 36:7). None of these is mentioned in the BHS Mp. The ך issue is mentioned in the critical apparatus for each passage, but nothing is mentioned about the passages composing the *Itture Sopherim*." Ref-0842, p. 40.

Masoretic Text - Septuagint - differences : [Septuagint - Hebrew - differences](#) ✧

Masoretic Text - Septuagint - priority given to LXX : ☉ + "In order to evaluate properly the value of LXX as a translation, it is necessary first of all to ensure that the Greek text in use is as close as possible to the original. The process by which this is achieved is not well known nor often discussed, and so the end products of the GÄttlingen Septuaginta-Unternehmen are mistakenly referred to as eclectic texts. The choice of the word eclectic, while appropriate for some kinds of literature, is misleading and to some degree pejorative in LXX criticism because it suggests that "bits and pieces" from "pure" mss are blended to create a product, the sum of which is less desirable than its parts. In point of fact, as any one who has worked with LXX mss will attest, and as Lagarde himself pointed out long ago, all extant LXX mss (including the great uncials) are corrupt, in view of the complicated history of LXX. (Equally corrupt, for that matter, is the so-called MT. . . . When a NT writer allegedly urged his audience to consider that all scripture given by divine "inspiration" is also profitable for doctrine, it was to the LXX not the Hebrew that attention was being called." Ref-0379, pp. 5:1100,1102. "But this process of retroversion has its own hazards and must be used with extreme caution. Three problem areas may be cited. There is first the question whether the extant Greek text accurately represents what the Greek translators wrote. In this field LXX scholarship has made significant strides; yet many unresolved inner-Greek textual problems remain. Second, there is the question of the type of translation ? literal, idiomatic, paraphrastic, midrashic. Confidence in the restored Hebrew text depends upon how literally a given person

translated, and this judgment can be made only on the basis of intimate acquaintance with the translator's overall style. Finally, there is the possibility that the translator may have misunderstood the passage or tried to smooth out a difficult reading; in these cases his translation has almost no value for the elucidation of the MT. When to these considerations is added the complication that the extant LXX consists of compositions differing greatly in quality, it may be appreciated that the restoration of the Hebrew text directly from the LXX is at best a risky business (cf. M. H. Goshen-Gottstein, *Textus*, 3 [1963], 130-158). This precaution is ignored in much of the discussion on the subject (note esp the misuse of the LXX in the critical notes of BH)." S. K. Soderlund, [Ref-0008](#), p. 4:401. "It used to be said that the LXX is important as a text-critical tool because it represents a Hebrew text nearly a millennium older than the earliest extant Hebrew MSS, which are medieval. Since the discovery of the Dead Sea Scrolls (2nd cent b.c.?1st cent a.d.) this is no longer true, at least for portions of the OT. But far from undermining interest in the LXX, the DSS have intensified it, especially since a number of their readings support the LXX against the MT. Thus many of the discrepancies between the Hebrew and Greek texts of certain books (e.g., Samuel and Jeremiah), previously blamed on the translators, actually go back to a Hebrew text (Vorlage) different from, and sometimes superior to, the MT." S. K. Soderlund, [Ref-0008](#), p. 4:401. "As is well known, the church fathers ? apart from Jerome ? considered the LXX as inspired as the Hebrew (cf. Irenaeus Advhaer iii.21.3f; Augustine Ep. 71.3-6, to Jerome)." S. K. Soderlund, [Ref-0008](#), p. 4:401. "Psalm 72:5 is another example of a significant difference between the Masoretic Text and the Septuagint. The Masoretic Text reads, "They will" [or "May they"] fear you while the sun endures, and as long as the moon throughout all generations." On the other hand, the Septuagint reads, "May he continue while the sun endures, and as long as the moon, throughout all generations." The difference in the two versions is in the Masoretic Text yirā' ūkā, "they will [may they] fear you," versus the Septuagintal reading kai sumparamenei which is a translation of the Hebrew wēya' ārik, "and he will continue/endure.""[Ref-1272](#), p. 41.

Masoretic Text - Septuagint - priority given to MT : ☉ + "Origen, who organized his Hexapla a century later, included work attributed to Theodotion in his sixth column. In certain books, such as Exodus, Joshua, and Job, this sixth-column material may securely be identified with the Theodotionic recension. In such books, and especially in Job, Origen regularly drew on Theodotion to "correct" the then current Greek to reflect more accurately the Hebrew text Origen held in highest esteem." Leonard Greenspoon, *Theodotion, Theodotion's Version*, [Ref-0379](#), 6:447-448, p. 6:447. "Even though there are many direct quotations from the LXX (complete, partials, adaptations), I would still consider the MT as the superior text. The historical evidence of MT preservation vs. LXX recensions seems significant. Outside Palestine, the LXX was the dominant text, and therefore, the quotations would be necessary for those individuals/groups (depending on the

contextual focus or intended audience) who had that only witness for the Word of God. For example Matthew prefers using MT more often for his Jewish-Christian audience than the LXX. In regard to Inspiration and Inerrancy, I would consider (in agreement with others) the quotation from an external source as stating an "inspired truth" in that NT context. It does not indicate that the external source in its entirety is inspired or inerrant, only the specific text quoted by the author as directed by the Holy Spirit." John Baze, private correspondence, Oct. 13, 2008.

Masoretic Text - suspended letters : Job 38:13; Job 38:15; Ps. 80:13 ((MT14)) ☉ + Jdg. 18:30 ☉ + "Suspended Letters Four words in the MT contain a letter suspended slightly above the line. These are found in Jgs. 18:30, Job 38:13, 15; Ps. 80:13 (MT 14). The first appears to be a pietistic attempt to make the text read Manasseh rather than Moses; the last probably indicates the middle letter of the Psalter; the two in Job are of uncertain significance." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) p. 4:806. ". . . Yeivin suggests that the [suspended] letters [in Job 38:13 and 15] may simply represent a correction where the ׀, once omitted, was added above the line. He claims that this was a common form of correction in the Dead Sea Scrolls, especially with ." [Ref-0842](#), p. 35.

Masoretic Text - upheld by Dead Sea Scrolls : [Dead Sea Scrolls - Masoretic Text upheld](#)☆

Mass - AGAINST : [finished - work of Christ](#)☆

Mass - hocus pocus - origin : [hocus pocus - origin](#)☆

Mass - sacrifice - Roman Catholicism : [Roman Catholicism - Mass - sacrifice](#)☆

Mass - transubstantiation during Roman Catholic : [Roman Catholicism - transubstantiation](#)☆

Master's Seminary - doctrinal statement : [2002040201.htm](#)☆

Master's Seminary Journal, The : [Ref-0164](#)☆

masters - slaves toward : [slaves - toward masters](#)

masters - toward slaves : [slaves - masters toward](#)

masturbation - sin : [X0111 - pornography](#)

Mat. 1:1 : [Matthew - commentaries](#)☆

material - for spiritual : Rom. 15:27; 1Cor. 9:11; Gal. 6:6

material - vs. spiritual : [spiritual - vs. material](#)☆

materialism - covetousness : [covetousness - consumerism](#)

materialism - quote : [quote - materialism](#)☆

math - crucifixion - quote : [quote - crucifixion - math](#)☆

Mather - Israel - nation predicted : [quote - Israel - nation predicted - Mather \(1669\)](#)☆

Mather, Increase - pretribulational rapture : [rapture - pretribulational - Increase Mather](#)☆

Mathison, Keith A. Dispensationalism: Rightly Dividing the People of God? : [Ref-0189](#)☆

Mathison, Keith A., The Shape of Sola Scriptura : [Ref-0791](#)☆

Matt. 3:2 : [kingdom - of heaven](#)☆

matter - antimatter : [antimatter - matter](#)☆

matter - mind - quote : [quote - mind - matter](#)☆

Matthew - book of - written : [X0037 - date - Matthew](#)☆

Matthew - commentaries : ☉ + "Here are my personal picks for the most profitable commentaries on Matthew. I favor a modified Dispensational approach to the book which takes seriously the way Matthew provides lines of continuity and discontinuity with the Old Testament. But I have little problem with including studies which do not handle eschatological issues as satisfactorily as I would like. There is, after all, more to Matthew than eschatology: 1. Donald A. Hagner (WBC) ? This was a hard choice as I don't hold to 'Q'. But there is so much great exegetical, historical, and practical material in these two volumes that I cannot think of being without it. Eat the meat and spit out the critical bones! 2. D. A. Carson (EBC) ? I rarely find Carson as helpful or as clear as Hagner, but this is a first-rate work. More tentative on 'Q's' influence than Hagner though. The revised work in this set is sure to keep Carson at or near the top of everyone's list. 3. R. C. H. Lenski ? Scoff if you must, but then get over it! It teems with solid exegesis and outstanding preaching values. 4. Edward Glasscock (Moody) ? A terrific dispensational commentary which rejects Markan priority and seeks to explain the transitions between pericopes logically. The most accurate overall interpretation of Matthew. 5. R. T. France (NICNT) ? Superbly written, with great exegesis. Strong on 'Q' but as evangelical as Hagner. Awful on the Olivet Discourse. 6. Craig Blomberg (NAC) ? Rather slim, but thanks to the author's style and learning most worthwhile. 7. John Nolland (NIGTC) ? Asks many great exegetical questions and keeps important emphases before the reader. Pleading to read despite being technical. 8. William Hendriksen (NTC) ? Very Reformed but solid study which emphasizes the geography of the narrative. 9. Leon Morris (Pillar) ? A substantial contribution by a reliable scholar. Not as good as his John commentary but still very helpful. 10. Stewart Custer ? I haven't seen this book, but am including it because Custer is a good exegete, is well read, very conservative, and dispensational. It is bound to be good, if, perhaps, a tad narrow. I have allowed my bias to give Custer the edge over David Turner's BECNT contribution. I can hear the cries now. Where is Davies and Allison? It's not there because they don't actually explain the meaning of the Gospel well. Well, what about Turner? What I've read of it looks good, but I wasn't transfixed. Keener might have made the list too. Especially if one wishes for rich background material along with exegesis. But I prefer Nolland. Mounce (NIBC) is a good treatment once you get over the 'Q' stuff. He is a little better than Michael Green's work (BST), but not as pastoral. Toussaint is thematic but not detailed enough. Walvoord is worthwhile but basic. Ditto Gaebelein, English, and Campbell Morgan. David Hill (NCB) is good but the critical scholarship is dated. Older commentaries are not that distinguished, though Broadus, Alexander, Morison and Dickson should not be passed up. Finally, two studies: A Gospel for A New People by Stanton, and Garland's Reading Matthew make very helpful contributions." Paul Henebury,

- [<http://drreluctant.wordpress.com/2009/04/18/personal-thoughts-about-commentaries-5-mattthew/>] accessed 20110519.
- Matthew - discourses** : [Moses - Jesus as new](#)☆
- Matthew - recommended book - France** : [book - recommended - Matthew - France](#)☆
- Matthew Henry - on canonical rules of textual criticism** : [textual criticism - canonical rules - Matthew Henry](#)☆
- Matthew Henry Concise Commentary, Henry** : [Ref-1015](#)☆
- Matthew's - genealogy omits names** : [genealogy - Matthew's omits names](#)☆
- Matthew: A Gospel Commentary, Ed Glasscock** : [Ref-1264](#)☆
- Matthew: Thy Kingdom Come** : [Ref-0937](#)☆; [Ref-1268](#)☆
- Matthews, Victor H., The IVP Bible Backround Commentary - Old Testament** : [Ref-1169](#)☆
- maturity - believers** : [perfected - believers](#)
- maturity - church** : [exegesis - 1Cor. 13:10](#)☆
- maturity - perfection** : [perfection - maturity](#)
- Matzo - communion** : [communion - Matzo](#)☆
- Mauro, Philip, Which Version?** : [Ref-0936](#)☆
- Mauro, Philip, Wonders of Bible Chronology** : [Ref-0895](#)☆
- Max Lucado - questionable** : [Lucado - Max - questionable](#)☆
- May01** : Luke 21:20-38; 1K. 10; 1K. 11 ☺ + [daily - bible](#).
- May02** : Luke 22:1-20; 1K. 12; 1K. 13 ☺ + [daily - bible](#).
- May03** : Luke 22:21-46; 1K. 14; 1K. 15 ☺ + [daily - bible](#).
- May04** : Luke 22:47-71; 1K. 16; 1K. 17; 1K. 18 ☺ + [daily - bible](#).
- May05** : Luke 23:1-25; 1K. 19; 1K. 20 ☺ + [daily - bible](#).
- May06** : Luke 23:26-56; 1K. 21; 1K. 22 ☺ + [daily - bible](#).
- May07** : Luke 24:1-35; 2K. 1; 2K. 2; 2K. 3 ☺ + [daily - bible](#).
- May08** : Luke 24:36-53; 2K. 4; 2K. 5; 2K. 6 ☺ + [daily - bible](#).
- May09** : John 1:1-28; 2K. 7; 2K. 8; 2K. 9 ☺ + [daily - bible](#).
- May10** : John 1:29-51; 2K. 10; 2K. 11; 2K. 12 ☺ + [daily - bible](#).
- May11** : John 2; 2K. 13; 2K. 14 ☺ + [daily - bible](#).
- May12** : John 3:1-18; 2K. 15; 2K. 16 ☺ + [daily - bible](#).
- May13** : John 3:19-38; 2K. 17; 2K. 18 ☺ + [daily - bible](#).
- May14** : John 4:1-30; 2K. 19; 2K. 20; 2K. 21 ☺ + [daily - bible](#).
- May15** : John 4:31-54; 2K. 22; 2K. 23 ☺ + [daily - bible](#).
- May16** : John 5:1-24; 2K. 24; 2K. 25 ☺ + [daily - bible](#).
- May17** : John 5:25-47; 1Chr. 1; 1Chr. 2; 1Chr. 3 ☺ + [daily - bible](#).
- May18** : John 6:1-21; 1Chr. 4; 1Chr. 5; 1Chr. 6 ☺ + [daily - bible](#).
- May19** : John 6:22-44; 1Chr. 7; 1Chr. 8; 1Chr. 9 ☺ + [daily - bible](#).
- May20** : John 6:45-71; 1Chr. 10; 1Chr. 11; 1Chr. 12 ☺ + [daily - bible](#).
- May21** : John 7:1-27; 1Chr. 13; 1Chr. 14; 1Chr. 15 ☺ + [daily - bible](#).
- May22** : John 7:28-53; 1Chr. 16; 1Chr. 17; 1Chr. 18 ☺ + [daily - bible](#).
- May23** : John 8:1-27; 1Chr. 19; 1Chr. 20; 1Chr. 21 ☺ + [daily - bible](#).
- May24** : John 8:28-59; 1Chr. 22; 1Chr. 23; 1Chr. 24 ☺ + [daily - bible](#).
- May25** : John 9:1-23; 1Chr. 25; 1Chr. 26; 1Chr. 27 ☺ + [daily - bible](#).
- May26** : John 9:24-41; 1Chr. 28; 1Chr. 29 ☺ + [daily - bible](#).
- May27** : John 10:1-23; 2Chr. 1; 2Chr. 2; 2Chr. 3 ☺ + [daily - bible](#).
- May28** : John 10:24-42; 2Chr. 4; 2Chr. 5; 2Chr. 6 ☺ + [daily - bible](#).
- May29** : John 11:1-29; 2Chr. 7; 2Chr. 8; 2Chr. 9 ☺ + [daily - bible](#).
- May30** : John 11:30-57; 2Chr. 10; 2Chr. 11; 2Chr. 12 ☺ + [daily - bible](#).
- May31** : John 12:1-26; 2Chr. 13; 2Chr. 14 ☺ + [daily - bible](#).
- Mayan - sacrifice** : [F00039 - Mavan - sacrifice](#)☆
- Mayhue, Richard L., ed. The Master's Seminary Journal** : [Ref-0164](#)☆
- Mayhue, Richard L., "Jesus: A Preterist or a Futurist?"** : [2003052201.tif](#)☆; [2003052202.tif](#)☆
- Mays, J. L., Harper & Row, P., & Society of Biblical Literature. (1996, c1988). Harper's Bible commentary. San Francisco: Harper & Row.** : [Ref-0450](#)☆
- Mazaroth - DOC 00047** : [00047.doc](#)☆
- Mazaroth - zodiac** : [stars - gospel in?](#)☆
- McCarthy, James G. The Gospel According to Rome** : [Ref-0165](#)☆
- McCheyne, A Treasury of Great Preaching** : [Ref-0984](#)☆
- McClain - free will vs. sovereignty - quote** : [quote - free will vs. sovereignty - McClain](#)☆
- McClain - socialism - quote** : [quote - socialism - McClain](#)☆
- McClain - theocracy - quote** : [quote - theocracy - McClain](#)☆
- McClain, Alva J. The Greatness Of The Kingdom** : [Ref-0183](#)☆
- McClain, Alva J., Daniel's Prophecy of the 70 Weeks** : [Ref-0847](#)☆
- McDowell - relationship vs. rules - quote** : [quote - relationship vs. rules](#)☆
- McDowell, Josh D. The New Evidence That Demands A Verdict** : [Ref-0074](#)☆
- McDowell, Josh, The Resurrection Factor** : [Ref-0654](#)☆
- McDowell, Josh. More Than A Carpenter** : [Ref-0077](#)☆
- McFetridge, N. S., Calvinism in History** : [Ref-0879](#)☆
- McGarvey and Pendleton, Thessalonians, Corinthians, Galatians, and Romans** : [Ref-1038](#)☆
- McGarvey, Acts of the Apostles** : [Ref-1036](#)☆
- McGarvey, Commentary on Matthew and Mark** : [Ref-1035](#)☆
- McGarvey, Four-Fold Gospel** : [Ref-1037](#)☆
- McGarvey, J. W. (1999). The four-fold Gospel. Oak Harbor, WA: Logos Research Systems, Inc.** : [Ref-0451](#)☆
- McGee - intellectualism - quote** : [quote - intellectualism](#)☆
- McGee, J. V. (1997, c1981). Thru the Bible commentary (electronic ed.). Nashville: Thomas Nelson.** : [Ref-0465](#)☆
- McGee, J. V. (2000, c1993). On prophecy : Man's fascination with the future (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0461](#)☆
- McGee, J. V. (2000, c1994). On comfort : Words of hope for the hurting (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0460](#)☆
- McGee, J. V. (2000, c1995). Jesus : Centrepiece of scripture (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0456](#)☆
- McGee, J. V. (2000, c1996). Doctrine for difficult days (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0454](#)☆
- McGee, J. V. (2001, c1988). Ruth and Esther : Women of faith (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0464](#)☆
- McGee, J. V. (2001, c1988). The best of J. Vernon McGee : A collection of his best-loved sermons, volume 1 (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0452](#)☆
- McGee, J. V. (2001, c1990). Questions and answers (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0462](#)☆
- McGee, J. V. (2001, c1992). Feasting on the word (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0455](#)☆
- McGee, J. V. (2001, c1995). Love, liberation & the law : The Ten commandments (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0457](#)☆
- McGee, J. V. (2001, c1995). Real characters : How God uses unlikely people to accomplish great things (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0463](#)☆
- McGee, J. V. (2001, c1997). More real characters (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0459](#)☆
- McGee, J. V. (2001, c1998). Marriage & divorce (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0458](#)☆
- McGee, J. V. (2001, c1999). Who is God? : Bringing the infinite into focus (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0466](#)☆
- McGee, J. V. (2001, c2000). David : A man after God's own heart (electronic ed.). Nashville: Thomas Nelson Publishers.** : [Ref-0453](#)☆
- McGoldrick, God's Renaissance Man** : [Ref-1040](#)☆
- McGrath, Alister, In The Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture** : [Ref-0686](#)☆
- McKnight, ed., Scot, Jesus and the Gospels** : [Ref-1175](#)☆
- McLaren - Brian - emerging church** : [emerging church - Brian McLaren](#)☆
- McNeill, John T., The History and Character of Calvinism** : [Ref-1096](#)☆
- McQuaid, E. (1986). The outpouring : Jesus in the feasts of Israel. Chicago: Moody Press.** : [Ref-0468](#)☆
- McQuaid, E. (1991). Not to the strong. Bellmawr, N.J.: The Friends of Israel Gospel Ministry.** : [Ref-0467](#)☆
- McQuaid, E. (1994). Come, Walk With Me: Poems, Devotionals, and Short Walks Among Pleasant People and Places (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc.** : [Ref-0469](#)☆

McQuaid, E. (1996). *There is Hope* (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : Ref-0470☆

meal - prayer before : [prayer - at meals](#)

meaning - author's : [hermeneutics - authorial intent](#)☆

meaning - hermeneutics : [hermeneutics - meaning](#)☆

meaning - interpretation - hermeneutics - exegesis : [hermeneutics - exegesis - meaning - interpretation](#)☆; [hermeneutics - exegesis - meaning - interpretation](#)☆

meaning - one - hermeneutics : [hermeneutics - one meaning](#)☆

meaning - range of - Greek grammar : [Greek grammar - semantic range](#)☆

meaning - single - hermeneutics : [hermeneutics - single meaning](#)☆

meaning of life - solutions - quote : [quote - meaning of life - solutions](#)☆

Meaning Of The Holy Qur'an, The : Ref-0136☆

meaningless - quote : [quote - meaningless](#)☆

measured - Jerusalem : [Jerusalem - measured](#)

meat - market : [archaeology - meat market](#)☆

meat - sacrificed to idols : [sacrifice - to idols - eating](#)☆

Mecca - prayer toward - Koran : [Koran - prayer direction](#)☆

Medes - Babylon - 00004.doc : [00004.doc](#)☆

Medes - destroy Babylon : [Babylon - Medes destroy](#)

Medes - magi from : [magi - origin](#)☆

Medes - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

mediator - Jesus : [intercession - Christ](#)

medicine - healing by : [healing - by medicine](#)

medicine - joy : [joy - medicine](#)

medicine - oil as : [oil - medicinal use](#)☆

medicine - wine as : [wine - medicinal use](#)☆

Medieval Sourcebook - Halsall, Paul : [2002012901.htm](#)☆

meditate - on law : [scripture - meditate on](#)☆

Meditations on The Song of Solomon - Miller, Andrew : [Ref-0678](#)☆

medium - Saul consults : [Saul - medium - consults](#)

Medo-Persian Empire - chronology : [chronology - B.C. 0539 to B.C. 333 - Medo-Persian Empire under Cyrus II](#)☆

meek - Jesus : [quote - Jesus meek and mild](#)☆

meeting - tent of vs. tabernacle : [tabernacle - vs. tent of meeting](#)☆

Megiddo - Har - battle of : [Armageddon - battle of](#)☆

Melchizedek : [messianic prophecy - a priest](#)

Melchizedek - son of God : [son of God - directly](#)

Meldau, F. J. (1997, c1988). *The prophets still speak : Messiah in both testaments*. Bellmawr: Friends of Israel Gospel Ministry. : Ref-0471☆

Meltebeke, R. A., *Jesus Christ the Greatest Life* : [Ref-0735](#)☆

membership - church : [church - membership](#)☆

membership - church - quote : [quote - church membership](#)☆

membership - church - quote - Lloyd-Jones : [quote - membership - church - Lloyd-Jones](#)☆

memorial - alms as : [giving - memorial from](#)

Memories of Celebrated Characters : Ref-0029☆

memorization - flashcards : [F-](#)☆

memorize - scripture : [scripture - memorize](#)☆

men - fishers of : [fishers - of men](#)

men - liked by : [liked - by all men](#)

men - long hair - AGAINST : [hair - long - men - AGAINST](#)☆

men - pleasing instead of God : [praise - sought from men](#)

men - praise from : [praise - from men](#)

men - religion - avoid : ☉ "Too often men hold religion as they do property, in their wives' names." Ref-1275, [par. 385].

men - sacrificed for animals : [sacrifice - men for animals](#)

men - sacrificed on altar : [sacrifice - priests on altar](#)

men - taken by Saul : [Saul - men taken by](#)

men - trees represent : [trees - men represented as](#)

men - worshiped : [worshiped - men](#)

Menahem - archaeology - Tiglath-pileser III's palace : [archaeology - Tiglath-pileser III's palace](#)☆

Menorah : [light - continuous](#)☆

menstrual cloths : [rags - filthy](#)

menstruation - sex prohibited : Lev. 18:19; Eze. 18:6; Eze. 22:10

merchants - forsake Babylon : [Babylon - merchants forsake](#)

Merchant's cargo - Babylon - 00004.doc : [00004.doc](#)☆

Merck - *The Living, Earthly Officers Of The Church* : [2003033101.htm](#)☆

mercy - over sacrifice : [sacrifice - mercy over](#)

merism - figure of speech : [heavens - earth - merism](#)☆

Merneptah Stele - archaeology : [chronology - B.C. 1445 - Exodus - early](#)☆

Merriam-Webster, I. (1992). *The Merriam-Webster dictionary of quotations*. Springfield, Mass.: Merriam-Webster. : Ref-0472☆

Merriam-Webster, I. (1996, c1988). *Merriam-Webster's collegiate thesaurus*. Springfield, Mass.: Merriam-Webster. : Ref-0474☆

Merriam-Webster, I. (1996, c1993). *Merriam-Webster's collegiate dictionary*. (10th ed.). Springfield, Mass., U.S.A.: Merriam-Webster. : Ref-0473☆

Merriam-Webster, I. (1998). *Merriam-Webster's Spanish-English dictionary*. Springfield, Mass.: Merriam-Webster. : Ref-0475☆

Meshech - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Message - translation - paraphrase : [translation - paraphrase - The Message](#)☆

Messiah : 2S. 23:5; Ps. 89:3-4; Ps. 89:19-37; Isa. 9:6-7; Isa. 11:1; Jer. 23:5-6; Jer. 30:8-9; Jer. 33:14-17; Jer. 33:19-26; Eze. 37:24-25; Hos. 3:4-5; Amos 9:11; Luke 1:30-35; Luke 1:68-70; Acts 15:14-18

Messiah - ben Joseph : [Joseph - father of Messiah](#)☆

Messiah - branch as title : [branch - title of Messiah](#)☆

Messiah - builds temple : [temple - built by Messiah](#)☆

Messiah - called Israel : [Israel - Messiah called](#)☆

Messiah - dual : Dan. 7:13; Zec. 9:9 ☉ Concept held by ancient rabbis (instead of two advents). The first messiah, "Messiah Ben Joseph," who suffered in Egypt would come to suffer and die to fulfill the servant passages (Isa. 49, 53). The second messiah, "Messiah Ben David," would establish His Kingdom to rule and reign. Ref-0011, p. 57. Another concept: alternative fulfillment as described in Talmud (Sanhedrin 98a): "Rabbi Joseph the son of Levi objects that it is written in one place 'Behold one like the son of man comes with the clouds of heaven,' but in another place it is written 'lowly and riding upon an ass.' The solution is, if they be righteous he shall come with the clouds of heaven, but if they not be righteous he shall come lowly riding upon an ass." Ref-0011, p. 66.

messiah - false : Zec. 11:16-17; Mtt. 24:5; John 5:43; John 10:1; John 10:8

Messiah - Gentiles in genealogy : [Gentiles - Messianic line](#)☆

Messiah - Jesus claims : Mark 15:2; Mark 14:62; John 4:26; John 10:24

Messiah - Jesus in Koran : [Koran - Messiah is Jesus](#)☆

Messiah - Jesus proclaimed by others : Mtt. 16:16; John 11:27; John 12:34

Messiah - king : [king - Jesus as literal](#)

messiah - not John the Baptist : [John the Baptist - not the messiah](#)

Messiah - origin of : [origin - of Messiah](#)

Messiah - Ps. 22:15 : Ps. 22:15 ☉ "Our True Messiah! Even though we are your fathers, you are greater than we, for you suffered because of the sins of our children, and cruel punishments have come upon you the like of which have not come upon the early and the later generations, and you were put to ridicule and held in contempt by the nations of the world because of Israel, . . . your skin cleft to your bones, . . . your strength became like a potsherd. All this because of the sins of our children. . . .because of the great sufferings that have come upon you on their account, . . ." Ref-0012, p. 113, cited by Ref-0013, p. 18.

Messiah - righteous : [righteous - Messiah](#)

Messiah - sought by Israel : Isa. 61:2; Hos. 5:14; Zec. 12:10; Mtt. 24:30

Messiah - suffering and victorious - Benjamin : [Benjamin - names](#)☆

Messiah - swallows death : [death - swallowed by Messiah](#)☆

Messiah = Christ = anointed : [anointed = Messiah = Christ](#)

Messiah ben David - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

Messiah ben Joseph - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

Messiah Â- Rabbinical views of - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

Messiah's lineage specified : [promise - line of Messiahs - false](#) : [false - christ](#)☆

Messiahs - two : [Joseph - father of Messiah](#)☆

Messiahship of Jesus: Are Jews Changing Their Attitude Toward Jesus? : Ref-0023☆

messianic prophecy - spit : Luke 18:31-33

Messianic Christology : Ref-0011☆

Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah, Arnold Fruchtenbaum : [Ref-0796](#)☆

messianic kingdom : [millennial kingdom](#) ☆
Messianic Kingdom - Diaspora - 00021.doc : [00021.doc](#) ☆
messianic line - attack on : [seed - of woman - attacked](#) ☆
messianic line - curse on : [curse - on Messianic line](#) ☆
messianic prophecy - a priest : Gen. 14:18; Ps. 110:4; Zec. 6:12; John 3:13; Heb. 3:1; Heb. 5:6; Heb. 5:10; Heb. 6:20; Heb. 7
messianic prophecy - born in Bethlehem : Mic. 5:2; Mtt. 2:1; Luke 2:4; John 7:42
messianic prophecy - comes in name of Lord : Ps. 118:26; Mtt. 21:9; Mtt. 23:39; Mark 11:9; Luke 19:38
messianic prophecy - crucified : Num. 21:8; Deu. 21:23; Ps. 22:16; Isa. 49:16; John 3:14; Gal. 3:13
messianic prophecy - cut off : Isa. 53:8; Dan. 9:26; Ps. 22:15; Mark 15:37; Acts 8:33 ☪ "To say that the middle of the seventieth week [of Dan. 9:26] refers to Christ's crucifixion in A.D. 30 is untenable. . . the sacrifices did not cease at Christ's crucifixion [but later, during the destruction of the temple in 70 A.D.]" [Ref-0044](#), p. 126.
messianic prophecy - destruction of Jerusalem : Dan. 9:24; Luke 19:43
messianic prophecy - disfigured : Isa. 52:14; John 19:1; Mtt. 26:67; Mtt. 27:27; Luke 18:31-33; John 19:1; Rev. 5:6
Messianic Prophecy - DOC #00002 : [#00002.doc](#) ☆
messianic prophecy - entering public ministry : Isa. 61:1; Luke 4:18
messianic prophecy - grave with rich : Isa. 53:9; Mtt. 27:57-60; Mark 15:46; Luke 23:53; John 19:41
messianic prophecy - grave with wicked : Isa. 53:9; Isa. 53:12; Luke 23:32; John 19:18
messianic prophecy - heart melted : Ps. 22:14; John 19:34
messianic prophecy - Herod kills children : Jer. 31:15; Jer. 40:1; Mtt. 2:17
messianic prophecy - Immanuel : Isa. 7:14; Isa. 8:8; Isa. 8:10; Mtt. 1:23 ☪ "Some have objected to Matthew's use of this passage [Isa. 7:14] in the birth narrative (Matt 1:23) because Mary did not name the child "Immanuel." However, "Immanuel" is no the given name of the Messiah. Rather, it was to be seen as a symbolic, descriptive throne title. Similarly, David's son was given the name Solomon, but his descriptive royal title was "Jedidiah" or "Beloved of the Lord" (2 Sam 12:24-25)." [Ref-1272](#), p. 155n22.
messianic prophecy - importance : ☪ + " . . . the foremost reason for seeing the Hebrew Bible as a messianic document is that this appears to be the best way to explain the evidence of the Scriptures themselves. . . . To put it plainly, it appears that the best way of understanding the Bible as a whole is to see the Old Testament as predicting the coming of the Messiah and the New Testament revealing him to be Jesus of Nazareth. A commitment to faithful exegesis of the Hebrew Bible should yield a messianic interpretation. A second reason for treating the Hebrew Bible as a messianic document is that it provides the most biblical apologetic for Jesus as the Messiah. Without the evidence of the Tanak, it would be impossible to identify Jesus as the Promised One. Consistently, the apostles contended that Jesus of Nazareth was "the

Messiah . . . the One Moses wrote about in the Law (and so did the prophets)" (John 1:41,45). This was the perspective that they learned from Jesus himself when he said that "everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled" (Luke 24:44). Affirming the messianic hope is the apologetic linchpin in the New Testament for proving that Jesus is indeed the promised Messiah. For this reason, the apostles, church fathers, the medieval churchmen, biblical theologians, apologists and missionaries have all recognized the importance of messianic prophecy." [Ref-1272](#), pp. 7-8. "Messianic prophecy was the means God used to bring me to faith in Jesus the Messiah. My parents were Holocaust survivors who raised me in a traditional Jewish home. We were Orthodox in our Jewish beliefs and practices and, as such, I did believe in the future coming of a personal Messiah. Even so, it was not a central issue of my life. However, that changed when my mother announced that she believed in Jesus. This led to my father divorcing her and a radical shift in my life. I decided to study the messianic prophecies of the Hebrew Bible and prove my mother wrong in attributing their fulfillment to Jesus of Nazareth. Although I was initially quite confident of my opinion, in time I was surprised to see that there was far more credibility to the messiahship of Jesus than I had first anticipated. After dealing with my fears of ostracism from the Jewish community, based on my new conviction that the Scriptures foretold a suffering Messiah who would be rejected by His own people and provide forgiveness through his death and resurrection, I put my trust in Jesus as Messiah and Lord. . . . I would never have made this decision apart from studying messianic prophecy. In fact, apart from messianic prediction and fulfillment, Jesus could not be identified as the Messiah of Israel, and if not that, then He could not be the Messiah of the world. It is for this reason, joined with my commitment to exegetical accuracy, that I believe it is essential to understand the Hebrew Bible as messianic." [Ref-1272](#), pp. 11-12. "If messianic hope is so evident using a literary reading of the Hebrew Bible, why is it that so many contemporary exegetes fail to recognize it? . . . it is surprising that some many prefer a historical reading of Old Testament texts rather than an eschatological, messianic interpretation. Luke records that the Messiah Jesus saw Himself in the text of the Hebrew Bible (Luke 24:25-27,44-46). Therefore, it is especially unexpected that so many who accept the authority of the New Testament and the deity of Jesus view Old Testament texts as having their fulfillments in historical figures rather than the future Messiah. Old Testament scholar Louis Goldberg noted this trend of interpretation and lamented that contemporary evangelical scholarship had begun to deny "any messianic message in key passages, i.e., Psalm 22, Isaiah 7:14, as well as others." Moreover, he bemoans that such approaches find all fulfillments "at the time of writing" rather than being considered predictions of the Messiah. As such, Goldberg is shocked that these evangelical Old Testament scholars agree more readily with Jewish anti-Christian polemicists than with the

Messiah Jesus' own explanation of the Old Testament." [Ref-1272](#), p. 112.
messianic prophecy - innocent : Isa. 53:9; Isa. 53:19; Isa. 53:24; Mtt. 27:4; Mark 14:55; Luke 23:4; Luke 23:14; John 18:23; John 18:30; John 18:38; John 19:4; John 19:6; Acts 13:28; 1Pe. 2:22
messianic prophecy - lots cast for garments : Ps. 22:18; Mtt. 27:35; Mark 15:24; Luke 23:34; John 19:24
messianic prophecy - no bones broken : Gen. 22:8; Ex. 12:9; Ex. 12:46; Lev. 21:19; Num. 9:12; Ps. 34:20; Isa. 53:6; John 1:29; John 19:33; **John 19:36**; 1Cor. 5:7; 1Pe. 1:19; Rev. 5:12
messianic prophecy - on a donkey : Gen. 49:11; Zec. 9:9; Mtt. 21:2; Mark 11:2; Luke 19:30; John 12:13 ☪ 1917 A.D. "The British General Sir Edmund Allenby defeated the Turks and received Jerusalem's surrender; walked into the city through Jaffa Gate, rather than rode in as conqueror, because he wanted to show respect to it as the City of the Great King." [Ref-0010](#), p. 353. "As commander of the British Expeditionary Force, General Allenby led a mounted procession toward the Jaffa Gate of the Old City to receive the keys of surrender on behalf of the British Empire. Upon arriving at the gate, the general suddenly reigned in his horse and dismounted. When asked by startled attendants why he had done so, Edmund Allenby declared, 'Because it is not fitting that I should ride mounted across the stones where My Lord carried His cross.'" [Ref-0057](#), July/August 2001, p. 8.
messianic prophecy - out of Galilee : Isa. 9:1; Mtt. 4:12; John 7:41; John 7:52
messianic prophecy - pierced : Isa. 53:5; Zec. 12:10; Zec. 13:6 (?); John 19:34; Rev. 1:7 ☪ "The word *pierced* [Zec. 12:10] translates a Hebrew word used elsewhere in the Old Testament for an act that inflicts a violent death. (See Numbers 25:8; Judges 9:54; and 1 Samuel 31:4.) It is clear that the one who will receive the gaze of faith is one who has been pierced and killed. And the one who was pierced is none other than the Lord Himself." [Ref-0057](#), March/April 2003, p. 13. Questionable: Zec. 13:6 (?);
messianic prophecy - resurrection : Ps. 16:10; Ps. 68:18; Jer. 30:9; Jonah 2:6; Isa. 26:19; Mtt. 12:39; Mtt. 16:4; Mtt. 28:9; Luke 11:30; Luke 18:31-33; Luke 24:6; Acts 2:27; Acts 2:31; Acts 13:35
messianic prophecy - sought by Gentiles : Gen. 12:3; Gen. 22:18; Deu. 32:21; Deu. 32:43; 2S. 22:50; 1K. 8:43; 2Chr. 6:32; Ezra 7:15; Ps. 18:49; Ps. 22:27; Ps. 86:9; Ps. 117:1; Isa. 9:2; **Isa. 11:1**; **Isa. 11:10**; Isa. 42:6; Isa. 44:5 (?); Isa. 49:6; Isa. 56:8; Isa. 60:3; **Isa. 63:16**; Isa. 65:1; Isa. 66:18; Jer. 16:19; Hos. 2:23; Amos 9:12; Mal. 1:11; Mtt. 12:21; Luke 2:32; John 12:20-24; Acts 10:2; Acts 10:45; Acts 13:47; Acts 15:17; Acts 16:29; Acts 26:23; Acts 28:28; Rom. 9:30; Rom. 10:20; Rom. 10:29; Rom. 15:9 ☪ Questionable: Isa. 44:5 (?);
messianic prophecy - stumbling block : Gen. 49:24; Deu. 32:4; Deu. 32:15; Deu. 32:30; Ps. 118:22; Isa. 8:14; Isa. 18:16; Isa. 28:16; Dan. 2:35; Dan. 2:45; Mtt. 16:18; Mtt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Rom. 9:32; Eph. 2:20; 1Pe. 2:7
messianic prophecy - time of arrival : Gen. 49:10; Eze. 21:10; Eze. 21:13; Eze. 21:27;

Luke 2:1; John 18:31-32; John 19:15 ☺
Deposition of Archelaus (Ref-0026, p. 13:1-5) removed ability of Jews to impose capital punishment in about 7 A.D. Babylonian Talmud (Sanhedron 4:37) records that priests wore sackcloth and ashes and paraded through city because 'Shiloh had not yet come' and scripture had been broken. "No Jewish court had the authority to issue the death sentence: only the procurators could do that." [Ref-0150](#), p. 270.

messianic prophecy - time of birth : Dan. 9:25; Luke 2:1

messianic prophecy - timing of presentation : Dan. 9:25; Mtt. 21:1; Mark 11:1; **Luke 19:44**; John 12:12 ☺ See also [Ref-0043](#) [Ref-0044](#)

messianic prophecy - witnessing tool : Luke 24:27; Luke 24:44; John 5:39; John 5:46; Acts 8:35; Acts 13:33; Acts 17:2-4; Acts 18:28; Acts 28:23; Heb. 10:7

messy - Christianity : [Christianity - ragged](#)☆

messy - oxen : [oxen - messy](#)

metals - Nebuchadnezzar's vision of statue : Dan. 2:32 ☺ "The preciousness of the metal deteriorates from the top of gold to the clay of the feet, and there is a corresponding lower specific gravity; that is, the gold is much heavier than the silver, the silver than the brass, the brass than the iron, and the clay in the feet is the lightest material of all. The approximate specific gravity of gold is 19, silver 11, brass 8.5, and iron 7.8. . . . While the materials decrease in weight, they increase in hardness with the notable exception of the clay in the feet. The image is obviously top heavy and weak in its feet." [Ref-0005](#), p. 63. "The interpretation of the royal image of Nebuchadnezzar (Dan. 2:31-43) and of the four corresponding beast figures of the night vision of Daniel (ch. 7) as the Babylonian, Persian, Grecian, and Roman world empires is found as early as Irenaeus (died A.D. 202) and in Josephus and the Jewish Rabbis. Luther says: 'Upon this interpretation and the meaning all the world is harmonious, and fact and history strongly prove it.'" [Ref-0197](#), p. 172.

metaphor : ☺ "A metaphor expresses something by direct comparison, direct similarity or direct parallelism (?Ephraim is a cake, Hos. 7:8)" [Ref-0015](#), p. 143.

Metatron - Angel of Jehovah : [Angel - of Jehovah - Metatron](#)☆

meteorites - age - earth : [age - earth - meteorites](#)☆

metheg - Hebrew grammar : [Hebrew grammar - metheg](#)☆

metheg - Hebrew grammar - qamets vs. qamets hatuf : [Hebrew grammar - qamets vs. qamets hatuf](#)☆

Methuselah - God's patience : Gen. 5:27; Gen. 6:3; 1Pe. 3:20 ☺ + The name Methuselah comes from two roots: muth, a root that means "death"; and from shalach, which means "to bring," or "to send forth." Thus, the name Methuselah signifies, "his death shall bring." Methuselah was 187 when he had Lamech, and lived 782 years more. Lamech had Noah when he was 182. The Flood came in Noah's 600th year. 187 + 182 + 600 = 969, Methuselah's age when he died. It is interesting that Methuselah's life was, in effect, a symbol of God's mercy in forestalling the coming judgment of the flood. It is therefore fitting that his lifetime is the

oldest in the Bible, symbolizing the extreme extensiveness of God's mercy. -- Chuck Missler
[\[http://www.khouse.org/articles/2000/284/\]](http://www.khouse.org/articles/2000/284/) accessed 20090511.

Metzger, B. M., & United Bible Societies. (1994). A textual commentary on the Greek New Testament, second edition; a companion volume to the United Bible Societies' Greek New Testament (4th rev. ed.). London; New York: United Bible Societies. : [Ref-0476](#)☆

Metzger, Bruce M. A Textual Commentary On The Greek New Testament : [Ref-0138](#)☆

Metzger, Bruce M. NRSV Apocrypha - Notes to the Reader. : [Ref-0070](#)☆

Meyer - Signature in the Cell - notes : [2010092401.txt](#)☆

Meyer, F. B., Cheer for Life's Pilgrimage : [Ref-0710](#)☆

Meyer, F. B., The Bells of Is : [Ref-0711](#)☆

Meyer, Steven C., Signature in the Cell : [Ref-1231](#)☆

mezuzot : [phylactery](#)☆

mezuzot - STaM acronym : [STaM - acronym](#)☆

Mi'raj - night journey - Koran : [Koran - Mi'raj](#)☆

Mic. 1 : [Dec20](#)☆

Mic. 1:1 : [Ref-1144](#)☆; [X0030 - date - Micah](#)☆

Mic. 1:3 : [earth - presence of God comes](#)☆

Mic. 1:4 : [valley - split](#)

Mic. 1:7 : [adultery - spiritual; idols - destroy](#)

Mic. 1:8 : [naked - phophecyng while](#)

Mic. 1:16 : [eagle - bald](#)

Mic. 2 : [Dec20](#)☆

Mic. 2:6 : [prophets - opposed](#)☆

Mic. 2:12 : [Israel - remnant of](#)☆

Mic. 2:12-13 : [Bozrah - as refuge](#)☆

Mic. 3 : [Dec20](#)☆

Mic. 3:5 : [prophets - false](#)☆

Mic. 3:6-7 : [darkness - revelation - lack of; darkness - symbolic of judgment; prophecy - ceases](#)☆

Mic. 3:8 : [Holy Spirit - filled by](#)☆; [Holy Spirit - inspired Scripture; Holy Spirit - prophecy by](#)

Mic. 3:11 : [bribery - AGAINST; priests - ungodly; prophecy - for monetary gain; prophets - false](#)☆; [teach - priest for pay; teaching - hired](#)

Mic. 3:11 (- Prophecy - Discerning - 00038.doc) : [00038.doc](#)☆

Mic. 3:12 : [temple - destroyed](#)

Mic. 4 : [Dec21](#)☆

Mic. 4:1 : [days - latter; mountain - of Lord's house](#)☆

Mic. 4:1-3 : [millennial kingdom - judgment in](#)☆

Mic. 4:1-8 : [millennial kingdom](#)☆

Mic. 4:3 : [swords - plowshares](#)☆; [weapons - ancient - prophecy](#)☆

Mic. 4:4 : [inspiration - verbal - God has spoken](#)

Mic. 4:6 : [wounded - and healed by God](#)

Mic. 4:6-8 : [Israel - rejected temporarily](#)☆

Mic. 4:7 : [kingdom - eternal](#)

Mic. 4:8 : [Leningrad Codex - daghesh](#)☆

Mic. 4:9-10 (cf. Jer. 30:6) : [tribulation - terms - birth pangs](#)☆

Mic. 4:11 : [Jerusalem - nations against](#)☆

Mic. 4:12 : [threshing - floor](#)

Mic. 5 : [Dec21](#)☆

Mic. 5:1 : [cheek - struck; rod - struck with](#)

Mic. 5:2 : [Bethlehem - Ephrathah; cited - Mic. 5:2; deity - Jesus eternal](#)☆; [foundation - before; Galilee - vs. Bethlehem; Judah - ruler; messianic prophecy - born in Bethlehem; Mormonism - Jerusalem - Jesus born](#)☆; [Nazareth - out of; origin - of Messiah](#)

Mic. 5:2 (- Time and Age - 00041.doc) : [00041.doc](#)☆

Mic. 5:2 (cf. Mtt. 2:5 literal/literal) : [quotes - how NT quotes OT](#)☆

Mic. 5:2 (cf. Mtt. 2:6) : [prophets - foretold Jesus](#)

Mic. 5:2-3 : [childbirth - pain - redeemer](#)

Mic. 5:2-5 : [millennial kingdom](#)☆

Mic. 5:3 : [seed - of woman](#)☆; [woman - struggles to give birth](#)

Mic. 5:4 : [kingdom - worldwide; shepherd - good](#)

Mic. 5:5 : [peace - prince of](#)☆

Mic. 5:6 : [Babylon - land of Nimrod; Nimrod](#)☆

Mic. 5:7 : [dew - blessing](#)☆

Mic. 5:7-8 : [Israel - remnant of](#)☆

Mic. 5:10 : [trusting - in chariots](#)☆; [trusting - in horses](#)

Mic. 5:13-14 : [idolatry - Israel; idolatry - Israel - purged](#)

Mic. 6 : [Dec22](#)☆

Mic. 6:5 : [Balaam](#)

Mic. 6:7 : [sacrifice - child](#)☆; [sacrifice - of firstborn; sacrifice - unacceptable; sacrifice - vs. obedience; sin - atonement - inability](#)

Mic. 6:8 : [#06104.doc](#)☆; [#06104.doc](#)☆

Mic. 6:8 (- DOC #06104) : [#06104.doc](#)☆

Mic. 6:14-15 : [famine - from God](#)

Mic. 7 : [Dec22](#)☆

Mic. 7:2-6 : [sin - all](#)☆

Mic. 7:3 : [bribery - AGAINST](#)

Mic. 7:6 : [cited - Mic. 7:6](#)

Mic. 7:6 (?) : [family - enmity](#)☆

Mic. 7:12 : [2003011601.htm](#)☆

Mic. 7:13 : [land - defiled by sin](#)

Mic. 7:14 : [thorns - represent sin](#)☆

Mic. 7:18 : [Israel - remnant of](#)☆

Mic. 7:19 : [sea - cast into; sins - forgotten by God](#)

Mic. 7:20 : [covenant - Abrahamic \[5002.1\]](#)

Micah - book of - written : [X0030 - date - Micah](#)☆

Michael - the archangel : Dan. 6:22 (?); Dan. 10:13; Dan. 10:21; Dan. 12:1; Jude 1:9; Rev. 12:7 ☺ Questionable: Dan. 6:22 (?);

Michal - sons of : [KJV - errors?](#)☆

microwave - background radiation : [cosmic microwave background radiation](#)☆

Midanites - origin : Gen. 25:2

Middle Ages - hermeneutics - fourfold sense : [hermeneutics - fourfold sense](#)☆

middle voice - Greek grammar : [Greek grammar - middle voice](#)☆

Midian - Moses fled to : [Moses - fled to Median](#)

Midianite - attacked : Num. 25:6; Num. 31:2; Num. 25:17

Midianites - vs. Ishmaelites : [Joseph - sold to Ishmaelites](#)☆

Midrash : ☺ Commentary on the Tanakh. Believed by the rabbis to have been begun by the prophet Ezra circa 444 B.C.E. "The Midrash (textual study, textual interpretation) was actually a formed doctrinal and homiletical exposition of the Hebrew Scriptures written in Hebrew and Aramaic. Midrashim (plural) were collected into a body of material between 100 B.C. and A.D. 300.

Within the Midrash were two major parts: the *Halakah* (procedure), a further expansion of the Torah only, and the *Haggada* (declaration, explanation), being commentaries on the entire Old Testament. These Midrashim differed from the Targums in that the former were actually commentaries, whereas the latter were paraphrases." [Ref-0075](#), p. 503.

midrash - hermeneutics : [hermeneutics - midrash](#)☆

midst - Jesus among church : [church - Jesus in midst](#)

Milcah - Lot's sibling : Gen. 11:27; Gen. 11:29

Milcom - Ammonite god : 1K. 11:5; 1K. 11:33; 2K. 23:13; Jer. 49:1; Jer. 49:3

Miletus - Paul visits : [Paul - visits Miletus](#)

military - divisions : [divisions - military](#)

milk - flowing with : Ex. 3:8; Ex. 3:17; Ex. 13:5; Ex. 33:3; Lev. 20:24; Num. 13:27; Num. 14:8; Num. 16:13-14; Deu. 6:3; Deu. 11:9; Deu. 26:9; Deu. 26:15; Deu. 27:3; Deu. 31:20; Jos. 5:6; Job 20:17; Jer. 11:5; Jer. 32:22; Eze. 20:6; Eze. 20:15; Joel 3:18

milk - for water : Jdg. 4:19; Jdg. 5:25

millenium - sacrifices - Paul Tan : [2003052301.tif](#)☆

millennial kingdom : Ps. 72:1; Ps. 89:35; Ps. 122:5; Isa. 2:1-4; Isa. 9:6; Isa. 11:1-16; Isa. 42:4; Isa. 60:1; Isa. 65:17-25; Jer. 23:3-8; Jer. 31:31-40; Eze. 37:15-28; Eze. 40; Eze. 41; Eze. 42; Eze. 43; Eze. 44; Eze. 45; Eze. 46; Eze. 47; Eze. 48; Dan. 2:34-45; Dan. 7:13; Dan. 7:14; Dan. 7:27; Zec. 8:1-17; Zec. 14:1-9; Mic. 4:1-8; Mic. 5:2-5; Mtt. 19:28; Mtt. 25:34; Luke 1:33; Acts 1:6-7; Acts 3:21; 1Cor. 15:24; 2Ti. 4:1; Rev. 11:15; Rev. 20:4; Rev. 20:6 ☆ "A false spiritualizing, allegorizing, and idealizing, interpretation has contributed to rob the predictions concerning Israel of their realistic value, *failing to discriminate between what is common to Jew and Gentile alike, in the one spiritual salvation which comes to all, and what is peculiar to literal Israel, as the people bringing salvation to the world, and ordained in the future, as in the past, to a distinguished place in the kingdom of God.* As a result of this false lure, "blindness in part" has happened to the Gentiles until Israel is saved, a blindness that affects all eschatological questions, and has brought the Church, in many places, to regard the doctrine of the pre-millennial coming of Israel's Messiah as a "Jewish fable" not to be believed." [Ref-0734](#), xii. "It is a very common opinion, widely spread throughout Christendom, and in most cases believed to be true, that "the thousand years" of which John speaks in the Apocalypse, Rev. xx:1-7, are mentioned nowhere else in the sacred Scriptures. The doctrine of a millennial kingdom on earth, introduced by the advent of Christ in His glory, is a Jewish fable without support from the word of God. A deeper study of the sacred volume dissipates this false prejudice and reveals the fact that, not only are "the thousand years" of which John speaks found everywhere in both Testaments, but that next to the eternal state, the millennial blessedness of God's people on earth, and of the nations, is the one high point in all prophecy, from Moses to John, the bright, broad tableland of all eschatology." [Ref-0734](#), p. 1.

millennial kingdom - after second coming : Dan. 7:14; Dan. 7:22; Dan. 7:27; 1Cor. 15:24

millennial kingdom - Augustine : Rev. 20:2-7

☆ "Augustine actually explains why he gave up belief in a future millennial reign of Christ. Concerning the opinion that the first resurrection of Revelation 20:4-6 refers to the saints who will reign with Christ for a thousand years on earth, he writes, "this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual, and consequent on the presence of God; for I myself, too, once held this opinion. But, as they assert that those who then rise again shall enjoy the leisure of immoderate carnal banquets, furnished with an amount of meat and drink such as not only to shock the feeling of the temperate, but even to surpass the measure of credulity itself, such assertions can be believed only by the carnal." [Ref-0685](#), p. 161. "Particularly important, in view of future developments, is Augustine's further teaching concerning those who govern the kingdom during the present age. Concerning Revelation 20:4a ("I saw thrones on which were seated those who had been given authority to judge") he writes, "It is not to be supposed that this refers to the last judgment, but to the seats of the rulers and to the rulers themselves by whom the Church is now governed." [Ref-0685](#), p. 163.

millennial kingdom - carnal - Augustine : [millennial kingdom - Augustine](#)☆

millennial kingdom - children in : Isa. 65:20

millennial kingdom - Commodianus : Isa. 65:20; Isa. 65:25; Rev. 20:2-7 ☆ "Commodianus, a North-African bishop, preserved a simple form of the doctrine of the millennial reign of Christ. Concerning the beginning of this age he writes that the dead who have been devoted to Christ will experience "the first resurrection," being raised incorruptible, while those who have overcome the Antichrist "will live for the whole time, and receive blessings because they have suffered evil things. They will marry and beget children for a thousand years." For the duration of the thousand year period, God will keep all evil at bay. There will follow "the day of judgment" for the unbelievers who are destined to experience the second death." [Ref-0685](#), p. 156.

millennial kingdom - day : Rom. 13:11

millennial kingdom - demons confined : Isa. 13:21-22; Isa. 34:8-15; Rev. 18:2 ☆ + "During the messianic kingdom, all demons will be confined in one of two places: some will be confined in Babylon (Isa. 13:21-22; Rev. 18:2), and others will be in Edom (Isa. 34:8-15)." Arnold Fruchtenbaum, "The Little Apocalypse of Zechariah", [Ref-0209](#), p. 259.

millennial kingdom - duration : Rev. 20:2; Rev. 20:3; Rev. 20:4; Rev. 20:5; Rev. 20:6; Rev. 20:7 ☆ "The idea that the future millennium would be 1,000 years has been suggested by apocalyptic writers before Christ. In the *Book of the Secrets of Enoch*, 32:2; 33:1-2 Enoch holds the idea that the history of man will run for seven thousand years, the last millennium of which will be one of great blessedness and will precede the eighth millennium, which is eternity. According to R.H. Charles, Enoch's view can be explained as follows: *As the world was made in six days, so its history will be accomplished in 6,000 years, and as the six days of creation were followed by one of rest, so the 6,000 years of the world's history would be followed*

by a rest of 1,000 years. On its close would begin the eighth eternal day of blessedness when time should be no more, xxxii. 2-xxxiii. Ref-0037, p. 2:430 Ref-0032, p. 294. "For instance, while 2 Baruch 73:1 speaks of Messiah's sitting down "in eternal peace on the throne of the kingdom," 40:3 says that "his dominion will last forever until the world of corruption has ended," thus anticipating something more. There is also diversity of opinion [within intertestamental Judaism] about the length of the final age-messianic kingdom. While 2 Baruch is vague, saying simply "until the world of corruption has ended," 2 Esdras 7:28 gives four hundred years as the length of the messianic period. Jubilees 23:27 mentions, but in a rather ambiguous context, a period of one thousand years (cf. Rev. 20:1-7). The Talmud tractate Sanhedrin 97a sets a period of two thousand years." [Ref-1200](#), pp. 292-293.

millennial kingdom - early church : Rev. 20:2-7 ☆ "Numerous historians declare that Premillennialism (initially called chiliasm) was the first major millennial view of the Church and that it was the predominant view of orthodox believers from the first to the third centuries. A sampling of historians will be quoted as evidence for this declaration. . ." [Ref-0072](#), pp. 115-126. See [millennial kingdom - Justin Martyr](#), [millennial kingdom - Papias](#), [millennial kingdom - Irenaeus](#), [millennial kingdom - Tertullian](#), [millennial kingdom - Lactantius](#) "The most striking point in the eschatology of the anteNicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers." [Ref-0124](#), p. 2:614, cited by [Ref-0055](#), August 2001, p. 113. "All three of these fathers of the Western church, Cyprian, Hippolytus, and Victorinus, subscribed to the millenarian doctrine." [Ref-0123](#), p. 27. "Among those who can be cited [in support of chiliasm in the third century] are Cyprian (200-258), Commodian (200-270), Nepos (230-280), Coracion (230-280), Victorinus (240-303), Methodius (250-311), and Lactantius (240-330)." [Ref-0081](#), p. 123. "George E. Ladd (*Crucial Questions About The Kingdom of God* [Grand Rapids, Eerdmans, 1952] 23) forcefully concludes, "[W]ith one exception [Caius] there is no Church Father before Origen who opposed the millenarian interpretation, and there is no one before Augustine whose extant writings offer a different interpretation of Revelation 20 than that of a future earthly kingdom consonant with the natural interpretation of language." James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation," [Ref-0164](#) Vol. 13 No. 2, Fall 2002, p. 153n19. "In summary, millenarianism remained a normative doctrine during the first four centuries of the Christian era. It was not overthrown until Augustine brought together the concepts of the Church and the kingdom of Christ in such a way as to almost equivocate the two. However, two important factors had already set the stage for the transformation of the eschatological hope of a messianic kingdom into an ecclesiastical theocracy. Since the time of Justin, the

prospect of an earthly messianic kingdom had become an altogether Christian hope, to the exclusion of ethnic Israel's eschatological hope. The other factor was the widespread use made of allegorical interpretation of Scripture." Ref-0685, p. 159.

millennial kingdom - Hippolytus : Rev. 20:2-7 ☪ "However, we learn from his treatise *On Antichrist* that Hippolytus continued to teach a future reign of Christ in which the saints were destined to participate. While not making specific mention of the millennium in this work, his allusion to Revelation 20:6 suggests that it was not foreign to his thought." Ref-0685, p. 152.

millennial kingdom - Irenaeus : Rev. 20:2-7 ☪ "Irenaeus wrote the following concerning the blessings of the future Kingdom of God foretold in the Scriptures: 'The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth: **as the elders who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times.**'" [emphasis mine] Ref-0072, p. 122. "Irenaeus stated in even stronger terms than Justin that the premillennial doctrine was 'traditional orthodoxy.' He spoke of 'certain orthodox persons' whose opinions were 'derived from heretical sources,' and asserted that 'they are both ignorant of God's dispensations, and of the mystery of the resurrection of the just, and of the [earthly] kingdom.'" Ref-0123, p. 24. "Irenaeus, on the strength of tradition from St. John and his disciples, taught that after the destruction of the Roman empire, and the brief raging of antichrist (lasting three and a half years or 1260 days), Christ will visibly appear, will bind Satan, will reign at the rebuilt city of Jerusalem. . . will celebrate the millennial sabbath of preparation for the eternal glory of heaven; then, after a temporary liberation of Satan, follows the final victory, the *general* resurrection, the judgment of the world, and the consummation in the new heavens and the new earth." Ref-0124, pp. 2:617-18, cited by Ref-0123, p. 56.

millennial kingdom - Israel - government of : [Israel - millennial government](#)

millennial kingdom - Jerome : Rev. 20:2-7 ☪ ". . . the saints will in no wise have an earthly kingdom, but only a celestial one; thus must cease the fable of one thousand years." Ref-0083, p. 58, from Robert E. Lerner, "The Medieval Return to the Thousand-Year Sabbath," in Richard K. Emmerson and Bernard McGinn, eds., *The Apocalypse in the Middle Ages*, pp. 38-50

millennial kingdom - Jewish expectations : Isa. 11:6-9; Isa. 65:20 ☪ "Whatever the dominant model, most Jews expected the final age to contain features which were common to all of them. It was looked to as a time of unparalleled joy and gladness [1 Enoch 45:4-5; 62:15; Sibylline Oracles 3:371-80]. There would be peace among individuals and nations [1 Enoch 10:17; Jubilees 23:29; Sibylline Oracles 3:751-80; 2 Baruch 73:1]; the wild beasts would lose their ferocity [Isa. 11:6-9; 65:25; 2 Baruch 73:6; Philo *On*

Rewards and Punishments 15 (85-90)]. The life span of human beings would increase, sickness and pain (including that of childbearing) would be eliminated [Jubilees 23:27-28, 30; 2 Baruch 73:2-5, 7; cf. Isa. 65:20]. Labor and work would lose their tiresome characteristics [1 Enoch 10:18-19]." Ref-1200, p. 289.

millennial kingdom - judgment in : Ps. 122:5; Isa. 2:2-4; Mic. 4:1-3; Mtt. 19:28; Luke 22:29-30; Rev. 20:4 ☪ "First, the OT picture of the messianic period seems to include a situation in which the Messiah is reigning in a yet imperfect world. One such example may be noted in Isa. 2:2-4 and its parallel in Mic. 4:1-3. . . . the immediate context portrays conditions which are not yet perfect. For example, God is said to 'judge between the nations and render decisions for many peoples' (Isa 2:4). Interpreting this as God's action through the Messiah, non-dispensationalist E. J. Young explains the meaning of these statements by saying, 'God is now represented as one who in a peaceful manner intervenes in the disputes of nations, and settles them so that the nations change the implements of war into utensils of peace'. Concerning the Messiah's rendering decisions for many peoples, Young notes further that this 'pictures the LORD in the position of Judge and Arbiter who pronounces decisions concerning the nations and their disagreements' (The Book of Isaiah, NICOT [Eerdmans, 1965], p. 107). To say the least, this prophecy is difficult to apply to the present work of Christ in the world, and it would seem impossible to see Christ performing these tasks in a perfect sinless state." Saucy, Robert L. *Response to Understanding Dispensationalists*. Grace Seminary. Grace Theological Journal Volume 10, Vol. 10, Page 139, Grace Seminary, 1989; 2002.

millennial kingdom - Justin Martyr : Rev. 20:2-7 ☪ "But I and whoever are at all points right-minded Christians know that there will be a resurrection of the dead a thousand years in Jerusalem which will then be built, adorned, enlarged as the prophets Ezekiel and Isaiah and the others declare. And further, a certain man among us by the name of John [John the Apostle] predicted by revelation that was made to him that those who believe in our Christ would spend a thousand years in Jerusalem and thereafter the general of us. . . the eternal resurrection and judgement of all men would likewise take place." -- Justin Martyr, Ref-0061, vol. 1, chapter LXXX, 239. "Later in his *Dialogue with Trypho*, Justin makes explicit mention of "John, one of the apostles of Christ," as the source of his teaching and affirms that "those who believed in our Christ would dwell a thousand years in Jerusalem." Ref-0685, p. 150.

millennial kingdom - kingdom : [millennial kingdom](#) ☆

millennial kingdom - Lactantius : Rev. 20:2-7 ☪ "Lactantius wrote. . . ? . . . at the end of the six thousandth year, all evil be abolished from the earth, and that justice reign for a thousand years, and that there be tranquility and rest from the labors which the world is now enduring for so long. . . When He shall have destroyed injustice and made the great judgment and restored to life those who were just from the beginning, He will stay among men for a thousand years and will rule them

with a just dominion. . . Then those who will be living in bodies will not die, but will generate an infinite multitude during those same thousand years. . . Those who will be raised from the dead will be in charge of the living as judges. . . At this same time, also, the prince of demons who is the contriver of all evils will be found in chains, and he will be in custody for the thousand years. . ." Ref-0072, pp. 124-126 "Lactantius, c. 240-c. 320, was a gifted rhetorician who, after his conversion, became a Christian apologist and an historian of the last season of imperial persecution against the Church. In his major work he writes polemically of the dead who "will rise again, not after a thousand years from their death, but that, when again restored to life, they may reign with God a thousand years." . . . In chapter seventy-two [in an *Epitome* of his former work] he follows the sequence of events described in Revelation 19:11-20:15, stating emphatically that Christ "will deliver all nations into subjection to the righteous who are alive, and will raise the righteous dead to eternal life, and will Himself reign with them on the earth, and will build the holy city, and this kingdom of the righteous will be for a thousand years." Ref-0685, pp. 156-157. 15.

millennial kingdom - law : Exe. 40:5 (- 46:24); Exe. 47:22-23 ☪ "One example of the content of Millennial or Kingdom Law is Ezekiel 40:5-46:24, which spells out the rules and regulations of the millennial system of the priesthood and sacrifice. Although some have misunderstood this section to mean a re-institution of the Mosaic system, that is not the case. The Mosaic Law will never be re-instituted for the church saint today or for the millennial saints in the future. A comparison of the details of the sacrifices in Ezekiel with those of the Mosaic system shows too many differences." Arnold G. Fruchtenbaum, Ref-0067, Vol. 3 No. 6, p. 6. Fruchtenbaum provides an extensive list of the differences between the Mosaic Law and Ezekiel 40-48 in Ref-0204, pp. 462-464.

millennial kingdom - longevity : Isa. 65:20

millennial kingdom - McClain - quote : [quote - millennial kingdom - McClain](#) ☆

millennial kingdom - millennium : [millennium - millennial kingdom](#) ☆

millennial kingdom - Papias : Rev. 20:2-7 ☪ "Eusebius, Bishop of Caesarea and the 'Father of Church history,' wrote concerning Papias in his work *Ecclesiastical History* (III, 39), 'Among other things he says that a thousand years will elapse after the resurrection of the dead and there will be a corporal establishment of Christ's Kingdom on this earth.'" Ref-0072, p. 120. "Papias (c. 60-130), bishop of Hierapolis, is the first post-apostolic writer whose millenarianism is documented. Knowledge of it reaches us by way of Irenaeus and Eusebius. The latter, alluding to certain things which Papias is said to have gathered from unwritten traditions, writes, "To these belong his statement that there will be a period of some thousand years after the resurrection of the dead, and that the kingdom of Christ will be set up in material form on this very earth." Ref-0685, p. 149.

millennial kingdom - posttribulation population problem : Isa. 65:20; Eze. 20:33-38; Mtt. 25:31; Rev. 20:4 ☪ "At the end of the Tribulation all living believers will be raptured, given resurrection bodies, and

return immediately to earth in the single event of the rapture and second coming. This would seem to eliminate all redeemed, unresurrected people from the earth at that point in time so that there would be no one left to populate the millennial kingdom. If the wicked survivors are either killed or consigned to Hades at the end of the Tribulation, then there will be no one left in an unresurrected body to enter the Millennium." [Ref-0079](#), pp. 87-88. "Furthermore, an adjustment has to be made in the time of the judgment of the sheep and goats in Matthew 25:31-46 if the posttrib picture is correct. The reason is simple: If the rapture occurs after the Tribulation, then all the sheep (redeemed) will have been removed from the earth; thus, there would be no sheep to be part of that judgment if it occurs at the second coming, which is a single event with the rapture [in the posttribulational view]." [Ref-0079](#), p. 89. "It is obviously impossible to incorporate a translation of all saints at the end of the tribulation and the beginning of the millennium as it would result in all saints receiving a spiritual body, leaving none to populate the earth in the millennium." [Ref-0081](#), p. 243. "The sheep of Matthew 25:31-46 and the godly remnant of Israel left after the rebels are purged out (Eze. 20:33-38) will comprise the earthly citizens of the millennium" [Ref-0104](#), p. 284. "The prophetic Scriptures make it clear that there will be mortals and even sinners (cf. Rev. 20:8) who will be subjects of Christ's reign on the earth. Since all saints will be in glorified bodies and sinners will be consumed in judgment at Christ's second coming (Mtt. 13:30, 40-42; 2Th. 2:82; Rev. 19:15, etc.), who then are going to be in mortal bodies and propagate children during the millennium?" [Ref-0207](#), p. 95.

millennial kingdom - revolutionary war : Dan. 2:34-35; Dan. 2:45; Rev. 13:1 ☪ "A lively tradition of millennialism also helped to forge a link between political freedom and Christian liberty. Speculation of this sort encouraged the notion that the great conflict between God and Satan was somehow being played out in the struggle [of America] with Britain, and that a victory over Parliament might signal the near approach of God's rule on earth, the millennium. During the war, several ministers preached sermons pointing out how closely British oppression resembled the beast described in the thirteenth chapter of Revelation. At least one New Englander thought that America might be the stone from the book of Daniel that strikes "the image of the beast," becomes "a great mountain" filling all the earth, and leads to the time when "discord shall cease, and Tyrants be no more." [Ref-0958](#), p. 118.

millennial kingdom - river : Eze. 47:1; Joel 3:18; Zec. 14:8

millennial kingdom - sacrifices : Num. 25:12-13; Ps. 106:30-31; Isa. 56:7; Isa. 60:7; Isa. 66:20-23; Jer. 33:18-21; Eze. 20:40; Eze. 37:26-28; Eze. 40:38-46; Eze. 43; Eze. 44; Eze. 45; Eze. 46:1-24; Mal. 3:3-4; Zec. 14:16-21 ☪ "While the memorial view has much to commend it, it does not adequately address the fact that Ezekiel (Eze. 43:20,26; 45:15,17,20), under the New Covenant, clearly says that the blood sacrifices are for 'atonement' in just the same way that Leviticus (Lev. 4:20,26,35; 16:27; 17:11, et. al) does

under the Mosaic Covenant. Furthermore, nowhere in Ezekiel's prophecy concerning the sacrificial system, is it ever implied that the sacrifices are 'memorial' in nature." [Ref-0146](#), pp. 549-550. "... the unglorified human population will be capable of incurring ritual defilement and polluting the earthly Sanctuary. Even though those who initially enter the Millennial kingdom are all regenerate (Jews -- Ezekiel 20:33-38; Gentiles -- Matthew 25:31-46), they are still mortal beings who intentionally or unintentionally can violate ceremonial standards. Furthermore, they will produce children who may or may not become spiritually regenerate and receive a new heart. . . and therefore lack the inward restraint of sin." [Ref-0146](#), p. 555. "... this kind of sacrificial 'atonement' is not for salvation nor for inward sanctification, but to preserve outward corporate 'sanctification' (or ceremonial purification) so that a holy God can remain in the midst of an unholy people." [Ref-0146](#), p. 556. "While there are similarities with the commandments of the Law of Moses, there are also some marked differences. . . . It was these very differences that kept the rabbis from accepting Ezekiel into the Hebrew Canon for some time." [Ref-0219](#), pp. 458, 462. For a list of differences between the Mosaic and Millennial sacrifices, see [Ref-0219](#), pp. 462-464. "Whitcomb's conclusion on this point is: 'Thus, animal sacrifices during the coming Kingdom age will not be primarily memorial (like the eucharist in church communion services), any more than sacrifices in the age of the Old Covenant were primarily prospective or prophetic in the understanding of the offerer.'" [Ref-0219](#), p. 468 citing John C. Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel", *Grace Theological Journal*, Fall 1985, pp. 201-21. "The rationale for Ezekiel's sacrifices is therefore the same as the rationale for sacrifices in Leviticus. In Exodus and Leviticus God was dwelling with unclean people. In Ezekiel 40-48 He will once again dwell with unclean people, because part of the millennial population will be in natural bodies and thus will be a source of uncleanness. . . . When the glory of God returns during the kingdom age, the unclean will again be present through nonglorified humanity." Jerry M. Hullinger, "The Divine Presence, Uncleanness, and Ezekiel's Millennial Sacrifices", [Ref-0200](#) Volume 163 Number 652, October-December 2006, 405:422, pp. 406, 409. "... Christ's sacrifice operated in a different sphere and for different purposes than did the sacrifices on the Day of Atonement. A common misperception is that Mosaic sacrifice was impotent to accomplish its task, and therefore Christ's greater sacrifice was necessary. This goes contrary to the Book of Hebrews." Jerry M. Hullinger, "Two Atonement Realms: Reconciling Sacrifice in Ezekiel and Hebrews", [Ref-0785](#), Volume 11 number 32, March 2007, 33:64, pp. 33-34. See [covenant - priestly](#).

millennial kingdom - sea exists : Ps. 72:8; Isa. 11:9; Isa. 11:11; Eze. 47:10-20; Eze. 48:28; Zec. 9:10; Zec. 14:8

millennial kingdom - sinners in : Isa. 60:12; Isa. 65:20; **Jer. 31:30**; Eze. 45:20; Zec. 14:17 ☪ "Those born in the Kingdom will have until their hundredth year to believe. If they do not, they will die by their hundredth year. The unbeliever will not be able to live past his first century of life. However, if they do believe,

they will live throughout the Millennium and never die." [Ref-0219](#), p. 389.

millennial kingdom - temple : Isa. 2:3; Isa. 56:6-7; Eze. 40:5 (- 43:27); Isa. 60:13; Dan. 9:24; Joel 3:18; Hag. 2:7-9; Zec. 6:12-15; Zec. 8:9 ☪ "Several non-literal interpretations have been advanced by interpreters regarding the millennial temple of Ezekiel. These are: *First view*-- The vision was given by God for the benefit of post-exilic Jews to help them remember Solomon's temple design when they restore the old temple. *Second view*-- Here is an ideal blueprint of what should have been built by the Jewish remnant after their return from the Babylonian captivity. *Third view*-- The prophecy is a grand, complicated symbol of the Christian church. This is the standard amillennial position. As Milton Terry says, 'this vision of restored and perfected temple, service, and land symbolizes the perfected kingdom of God and his Messiah.' *Fourth view*-- The glorious descriptions found in this prophecy will surely be fulfilled at the millennium, but do not fuss over the *how* of fulfillment. This is the covenant premillennial position which refuses to go into details." [Ref-0207](#), pp. 318-319. "The location of this millennial temple is not within the city of Jerusalem but north of the city 'in the midst of the holy oblation,' i.e. a portion of land dedicated to Jehovah (Eze. 45:1; 48:8,10,21)." [Ref-0207](#), p. 320. "The area of the present Temple Compound is not large enough to hold the Temple described by Ezekiel and will require some major geographical changes. That is why the new Mountain of Jehovah's House will be necessary." [Ref-0219](#), p. 457. "The Millennial Temple is not the only temple that Ezekiel describes. In [Eze. 8-11], he describes the departure of the *Shechinah* Glory from Israel from the First Temple. All agree that his description of the Temple and the events that happen there are very literal. In [Eze. 40-48], Ezekiel describes the future return of the *Shechinah* Glory into the Fourth Temple. If what he said about the First Temple was literal, then what he says about the Fourth Temple should also be taken literally." [Ref-0219](#), 461.

millennial kingdom - temple - atonement : Eze. 43:20; Eze. 43:26; Eze. 45:15; Eze. 45:17; Eze. 45:20

millennial kingdom - temple - differences : Jer. 23:5-6; Eze. 42:13; Eze. 44:15-31; Eze. 45:21-24; Eze. 46:13-15; Zec. 6:12-13; Zec. 14:16-19 ☪ "The Aaronic Priesthood will be reestablished, and the sons of Zadok shall officiate and offer sacrifices (Eze. 44:15-31). The new temple, however, will lack many things that were the features of the old temple. There will be no Ark of the Covenant, no pot of Manna, no Aaron's rod to bud, no Tables of the Law, no Cherubim, no Mercy Seat, no Golden Candlestick, no Showbread, no Altar of Incense, no Veil, no unapproachable Holy of Holies where the High Priest alone might enter, nor is there any High Priest to offer atonement for sin, or to make intercession for the people, unless a rather obscure passage in Zec. 6:12-13 means that Christ (The Branch, Jer. 23:5-6) shall be a "King-Priest," and perform the duties of High Priest conjointly with His Kingly office. While the Levites as a class shall perform temple service, they shall be barred from priestly

duties for their past sins (Eze. 44:10-14). There shall be a daily morning sacrifice, but no evening sacrifice (Eze. 46:13-15). The offerings will be the Burnt, the Meal, the Drink, the Sin, the Peace (Eze. 45:17), and the Trespass offering (Eze. 42:13). Two feasts are to be observed, the Passover, but no Passover Lamb will be offered as Jesus fulfilled that Type (Eze. 45:21-24), and the Feast of Tabernacles (Zec. 14:16-19). This feast is to be observed by all the nations under penalty of drought or plague. The Feast of Pentecost will be done away with on account of its fulfillment." Tim LaHaye, [Ref-0181](#), January 2004, pp. 2-3. Further evidence that the millennial temple and law differ from the Mosaic law is found in that one of the issues before the council of Jamnia was "... to discuss how to resolve interpretive problems in the Bible. The problems included Ezekiel's contradiction of Mosaic law in his vision of the reconstituted Temple (Ezekiel 40-48), ..."

[Ref-0818](#), p. 148.

millennial kingdom - temple - literal : Eze. 43:10-11 ☉ "... comments of A. B. Davidson ... concerning Ezekiel 40-48 ...

"Consequently we should go equally far astray on the other hand if fastening our attention only on the supernatural parts of Ezekiel's picture, ... that all this to the prophet's mind was nothing but a lofty symbolism representing a spiritual perfection to be eventually reached in the Church of God of the Christian age. To put such a meaning on the Temple and its measurement and all the details enumerated by the prophet is to contradict all reason. The Temple is real, for it is the place of Jehovah's presence upon the earth; the ministers and the ministrations are equally real, for His servants serve him in his Temple. The service of Jehovah by sacrifice and offering is considered to continue when Israel is perfect and the kingdom the Lord's even by the greatest prophets (Isa. 19:19-21; 60:7; 66:20; Jer. 33:18)."

[Ref-1263](#), p. 178

millennial kingdom - temple - sin offering : Eze. 42:13; Eze. 43:19; Eze. 43:21-22; Eze. 43:25; Eze. 44:27; Eze. 44:29; Eze. 45:17; Eze. 45:19; Eze. 45:22-23; Eze. 45:25; Eze. 46:20

millennial kingdom - temple - vs. tribulational : [temple - Ezekiel's vs. John's](#)☆

millennial kingdom - Tertullian : Rev. 20:2-7 ☉ "In a work which he wrote before his association with Montanism, Tertullian stated, 'But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years.' Then he wrote 'After its thousand years are over. . . there will ensue the destruction of the world and the conflagration of all things at the judgments.'" [Ref-0072](#), p. 124. Also [Ref-0123](#), p. 25.

millennial kingdom - theocratic kingdom - parallels : Ex. 7:12; Ps. 2:1-3; Rev. 6:1; Rev. 15:1-3; Rev. 19:20 ☉ + "There is a definite parallel between the supernatural preparation for the kingdom in history under Moses and the supernatural judgments which shall be poured out upon a rebellious world in preparation for the future millennial kingdom of our Lord Jesus Christ at His second advent. There is the same insolent challenge to the true God on the part of the Gentile powers (Ps.

2:1-3). There will be a similar gracious but infinitely greater preliminary miracle [like Ex. 7:12] -- the Rapture of the Church -- warning men of the supremacy of Jehovah and the ultimate defeat of all who rebel against Him. There will be the same swift progression in the severity of the divine judgments which follow, and even a striking parallel in the nature of the judgments (cf. Rev. 6 through 18). There will be the same victorious outcome, the destruction of the antichrist and his armies in the judgment of Armageddon, and deliverance of the people of Israel (Rev. 19). There will be another song of victory, significantly referred to as 'the song of Moses. . . and the song of the Lamb' (Rev. 15:1-3)." [Ref-0183](#), p. 56.

Millennial Kingdom, The : [Ref-0081](#)☆

Millennial Predictions - DOC 00065 : [00065.doc](#)☆

millennial temple - Levites restricted : [Levites - restricted - millennial temple](#)

millennium - city of God : [city - of God - Millennium](#)

millennium - millennial kingdom : ☉ + See [millennial kingdom](#).

millennium - populating - rapture : [rapture - populating the millennium](#)☆

millennium - priests - hair trimmed : [hair - trimmed - millennial priests](#)

Miller, Andrew Meditations on The Song of Solomon : [Ref-0678](#)☆

Miller, Andrew, Church History : [Ref-0905](#)☆

Miller, Andrew, Short Papers on Church History : [Ref-0827](#)☆; [Ref-0921](#)☆

Mills, M. (1997, c1987). Revelations : An exegetical study of the Revelation to John. Dallas: 3E Ministries. : [Ref-0479](#)☆

Mills, M. (1999). Genesis : A study guide to the book of Genesis. Dallas: 3E Ministries. : [Ref-0478](#)☆

Mills, M. (1999). The consolidated Gospel. Dallas: 3E Ministries. : [Ref-0477](#)☆

Mills, M. S., The Life of Christ: A Study Guide to the Gospel Record : [Ref-0779](#)☆

millstone - sea of Galilee : Mtt. 18:6; Mark 9:42; Luke 17:2 ☉ "[The Sea of Galilee] sits in the crater of an extinct volcano that, along with others, erupted in times past and spread lava over the adjacent region. The hardened lava has created a distinctive black rock, basalt, that can be seen everywhere in the area. The basaltic rock has provided stone for building construction and, in the time of Jesus for the manufacturing of large grinding pedestals of which many have been discovered at Capernaum on the northwest shore. The grinding pedestals, or millstones, were probably the reference for the imagery Jesus used when teaching at Capernaum, when he cautioned it would be better for someone to be thrown into the sea (of Galilee) with a millstone tied around his neck than to cause a child to sin (Mt 18:6; Mk 9:42; Lk 17:2)." David G. Hansen, *The Sea of Galilee: An Overview*, [Ref-0066](#), 23:3 (2010), 60-65, p. 60.

Milton, Paradise Lost : [Ref-1041](#)☆

Milton, Paradise Regained : [Ref-1042](#)☆

min - preposition - Hebrew grammar : [Hebrew grammar - preposition - min](#)☆

mind - adultery : [X0111 - pornography](#)

mind - God changed : Ex. 32:14; Amos 7:2; Amos 7:6; Jer. 26:19; Jonah 3:10

mind - man's unable to grasp God - quote : [quote - God not subject to human logic](#)

mind - matter - quote : [quote - mind - matter](#)☆

mind - of Christ : Isa. 26:3; 1Cor. 2:16; Eph. 6:17; Php. 2:5; 1Th. 5:8; 1Pe. 4:1

mind - only God can read : [omniscient - God only](#)

mind - renewed : John 8:32; Rom. 8:6; Rom. 12:2

mind - sin in : [sin - mind](#)

mind - double : Jas. 4:8

mineral - wealth : [wealth - mineral](#)

mining : Job 28

minister - by silence : Job 2:13

minister - physical needs : Jas. 2:14-16

minister - prisoners : [prisoners - minister to](#)

Minister of Mercy: The New Testament Deacon : [Ref-0118](#)☆

ministers - all believers : 2Cor. 3:6 ☉ Not the office of deacon, but *servants*. See [deacon - office](#).

ministers - believers as : [priesthood - of believers](#)☆

ministry - alone - risk : [alone - ministry risk](#)

ministry - blameless : 2Cor. 6:3

ministry - character of Messiah's : Isa. 35:4-6; Isa. 42:6-7; Isa. 61:1-2; Mtt. 11:5; Luke 7:22; John 5:36

ministry - church equips for :

[2002020502.htm](#)☆

ministry - fulfill : Col. 4:17

ministry - length of Jesus' : Mtt. 26:17-20; Mark 14:12-17; Luke 22:7-16; John 2:13; John 6:4; John 11:55 ☉ "Some have argued for a one-year ministry because the first three gospels mention only one Passover during his ministry, the one when he was crucified (Mtt. 26:17-20; Mark 14:12-27; Luke 22:7-16). The gospel of John, however, contradicts this theory. John specifically names three Passovers in which Jesus was involved after he began public ministry (John 2:13; 6:4; 11:55)." [Ref-0091](#), p. 317.

ministry - offense - avoid : [offense - avoid for ministry](#)

ministry - pastor equips saints for : [pastor - equips saints](#)☆

ministry - rejected : Jer. 7:27

ministry - rest : [rest - for ministry](#)

ministry - Spirit-led - quote : [quote - ministry - Spirit-led](#)☆

ministry - statistics : ☉ + "Once when a Southern Baptist denominational executive was on the Midwestern Seminary campus in the late 1900s, he asserted that statistics show that for every twenty men who enter the ministry, by the time those men reach age sixty-five, only *one* will still be in the ministry." Donald S. Whitney, D.Min., "The Almost Inevitable Ruin of Every Minister . . . and How to Avoid It", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005) 1-5, p. 1.

ministry - to Gentiles by God : 1K. 17:16; 2K. 5:14; Mtt. 12:18; Mtt. 12:21; Luke 4:25-27

ministry - to Gentiles by Jesus : Mtt. 15:22; Luke 7:5; John 4:9; John 4:39 ☉ "A rabbinic writer tells of an incident that explains the common Jewish attitude toward Gentiles. A certain Gentile woman came to Rabbi Eleazar, confessed that she was sinful, and told him that she wanted to become righteous. She wanted to be accepted into the Jewish faith because she had heard that the Jews were near to God. The rabbi is said to have responded, "No. You cannot come near," and

then shut the door in her face.” [Ref-0159](#), p. 68.

ministry - to God : Ex. 28:3-4; Ex. 29:1; Ex. 29:44; Ex. 40:13; Lev. 7:35; Luke 2:37; Acts 13:2

ministry - to women : [women - ministry to ministry - variety](#) : Mtt. 11:16-19

Minni - Babylon - 00004.doc : [00004.doc](#)★

minor - covenants : [covenants - minor](#)★

miracles - Acts : Acts 1:1; Acts 1:9-10; Acts 2:1-4; Acts 3:1-10; Acts 4:31; Acts 5:1-11; Acts 5:16; Acts 5:19-22; Acts 8:39; Acts 9:3-6; Acts 9:36-42; Acts 10:9-16; Acts 10:44-46; Acts 13:11; Acts 13:7-8; Acts 12:23; Acts 16:16-18; Acts 16:26; Acts 20:7-12; Acts 27:23-26; Acts 28:3-5; Acts 28:7-9 ☺ “The miracles of the Book of Acts are also impressive for their great *variety*, covering at least eleven different categories: first the miracle of Christ’s ascension (Acts 1:9-10); second, the outpouring of the Holy Spirit with its attendant phenomena (Acts 2:1-4; 10:44-46); third, healing of the diseased and infirm (Acts 3:1-10; 28:7-9); fourth, the casting out of demons (Acts 5:16; 16:16-18); fifth, raising the dead (Acts 9:36-42; 20:7-12); sixth, physical wonders (Acts 4:31; 8:39); seventh, miraculous deliverances (Acts 5:19-22; 16:26); eighth, immunity from ordinary hazards (Acts 27:23-26; 28:3-5); ninth, direct and tangible angelic ministry (Acts 12:7-8,23); eleventh, miraculous visions and communications (Acts 9:3-6; 10:9-16).” [Ref-0183](#), p. 408.

miracles - analysis : ☺ [Ref-0117](#), pp. 554-555.

miracles - children learn : Jdg. 6:13

miracles - faith required : Mark 6:5

miracles - first two in Cana : [Cana - first two miracles performed](#)

miracles - healing : Mark 6:13

miracles - in wilderness : Deu. 29:5

miracles - insufficient for belief : Num. 14:11; Deu. 29:2; Ps. 95:9; Ps. 106:13; Mtt. 16:1; Mtt. 27:42; Mark 8:11-12; Luke 16:31; John 12:37; 1Cor. 1:22

miracles - Jesus - bird from clay - Koran :

[Koran - miracles - Jesus - bird from clay](#)★

miracles - Jesus as child - none : Num. 4:3;

Luke 3:23; John 2:11; John 4:54

miracles - Jesus healed blind - Koran :

[Koran - miracles - Jesus - blind healed](#)★

miracles - Jesus healed lepers - Koran :

[Koran - miracles - Jesus - healed lepers](#)★

miracles - Jesus raised dead - Koran :

[Koran - miracles - Jesus - dead raised](#)★

miracles - Jesus spoke as baby - Koran :

[Koran - miracles - Jesus - spoke as baby](#)★

miracles - limitation of ungodly : Ex. 8:18

miracles - limited by unbelief : [faithless - excluded](#)

miracles - missing : Jdg. 6:13

miracles - none by John the Baptist : John 10:41

miracles - not of God : Ex. 7:11; Ex. 7:22; Ex. 8:7; Deu. 13:1; Job 1:16; Job 1:19; Job 2:7; Mtt. 7:22; Mtt. 24:24; Acts 8:10-11; 2Th. 2:9; Rev. 13:13; Rev. 16:14

miracles - uncommon - periods : ☺ Four historic periods which Fruchtenbaum identifies as miracles being common: (1) Exodus and wilderness wanderings (2) Elijah & Elisha (3) Daniel (4) Christ & the Apostles. “It is noteworthy that the time of Daniel marks

the third of four great periods of miracles in the history of God’s working with men. The first period came at the time of Moses and the deliverance of Israel from Egypt; the second, at the time of the outstanding prophets Elijah and Elisha; and the fourth, at the time of Christ’s first advent. All of these times were characterized by significant developments, calling for the demonstration of authenticating credentials. The first and fourth were the occasions of establishing the Old and the New Covenants, respectively; and the first and third, the two times of captivity to, and deliverance from, a foreign power.” “Scripture easily confirms five primary periods of signs, miracles, and wonders. While many believe that God is just doing signs, miracles, and wonders at will, continually, or at any time, this is biblically not so. The five periods (time frames) concern Moses, Elijah and Elisha, Christ, the apostles, and Antichrist.” [Ref-1216](#), p. 200.

miracles - vs. magic : [2002011901.htm](#)★

miracles - witness to gospel : [Holy Spirit - gifts - witness to gospel](#)

miracles - yet unbelief : [unbelief - witnessing miracles](#)

Miracles and the Modern Mind: A Defense of Biblical Miracles, Norman L. Geisler :

[Ref-1089](#)★

Miriam - death : Num. 20:1

Miriam - prophetess : Ex. 15:20; Num. 12:6

mirror - face in : [face - beholding in mirror](#)

Miscellaneous Articles, T. B. Baines :

[Ref-0966](#)★

miserly - quote : [quote - miserly](#)★

Mishnah : ☺ “to repeat” Basic part of the Talmud. Laws and commentaries forming the core of the Oral Law. Compiled and edited about 200 C.E. by Judah Hanasi. “The *Mishnah* (teaching), which was concluded at the beginning of the third century, covers the whole range of Jewish legislation as well as religious and ethical teachings transmitted by the Tannaim who were the authorities on the Oral Law from the time of Hillel to that of Rabbi Judah ha-Nasi, a period of about two centuries. The *Gemara* is the interpretation of the *Mishnah*. . .” [Ref-0006](#), pp. 127-128. “The *Mishnah* (repetition, explanation, teaching) was completed at about A.D. 200, and was a digest of all the oral laws from the time of Moses. It was regarded as the Second Law, the Torah being the First Law. This work was written in Hebrew, and it covered traditions as well as explanations of the oral law.” [Ref-0075](#), p. 502. “The *Mishnah* is a philosophical law code, completed around A.D. 200, which is the first authoritative and canonical writing in Judaism after the Hebrew Scriptures. The Judaism that appeals to the *Mishnah* recognizes no holy book written between the Hebrew Scriptures or ‘Old Testament’ and that document, and all later holy books begin with either Scripture or the *Mishnah*.” [Ref-0137](#), p. 38. “When the city of Jerusalem fell in A.D. 70, together with the temple, the dominion of the priestly families and the supreme court of the Sanhedrin fell with them. The only party in Judaism which was capable of undertaking the necessary work of reconstruction was that of the Pharisees, and this they did, not on a political but on a spiritual basis. Led by Yohanan the son of Zakkai, they made their headquarters at Jabneh or Jamnia, in the southwest of

Palestine. Here they reconstituted the Sanhedrin as a supreme court for the organization of the whole range of religious law, with Yohanan as its first president in its new form. A great body of case-law, ‘the tradition of the elders’ mentioned in the New Testament, had been handed down orally from generation to generation, increasing with the years. The first step toward codifying all the material was no taken. The second step was taken by the great Rabbi Akiba, who was the first to arrange it according to subject matter. After his heroic death in A.D. 135, on the defeat of Bar-Kokhba’s rebellion against Rome, his work was revised and continued by his pupil Rabbi Meir. The work of codification was brought to completion about A.D. 200 by Rabbi Judah, president of the Sanhedrin from 170 to 217. The whole code of religious jurisprudence thus compiled is known as the *Mishnah*.” [Ref-0239](#), p. 102.

Mishnah A New Translation, The :

[Ref-0041](#)★

Mishnah Torah : ☺ Compiled in the 12th century by Rabbi Joseph ben Maimon (see Maimonides). Includes both Written and Oral Laws with commentary.

missing - God apparently : Ps. 42:3; Ps. 42:10

missing - sacrifice and temple : [sacrifice - missing](#)★

missing - scripture : [scripture - not found](#)

missing link - evolution - Lucy : [evolution - missing link - Lucy](#)★

mission - Jesus - Koran : [Koran - Jesus - mission](#)★

mission trips - too many : ☺ + You know you’ve been on too many mission trips if. . . 1. You read *National Geographic* and recognized someone! 2. You have a time zone map next to your telephone. 3. You watch nature documentaries and think about how good that animal would taste if it were fried. 4. You speak with authority on the subject of airline travel. 5. You sort your friends by continent. 6. Fitting 15 of more people into a car seems normal to you. 7. You refer to gravel roads as highways. 8. You haggle with the checkout clerk for a lower price. 9. You don’t think that two hours is a long sermon. 10. You marvel at the cleanliness of gas station bathrooms. Lincoln Murdock, *Antioch Network Mission Conference*, June 2001.

missionaries - Jewish : [evangelists - Jewish](#)★

missionaries - Jews : [Jews - missionaries?](#)★

missionary - Calvinism : [Calvinism - missionary activity](#)★

missionary - term : ☺ “The term *missionary* is, in the present context, an anglicized Latin term that translates the Greek *apostolos*.” Russell L. Penny, “The Mission of the Church”, [Ref-0229](#), p. 70.

missionary - to unreached : Rom. 15:20-21

missionary - vs. apostle : [apostle](#)★

missions - conversion of world - Jews : [Jews - missionaries?](#)★

missions - emerging church : [emerging church - missions](#)★

missions - Jewish : [Jew - first to](#)★

missions - raising funds : [soliciting help](#)

missions - with wife : [wife - on missions](#)

missions - worship : [worship - evangelization](#)★

missions vs. worship - Piper - quote : [quote - missions vs. worship - Piper](#)☆
Missler - names in Genesis 5 : [2009051101.htm](#)☆
MISSLER, Chuck - Science and the Bible - 00040.doc : [00040.doc](#)☆
Missler, Chuck, "The Wedding Model" : [2003022501.tif](#)☆
Missler, Chuck. Personal Update : [Ref-0016](#)☆
Mitchell, T. C., The Bible in the British Museum : [Ref-0843](#)☆
Mitzvot - 613 : [2002120401.doc](#)☆
Mitzvot Â– 613 - Mosaic Laws - 613 - #00007.doc : [#00007.doc](#)☆
mix - Jews will not : [Jews - remain distinct](#)☆
Mizraim : ☉ Upper and lower Egypt. (plural "im" ending.)
Mizraim - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
Moab (Jordan) - future - conversion : [Arab states - future - Moab \(Jordan\)](#)☆
Moab - against : 2Chr. 24:26
Moab - Balaam hired : Num. 22:4-12; Num. 24:13
Moab - escapes antichrist : [antichrist - Edom and Moab escape \[5001.7\]](#)☆
Moab - inheritance : Deu. 2:9
Moab - judged : Num. 24:17; Jdg. 3:28-30; Ps. 60:8; Isa. 15; Isa. 16; Jer. 25:21; Jer. 48; Zep. 2:9
Moab - origin : Gen. 19:37; Gen. 20:37; Deu. 2:9
Moab - refuge - X0106 : [X0106 - refugees](#)☆
Moabite - Chemosh - god : [Chemosh - Moabite god](#)
Moabite - stone - Omri - archaeology : [archaeology - Moabite Stone - Omri](#)☆
Moabites - prohibited : [Ammonites - prohibited](#)
Moabites - prohibited for 10 generations : Deu. 23:3; Ru. 1:4; Ru. 4:18; Ne. 13:1
mob - dynamics : [crowd - dynamics](#)
mocked - Jesus : Isa. 50:6; Mark 15:18
model - Godly men as : [imitate - Godly men](#)
moderation - eating : [eating - too much](#)
modifier - grammar : [grammar - modifier](#)☆
modifying - scripture : [scripture - adding to](#)
Moffat, The Golden Book of John Owen : [Ref-0880](#)☆
Moffatt, Golden Book of John Owen, The : [Ref-1043](#)☆
Mohammed - ascension from Jerusalem : [Jerusalem - Mohammed's ascension](#)☆
Mohammed - born - date : [chronology - A.D. 0570 - Mohammed born](#)☆
Mohammed - date of call : [chronology - A.D. 0610 - Mohammed's revelation](#)☆
Mohammed - demonic influence : [Koran - demonically revealed](#)☆
Mohammed - Islam says predicted : Mtt. 3:11; John 14:16
Mohammed - sin - Koran : [Koran - sin - Mohammed](#)☆
Mohammed - uneducated - Koran : [Koran - uneducated - Mohammed](#)☆
Mohammed dies - chronology : [chronology - A.D. 0632 - Mohammed dies](#)☆
Molech - Ammonite god : 1K. 11:7
Molecular structure - Space - 00042.doc : [00042.doc](#)☆
monasticism - Wycliffe - quote : [quote - monasticism - Wycliffe](#)☆

monetary gain - by prophecy : [prophecy - for monetary gain](#)
money - above God : Mtt. 6:25; Luke 16:13; Luke 20:25
money - coins : Mtt. 26:14; Mtt. 17:24; Mtt. 18:24; Mtt. 20:9; Mtt. 25:14-30; Mark 12:42; Luke 19:11-27; Luke 21:2 ☉ "In the New Testament Era, there were at least three different types of money in circulation in the land of Israel: Jewish, Greek, and Roman (the Gentile coins were not acceptable for paying religious dues; hence the need for moneychangers in the temple courts). Jewish coins included the shekel, half shekel, quarter shekel, and the lepton. The latter is the copper coin, the widow's mite of Mark 12:42 and Luke 21:2; it represents the smallest imaginable amount of money.³² The Greek drachma was a day's wage for a laborer. The pound or mina (Luke 19:11-27) was the equivalent of a hundred drachmas. The didrachma held the value of two drachmas while the stater was worth four drachmas.³³ The talent (Mtt. 18:24; 25:14-30) was not actually a coin but a unit of laboring. It represented a very large sum. The ten thousand talents of Matthew 18:24 is an almost incomprehensible amount of debt, especially for a common person. In Roman currency the denarius (Mtt. 20:9) represented a day's wage and was thus equal in value to the Greek drachma. One hundred denarii equaled a Greek mina. [32] One lepton was worth about one-half of the Roman quadrans (penny) or one-eighth of the assarion. [33] The didrachma was equivalent to the half-shekel, the amount of the annual temple tax paid by all Jews (Mtt. 17:24). The stater is probably in view when Mtt. 26:14 speaks of the thirty pieces of silver paid to Judas Iscariot to betray Jesus. Although the exact value is uncertain, Judas was probably paid in the neighborhood of 120 days' wages." [Ref-1200](#), p. 246.
money - enough : [financial - balance](#)
money - exchange - heavenly : Luke 12:33
money - management : Luke 16:11
money - Quotations - #09002.doc : [#09002.doc](#)☆
money - teaching for : [teaching - hired](#)
money - vs. God : [Caesar - render unto](#)☆
Monod Â– footnote 40 - Quotations - #09002.doc : [#09002.doc](#)☆
monogamy : Gen. 2:24; Ex. 20:17; Gen. 4:23-24; Gen. 26:34; Ecc. 9:9; Mal. 2:14; Mtt. 19:5; **1Cor. 7:2**; Eph. 5:31; Eph. 5:33; 1Ti. 3:2; 1Ti. 3:12; 1Ti. 5:9; Tit. 1:6 ☉ Note that Jesus does not equate cohabitation with marriage (John 4:18). "It has been pointed out that in the doctrinal position of some churches and denominations a man can murder his neighbor, go to prison, get saved, come out and go to seminary and become a pastor with a great salvation testimony. But if he was ever divorced, he is disqualified from the ministry." *mias gunaikos andra - "One Woman Man" Part II of II*, [\[http://www.conservativeonline.org/newsletter/s/CTS_Newsletter-2002.05.htm\]](http://www.conservativeonline.org/newsletter/s/CTS_Newsletter-2002.05.htm) "There is broad disagreement, however, on the proper interpretation of this little phrase [one wife]. We will consider four possibilities: **1.** elders must be married; **2.** elders must not be polygamists; **3.** elders may marry only once; **4.** elders must be maritally and sexually above reproach. . . . A final interpretation, and the one favored here, is the simplest and least problem creating. It contends that the phrase

'the husband of one wife' is meant to be a possible statement that expresses faithful, monogamous marriage. . . . [a] 'one-woman man.' This latter phrase closely follows the Greek wording." [Ref-0205](#), p. 190, 192. "Some would interpret the words . . . as requiring those church officials to be married, and thus barring unmarried men from those offices. But a glance at the Greek text will show that the words "husband" and "wife" are both *anarthrous*. That means that the quality, or character, is stressed. . . . It is not that they must be married, but that if they are married, they must be men of such character that they will only have one wife. It is a prohibition of polygamy." [Ref-0946](#), pp. 21-22. Note that "neighbor's wife" is singular in Exodus 20:17.
monogamy - a child's view - quote : [quote - monogamy - a child's view](#)☆
monogamy - elder qualification ? : [2002062701.htm](#)☆
monogenes - only begotten : [begotten - only](#)☆
Montgomery, Alan - Time and Age - 00041.doc : [00041.doc](#)☆
Montgomery, Centenary Translation of the New Testament : [Ref-1044](#)☆
monthly - fruit : [fruit - monthly](#)
monthly - sacrifice : [offering - monthly](#)
months - calendar - Hebrew : [calendar - Hebrew - months](#)☆
mood - indicative - Greek grammar : [Greek grammar - mood - indicative](#)☆
mood - optative - Greek grammar : [Greek grammar - optative mood](#)☆
mood - subjunctive - Greek grammar : [Greek grammar - subjunctive mood](#)☆
moods - Greek grammar : [Greek grammar - moods](#)☆
Moody Handbook of Theology, The : [Ref-0024](#)☆
Moody, A Treasury of Great Preaching : [Ref-0985](#)☆
moon : [star - formation](#)
moon - blood : Joel 2:31; Acts 2:20; Rev. 6:12 ☉ + During a full lunar eclipse, after darkening by the shadow of the earth, light from the sun begins to refract through the atmosphere surrounding the earth causing dim red-colored illumination of the surface of the moon. The color and brightness of the full lunar eclipse varies with atmospheric conditions on the earth -- such as volcanic dust in the upper atmosphere.
moon - darkened : [sun - signs in](#)
moon - darkened - fulfilled ? : [sun - signs in - fulfilled?](#)
moon - eternal - witness : Ps. 72:7
moon - light without : [light - without sun](#)☆
moon - lunar year : [tribulation - duration of great \[5006.1\]](#)☆
moon - new - Paschal : ☉ "But the testimony of the *Mishna* is definite that the great characteristic of the sacred year, as ordained in the Mosaic age, remained unchanged in Messianic times; namely, it began with the first appearance of the Paschal moon. The *Mishna* states that the Sanhedrim required the evidence of two competent witnesses that they had *seen* the new moon. The rules for the journey and examination of the witnesses contemplate the case of their coming from a distance, and being "a night and a day on the road." The proclamation by the Sanhedrim

may therefore have been delayed for a day or two after the phasis, and the phasis may sometimes have been delayed till the moon was 1 d. 17 h. old. So that the 1st Nisan may sometimes have fallen several days later than the true new moon." [Ref-0745](#), p. 172.

moon - new moon offerings : Eze. 3:5

moon - not to worship - Koran : [Koran - moon not to be worshiped](#)☆

moon - radiometric age : [age - radiometric age of earth and moon](#)☆

moon - signs - blood : [moon - blood](#)☆

moon - stood still : Jos. 10:13

moon - sun - witness : [witness - sun and moon](#)

moon - worshiped : [worshiped - heavens](#)☆

moralism - dangers of : [F00027 - moralism - dangers of](#)☆

moralism - relative - quote : [quote - instinct - extinct](#)☆

morality - salvation must precede : [salvation - precedes morality](#)☆

Mordecai : ☪ Babylonian Mardukai, derived from the name of the god Marduk. (Unger, M., 1954, Archaeology and the Old Testament.)

Mordecai - offspring of Babylonian captive : Est. 2:5

more - to those that have : Mtt. 13:12; Mtt. 25:28; Mark 4:24-25; Luke 8:18; Luke 16:10; Luke 19:24; John 9:39; John 15:2

More Than A Carpenter : [Ref-0077](#)☆

Morgan, R. J. Nelson's Complete Book of Stories, Illustrations & Quotes : [Ref-0689](#)☆

Moriah - Mt. : [mount - Moriah](#)☆

Mormanism - Jerusalem - Jesus born : Mic. 5:2; Luke 2:4 ☪ + "The Book of Mormon can be called into question because of Alma 7:10: 'He [Jesus] shall be born of Mary, at Jerusalem which is the land of our forefathers'. . . this statement contradicts Micah 5:2 and Luke 2:4 that Jesus' birthplace was Bethlehem." [Ref-0113](#), vol 24 no 2, p. 9.

Mormanism - Arian : [Arianism - heresy](#)☆

Mormanism - DNA contradicts prophets : [2004081901.tif](#)☆

Mormanism - DOC 00039 : [00039.doc](#)☆

Mormanism - fall - good : Gen. 3:5-6 ☪ + "And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in the same state in which they were created; and they must have remained forever, and had no end. And they would have no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (2 Hefhi 2:22-23), Book of Mormon. "Mormons respond by saying that Adam's disobedience was part of God's program, so it was not really a sin. Adam was fulfilling the important role of introducing mortality into the world so that his offspring could embark upon the Mormon plan of salvation. Mormons say that Adam transgressed (violated a formal prohibition), but did not sin (do something inherently wrong) because he made the right decision in light of God's plan of salvation." Maxwell Brown, "Mormons Muddle Genesis", [Ref-0028](#), 29(1) December 2006-February 2007, 45:47, p. 45 "And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed by the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." Moses 5:10-11, *Pearl of Great Price* (Salt Lake City, UT: The Church of Latter-Day Saints, 1952).

Mormonism - KJV plagiarism : ☪ + "The Book of Mormon contains passages taken from the KJV, down to the italicized words that were added by the translators for clarity. The Book of Mormon was 'translated' by Joseph Smith in the early 1800s when [the] KJV was the only English translation in use." [Ref-0113](#), vol 24 no 2, pp. 9, 51.

Mormonism - polytheistic : Gen. 3:5 ☪ + "Joseph Smith said, 'I wish to declare I have always and in all congregations when I have preached on the subject of Deity, it has been the plurality of Gods.'" Maxwell Brown, "Mormons Muddle Genesis", [Ref-0028](#), 29(1) December 2006-February 2007, 45:47, p. 45

Mormonism - reproduction - fall made possible : Gen. 1:28 ☪ + "And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in the same state in which they were created; and they must have remained forever, and had no end. And they would have no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (2 Hefhi 2:22-23), Book of Mormon. "Mormons believe that Adam and Eve had 'physical bodies not yet subject to death and not yet capable of procreation.'" Maxwell Brown, "Mormons Muddle Genesis", [Ref-0028](#), 29(1) December 2006-February 2007, 45:47, p. 45

Mormonism - sin - inherited denied : Rom. 5:19 ☪ + "Their Article of Faith No. 2 states, 'We believe that men will be punished for their own sins, and not for Adam's transgression.'" from *The Pearl of Great Price: Articles of Faith*. See <scriptures.lds.org/a_of_f/1> cited by Maxwell Brown, "Mormons Muddle Genesis", [Ref-0028](#), 29(1) December 2006-February 2007, 45:47, p. 46

Mormonism: Changes, Contradictions, and Errors, J. R. Farkas & D. A. Reed : [Ref-0822](#)☆

Mormons: Answered Verse-by-Verse, D. A. Reed & J. R. Farkas : [Ref-0821](#)☆

morning - against being noisy : Pr. 27:14

morning - desired : Acts 27:29

morning - eat all before : Lev. 22:30

morning - eat before : [eat - before morning](#)

morning - evening : [evening - morning](#)

morning - prayer : [prayer - morning](#)

morning - star : Ps. 46:5; Ps. 130:3-6 (?); Isa. 24:15; Isa. 41:25; Luke 1:78; 2Pe. 1:19; Rev. 2:28; **Rev. 22:16** ☪ Questionable: Ps. 130:3-6 (?);

morning - worship : [worship - morning](#); Ps. 56:8

Morning and Evening, Spurgeon : [Ref-1068](#)☆

Morning Star - King James Version Debate - #00034.doc : [#00034.doc](#)☆

morpheme - Greek grammar : [Greek grammar - morpheme](#)☆

Morris, Henry M. The Defender's Study Bible : [Ref-0174](#)☆

Morris, Henry. The Revelation Record : [Ref-0125](#)☆

Morrison, A Treasury of Great Preaching : [Ref-0986](#)☆

mortal - sin vs. venial : [Roman Catholicism - venial and mortal sins](#)☆

mortality - birthdays and - quote : [quote - birthdays and mortality](#)☆

mortality - of man : [life - temporal nature](#)

Mosaic covenant : [covenant - Mosaic \[5002.3.0\]](#)☆

Mosaic covenant - distinct from Abrahamic : [covenant - Abrahamic - distinct from Mosaic](#)☆

Mosaic covenant - broken : [covenant - Mosaic - broken \[5002.3.1\]](#)☆

Mosaic covenant - conditional : [covenant - Mosaic - conditional \[5002.3.2\]](#)

Mosaic Covenant - Covenants - 00050.doc : [00050.doc](#)☆

Mosaic covenant - renewed : [covenant - Mosaic - renewed](#)

Mosaic covenant - Sabbath as sign : [Sabbath - sign of Mosaic covenant](#)

Mosaic covenant - spans generations : [covenant - Mosaic - spans generations](#)

Mosaic covenant - tablets : [tablets - Mosaic covenant](#)

Mosaic covenant - to Israel : [covenant - Mosaic - to Israel \[5002.3.3\]](#)

Mosaic law - 613 commands : [2002120401.doc](#)☆

Mosaic law - distinct from new covenant : [covenant - new - distinct from Mosaic law \[5002.5.2\]](#)☆

Mosaic Laws - 613 - DOC #00007 : [#00007.doc](#)☆

Moscow - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Moses - age at adoption : Ex. 2:2; Acts 7:14

Moses - age at compassion for Hebrews : Ex. 2:11; Acts 7:23

Moses - age at death : Deu. 34:7; Ex. 7:7; Deu. 31:2

Moses - and forty : Deu. 9:18-25; Acts 7:23; Acts 7:30; Acts 7:42

Moses - baptized into : [baptism - into Moses](#)

Moses - believe : Luke 16:29; John 5:47

Moses - books on tablets : [2006080201.htm](#)☆

Moses - born - date - Jones : [chronology - B.C. 1571 - Moses - born - Jones](#)☆

Moses - born - date - Klassen : [chronology - B.C. 1542 - Moses - born - Klassen](#)☆

Moses - complains : Num. 11:11

Moses - death : Deu. 32:50; Deu. 34:6; Jude 1:9 ☪ ". . . the account of Michael's dispute with the devil over the body of Moses may refer to a work called the *Assumption of Moses* or *Ascension of Moses*, but if so, the part of the work containing this incident has been lost. The extant part (also known as the *Testament of Moses*) is certainly incomplete, but the *Assumption of Moses* may have been a separate work from the *Testament*; if so, it has been entirely lost." [Ref-0073](#), p. 51. "That Moses might not have written the account of his own death (Deu. 34) has long been accepted by conservative scholars (such as R. D. Wilson, L. Harris, G. Archer). This in fact supports the view of a continuity of writing prophets that the successor wrote the last

chapter of his predecessor's book." [Ref-0075](#), p. 252. "Jude 9 supposedly alludes to a work called the Assumption of Moses. This survives only in fragments, but the extant fragments do not have the incident referred to in Jude." [Ref-0236](#), p. 170.

Moses - death - date - Jones : [chronology - B.C. 1451 - Moses - death - Jones](#)☆

Moses - deliverer from Egypt : Ex. 3:10-11; Acts 7:25

Moses - dies - Mt. Nebo : [Mt. Nebo - Moses dies on](#)

Moses - doubts : Num. 11:18-23

Moses - fear of God : Heb. 12:21

Moses - fled to Median : Ex. 2:15; Acts 7:29; Heb. 11:26

Moses - forbidden from Canaan : Num. 14:29; Num. 20:8-13; Num. 27:14; Deu. 1:37; Deu. 3:23-26; Deu. 4:21-22; Deu. 31:2; Deu. 32:49-52; Ps. 106:32-33 ☪ "The church today, has, by and large, tended to move from a position of relying on the sufficiency of Scripture to that of being pragmatic, saying in essence, "If it works (or seems to work), do that way." True, God often "blesses" ministries, regardless of whether they are conducted in His way; people still receive Christ even under the ministry of those who are not holy. When Moses was told to speak to the rock, he struck it. He disobeyed God (and later paid a high price for that disobedience), but he got the desired *results*-the water gushed from the rock. God did not deprive His people of the water they needed just because it was procured in the wrong way. Results do not, however, validate the method. Disobedience, no matter what the results, does not honor God." Russell L. Penny, "Women on the Mission Field", [Ref-0229](#), p. 204.

Moses - forty days : Ex. 24:18; Ex. 34:28; Deu. 9:9; Deu. 10:10

Moses - humble : Num. 12:3

Moses - intercession : [intercession - Moses](#)

Moses - intercession - against : [intercession - Moses - against](#)

Moses - Israel's disobedience affects : Deu. 1:37; Ps. 106:32; Num. 20:12

Moses - Jesus as new : [Mtt. 5:1](#); [Mtt. 7:28](#); [Mtt. 11:1](#); [Mtt. 13:53](#); [Mtt. 19:1](#); [Mtt. 26:1](#) ☪ "Another suggestion dating back to Papias (ca. 60-130 A.D.) relates the structure of Matthew's Gospel to the first five books of the Old Testament, the Pentateuch. In Matthew's Gospel there are five discourses, all concluded with the same formula ([Mtt. 7:28](#); [11:1](#); [13:53](#); [19:1](#); [26:1](#)). It is propounded Matthew is introducing a New Pentateuch or New Order with Jesus as the New Moses. However, this is really no correlation between the five sections of Matthew and the Pentateuch." [Ref-0143](#), p. 24.

Moses - Joshua serves : [Joshua - Moses' servant](#)

Moses - judges : Ex. 18:13

Moses - law - wrote : [law - Moses wrote](#)

Moses - law of - offering before : [offering - before Law of Moses](#)

Moses - law of vs. moral law : [law - moral vs. Law of Moses](#)☆

Moses - learned in wisdom of Egypt : Acts 7:22

Moses - Levite : Ex. 2:1

Moses - means drawn out : Ex. 2:10

Moses - mother of : Ex. 6:20; Num. 26:59

Moses - murderer : Ex. 2:12

Moses - prayer rejected : Deu. 3:26

Moses - prophet : Hos. 12:13

Moses - prophet like : [prophet - the](#)☆

Moses - seat : Mtt. 23:2 ☪ "Evidently synagogues had a raised area and stand for readers and preachers; archaeologists have found no trace of these features, but they are mentioned in written sources. A prominent seat at the front, the Moses seat (Mtt. 23:2), was reserved for whoever delivered the sermon or performed some other important function." [Ref-1200](#), p. 144.

Moses - shepherd, and David : [shepherd - Moses and David](#)☆

Moses - song of : [song - Moses](#)

Moses - sons of : Ex. 2:22; Ex. 2:22; Ex. 4:20; Ex. 4:25; Ex. 18:3-4; 1Chr. 23:15; 1Chr. 26:25; Acts 7:29

Moses - speech of : Ex. 4:10-12; Ex. 6:12; Ex. 6:30

Moses - Torah - author : Ex. 17:14; Ex. 24:4; Ex. 34:27-28; Num. 33:2; Deu. 31:9; Deu. 31:24; Deu. 31:22 ☪ "In the early books of the Bible six distinct writings are attributed to his hand: (1) the memorial concerning Amalek (Exod. 17:14); (2) the words of the covenant made at Sinai (Exod. 24:4); (3) the Ten Commandments (Exod. 34:27-28); (4) the journeys of the children of Israel in the wilderness (Num. 33:2); (5) the Book of the Law, which was to be kept with the Ark of the Covenant (Deut. 31:9, 24); and (6) the Song found in Deuteronomy 32:1-43 (Deut. 31:22). In addition, Moses is held by strict Jewish tradition as being the author of the first five books of the bible known as the Pentateuch." [Ref-0236](#), p. 23.

Moses - unique prophet : Deu. 18:18; Num. 12:7-8

Moses - wife : Ex. 3:21

Moses - wrote of Jesus : Gen. 3:15; Gen. 12:3; Gen. 22:14; Num. 21:9 (cf. John 3:14); Deu. 18:15 (cf. John 1:45); [Luke 24:27](#); John 1:45 (cf. Deu. 18:15); John 3:14 (cf. Num. 21:9); John 5:46

mosque - of Omar : Gen. 22:9 ☪ Traditional site is under the dome of the Mosque of Omar. "The mosque of Omar is not a mosque and Omar didn't build it. It was a shrine to the temple of the Jews. [The Jews helped the Muslims defeat the Christians and the shrine was built partly out of gratitude.]" Dr. Randal Price, *The History of the Jewish Temple*, Tyndale Theological Seminary, Tape 3:A:340. "after almost 60 years of occupation, the Umayyad caliph 'Abd al-Malik built in A.D. 691-92 what is known today as the Dome of the Rock. . . Some people believe the Dome was built as a commemoration of an Islamic event or place of prayer for a caliph (such as 'Umar, after whom it has been popularly called the Mosque of Omar)." [Ref-0144](#), p. 88.

mosque - Rachel's tomb : [Rachel - tomb - mosque](#)☆

mother - Aaron - Jochebed : [Aaron - mother of](#)

mother - evil : 2Chr. 22:3; 2Chr. 22:10

mother - faith instilled in son : 1Ti. 1:5

mother - godly : [David - mother godly](#)

mother - Moses - Jochebed : [Moses - mother of](#)

mother - of harlots : [harlots - mother of](#)☆

mothers - single : [fatherless - statistics](#)☆

motivated - by prophecy : [prophecy - motivator](#)☆

motivated - heart : [heart - stirred](#)

motivation - for Christian living : Rom. 6:14; Rom. 7:6 ☪ See [Ref-0108](#), pp. 275-276 for counseling principles concerning motivation.

motivation - prophet - self : [prophet - self motivation](#)

motive - sin : [sin - mind](#)

Moulton - Dr. James - death : ☪ + "Dr. James Hope Moulton fell a victim in April, 1917, in the Mediterranean Sea, to the German submarine. He was placed in a boat, but after several days succumbed to the exposure and cold." [Ref-1236](#), p. xviii-xix.

Mounce, Robert H. The Book of Revelation : [Ref-0223](#)☆

Mounce, William D. Basics of Biblical Greek : [Ref-0085](#)☆

Mounce, William D. Greek for the Rest of Us : [Ref-0221](#)☆

mount - Moriah : Gen. 22:2; Gen. 22:14; 2S. 24:16; 1Chr. 21:18; 2Chr. 3:1; Mark 15:38 ☪ "Therefore [the sacrifice of Isaac took] place nowhere else than on 'Moriah,' the mount where 'God is seen' (Gen. 22:14), where later the Temple stood (2Chr. 3:1), where upon the altar of burnt offering all the sacrifices which pointed to Christ would be brought, and where in the death hour on Golgotha the veil between the holy and all-holy places would be rent (Mark 15:38)." [Ref-0197](#), p. 102. "Islam later replaced the biblical teaching that Solomon's temple was built on Mount Moriah where Abraham offered Isaac, with the story that the Ka'bah was built in Mecca where Abraham offered Ishmael. . . . The *Encyclopedia Judaica* states that this Muslim teaching was based on the pseudepigraphal Book of Jubilees [Jubilees 22:23-4]." Imad N. Shehadeh, "Do Muslims and Christians Believe in the Same God?", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 14-26), p. 24.

mount - sermon on : Mtt. 5:1 ☪ The view that the Sermon on the Mount sets forth a rule of life for the millennial kingdom has some serious difficulties. "The greatest is seen in the many references throughout the discourse to conditions which are incongruous to the millennial kingdom. For instance, the disciples are to be reviled and persecuted for Christ's sake (Mtt. 5:11-12); wickedness must be prevalent since the disciples are considered to be the salt of the earth and the light of the world (Mtt. 5:13-16); they are to pray for the coming of the kingdom (Mtt. 6:10); they are warned concerning false prophets (Mtt. 7:15). This is indeed a strange portrayal of that kingdom which was pictured by the Old Testament prophets! . . . If the Sermon on the Mount is the constitution of the kingdom age, it certainly contains a great amount of extraneous material about the tribulation. The millennial view simply leaves too much unexplained relative to the non-kingdom material and its relevance of the sermon." [Ref-0143](#), pp. 90-91.

mount - sermon on - heard by : Mtt. 5:1; Mtt. 7:28

mountain - holy : Isa. 2:2; Isa. 27:13; Isa. 65:11; Isa. 65:24; Isa. 66:20; Zec. 8:3

mountain - into sea : Ps. 46:2; Mtt. 21:21; Mark 11:23; Rev. 8:8

mountain - Jesus' reign as : Isa. 25:6; Isa. 25:10; Dan. 2:35; Dan. 2:44

mountain - of God : Ex. 4:27 ☪ See [Mt. Sinai](#).

mountain - of God - of Bashan : Ps. 68:15

mountain - of God's inheritance : Ex. 15:17; Ps. 2:6; Ps. 78:54

mountain - of Lord's house : Isa. 2:2; Isa. 27:13; Isa. 30:29; Isa. 56:7; Eze. 17:28; Eze. 20:40; Eze. 40:2; Zec. 14:10; Mic. 4:1 ☪ "The area of the present Temple Compound is not large enough to hold the Temple described by Ezekiel and will require some major geographical changes. That is why the new Mountain of Jehovah's House will be necessary." [Ref-0219](#), p. 457.

mountain - withdrew to pray : [wilderness - withdrew to pray](#)

mountains - covered by water : Gen. 1:9; Gen. 7:20; Ps. 104:6

mountains - fall on us : Hos. 5:8; Luke 23:30; Rev. 6:16

mountains - flee - toward Bozrah? : [Bozrah - as refuge](#)☆

mountains - flee to : Mark 13:14

mountains - kingdoms : Ps. 72:3; Isa. 41:15; Jer. 51:25; Dan. 2:35; Dan. 2:45; Rev. 17:9-11 ☪ "Five empires ruled the known world in succession before John the Apostle wrote his book of Revelation. The empires of Egypt, Assyria, Babylon, Media-Persia and Greece each ruled the known world. . . [t]he Roman Empire ruled in John's day." [Ref-0040](#), p. 184. "The Old Testament frequently uses the term "mountain" to refer to a kingdom or empire (Psalms 30:7; 68:15-16; Isa. 2:2; 41:15; Jer. 51:25; Dan. 2:35,45; Hab. 3:6,10; Zec. 4:7)." Andy Woods, *The Identity of Babylon in Revelation 17-18*, [Ref-0055](#), vol. 9 no. 27 August 2005 142:169 p. 167.

mountains - moved by faith : [faith - mountains moved](#)

mountains - of Israel - in Israel : Eze. 38:8; Eze. 39:2; Eze. 39:4; Eze. 39:17 ☪ "Up to the Six Day War in 1967 all of the mountains of Israel, except for a small corridor of West Jerusalem, were entirely in the hands of the Jordanian Arabs Only since 1967 have the mountains of Israel been in Israel. . ." [Ref-0129](#), p. 114

mountains - seven : [heads - seven](#)

mountains - smoke by God : Ex. 19:18; Ps. 104:32; Ps. 145:5

mourn - comfort those : [comfort - those in trouble](#)

mourn - Israel for Messiah : [Messiah - sought by Israel](#)

mourn not - dead : [dead - do not mourn](#)

mourning - judgment : [judgment - mourning](#)

mourning - not allowed : Lev. 10:6-7; Eze. 24:16-18

mouth - and heart : [heart - and mouth](#)

mouth - controlling : [tongue - taming](#)

mouth - fire from prophet's : [prophet - fire from mouth](#)

mouth - Moses - uncircumcised : [Moses - speech of](#)

mouth - stopped - law : Mtt. 22:12; Rom. 3:20

mouth - touched : Isa. 6:7; Jer. 1:9; Dan. 10:16

mouth - unclean : Isa. 6:5; Isa. 6:7

mouth - weapon : Jdg. 15:15-16; Pr. 12:18; Ps. 149:6; Isa. 11:4; Isa. 30:27-28; Isa. 30:31; Isa. 30:33; Isa. 33:11; Isa. 49:2; Hos. 6:5; 2Th. 2:8; Heb. 4:12; Eph. 6:17; Rev. 1:16; Rev. 19:15

mouth - X0066 : [X0066 - mouth](#)☆

MT - Masoretic Text : [Masoretic Text - date](#)☆

Mt. Carmel - monument - Saul : 1S. 15:12

Mt. Ebal - alter upon : Deu. 27:4; Jos. 8:30 ☪ See [Mt. Gerizim - blessing](#).

Mt. Ebal - curse : Deu. 11:29; Deu. 27:4; Deu. 11:29; Deu. 27:13; Jos. 8:33

Mt. Ebal - near Shechem : [Sychar - near Shechem](#)☆

Mt. Ebal vs. Mt. Gerizim : Deu. 11:29; Jos. 8:33 ☪ See [Mt. Ebal - curse](#) and [Mt. Gerizim - blessing](#). "Despite the mountain's heights (Ebal is 3,083 ft [940 m] and Gerizim is 2.890 ft [881 m]), there are many contemporary accounts of people speaking from the slopes of the mountains and being heard in the valley below. Even with the noise of the busy modern city of Nablus, I myself have been in the park at the top of Gerizim and clearly heard the voices of children playing in the Balata refugee camp at Gerizim's base." David G. Hansen, *Shechem: Its Archaeological and Contextual Significance*, [Ref-0066](#), 18.2 (2005), p. 37. "In 1879, J. W. McGarvey made a tour of the Holy Land. His visit to the area of Nablus (biblical Shechem) is particularly interesting because of his acoustical test. Today tourists are not able to visit this area, and if they were, the urbanization of the area has made a similar experience impossible today. This section is from *Lands of the Bible*, originally published in 1880, pages 506-8 (emphasis added). A limited preview is available at Google Books <http://books.google.com/books?id=UxIR49W76CgC&printsec=frontcover&dq=mcgarvey+lands+bible&ei=vUlnSau9LIeYAtnr5HMAw#PPA506.M1> . . . Thanks to Paul Mitchell for discovering this nugget and sending it on. "On reaching Shechem we called on Brother El Karey, the only Baptist missionary in Palestine. I had a letter of introduction to him, given me by a Baptist preacher from London whom I met at Naples. He received us very cordially, explained to us his missionary labors, and, being a native of the place, though educated in England, he was full of the local information for which we were in search. We especially wanted to learn the best way to reach Aenon, the locality of which was definitely fixed by Lieutenant Conder, but which our dragoman had never visited. He gave us the desired information, and the next morning, leaving our tents pitched at Shechem, we made an excursion to that interesting spot. Our route took us back through the valley, and we resolved that while passing between the two mountains of Ebal and Gerizim, in the still morning air, we would try the experiment of reading the blessings and curses. It will be remembered by the reader that, in compliance with directions given before the death of Moses, Joshua assembled all the people on these two mountains, stationing six tribes on one, and six opposite to them on the other, and he stood between and read to them all the blessings and curses of the law (See Deut 27-28, Josh 8:30-35). It has been urged by some skeptics that it was impossible for Joshua to read so as to be heard by the whole multitude of Israel. It is a sufficient answer to this to show that while Joshua read, the Levites were directed to repeat the words "with a loud voice" (Deut 27:14), and that it was an easy matter to station them at such points that their repetitions, like those of

officers along the line of a marching army, could carry the words to the utmost limits of the multitude. But it is interesting to know that the spot chosen by God for this reading is a vast natural amphitheatre, in which the human voice can be heard to a surprising distance. About half-way between Shechem and the mouth of the valley in which it stands there is a deep, semicircular recess in the face of Mount Ebal, and a corresponding one precisely opposite to it in Mount Gerizim. No man with his eyes open can ride along the valley without being struck with this singular formation. As soon as I saw it I recognized it as the place of Joshua's reading. It has been asserted repeatedly by travelers that, although two men stationed on the opposite slopes of these two mountains are a mile apart, they can read so as to be heard by each other. We preferred to try the experiment in stricter accordance with Joshua's example; so I took a position, Bible in hand, in the middle of the valley, while Brother Taylor and Frank, to represent six tribes, climbed halfway up the slope of Mount Gerizim; and Brother Earl, to represent the other six tribes, took a similar position on Mount Ebal. I read, and they were to pronounce the amen after each curse or blessing. Brother Taylor heard me distinctly, and I could hear his response. But Brother Earl, though he could hear my voice, could not distinguish the words. This was owing to the fact that some terrace-walls on the side of the mountain prevented him from ascending high enough, and the trees between me and him interrupted the passage of the sound. The experiment makes it perfectly obvious that if Joshua had a strong voice,--which I have not,--he could have been heard by his audience without the assistance of the Levites. As to the space included in the two amphitheatres, I think it ample to accommodate the six hundred thousand men with their families, though of this I cannot be certain. If more space was required, the aid of the Levites was indispensable." "Todd Bolen, *The Acoustics of Mounts Gerizim and Ebal* [<http://blog.bibleplaces.com/2008/12/acoustic-s-of-mounts-gerizim-and-ebal.html>], accessed 20081218]

Mt. Gerizim - Samaritan temple : [temple - Samaritan](#)☆

Mt. Gerizim - blessing : Deu. 11:29; Deu. 27:12; Deu. 11:29; Jos. 8:33; John 4:20 ☪ See [Mt. Ebal - curse](#).

Mt. Gerizim - curse : Jdg. 9:7; Jdg. 9:57

Mt. Gerizim - near Shechem : [Sychar - near Shechem](#)☆

Mt. Gerizim vs. Mt. Ebal : [Mt. Ebal vs. Mt. Gerizim](#)☆

Mt. Hor - Aaron dies on : Num. 20:25-28; Deu. 32:50

Mt. Horeb : ☪ See [Mt. Sinai](#).

Mt. Nebo - Moses dies on : Deu. 32:49; Deu. 34:1-5

Mt. of Olives - footstep on : [footstep - on Mt. of Olives](#)☆

Mt. Perazim - God's victory : [Perazim - Mt. God's victory](#)

Mt. Seir - Esau dwelt : Gen. 36:8; Gen. 32:3; Deu. 2:5; Jos. 24:4

Mt. Sinai : Ex. 19:2; Ex. 19:11; Ex. 19:18; Ex. 19:20; Ex. 19:23; Ex. 24:16; Ex. 31:18; Ex. 34:2; Ex. 34:4; Ex. 34:29; Ex. 34:32; Lev. 7:38;

Lev. 25:1; Lev. 26:46; Lev. 27:34; Num. 3:1; Num. 28:6; Deu. 33:2; Ne. 9:13; Gal. 4:24-25

Mt. Sinai - fear at : Ex. 20:18; Deu. 5:5; Heb. 12:18

Mt. Sinai - God descends on : Ex. 19:20; Ne. 9:13

Mt. Sinai - Joshua on : [Joshua - on Mt. Sinai](#)

Mt. Sinai - location : Gen. 45:10; Gen. 46:35; Ex. 3:18; Ex. 5:3; Ex. 8:27; Ex. 18:27; Num. 10:29-30; Num. 33:18-19; Deu. 1:2; Gal. 4:25

☉ "The site favored by most scholars is Gebel Musa (Mountain of Moses), or one of several nearby mountains, in the high-mountain region of southern Sinai. . . . The identification of Gebel Musa as Mt. Sinai is a Christian tradition originating in the fourth century. We have no preserved Jewish tradition for the location of Mt. Sinai. Thus, there is a gap of 1800 years between the receiving of the law on Mt. Sinai (1446 BC) and the beginning of the Christian tradition. What is more, there is no documentation in any Christian source as to why this particular mountain was chosen. The only Jewish tradition we have concerning Mt. Sinai is that it is a low mountain (Babylonian Talmud and BaMidbar Rabbah). Gebel Musa, on the other hand, is very high (7,497 ft.). There are a number of other difficulties with a southern Sinai location for Mt. Sinai. To begin with, it is in the opposite direction from the Promised Land! Moreover, it is much too far from Midian (east of the Gulf of Aqaba) for Moses to have been shepherding Jethro's flocks there (Exod. 3:1). A third difficulty is that Mt. Sinai (also called Mt. Horeb) was located in the territory of Edom (Deut. 33:2; Judges 5:4; Hab. 3:3), which did not extend south of the north shore of the Gulf of Aqaba (Crew 2002). The most serious objection to the traditional location, however, is that it is too far from Kadesh Barnea for the Israelites with their livestock (Exod. 13:38) to have made the journey in 11 days (Deut. 1:2; Wood 2000: 99)." Bryant G. Woods, "In Search of Mt. Sinai", ABR Electronic Newsletter, Vol. 7 Issue 6, June 2007. [2007071801.htm](#)

Mt. Zion - abides continually : [Zion - Mt. - abides continually](#)

Mt. Zion - God fights for : [Zion - Mt. - God fight for](#)

Mt. Zion - in heaven? : [Zion - Mt. in heaven?](#)

Mtt. 1 : [genealogies](#); [Jan01](#)★

Mtt. 1:1 : [2009031501.jpg](#)★; [book - recommended - Matthew - France](#)★; [David - seed of](#); [F00041 - Kells - book of - faces of cherubim](#)★; [genealogy - of Christ](#)★; [manuscript - Alexandrian Codex](#)★; [Ref-1035](#)★; [Ref-1124](#)★; [Ref-1126](#)★; [X0037 - date - Matthew](#)★

Mtt. 1:1 (Judah) : [tribes - ten not lost](#)★

Mtt. 1:1-17 : [David - line to Jesus](#); [harmony-001](#)★

Mtt. 1:3 : [Gentiles - Messianic line](#)★; [Judah - sons of](#); [Perez - illegitimate so generations expelled](#)

Mtt. 1:5 : [Boaz - mother Rahab](#)

Mtt. 1:6 : [curse - on Messianic line](#)★; [David - seed of](#)

Mtt. 1:7-9 : [exegesis - Mtt. 1:7-8](#)★

Mtt. 1:8 : [generations - missing](#)★

Mtt. 1:11 : [curse - on Messianic line](#)★; [difficulty - Jehoiachin - age at accession](#)★; [harmony-014](#)★

Mtt. 1:12-16 : [times - of the Gentiles](#)★

Mtt. 1:16 : [exegesis - Mtt. 1:16](#)★; [Joseph - father of Messiah](#)★

Mtt. 1:17 : [difficulty - fourteen generations - Matthew's genealogy](#)★; [genealogy - Matthew's omits names](#)★

Mtt. 1:18 : [Holy Spirit - incarnation by](#)★

Mtt. 1:18-25 : [harmony-005](#)★

Mtt. 1:20 : [Angel - of Jehovah](#)★; [dreams - from God](#)★; [seed - of woman](#)★

Mtt. 1:21 : [atonement - of Christ limited - FOR - scripturess used](#)★; [named - Jesus in womb](#); [sin - bore our](#)

Mtt. 1:22 (cf. Isa. 7:14 literal/literal) : [quotes - how NT quotes OT](#)★

Mtt. 1:23 : [cited - Isa. 7:14](#); [deity - Jesus' titles as God](#); [messianic prophecy - Immanuel](#)★

Mtt. 1:23 (cf. Isa. 7:14) : [prophets - foretold Jesus](#)

Mtt. 1:24 : [Angel - of Jehovah](#)★

Mtt. 1:25 : [birth - of Jesus](#); [manuscript - Alexandrian Codex](#)★; [Mary - not perpetual virgin](#)★

Mtt. 2 : [Jan02](#)★

Mtt. 2:1 : [Galilee - vs. Bethlehem](#); [Herods](#)★; [messianic prophecy - born in Bethlehem](#); [sun - signs in](#)

Mtt. 2:1-2 : [magi - Jews?](#)★

Mtt. 2:1-12 : [harmony-008](#)★

Mtt. 2:2 : [deity - Jesus worshiped](#)★; [Herod - king vs. Jesus](#)★; [king - of Jews](#)★; [worship - of Jesus](#)

Mtt. 2:2-10 : [star - out of Jacob](#)★

Mtt. 2:5 : [inspiration - verbal - it is written](#)

Mtt. 2:5 (cf. Mic. 5:2 literal/literal) : [quotes - how NT quotes OT](#)★

Mtt. 2:6 : [Bethlehem - Ephrathah](#); [cited - Mic. 5:2](#); [shepherd - good](#)

Mtt. 2:6 (cf. Mic. 5:2) : [prophets - foretold Jesus](#)

Mtt. 2:9-14 : [magi - time of visitation](#)★

Mtt. 2:11 : [gifts - from kings](#); [magi - gifts of](#); [myrrh](#)★

Mtt. 2:13 : [Angel - of Jehovah](#)★

Mtt. 2:13-23 : [harmony-011](#)★

Mtt. 2:15 : [cited - Hos. 11:1](#); [Israel - born in Egypt](#); [origin - of Messiah](#); [son of God - Israel](#); [typology - subtlety of](#)

Mtt. 2:15 (cf. Hos. 11:1 literal/typical) : [quotes - how NT quotes OT](#)★

Mtt. 2:16 : [Herod - the Great - brutality](#)★; [seed - of woman - attacked](#)★

Mtt. 2:17 : [Jeremiah - mention](#); [messianic prophecy - Herod kills children](#)

Mtt. 2:17-18 (cf. Jer. 31:15 literal/application) : [quotes - how NT quotes OT](#)★

Mtt. 2:18 : [cited - Jer. 31:15](#); [Rachel - weeping](#)★

Mtt. 2:19 : [Angel - of Jehovah](#)★

Mtt. 2:23 : [Nazarene - Jesus to be](#)★

Mtt. 2:23 (summation) : [quotes - how NT quotes OT](#)★

Mtt. 3 : [Jan03](#)★

Mtt. 3:1 : [desert - prophet expected from](#)

Mtt. 3:1-2 : [Vulgate - penance - Mtt. 3:1-2](#)★

Mtt. 3:2 : [kingdom - offered - literal](#)★

Mtt. 3:2 (- Baptism - 00036.doc) : [00036.doc](#)★

Mtt. 3:3 : [cited - Isa. 40:3](#)

Mtt. 3:6 (- Baptism - 00036.doc) : [00036.doc](#)★

Mtt. 3:7-12 : [Holy Spirit - promised](#)★

Mtt. 3:9 : [Jews - AGAINST pride in physical descent](#); [stones - twelve in Jordan river](#)

Mtt. 3:10 : [branches - broken off](#)

Mtt. 3:10-12 : [judgment - fire](#)

Mtt. 3:11 : [baptism - fire](#)★; [baptism - John's](#)★; [baptism - of repentance](#); [Holy Spirit - baptism](#)★; [Holy Spirit - given](#); [Mohammed - Islam says predicted](#)

Mtt. 3:11 (- Baptism - 00036.doc) : [00036.doc](#)★; [00036.doc](#)★

Mtt. 3:11-12 : [prophecy - gaps of time within](#)★

Mtt. 3:12 : [lake of fire - eternal](#)★; [threshing - floor](#)

Mtt. 3:13-16 : [Jesus - baptized](#)★

Mtt. 3:13-17 : [harmony-013](#)★

Mtt. 3:15 : [baptism - of Jesus by John - why](#)

Mtt. 3:16 : [baptism - dove after](#)★; [baptism - of Jesus by the Spirit](#); [dove - clean bird](#); [Holy Spirit - empowers](#); [Holy Spirit - remains on Jesus](#); [Trinity](#)★; [type - water represents Holy Spirit](#)

Mtt. 3:17 : [type - Joseph of Christ](#)★; [voice - God's audible](#)★

Mtt. 4 : [Jan04](#)★

Mtt. 4:1 : [evil - serves God](#); [Holy Spirit - led by](#); [Jesus - tempted](#)★; [stone - tried](#); [temptation - wilderness](#); [wilderness - led into](#)★

Mtt. 4:2 : [forty - days](#)

Mtt. 4:3 : [bread - stone](#); [will - Father's as food](#); [will - Father's will be done](#)

Mtt. 4:4 : [bread - alone](#); [cited - Deu. 8:3](#); [inspiration - plenary](#)★; [inspiration - verbal - God has spoken](#); [scripture - permanent](#)★; [Word - preserved](#)★

Mtt. 4:4-10 : [inspiration - verbal - it is written](#)

Mtt. 4:5 : [Holy Spirit - carried by](#)★; [Jerusalem - holy city](#); [temptation - pinnacle of temple](#)★

Mtt. 4:6 : [angel - guardian](#); [Satan - imitator](#)★

Mtt. 4:7 : [cited - Deu. 6:16](#); [tested - God by man](#)

Mtt. 4:8 : [Satan - ruler of this world](#)

Mtt. 4:9 : [Satan - created by Christ](#)★; [Satan - worshiped](#)

Mtt. 4:10 : [cited - Deu. 6:13](#); [cited - Deu. 10:20](#); [Satan - named explicitly](#); [worship - anything but God prohibited](#)

Mtt. 4:11 : [angels - ministering spirits](#)★

Mtt. 4:12 : [Galilee - vs. Bethlehem](#); [harmony-022](#)★; [messianic prophecy - out of Galilee](#); [suffering - rejoice in](#)

Mtt. 4:13-16 : [harmony-026](#)★

Mtt. 4:15 : [Galilee - out of - Gentile](#)★

Mtt. 4:15 (cf. Isa. 9:1) : [prophets - foretold Jesus](#)

Mtt. 4:15-16 : [cited - Isa. 9:1-2](#)

Mtt. 4:17 : [harmony-024](#)★; [kingdom - of God - stages](#)★; [kingdom - of heaven](#)★; [kingdom - of heaven = kingdom of God](#)★; [kingdom - offered - literal](#)★

Mtt. 4:18-22 : [harmony-027](#)★

Mtt. 4:19 : [chosen - apostles](#); [fishers - of men](#)

Mtt. 4:19 (first) : [follow Me - Peter three times by Christ](#)

Mtt. 4:21 : [Zebedee - sons of](#)

Mtt. 4:23-25 : [harmony-028](#)★

Mtt. 4:24 : [demonization - vs. sickness](#)★; [epilepsy - not demonic](#)

Mtt. 5 : [harmony-039](#)★

Mtt. 5:1 : [exegesis - Mtt. 5:1](#)★; [Moses - Jesus as new](#)★; [mount - sermon on](#)★; [mount - sermon on - heard by](#); [seated - rabbi](#)★; [X0074 - seated](#)★

Mtt. 5:1-2 : [prophet - the](#)★

Mtt. 5:1-26 : [Jan05](#)★

Mtt. 5:2 : [X0066 - mouth](#)★

Mtt. 5:3 : beatitudes - Jesus' teaching; kingdom - of heaven☆

Mtt. 5:3-4 : humility - desirable☆

Mtt. 5:3-11 : blessed - beatitudes

Mtt. 5:3-12 : kingdom - varied meanings☆

Mtt. 5:5 : earth - inherited☆

Mtt. 5:6 : righteousness - desired

Mtt. 5:8 : seeing - God☆

Mtt. 5:9 : sons - of God in NT

Mtt. 5:10 : kingdom - of heaven☆

Mtt. 5:10-12 : suffering - for Christ

Mtt. 5:12 : prophets - persecuted; rewards - as incentive

Mtt. 5:13 : lukewarm - believers☆; salt - of earth☆

Mtt. 5:15 : believers - as light

Mtt. 5:17 : law - Jesus kept☆; law - summary☆; Sabbath - covenant theology confuses☆

Mtt. 5:17 (- Science and the Bible - 00040.doc) : 00040.doc☆

Mtt. 5:17-18 : KJV - only☆; scripture - permanent☆

Mtt. 5:18 : inerrancy - of scripture☆; inerrancy - reliance on details; inspiration - plenary☆; inspiration - verbal☆; iot☆; Word - studying

Mtt. 5:19 : law - all kept or cursed☆

Mtt. 5:19-20 : kingdom - of heaven☆

Mtt. 5:20 : righteousness - exceeds Pharisees; righteousness - self☆

Mtt. 5:21 : cited - Deu. 5:17; cited - Ex. 20:13

Mtt. 5:21 (sixth) : commandments - ten in NT☆

Mtt. 5:22 : authority - Jesus asserts☆; fencing - Torah☆; fool - accusing of☆; Gehenna - Valley of Hinnom☆; manuscript - Majority Text vs. Critical Text☆; X0065 - rebels☆

Mtt. 5:23 : brother - reconcile with; gift - relationship over

Mtt. 5:24 : prayer - for friends - released God

Mtt. 5:27 : cited - Deu. 5:18; cited - Ex. 20:14

Mtt. 5:27-30 : eyes - desire of; sin - mind; X0111 - pornography

Mtt. 5:27-48 : Jan06☆

Mtt. 5:28 : authority - Jesus asserts☆; exegesis - Mtt. 5:28☆; fencing - Torah☆

Mtt. 5:28 (seventh and tenth) : commandments - ten in NT☆

Mtt. 5:29 : Gehenna - Valley of Hinnom☆

Mtt. 5:30 : Gehenna - Valley of Hinnom☆

Mtt. 5:31 : cited - Deu. 24:1; divorce - certificate☆

Mtt. 5:32 : authority - Jesus asserts☆; divorce☆; fencing - Torah☆

Mtt. 5:33 : cited - Deu. 23:23; cited - Lev. 19:12

Mtt. 5:34 : authority - Jesus asserts☆; fencing - Torah☆; oaths - forbidden

Mtt. 5:34 (third) : commandments - ten in NT☆

Mtt. 5:35 : city - of God - Jerusalem

Mtt. 5:38 : cited - Deu. 19:21; cited - Ex. 21:24; cited - Lev. 24:20; eye - for eye

Mtt. 5:39 : authority - Jesus asserts☆; cheek - turn other☆; fencing - Torah☆; vengeance - God's

Mtt. 5:41 : burden - compelled to carry

Mtt. 5:42 : lend - those who ask

Mtt. 5:43 : cited - Deu. 23:3-6; cited - Lev. 19:18

Mtt. 5:44 : authority - Jesus asserts☆; enemy - love☆; evil - not to repay; fencing - Torah☆; forgive - enemies; pray - for oppressors; X0070 - coals on head☆

Mtt. 5:48 : perfect - be

Mtt. 6 : harmony-039☆

Mtt. 6:1 : manuscript - Mtt. 6:1☆

Mtt. 6:1-18 : Jan07☆

Mtt. 6:3 : hand - left not know right; left hand

Mtt. 6:4 : rewards - as incentive

Mtt. 6:6 : prayer - closet; secret - place

Mtt. 6:7 : prayer - repetition

Mtt. 6:8 : omniscient - God only

Mtt. 6:9 : Jesus Seminar☆; kingdom - future☆; name - for God's; prayer - Lord's

Mtt. 6:9-10 : heaven - plural vs. singular☆

Mtt. 6:10 : kingdom - earthly☆; prayer - in God's will; will - Father's will be done

Mtt. 6:11 : bread - daily

Mtt. 6:12 : forgive - forgiven

Mtt. 6:13 : exegesis - Mtt. 6:13☆; manuscript - Majority Text vs. Critical Text☆; manuscript - Mtt. 6:13☆; prayer - to resist temptation☆

Mtt. 6:14-15 : forgive - others

Mtt. 6:15 : forgive - forgiven

Mtt. 6:19-34 : Jan08☆

Mtt. 6:25 : money - above God; NIV - translation - problems☆

Mtt. 6:33 : provision - for upright

Mtt. 7 : harmony-039☆; Jan09☆

Mtt. 7:1 : judge - not

Mtt. 7:1-2 : judged - as you judge

Mtt. 7:6 : fool - contending with; swine - pearls before

Mtt. 7:9 : bread - stone

Mtt. 7:9-10 : bread - fish with

Mtt. 7:11 : good - from God; provision - for upright

Mtt. 7:12 : law - fulfilled by love

Mtt. 7:13 : gate - of the Lord; gate - wide vs. narrow; salvation - one way☆

Mtt. 7:15 : wolves - in sheep's clothing

Mtt. 7:15-20 : fruit - from root

Mtt. 7:15-23 (- Prophecy - Discerning - 00038.doc) : 00038.doc☆

Mtt. 7:21 : kingdom - of heaven☆; lordship - salvation☆

Mtt. 7:21-22 : kingdom - future☆

Mtt. 7:21-23 : eternal security - AGAINST - Scriptures used☆

Mtt. 7:22 : miracles - not of God

Mtt. 7:23 : knowledge - meaning☆; relationship - vs. religion☆; unknown - professors by Jesus

Mtt. 7:24 : authority - Jesus asserts☆; foundation - rock vs. sand

Mtt. 7:28 : Moses - Jesus as new☆; mount - sermon on - heard by

Mtt. 7:29 : authority - Jesus asserts☆

Mtt. 8:1-4 : exegesis - Mtt. 8☆

Mtt. 8:1-17 : Jan10☆

Mtt. 8:2 : cooperating - with God; deity - Jesus worshiped☆; Gentiles - praise God; leper - Jewish cleansed☆

Mtt. 8:2-4 : harmony-031☆

Mtt. 8:3 : leper - touched; leprosy - healed

Mtt. 8:3-4 : leper - unclean

Mtt. 8:4 : documentary hypothesis - AGAINST☆

Mtt. 8:5-13 : exegesis - Mtt. 8☆; harmony-040☆; kingdom - offer - AGAINST☆

Mtt. 8:10 : healing - faith required

Mtt. 8:11 : inerrancy - Jesus on scripture☆; kingdom - of heaven☆

Mtt. 8:11-12 : Gentiles - eat in kingdom

Mtt. 8:12 : lake of fire - torment

Mtt. 8:13 : healing - faith required; Hebrew - gospels?☆

Mtt. 8:14 : healing - recipient without faith

Mtt. 8:14-17 : exegesis - Mtt. 8☆; harmony-030☆

Mtt. 8:17 : cited - Isa. 53:4; sickness - Jesus bore?

Mtt. 8:17 (cf. Isa. 53:4) : prophets - foretold Jesus

Mtt. 8:18-27 : harmony-053☆

Mtt. 8:18-34 : Jan11☆

Mtt. 8:20 : birds - have nest; prosperity doctrine - AGAINST☆

Mtt. 8:21-22 : 2008012302.htm☆; 2008012302.htm☆

Mtt. 8:22 : bury - dead☆; dead - spiritually☆; family - enmity☆; Nazirite - can't bury dead☆

Mtt. 8:26 : faith - lacking; storm - calmed

Mtt. 8:28 : difficulty - demoniacs - one vs. two☆; sailors - guided to haven

Mtt. 8:28-33 : harmony-054☆

Mtt. 8:29 : demons - imprisoned; demons - recognize Christ

Mtt. 8:31 : angels - subject to Christ; demons - multiple; Satan - controlled by God

Mtt. 8:32 (- Sea - 00049.doc) : 00049.doc☆

Mtt. 9:1 : harmony-055☆

Mtt. 9:1-17 : Jan12☆

Mtt. 9:2 : deity - Jesus does divine works☆; healing - faith required

Mtt. 9:2-5 (Jesus) : sin - authority to forgive☆

Mtt. 9:2-8 : harmony-032☆

Mtt. 9:9 : chosen - apostles; harmony-033☆; quote - busy - called☆

Mtt. 9:10-17 : harmony-056☆

Mtt. 9:13 : righteous - Jesus didn't come for; sacrifice - mercy over

Mtt. 9:14 : fasting

Mtt. 9:15 : bride - of God☆; bridegroom - friends of☆; marriage - companions

Mtt. 9:17 : type - wine represents Spirit☆; wineskin - stretched

Mtt. 9:18 : deity - Jesus worshiped☆; hands - laying on; lesson - TWO WOMEN HEALED - 0☆; lesson - TWO WOMEN HEALED - 2☆; lesson - TWO WOMEN HEALED - 3☆; lesson - TWO WOMEN HEALED - 5☆

Mtt. 9:18-26 : harmony-057☆; lesson - TWO WOMEN HEALED - 1☆

Mtt. 9:18-38 : Jan13☆

Mtt. 9:20 : hem - garment☆; lesson - TWO WOMEN HEALED - 4☆; lesson - TWO WOMEN HEALED - 5☆; lesson - TWO WOMEN HEALED - 6☆; lesson - TWO WOMEN HEALED - 7☆; twelve years - daughters

Mtt. 9:21 : healing - by indirect means; touch - restores strength

Mtt. 9:22 : healing - faith required; lesson - TWO WOMEN HEALED - 3☆

Mtt. 9:23-24 : lesson - TWO WOMEN HEALED - 8☆

Mtt. 9:25 (see Mark 5:41) : dead - calling forth

Mtt. 9:27 : blind - healed

Mtt. 9:27-34 : [harmony-058](#)☆
Mtt. 9:29 : [healing - faith required](#)
Mtt. 9:30 : [time - Jesus' not yet come](#)
Mtt. 9:32 : [demon - identified by name](#)☆
Mtt. 9:34 : [house - divided](#); [principalities - demonic](#)
Mtt. 9:35-38 : [harmony-060](#)☆
Mtt. 9:36 : [shepherd - missing](#)
Mtt. 9:38 : [harvest - workers](#)
Mtt. 10 : [harmony-061](#)☆
Mtt. 10:1 : [healing - authority](#); [X0075 - sickness](#)☆
Mtt. 10:1-20 : [Jan14](#)☆
Mtt. 10:2 : [Peter - first](#)
Mtt. 10:2-4 : [apostles - names of](#); [harmony-038](#)☆
Mtt. 10:4 : [Judas - listed last](#); [Simon - Zealot](#)☆
Mtt. 10:5 : [Jew - first to](#)☆
Mtt. 10:5-6 : [commissions - two distinct](#)☆; [Jesus - sent to Israel](#)
Mtt. 10:7 : [kingdom - of heaven](#)☆; [kingdom - of heaven = kingdom of God](#)☆; [kingdom - offered - literal](#)☆
Mtt. 10:8 : [dead - apostles to raise](#); [demonization - vs. sickness](#)☆; [gospel - free](#); [healing - authority](#)
Mtt. 10:10 : [angel - man](#)☆; [worker - worthy of hire](#); [X0113 - man - angel](#)☆
Mtt. 10:14 : [rejection - handling](#)
Mtt. 10:15 : [inerrancy - Jesus on scripture](#)☆; [knowledge - increases responsibility](#); [scripture - inerrant - Jesus' view](#)☆
Mtt. 10:16 : [wisdom - believers to use](#); [wise - believers to be](#); [wise - harmless and](#); [wolves - in sheep's clothing](#)
Mtt. 10:17-23 : [you - not referring to contemporaries](#)☆
Mtt. 10:18 : [kings - testify before](#); [speak - by the Spirit](#)
Mtt. 10:20 : [Holy Spirit - names](#); [Holy Spirit - speak by](#)
Mtt. 10:21 : [family - enmity](#)☆
Mtt. 10:21-42 : [Jan15](#)☆
Mtt. 10:22 : [hated - for Jesus' sake](#)
Mtt. 10:23 : [persecution - of saints](#); [persecution - spreads gospel](#)
Mtt. 10:25 : [Beelzebub](#)☆; [household - God's](#)
Mtt. 10:26 : [secrets - revealed](#)
Mtt. 10:28 : [death - spiritual vs. physical](#); [Gehenna - Valley of Hinnom](#)☆; [soul - destroyed](#)
Mtt. 10:29 : [death - time of determined by God](#); [sovereign - God](#); [will - all things under God's](#)
Mtt. 10:31 : [evolution - AGAINST](#); [humans - more valuable than animals](#)
Mtt. 10:32 : [confess - Christ before men](#); [salvation - one way](#)☆; [salvation - plan of \[5008\]](#)
Mtt. 10:33 : [denying - Christ](#)
Mtt. 10:34 : [family - enmity](#)☆; [peace - Jesus not sent to bring](#); [peace - prince of](#)☆
Mtt. 10:35 : [cited - Mic. 7:6](#); [family - enmity](#)☆
Mtt. 10:37 : [brother - believers to Jesus](#)☆; [hate - family for God](#); [Jesus - before wife and husband](#)
Mtt. 10:38 : [discipleship - cost](#)☆
Mtt. 10:39 : [life - lose to save](#)
Mtt. 10:41 : [rewards - as incentive](#)
Mtt. 11 : [Jan16](#)☆
Mtt. 11:1 : [Moses - Jesus as new](#)☆
Mtt. 11:1-15 : [John the Baptist - doubt](#)☆
Mtt. 11:2-19 : [harmony-042](#)☆
Mtt. 11:5 : [blind - healed](#); [ministry - character of Messiah's](#)
Mtt. 11:6 : [offense - rock of](#)☆
Mtt. 11:10 : [angel - used of human](#)☆; [cited - Mal. 3:1](#); [inspiration - verbal - it is written](#); [John the Baptist](#)
Mtt. 11:10 (- John the Baptist - 00028.doc) : [00028.doc](#)☆
Mtt. 11:11 : [John the Baptist - greatest prophet](#); [John the Baptist - least in kingdom is greater than](#)
Mtt. 11:11-12 : [kingdom - of heaven](#)☆
Mtt. 11:12 : [Holy Spirit - carried by](#)☆; [kingdom - entry](#)
Mtt. 11:12 (- John the Baptist - 00028.doc) : [00028.doc](#)☆
Mtt. 11:12-24 : [exegesis - Mark 8:22](#)☆
Mtt. 11:14 : [John the Baptist - not Elijah](#)☆
Mtt. 11:16 : [generation - this](#)☆
Mtt. 11:16-19 : [ministry - variety](#)
Mtt. 11:18 : [demonized - Jesus accused](#)
Mtt. 11:19 : [John the Baptist - Nazirite](#); [manuscript - Majority Text vs. Critical Text](#)☆; [Nazirite - Jesus not](#); [X0076 - children](#)☆
Mtt. 11:20-23 : [archaeology - Bethsaida](#)☆
Mtt. 11:20-24 : [sin - degrees](#)
Mtt. 11:20-30 : [harmony-043](#)☆
Mtt. 11:23 : [Hades](#)☆
Mtt. 11:23-24 : [inerrancy - Jesus on scripture](#)☆
Mtt. 11:25 : [hidden - by God](#); [hidden - from wise](#); [hidden - understanding of God](#); [scripture - perspicuity](#)☆; [wisdom - foolish](#)☆
Mtt. 11:25-26 : [chosen - not](#)☆
Mtt. 11:27 : [all things - under Jesus](#); [authority - given to Son](#); [knowledge - meaning](#)☆; [revelation - initiated by God](#)
Mtt. 11:28 : [salvation - universal desire of God](#)
Mtt. 11:29 : [leader - servant](#)
Mtt. 11:29-30 : [truth - freedom by](#)
Mtt. 12:1-8 : [harmony-035](#)☆
Mtt. 12:1-12 : [Sabbaths - plural](#)☆
Mtt. 12:1-23 : [Jan17](#)☆
Mtt. 12:3 : [old testament - historical accuracy by Jesus](#); [scripture - Jesus emphasizes](#)
Mtt. 12:4 : [eating - showbread](#)
Mtt. 12:5 : [Sabbath - work permitted in Temple](#)☆; [scripture - Jesus emphasizes](#)
Mtt. 12:7 : [cited - Hos. 6:6](#); [sacrifice - mercy over](#)
Mtt. 12:8 : [Sabbath - Lord of](#)☆
Mtt. 12:9-14 : [harmony-036](#)☆
Mtt. 12:10-13 : [hand - restored](#)
Mtt. 12:11 : [animal - lost - help](#)
Mtt. 12:12 : [humans - more valuable than animals](#)
Mtt. 12:15-21 : [harmony-037](#)☆
Mtt. 12:18 : [cited - Isa. 42:1-4](#); [cited - Isa. 49:3](#); [ministry - to Gentiles by God](#); [subordinate - Jesus to Father](#)☆
Mtt. 12:18 (cf. Isa. 42:1) : [prophets - foretold Jesus](#)
Mtt. 12:21 : [messianic prophecy - sought by Gentiles](#)☆; [ministry - to Gentiles by God](#)
Mtt. 12:22 : [blind - healed](#); [demon - identified by name](#)☆
Mtt. 12:22-37 : [harmony-046](#)☆
Mtt. 12:24 : [Beelzebub](#)☆; [principalities - demonic](#)
Mtt. 12:24-50 : [Jan18](#)☆
Mtt. 12:26 : [Satan - named explicitly](#)
Mtt. 12:28 : [Holy Spirit - Jesus relied on](#)☆; [kingdom - of God](#)☆; [kingdom - present](#)☆; [kingdom - upon or within](#)☆; [kingdom - varied meanings](#)☆; [X0079 - kingdom within](#)☆
Mtt. 12:30 : [kingdoms - only two](#)
Mtt. 12:31 : [sin - unpardonable](#)☆
Mtt. 12:32 (rejection unforgivable) : [Holy Spirit - deity](#)
Mtt. 12:34 : [heart - and mouth](#)
Mtt. 12:34-35 : [tongue - taming](#)
Mtt. 12:34-37 (- Prophecy - Discerning - 00038.doc) : [00038.doc](#)☆
Mtt. 12:34-37 (ninth) : [commandments - ten in NT](#)☆
Mtt. 12:36 : [words - idle - judged](#)
Mtt. 12:37 : [words - condemn you](#)
Mtt. 12:38-39 : [sign - seeking](#)
Mtt. 12:38-40 : [2011022401.htm](#)☆; [2011022401.htm](#)☆
Mtt. 12:38-45 : [harmony-047](#)☆
Mtt. 12:39 : [adultery - spiritual](#); [Jonah - sign of](#)☆; [messianic prophecy - resurrection](#); [old testament - historical accuracy by Jesus](#); [signs - seeking](#)
Mtt. 12:39-41 : [inerrancy - Jesus on scripture](#)☆
Mtt. 12:40 : [chronology - inclusive dating](#)☆; [resurrection - duration until](#)☆; [third day](#)
Mtt. 12:40-41 : [scripture - inerrant - Jesus' view](#)☆
Mtt. 12:41 : [generation - this](#)☆
Mtt. 12:41-42 : [resurrection - unjust](#)
Mtt. 12:42 : [old testament - historical accuracy by Jesus](#); [Sheba - Queen](#)☆
Mtt. 12:43-45 : [demons - seek embodiment](#)
Mtt. 12:45 : [spirit - unclean - Israel](#)
Mtt. 12:45 (?) : [Judas - Satan and](#)☆
Mtt. 12:46 : [brothers - of Jesus](#)
Mtt. 12:48-50 : [brother - believers to Jesus'](#)
Mtt. 12:50 : [brothers - of Jesus](#)
Mtt. 13 : [2003120812.doc](#)☆
Mtt. 13:1-23 : [harmony-051](#)☆
Mtt. 13:1-30 : [Jan19](#)☆
Mtt. 13:3 : [fruit - from root](#); [sower - parable of](#)
Mtt. 13:6 : [root - shallow](#)
Mtt. 13:8 : [reaped - 100 fold](#)
Mtt. 13:10 : [parables - purpose](#)
Mtt. 13:10-13 : [parables - God uses](#)
Mtt. 13:11 : [dead - spiritually](#)☆; [hidden - understanding of God](#); [kingdom - mystery](#)☆; [kingdom - of heaven](#)☆
Mtt. 13:11-13 : [natural man - foolish to](#)☆
Mtt. 13:12 : [more - to those that have](#)
Mtt. 13:13-15 : [kingdom - crisis](#)☆
Mtt. 13:14-15 : [cited - Isa. 6:9-10](#)
Mtt. 13:15 : [quotation - example of varied styles](#)☆
Mtt. 13:18 : [fruit - from root](#); [sower - parable of](#)
Mtt. 13:18-19 : [kingdom - present](#)☆
Mtt. 13:19 : [Holy Spirit - carried by](#)☆
Mtt. 13:21 : [apostasy - failure to abide](#)☆
Mtt. 13:22 : [world - cares of](#); [world - enmity with](#)
Mtt. 13:23 : [kingdom - present](#)☆; [reaped - 100 fold](#)
Mtt. 13:24 : [kingdom - of heaven](#)☆; [kingdom - of heaven parables](#)
Mtt. 13:24-25 : [Satan - imitator](#)☆
Mtt. 13:24-53 : [harmony-052](#)☆
Mtt. 13:29 : [righteous - preserved](#)
Mtt. 13:30 : [harvest - of judgment](#); [reaping - wheat vs. tares](#); [spiritual - growth](#)☆

Mtt. 13:31 : kingdom - of heaven☆; kingdom - of heaven = kingdom of God☆; kingdom - of heaven parables; mustard - seed☆; mustard - seed☆

Mtt. 13:31-58 : Jan20☆

Mtt. 13:32 : birds - nest in branches; demons - birds, unclean☆

Mtt. 13:33 : kingdom - of heaven☆; kingdom - of heaven parables; type - leaven represents sin☆

Mtt. 13:34 : kingdom - of heaven parables; parables - God uses; parables - only spoken

Mtt. 13:35 : cited - Ps. 78:2; foundation - of world; hidden - by God

Mtt. 13:38 : Satan - imitator☆; Satan - sons of; seed - of Satan

Mtt. 13:39 : reaping - wheat vs. tares

Mtt. 13:39-42 : harvest - of judgment

Mtt. 13:40-43 : judgment - sheep and goat☆

Mtt. 13:41 : judgment - gathered for; rapture - vs. second coming, second coming☆

Mtt. 13:41-43 : angels - separate wicked and just

Mtt. 13:42 : lake of fire - torment

Mtt. 13:43 : shine - righteous

Mtt. 13:44 : Israel - purchased; Israel - treasure☆

Mtt. 13:44-45 : kingdom - of heaven☆

Mtt. 13:45-46 : sea - nations represented as☆; sea - negative☆

Mtt. 13:46 : purchased - believers by Christ

Mtt. 13:47 : kingdom - of heaven☆; kingdom - of heaven parables; sea - cast into

Mtt. 13:47-50 : judgment - sheep and goat☆

Mtt. 13:48 : judgment - gathered for

Mtt. 13:49 : angels - separate wicked and just; reaping - wheat vs. tares

Mtt. 13:50 : lake of fire - torment

Mtt. 13:52 : kingdom - of heaven☆; kingdom - of heaven parables

Mtt. 13:53 : Moses - Jesus as new☆

Mtt. 13:53-58 : harmony-059☆

Mtt. 13:55-56 : brothers - of Jesus

Mtt. 13:56 : sisters - of Jesus

Mtt. 13:57 : honor - without at home

Mtt. 13:58 : faithless - excluded

Mtt. 14:1 : harmony-062☆

Mtt. 14:1-12 : Herods☆

Mtt. 14:1-21 : Jan21☆

Mtt. 14:2 : harmony-062☆

Mtt. 14:4 : Antipas - Herodias☆; John the Baptist - rebukes Herod☆

Mtt. 14:6-12 : harmony-062☆

Mtt. 14:10 : John the Baptist - killed

Mtt. 14:13-21 : harmony-063☆

Mtt. 14:16-21 : bread - miraculous supply

Mtt. 14:17 : provision - 5 number of☆; quote - work - loaves and fishes☆

Mtt. 14:17-19 : bread - fish with

Mtt. 14:19 : prayer - at meals

Mtt. 14:20 : baskets - twelve vs. seven☆

Mtt. 14:22 : prayer - at meals

Mtt. 14:22-36 : harmony-064☆; Jan22☆

Mtt. 14:25 : water - walks on☆

Mtt. 14:32 : storm - calmed

Mtt. 14:33 : deity - Jesus worshiped☆; worship - of Jesus

Mtt. 14:34 : Galilee - sea - names☆

Mtt. 14:36 : healing - by indirect means; hem - garment☆; Tsitsith☆

Mtt. 15:1-20 : harmony-067☆; Jan23☆

Mtt. 15:3 : traditions - of men

Mtt. 15:3-6 : capital punishment☆

Mtt. 15:4 : cited - Deu. 5:16; cited - Ex. 21:17; inspiration - God through Moses

Mtt. 15:4-6 (fifth) : commandments - ten in NT☆

Mtt. 15:5 : manuscript - Majority Text vs. Textus Receptus☆

Mtt. 15:7-9 (cf. Isa. 29:13 literal/typical) : quotes - how NT quotes OT☆

Mtt. 15:8-9 : cited - Isa. 29:13

Mtt. 15:9 : traditions - of men; worship - in vain

Mtt. 15:11 : unclean - no food is

Mtt. 15:13 : branches - broken off; reaping - wheat vs. tares

Mtt. 15:18 : tongue - taming

Mtt. 15:18-20 : heart - and mouth

Mtt. 15:19 : heart - wicked

Mtt. 15:19 (eighth) : commandments - ten in NT☆

Mtt. 15:21-28 : harmony-068☆

Mtt. 15:21-39 : Jan24☆

Mtt. 15:22 : Canaanites - destroy; ministry - to Gentiles by Jesus☆; X0067 - Canaanite☆

Mtt. 15:24 : Jesus - sent to Israel; sheep - lost☆

Mtt. 15:25 : deity - Jesus worshiped☆; worship - of Jesus

Mtt. 15:28 : healing - faith required

Mtt. 15:29-31 : harmony-069☆

Mtt. 15:30 : blind - healed; demon - identified by name☆

Mtt. 15:31 : X0077 - Gentiles?☆

Mtt. 15:32 : 4000 - fed☆

Mtt. 15:32-39 : harmony-070☆

Mtt. 15:34-36 : bread - fish with

Mtt. 15:34-38 : bread - miraculous supply

Mtt. 15:37 : baskets - twelve vs. seven☆

Mtt. 15:39 : blind - healed

Mtt. 16 : Jan25☆

Mtt. 16:1 : miracles - insufficient for belief

Mtt. 16:1-4 : harmony-071☆

Mtt. 16:4 : Jonah - sign of☆; messianic prophecy - resurrection; signs - seeking

Mtt. 16:4-12 : harmony-072☆

Mtt. 16:6-12 : type - leaven represents sin☆

Mtt. 16:8 : faith - vs. reason☆

Mtt. 16:9 : 4000 - fed☆

Mtt. 16:10 : 5000 - fed☆

Mtt. 16:13 : Philippi☆

Mtt. 16:14 : Elijah - expected☆; Jeremiah - mention

Mtt. 16:16 : living - God; Messiah - Jesus proclaimed by others; who - do you say I am?

Mtt. 16:17 : revelation - initiated by God

Mtt. 16:18 : church - beginning☆; church - first mention; church - founded on; foundation - of church☆; gates - of Hades; Hades☆; Hebrew - gospels?☆; languages used - in New Testament times☆; messianic prophecy - stumbling block; Peter = stone; rock - feminine gender applied to masculine object; Roman Catholicism - apostolic succession☆; Tyndale - Peter's confession of Christ☆

Mtt. 16:18 (- Dispensationalism - 00013.doc) : 00013.doc☆

Mtt. 16:19 : binding - loosing☆; keys; keys - to kingdom☆; kingdom - of heaven☆; open - no one shut☆

Mtt. 16:21 : resurrection - duration until☆; resurrection - Jesus predicts; salvation - OT saint's understanding☆

Mtt. 16:21-22 : Jesus - death - reveals

Mtt. 16:21-23 (Peter) : Satan - influences Godly

Mtt. 16:21-28 : harmony-074☆

Mtt. 16:23 : Satan - get behind me; Satan - named explicitly

Mtt. 16:24 : discipleship - cost☆

Mtt. 16:25 : life - lose to save

Mtt. 16:26 : soul - destroyed

Mtt. 16:27 : rewards - as incentive; second coming - angels = with Christ; shekinah - visible☆; works - reward for

Mtt. 16:28 : 2003052201.tif☆; 2003052201.tif☆; glory - Jesus appears in☆

Mtt. 17 : Jan26☆

Mtt. 17:1-13 : harmony-075☆

Mtt. 17:2 : light - and supernatural; shekinah - visible☆; transfiguration - Jesus☆

Mtt. 17:2-3 : glory - viewed☆

Mtt. 17:3 : Elijah - one of two witnesses?; law - and prophets; resurrection - of living and dead; two witnesses - required

Mtt. 17:3 (- Two Witnesses - 00026.doc) : 00026.doc☆

Mtt. 17:5 : clouds - with God; hear - Him; voice - God's audible☆

Mtt. 17:6 : face - falling on before God☆

Mtt. 17:7 : touch - restores strength

Mtt. 17:10 : John the Baptist

Mtt. 17:10 (- John the Baptist - 00028.doc) : 00028.doc☆

Mtt. 17:10-13 : Elijah - expected☆

Mtt. 17:14-21 : harmony-076☆

Mtt. 17:15-18 : demonization - vs. sickness☆

Mtt. 17:16 : exorcism - failed

Mtt. 17:20 : faith - mountains moved; mustard - seed☆

Mtt. 17:21 : demons - power over all; fasting - for exorcism; manuscript - Textus Receptus verses not in Critical Text☆; prayer - fasting and

Mtt. 17:22 : betrayal - Jesus predicts; harmony-077☆; Jesus - death - reveals

Mtt. 17:22-23 : salvation - OT saint's understanding☆

Mtt. 17:23 : harmony-077☆; resurrection - duration until☆

Mtt. 17:24 : money - coins☆

Mtt. 17:24-27 : 2003040302.tif☆; harmony-078☆; shekel - Tyrian - image☆

Mtt. 17:26 : tax - unjust religious

Mtt. 17:27 : fish - coin in mouth☆; offense - avoid for ministry

Mtt. 18:1 : kingdom - of heaven☆

Mtt. 18:1-20 : Jan27☆

Mtt. 18:1-35 : harmony-079☆

Mtt. 18:3 : child - enter kingdom as; kingdom - entry

Mtt. 18:3-4 : kingdom - of heaven☆; kingdom - varied meanings☆

Mtt. 18:4 : humility - desirable☆

Mtt. 18:5 : children - do not despise; received - others as Christ

Mtt. 18:6 : children - do not despise; millstone - sea of Galilee☆; stone - cast into sea

Mtt. 18:9 : Gehenna - Valley of Hinnom☆

Mtt. 18:10 : angel - guardian; angels - in presence of God; angels - ministering spirits☆; children - do not despise

Mtt. 18:11 : manuscript - Textus Receptus verses not in Critical Text☆

Mtt. 18:12 : sheep - lost☆

Mtt. 18:14 : perish - God will's none

Mtt. 18:15-16 : [division - handling](#)
Mtt. 18:15-18 : [church - discipline](#)☆
Mtt. 18:16 : [cited - Deu. 17:6](#); [two witnesses - required](#)
Mtt. 18:17 : [church - beginning](#)☆
Mtt. 18:18 : [binding - loosing](#)☆; [Roman Catholicism - apostolic succession](#)☆
Mtt. 18:19-20 : [fellowship - commanded](#)
Mtt. 18:20 : [church - Jesus in midst](#)
Mtt. 18:20 (- Space - 00042.doc) : 00042.doc☆
Mtt. 18:21-35 : [forgive - others](#); [Jan28](#)☆
Mtt. 18:22-35 : [grace - lack between believers](#)
Mtt. 18:23 : [kingdom - of heaven](#)☆; [kingdom - of heaven parables](#)
Mtt. 18:24 : [money - coins](#)☆
Mtt. 19 : [Jan29](#)☆
Mtt. 19:1 : [harmony-095](#)☆; [Moses - Jesus as new](#)☆
Mtt. 19:1-12 : [Perea - John the Baptist beheaded](#)☆
Mtt. 19:2 : [harmony-095](#)☆
Mtt. 19:3-6 : [scripture - inerrant - Jesus' view](#)☆
Mtt. 19:3-9 : [divorce](#)☆
Mtt. 19:3-12 : [harmony-106](#)☆
Mtt. 19:4 : [cited - Gen. 1:27](#); [cited - Gen. 5:2](#); [created - man by God](#); [evolution - AGAINST](#); [marriage - required for sex](#); [old testament - historical accuracy by Jesus](#); [scripture - Jesus emphasizes](#)
Mtt. 19:4 (- Science and the Bible - 00040.doc) : 00040.doc☆
Mtt. 19:4-5 (cf. Gen. 2:24) : [inspiration - scripture says = God says](#)☆
Mtt. 19:4-6 (- Evolution - 00044.doc) : 00044.doc☆
Mtt. 19:5 : [monogamy](#)☆
Mtt. 19:6 : [one - flesh](#)
Mtt. 19:7 : [divorce - certificate](#)☆
Mtt. 19:7-8 : [documentary hypothesis - AGAINST](#)☆; [law - Moses wrote](#)
Mtt. 19:9 (seventh) : [commandments - ten in NT](#)☆
Mtt. 19:10-12 : [marriage - distraction from God](#)
Mtt. 19:11 : [celibacy](#); [celibacy - a gift](#)
Mtt. 19:12 : [castration](#); [kingdom - of heaven](#)☆
Mtt. 19:13 : [hands - laying on](#)
Mtt. 19:13-15 : [harmony-107](#)☆
Mtt. 19:14 : [children - do not despise](#); [kingdom - of heaven](#)☆
Mtt. 19:15 : [hands - laying on](#)
Mtt. 19:16-22 : [harmony-108](#)☆
Mtt. 19:17 : [good - only God](#)
Mtt. 19:18 : [cited - Ex. 20:13-16](#)
Mtt. 19:18 (seventh) : [commandments - ten in NT](#)☆
Mtt. 19:19 : [cited - Deu. 5:16-20](#); [cited - Ex. 20:12-16](#); [cited - Lev. 19:18](#); [two commandments - second](#)
Mtt. 19:19 (fifth) : [commandments - ten in NT](#)☆
Mtt. 19:23 : [kingdom - entry](#); [kingdom - of heaven](#)☆; [rich - enter kingdom](#)
Mtt. 19:23-24 : [kingdom - of heaven = kingdom of God](#)☆
Mtt. 19:24 : [kingdom - of God](#)☆; [rich - salvation more difficult](#); [trusting - in riches](#)
Mtt. 19:26 : [impossible - nothing with God](#)
Mtt. 19:28 : [David - throne - Jesus on](#); [earth - regeneration](#); [Israel - church not](#)☆; [Israel - millennial government](#); [judges - apostles](#); [kingdom - future](#)☆; [millennial kingdom](#)☆; [millennial kingdom - judgment in](#)☆
Mtt. 19:28 (twelve) : [tribes - ten not lost](#)☆
Mtt. 19:29 : [leaving - possessions and family](#)
Mtt. 20:1 : [kingdom - of heaven](#)☆; [kingdom - of heaven parables](#)
Mtt. 20:1-15 : [salvation - last minute](#)
Mtt. 20:1-16 : [equity - in ministry](#); [harmony-109](#)☆; [Jan30](#)☆
Mtt. 20:9 : [money - coins](#)☆
Mtt. 20:9-15 : [jealousy - example](#)
Mtt. 20:12 : [shekinah - comes to temple](#)☆
Mtt. 20:15 : [grace - opposed](#)
Mtt. 20:16 : [called - subset](#); [manuscript - Majority Text vs. Critical Text](#)☆; [predestination - of God](#)☆
Mtt. 20:17-19 : [harmony-110](#)☆; [salvation - OT saint's understanding](#)☆
Mtt. 20:17-34 : [Jan31](#)☆
Mtt. 20:18 : [Jesus - death - reveals](#)
Mtt. 20:19 : [resurrection - duration until](#)☆; [resurrection - Jesus predicts](#); [stoning - crucifixion instead](#)☆
Mtt. 20:20 : [deity - Jesus worshiped](#)☆
Mtt. 20:20-21 : [kingdom - offered - literal](#)☆
Mtt. 20:20-28 : [harmony-111](#)☆
Mtt. 20:21 : [cup - drinking as negative](#)
Mtt. 20:21 (- Last Supper - Triclinium - 00034.doc) : 00034.doc☆
Mtt. 20:22 : [baptism - into death](#); [John - martyrdom](#)☆
Mtt. 20:22 (- Baptism - 00036.doc) : 00036.doc☆
Mtt. 20:23 : [Israel - church not](#)☆; [John - death predicted](#)
Mtt. 20:25-26 : [leader - servant](#)
Mtt. 20:25-28 : [kingdom - varied meanings](#)☆
Mtt. 20:28 : [ransom - believers by Jesus](#)
Mtt. 20:29-34 : [harmony-112](#)☆
Mtt. 20:30 : [blind - healed](#); [difficulty - blind men healed - one vs. two](#)☆
Mtt. 21:1 : [messianic prophecy - timing of presentation](#)☆; [Sabbath - day's journey between Jerusalem and Mt. of Olives](#)☆
Mtt. 21:1-11 : [harmony-116](#)☆
Mtt. 21:1-22 : [Feb01](#)☆
Mtt. 21:2 : [donkey - ridden at coronation](#); [messianic prophecy - on a donkey](#)☆; [tenth day of Nisan](#)
Mtt. 21:3 : [bread - holy eaten by David](#)
Mtt. 21:5 : [donkey - carrying sacrifice](#); [donkey - firstborn redeemed by lamb](#)☆
Mtt. 21:9 : [messianic prophecy - comes in name of Lord](#); [name - of the Lord](#)
Mtt. 21:12 : [difficulty - chronology reversed](#)☆; [harmony-117](#)☆; [harmony-118](#)☆; [offering - purchase](#); [temple - cleansed 2nd time](#)☆
Mtt. 21:13 : [cited - Isa. 56:7](#); [cited - Jer. 7:11](#); [harmony-118](#)☆; [inspiration - verbal - it is written](#); [name - God's dwells in temple](#); [temple - den of thieves](#); [temple - house of prayer](#)
Mtt. 21:14 : [blind - healed](#); [harmony-119](#)☆
Mtt. 21:16 : [cited - Ps. 8:2](#); [scripture - Jesus emphasizes](#)
Mtt. 21:17-22 : [harmony-121](#)☆
Mtt. 21:18 : [difficulty - chronology reversed](#)☆
Mtt. 21:19 : [fig tree - unfruitful](#)☆
Mtt. 21:21 : [faith - mountains moved](#); [mountain - into sea](#); [sea - cast into](#)
Mtt. 21:21 (- Sea - 00049.doc) : 00049.doc☆
Mtt. 21:23-46 : [Feb02](#)☆
Mtt. 21:25 (- Baptism - 00036.doc) : 00036.doc☆
Mtt. 21:28 : [vine - Israel](#)
Mtt. 21:28-30 : [disobedience](#)☆
Mtt. 21:28-31 : [harmony-122](#)☆
Mtt. 21:31 : [kingdom - of God](#)☆; [kingdom - varied meanings](#)☆
Mtt. 21:33 : [vine - Israel](#)
Mtt. 21:33-46 : [harmony-123](#)☆
Mtt. 21:41 : [vineyard - new keeper](#)
Mtt. 21:42 : [cited - Ps. 118:22-23](#); [messianic prophecy - stumbling block](#); [scripture - Jesus emphasizes](#)
Mtt. 21:43 : [Israel - ethnos](#); [Israel - rejected temporarily](#)☆; [kingdom - of God](#)☆; [kingdom - varied meanings](#)☆; [nation - church?](#)☆
Mtt. 21:44 : [manuscript - Mtt. 21:44](#)☆; [stone - cut without hands](#)
Mtt. 22:1-10 : [parable - wedding feast](#)☆
Mtt. 22:1-14 : [harmony-124](#)☆; [marriage - supper](#)☆
Mtt. 22:1-22 : [Feb03](#)☆
Mtt. 22:2 : [bride - of God](#)☆; [kingdom - of heaven](#)☆; [kingdom - of heaven parables](#); [marriage - of lamb](#)
Mtt. 22:7 : [Jerusalem - destruction](#)
Mtt. 22:11 : [white - robes](#)☆
Mtt. 22:11-22 : [righteousness - clothed](#)
Mtt. 22:12 : [mouth - stopped - law](#)
Mtt. 22:13 : [lake of fire - torment](#)
Mtt. 22:14 : [predestination - of God](#)☆
Mtt. 22:15-22 : [harmony-125](#)☆
Mtt. 22:16 : [fear - of man](#)☆
Mtt. 22:19-21 : 2003040302.tif☆
Mtt. 22:21 : [Caesar - render unto](#)☆; [taxes - pay](#)
Mtt. 22:23 : [Sadducees - deny supernatural](#)☆; [supernatural - denied](#)
Mtt. 22:23-33 : [harmony-126](#)☆; [resurrection - disbelief](#)
Mtt. 22:23-46 : [Feb04](#)☆
Mtt. 22:24 : [levirate - marriage](#)☆
Mtt. 22:29-32 : [Sadducees - deny supernatural](#)☆
Mtt. 22:30 : [angels - sexuality?](#); [marriage - not given in heaven](#)
Mtt. 22:30-31 : [resurrection - order](#)☆
Mtt. 22:31 : [inspiration - verbal](#)☆; [scripture - Jesus emphasizes](#)
Mtt. 22:31-32 : [inerrancy - reliance on details](#)
Mtt. 22:32 : [Abraham - Isaac - Jacob - God of](#); [bury - dead](#)☆; [cited - Ex. 3:6](#); [cited - Ex. 3:15](#); [cited - Gen. 17:7](#); [cited - Gen. 26:24](#); [cited - Gen. 28:21](#); [covenant - Abrahamic \[5002.1\]](#); [dead - spiritually](#)☆; [inerrancy - of scripture](#)☆; [living - God](#)
Mtt. 22:34-40 : [harmony-127](#)☆
Mtt. 22:37 : [cited - Deu. 6:5](#); [cited - Deu. 10:12](#); [cited - Deu. 30:6](#); [shema - Israel](#)☆; [two commandments - first](#)
Mtt. 22:37 (first) : [commandments - ten in NT](#)☆
Mtt. 22:39 : [cited - Lev. 19:18](#); [esteem - self](#)☆; [law - fulfilled by love](#)
Mtt. 22:40 : [commandments - of Jesus](#)
Mtt. 22:41-45 : [inerrancy - reliance on details](#)
Mtt. 22:43 : [Holy Spirit - prophecy by](#); [inerrancy - of scripture](#)☆; [inspiration - verbal](#)☆

Mtt. 22:44 : cited - Ps. 110:1; deity - Jesus eternal☆; footstool - enemies made his; right hand - Jesus of Throne

Mtt. 22:44-45 : David - Son as Lord [5004.1]☆

Mtt. 23 : harmony-128☆

Mtt. 23:1-22 : Feb05☆

Mtt. 23:2 : Moses - seat☆

Mtt. 23:3-8 : hypocrisy - religious

Mtt. 23:5 : hem - garment☆; Tsitsith☆

Mtt. 23:9 : pope - AGAINST

Mtt. 23:10 : teacher - Jesus only

Mtt. 23:11-12 : leader - servant; pride - AGAINST☆

Mtt. 23:12 : exalted - humble; humility - desirable☆

Mtt. 23:13 : kingdom - of heaven☆; manuscript - Majority Text vs. Textus Receptus☆

Mtt. 23:13-16 : hypocrisy - religious

Mtt. 23:14 : manuscript - Textus Receptus verses not in Critical Text☆

Mtt. 23:15 : evangelists - Jewish☆; Gehenna - Valley of Hinnom☆; proselyte - to Judaism☆

Mtt. 23:23 : tithing - devotional scriptures; tithing - less important than

Mtt. 23:23-29 : Feb06☆

Mtt. 23:24 : gnats - unclean

Mtt. 23:25 : manuscript - Majority Text vs. Textus Receptus☆; Zechariah - mentioned

Mtt. 23:25-33 : hypocrisy - religious

Mtt. 23:27 : whitewashed☆

Mtt. 23:31-32 : father - sin affects son☆

Mtt. 23:33 : Gehenna - Valley of Hinnom☆

Mtt. 23:34 : blood - eating prohibited☆

Mtt. 23:34 (- Evolution - 00044.doc) : 00044.doc☆

Mtt. 23:34 (sends prophets) : deity - Jesus does divine works☆

Mtt. 23:35 : exegesis - Mtt. 23:35☆; old testament - historical accuracy by Jesus; you - not referring to contemporaries☆; Zechariah - stoned☆

Mtt. 23:36 : generation - this☆

Mtt. 23:37 : harmony-131☆

Mtt. 23:37 (wooded Jerusalem) : deity - Jesus does divine works☆

Mtt. 23:38 : shekinah - departs temple☆; temple - desolate

Mtt. 23:38-39 : temple - tribulation☆

Mtt. 23:39 : cited - Ps. 118:26; Israel - church not☆; messianic prophecy - comes in name of Lord; name - of the Lord; second coming - preconditions☆; you - not referring to contemporaries☆

Mtt. 23:39 (blessed is he) : until - and Israel

Mtt. 24 : harmony-130☆

Mtt. 24:1 : 2010021701.pdf☆; 2010021701.pdf☆

Mtt. 24:1-3 : shekinah - departs temple☆

Mtt. 24:1-28 : Feb07☆

Mtt. 24:2 : temple - destroyed

Mtt. 24:5 : antichrist - Danite? [5001.4]☆; false - christ☆; messiah - false

Mtt. 24:5-7 : Revelation - book of - synoptic parallels☆

Mtt. 24:6 : war - rumors of

Mtt. 24:7 : earthquakes - predicted

Mtt. 24:8 : childbirth - pain - tribulation; tribulation - terms - birth pangs☆

Mtt. 24:9 : hated - by world; hated - for Jesus' sake

Mtt. 24:9-14 : exegesis - Mtt. 24:9-14☆

Mtt. 24:10 : betrayal - among believers

Mtt. 24:10-12 : apostasy - the☆

Mtt. 24:11 : prophets - false☆; Revelation - book of - synoptic parallels☆

Mtt. 24:12 : lawlessness - trust lost

Mtt. 24:13 : gospel - preached all nations☆; gospel - preached before end

Mtt. 24:14 : gospel - as witness; gospel of kingdom - preached to whole earth; rapture - vs. second coming - contrast☆

Mtt. 24:15 : abomination of desolation☆; cited - Dan. 9:27; cited - Dan. 11:31; cited - Dan. 12:11; Daniel - book mentioned; elsewhere in Scripture; Holy Place - stand in; inerrancy - Jesus on scripture☆; preterism - AGAINST☆; prophet - Daniel☆; scripture - perspicuity☆; temple - tribulation☆

Mtt. 24:15-31 : rapture - vs. second coming, second coming☆

Mtt. 24:16 : Bozrah - as refuge☆

Mtt. 24:17 : five - provision☆

Mtt. 24:19 : pregnant - woe to those

Mtt. 24:20 : exegesis - Mtt. 24:20☆; Sabbath - gates closed; Sabbath - modern Israel☆

Mtt. 24:21 : Jacob's - trouble; quote - Israel - nation predicted - Scott (1796-1861)☆; tribulation - great

Mtt. 24:21-22 : preterism - AGAINST☆

Mtt. 24:22 : chosen - Israel☆; exegesis - Mtt. 24:22☆; tribulation - great - shortened

Mtt. 24:23-25 : scripture - experience - judge by☆

Mtt. 24:24 : chosen - believers☆; deceived - elect; false - christ☆; miracles - not of God; prophets - false☆; signs - and wonders

Mtt. 24:24-25 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆

Mtt. 24:25 : scripture - permanent☆; wise - believers to be

Mtt. 24:26 : desert - prophet expected from; room - inner - false Christs☆

Mtt. 24:27 : lightning - reappearance of Christ; visible - return of Christ

Mtt. 24:28 : birds - feed on dead; judge - Christ appointed☆; X0078 - birds☆

Mtt. 24:28-31 : angels - separate wicked and just

Mtt. 24:29 : preterism - AGAINST☆; stars - fall☆; stars - no light from; sun - sign - Christ events☆; sun - signs in

Mtt. 24:29-30 : tribulation - second coming after

Mtt. 24:29-51 : Feb08☆

Mtt. 24:30 : clouds - with God; man - son of as explicit title of Messiah; Messiah - sought by Israel; second coming; shekinah - visible☆; sign - of Son of Man; visible - return of Christ

Mtt. 24:30 (cf. Dan. 7:14) : prophets - foretold Jesus

Mtt. 24:30 (Jesus) : second coming - revealed on☆

Mtt. 24:31 : chosen - believers☆; gathering - of Israel in faith☆; Israel - church not☆; saints - gathering of; Satan - imitator☆; trumpet - elect gathered

Mtt. 24:31 (- Diaspora - 00021.doc) : 00021.doc☆

Mtt. 24:31 (?) : return - of Israel☆

Mtt. 24:33 : times - know

Mtt. 24:34 : 2003052202.tif☆; 2003052202.tif☆; generation - this☆; time - short☆

Mtt. 24:35 : earth - new☆; heaven - and earth pass away; scripture - permanent☆; Word - preserved☆

Mtt. 24:35 (- Science and the Bible - 00040.doc) : 00040.doc☆

Mtt. 24:36 : date - setting - AGAINST☆; exegesis - Mtt. 24:36☆; thief - Jesus comes like☆; unknown - by Jesus

Mtt. 24:37 : old testament - historical accuracy by Jesus

Mtt. 24:37-39 : inerrancy - Jesus on scripture☆

Mtt. 24:37-41 : rapture - vs. second coming - contrast☆

Mtt. 24:38-39 : marriage - prevented by God's judgment; scripture - inerrant - Jesus' view☆

Mtt. 24:40 : rapture - not in view

Mtt. 24:42 : imminent - second coming☆; thief - Jesus comes like☆; unknown - by Jesus; watch - for Christ

Mtt. 24:44 : thief - Jesus comes like☆

Mtt. 24:48 : time - short☆

Mtt. 24:50 : thief - Jesus comes like☆

Mtt. 24:50-51 : eternal security - AGAINST - Scriptures used☆

Mtt. 24:51 : covenant - animals cut in two

Mtt. 25:1 : bride - of God☆; kingdom - of heaven☆; kingdom - of heaven parables; marriage - companions

Mtt. 25:1-13 : eternal security - AGAINST - Scriptures used☆; exegesis - Mtt. 25:1-13☆; marriage - supper☆; parable - ten virgins☆; type - oil represents Holy Spirit

Mtt. 25:1-30 : Feb09☆; harmony-133☆

Mtt. 25:7 : wise - believers to be

Mtt. 25:10 : marriage - of lamb

Mtt. 25:12 : unknown - by Jesus

Mtt. 25:13 : thief - Jesus comes like☆; watch - for Christ

Mtt. 25:14 : kingdom - of heaven parables; talents - parable

Mtt. 25:14-30 : eternal security - AGAINST - Scriptures used☆; money - coins☆

Mtt. 25:27 : usury - AGAINST☆

Mtt. 25:28 : more - to those that have

Mtt. 25:30 : judge - Christ appointed☆

Mtt. 25:31 : angels - second coming; David - throne - distinct from God's☆; David - throne - Jesus on; Israel - church not☆; king - Jesus as literal; kingdom - church does not bring; kingdom - earthly☆; millennial kingdom - posttribulational population problem☆; NIV - translation - problems☆; rapture - posttribulational - AGAINST☆

Mtt. 25:31-32 : angels - separate wicked and just

Mtt. 25:31-34 : kingdom - future☆; rapture - vs. second coming - contrast☆

Mtt. 25:31-46 : 2003120810.doc☆; Feb10☆; harmony-134☆; judgment - sheep and goat☆

Mtt. 25:32 : Gentiles - all nations (ethne) denotes; judge - of living and dead

Mtt. 25:33-34 : kingdom - entry; sheep - enter kingdom

Mtt. 25:34 : foundation - of world; millennial kingdom☆; rapture - populating the millennium☆

Mtt. 25:36 : prison - believers; prisoners - minister to

Mtt. 25:40 : poor - duty to; received - others as Christ

Mtt. 25:40-41 : bless - those who bless☆
Mtt. 25:41 : demons - imprisoned; Gehenna - prepared for devil and his angels; left hand; Satan - imitator☆; second coming - killed at
Mtt. 25:41-46 : lake of fire - eternal☆
Mtt. 25:43 : prison - believers; prisoners - minister to
Mtt. 25:45 : bless - those who bless☆; received - others as Christ
Mtt. 26:1 : Moses - Jesus as new☆
Mtt. 26:1-5 : 2008042401☆
Mtt. 26:1-25 : Feb11☆
Mtt. 26:2 : death - Jesus predicts own; stoning - crucifixion instead☆
Mtt. 26:3 : Caiaphas - ossuary of☆
Mtt. 26:3-4 : type - Joseph of Christ☆
Mtt. 26:6-13 : harmony-135☆
Mtt. 26:7 : anointed - Jesus; anointed - Jesus twice while alive☆
Mtt. 26:11 : poor - always will be
Mtt. 26:12 : anointed - Jesus for burial☆
Mtt. 26:13 : Mary Magdalene - remembered
Mtt. 26:14 : money - coins☆
Mtt. 26:14-15 : 2003040302.tif☆; shekel - Tyrian - image☆; type - Joseph of Christ☆
Mtt. 26:14-16 : apostles - tradition of death☆
Mtt. 26:15 : 30 - pieces of silver☆
Mtt. 26:17-20 : crucifixion - vs. Passover☆; ministry - length of Jesus☆
Mtt. 26:17-30 : 2008042401☆; harmony-136☆
Mtt. 26:18 : 2011022401.htm☆; time - Jesus to die
Mtt. 26:21-25 : harmony-139☆
Mtt. 26:23 : exegesis - Mtt. 26:23☆; harmony-138☆
Mtt. 26:24 : created - for destruction; free will - vs. sovereignty of God☆; inspiration - verbal - it is written; sovereignty - vs. responsibility☆
Mtt. 26:25 : rabbi - Jesus
Mtt. 26:26 : communion☆; Luther - consubstantiation☆; X0112 - communion☆
Mtt. 26:26-50 : Feb12☆
Mtt. 26:28 : atonement - by blood☆; blood - covenant; covenant - new - church☆; covenant - new - sin forgiven; covenant - new [5002.5.0]☆; type - wine represents blood
Mtt. 26:28 (remitting) : blood - characteristics of Christ's
Mtt. 26:29 : kingdom - future☆; wine - enjoyed; wine - Jesus abstains from; wine - used in celebration
Mtt. 26:29 (?) : marriage - supper☆
Mtt. 26:30 : communion - cups☆; harmony-142☆; Sabbath - day's journey between Jerusalem and Mt. of Olives☆
Mtt. 26:31 : cited - Zec. 13:7; crucifixion - will of God; inspiration - verbal - it is written; shepherd - struck
Mtt. 26:31 (cf. Zec. 13:7) : prophecy - gaps of time within☆
Mtt. 26:31-33 : stumble - by persecution
Mtt. 26:33-35 : Peter - denies Jesus☆
Mtt. 26:35 : apostles - forsake Jesus
Mtt. 26:36 : KJV - errors?☆
Mtt. 26:36-46 : harmony-142☆
Mtt. 26:38 : discouraged - Jesus; humanity - of Jesus; Jesus - soul and spirit☆
Mtt. 26:39 : cries - Jesus' heard; cup - God's wrath; Gethsemane - prayer in; manuscript - Majority Text vs. Textus Receptus☆; obedience - one man; prayer - of Jesus heard; will - Father's will be done
Mtt. 26:40 : prayer - sleep during
Mtt. 26:41 : Peter - denies Jesus☆
Mtt. 26:41 (vs. Mark 14:38) : KJV - variety of translation☆
Mtt. 26:42 : cup - God's wrath
Mtt. 26:47-56 : harmony-143☆
Mtt. 26:49 : kisses - deceitful; rabbi - Jesus
Mtt. 26:51 : ear - cut off
Mtt. 26:51-75 : Feb13☆
Mtt. 26:53 : patience - of God
Mtt. 26:54 : scripture - fulfilled
Mtt. 26:56 : apostles - forsake Jesus; scripture - fulfilled
Mtt. 26:57 : Caiaphas - ossuary of☆; harmony-144☆
Mtt. 26:57-58 : trials - of Christ☆
Mtt. 26:58 : harmony-144☆
Mtt. 26:59-68 : harmony-145☆
Mtt. 26:61 : manuscript - Majority Text vs. Textus Receptus☆; temple - body as☆; temple - built by Messiah☆
Mtt. 26:63 : living - God; silent - Jesus when accused; son of God - Jesus claims
Mtt. 26:63-64 : son of God - is son of man
Mtt. 26:63-66 : tomb - sealed
Mtt. 26:64 : clouds - with God; man - son of as explicit title of Messiah; preterism - AGAINST☆; rapture - vs. second coming, second coming☆; you - not referring to contemporaries☆
Mtt. 26:65 : high priest - forbidden to tear clothes; X0103 - high priest☆
Mtt. 26:66 : blasphemy - capital offence
Mtt. 26:67 : cheek - struck; messianic prophecy - disfigured
Mtt. 26:67-68 : judge - not by sight☆
Mtt. 26:69-75 : harmony-144☆
Mtt. 26:70-75 : Peter - denies Jesus☆
Mtt. 27:1 : harmony-146☆
Mtt. 27:1-2 : trials - of Christ☆
Mtt. 27:1-26 : Feb14☆
Mtt. 27:2 : archaeology - Pontius Pilate☆; harmony-146☆
Mtt. 27:3 : 30 - pieces of silver☆; Judas - repents☆
Mtt. 27:3-5 : apostles - tradition of death☆
Mtt. 27:4 : messianic prophecy - innocent
Mtt. 27:4 (innocent) : blood - characteristics of Christ's
Mtt. 27:5 : difficulty - death of Judas☆
Mtt. 27:7 : difficulty - potter's field☆
Mtt. 27:9 : cited - Zec. 11:13; exegesis - Mtt. 27:9☆; Jeremiah - mention; prophecy - Jeremiah or Zechariah?☆
Mtt. 27:10 : cited - Jer. 32:6-9; cited - Zec. 11:12-13
Mtt. 27:11 : king - of Jews☆
Mtt. 27:11-14 : harmony-146☆
Mtt. 27:11-26 : trials - of Christ☆
Mtt. 27:12 : silent - Jesus when accused
Mtt. 27:14 : silent - Jesus when accused
Mtt. 27:15-26 : harmony-148☆
Mtt. 27:16 : Barabbas - son of Father
Mtt. 27:19 : righteous - Messiah; type - Joseph of Christ☆; wife - husband listen to
Mtt. 27:19-20 : dream - Gentile warned; dreams - from God☆
Mtt. 27:21 : Barabbas - son of Father
Mtt. 27:24 : hands - washed in innocence; righteous - Messiah; type - Joseph of Christ☆
Mtt. 27:24-25 : curse - blood curse at crucifixion☆
Mtt. 27:25 : blood - on own head; curse - generational; generational - iniquity☆
Mtt. 27:26 : stripes - Jesus
Mtt. 27:27 : messianic prophecy - disfigured
Mtt. 27:27-31 : harmony-149☆
Mtt. 27:27-50 : Feb15☆
Mtt. 27:28 : tola - worm☆
Mtt. 27:29 : king - of Jews☆; patience - of God; thorns - represent sin☆
Mtt. 27:29 (stephanos) : crown - stephanos vs diadema and Christ☆
Mtt. 27:31-34 : harmony-150☆
Mtt. 27:32 : burden - compelled to carry; Simon - of Cyrean
Mtt. 27:33 : skull - place of☆
Mtt. 27:33-34 : crucifixion - event 01☆
Mtt. 27:34 : wine - Jesus abstains from
Mtt. 27:35 : cited - Ps. 22:18; crucifixion - event 04☆; manuscript - Majority Text vs. Textus Receptus☆; messianic prophecy - lots cast for garments; pierced - hands☆; type - Joseph of Christ☆
Mtt. 27:35-37 : type - Joseph of Christ☆
Mtt. 27:35-38 : crucifixion - event 02☆
Mtt. 27:35-56 : harmony-151☆
Mtt. 27:37 : cross - configuration☆; king - of Jews☆
Mtt. 27:37-39 : type - Joseph of Christ☆
Mtt. 27:38 : transgressors - numbered with; two - typology; typology - two of same with different destinies☆
Mtt. 27:39 : ridiculed - Jesus
Mtt. 27:39-44 : crucifixion - event 05☆
Mtt. 27:40 : temple - body as☆; temple - built by Messiah☆
Mtt. 27:42 : miracles - insufficient for belief; prophecy - by unbelievers; saved - others by Jesus
Mtt. 27:43 : rescue - from cross
Mtt. 27:44 : robbers - mock Jesus; thieves - both reviled
Mtt. 27:45 : crucifixion - event 09☆; sun - sign - Christ events☆
Mtt. 27:46 : Aramaic - evidence in New Testament☆; cited - Ps. 22:1; cries - Jesus' heard; forsaken - Messiah by God; my - God☆; prayer - of Jesus heard
Mtt. 27:46 (- Noah's Grandsons - 00048.doc) : 00048.doc☆
Mtt. 27:46-47 : crucifixion - event 10☆
Mtt. 27:48 : crucifixion - thirst during
Mtt. 27:50 : chronology - A.D. 0029 - crucifixion of Christ - Klassen☆; chronology - A.D. 0030 - crucifixion of Christ - Bruce☆; chronology - A.D. 0030 - crucifixion of Christ - Jones☆; chronology - A.D. 0030 - crucifixion of Christ - Thomas☆; chronology - A.D. 0032 - crucifixion of Christ - Anderson☆; chronology - A.D. 0032 - crucifixion of Christ - Showers☆; chronology - A.D. 0033 - crucifixion of Christ - Finegan☆; chronology - A.D. 0033 - crucifixion of Christ - Hoehner☆; crucifixion - event 14☆; Jesus - control of death
Mtt. 27:51 : veil - torn in two
Mtt. 27:51-66 : Feb16☆
Mtt. 27:52 : dead - cast out
Mtt. 27:52-53 : firstfruits - of dead☆

Mtt. 27:57 : [Arimathea - Joseph of; rich - godly](#)
Mtt. 27:57-60 : [messianic prophecy - grave with rich](#)
Mtt. 27:57-66 : [harmony-152](#)☆
Mtt. 27:59 : [communion - Matzo](#)☆
Mtt. 27:62 : [crucifixion - day of preparation; preparation - day of Jesus died](#)
Mtt. 27:63-4 : [resurrection - duration until](#)☆
Mtt. 27:66 : [guard - killed for laxity](#)☆
Mtt. 28 : [Feb17](#)☆
Mtt. 28:1 : [day - period](#)☆; [resurrection - Christ - event 02](#)☆; [Sabbaths - plural](#)☆
Mtt. 28:2 : [Angel - of Jehovah](#)☆
Mtt. 28:2-15 : [harmony-153](#)☆
Mtt. 28:3 : [angels - appearance of; white - robes](#)☆
Mtt. 28:4 : [angels - feared](#)
Mtt. 28:5 : [difficulty - angels at tomb of Jesus - one vs. two](#)☆; [resurrection - of Jesus](#)
Mtt. 28:5-7 : [resurrection - Christ - event 02](#)☆
Mtt. 28:6 : [angels - Jesus above; resurrection - anniversary](#)☆
Mtt. 28:8 : [resurrection - Christ - event 03](#)☆
Mtt. 28:9 : [deity - Jesus worshiped](#)☆; [messianic prophecy - resurrection; worship - of Jesus](#)
Mtt. 28:9-10 : [resurrection - appearances after](#)☆; [resurrection - Christ - event 07](#)☆
Mtt. 28:11-15 : [resurrection - Christ - event 08](#)☆
Mtt. 28:13 : [tomb - sealed](#)
Mtt. 28:16 : [harmony-158](#)☆
Mtt. 28:16-20 : [harmony-159; harmony-160](#)☆; [resurrection - appearances after](#)☆; [resurrection - Christ - event 16](#)☆
Mtt. 28:17 : [deity - Jesus worshiped](#)☆; [worship - of Jesus](#)
Mtt. 28:18 : [all things - under Jesus; authority - given to Son](#)
Mtt. 28:18-20 : [commissions - two distinct](#)☆; [great - commission](#)☆
Mtt. 28:19 : [atonement - of Christ unlimited](#)☆; [baptism - in name of; Holy Spirit - equated with Father and Son; salvation - baptism and](#)☆; [Trinity](#)☆
Mtt. 28:20 : [Christ - believers indwelt by](#)☆; [leave - God will never; spiritual gifts - vs. responsibilities](#)☆
Mtt. 28:24 : [resurrection - Christ - event 01](#)☆
Mtt. 49:9 : [2009031501.jpg](#)☆
Mtt. Sinai - travel time from Egypt : Ex. 19:1
much given - much required : Amos 3:2; Luke 12:48 ☪ "It has been denied that God's people were actually worse than the pagans about them, but reckoning must be in proportion to spiritual knowledge and privileges enjoyed. The judgments of God are always relative to light and privilege granted. . . The Latins have a pointed saying: *Corruptio optimi pessima* (?The corruption of the best issues in the worst.)" [Ref-0171](#), p. 37. "In Israel all things reach the climax; the privilege and the judgment, the blessing and the curse. And its very choice is the reason for quite special severity. . . (Amos 3:2)." [Ref-0197](#), p. 92. "A more fearful illusion can scarcely be conceived than that the possession of a greater amount of spiritual knowledge and privilege is to be an effectual shield when the earth comes into judgment." [Ref-0414](#), p. 13.

Muhammad - anti-Semitism of :
[anti-Semitism - Muhammad](#)☆

Muhammad - Jerusalem and Islam - #00057.doc : [#00057.doc](#)☆
Muhammed - night journey : [Koran - Mi'raj](#)☆
Muller - spirit - judge by scripture - quote :
[quote - scripture - judges spirit - Muller](#)☆
multilingual - Paul : Acts 21:37; Acts 21:40
multiple - wives - problems : [wives - multiple - problems](#)
multiply - and fruitful : [fruitful - and multiply](#)
Mummies - of Peru : [F00038 - Mummies - of Peru](#)☆
mummified - Jacob : [Jacob - embalmed](#)
mummified - Joseph : [Joseph - embalmed](#)
Muraoka, T., and Jouon, Paul, A Grammar of Biblical Hebrew : [Ref-0699](#)☆
murder - 1st degree - death penalty :
[manslaughter - premeditated - death penalty](#)
murder - 2nd degree : [manslaughter - refuge for accidental](#)
murder - abortion - after birth :
[2012031802.pdf](#)☆
murder - cult : [F00024 - cult - murder](#)☆
murder - Death Penalty - 00022.doc :
[00022.doc](#)☆
murder - forgiven : Ps. 51:14; Luke 23:34
murder - premeditated : Pr. 12:6
murder - prohibited : Ex. 20:13; Num. 35:16; Deu. 5:17; Deu. 19:10; Pr. 6:17; Pr. 28:17; Isa. 1:15
murder - vs. manslaughter : Deu. 17:8; Num. 35:11-34; Deu. 4:42; 1K. 2:28
murderer - Barabbas : [Barabbas - murderer](#)
murderer - Moses : [Moses - murderer](#)
murmuring : [complaining](#)
Murray, Absolute Surrender : [Ref-1045](#)☆
Murray, Humility : [Ref-1046](#)☆
Murray, Ian, D. Martyn Lloyd-Jones - The Fight of Faith : [Ref-0935](#)☆
Murray, Ian, D. Martyn Lloyd-Jones - The First Forty Years : [Ref-0933](#)☆
Murray, Lord's Table, The : [Ref-1047](#)☆
Murray, Prayer Life, The : [Ref-1048](#)☆
Murray, School of Obedience, The :
[Ref-1049](#)☆
Murray, True Vine, The : [Ref-1051](#)☆
Murray, Two Covenants and the Second Blessing, The : [Ref-1050](#)☆
Murray, Waiting on God : [Ref-1052](#)☆
music - prophet playing : [prophet - playing music](#)
music - tabernacle : [singers - tabernacle](#)
music - worship : [worship - music](#)☆
Music Ministry - Calvary Chapel Music Ministry Guidelines - #06999.doc :
[#06999.doc](#)☆
Music ministry guidelines - Calvary Chapel Music Ministry Guidelines - #06999.doc :
[#06999.doc](#)☆
musical - prophecy : [prophecy - musical](#)
musical instruments - in worship : 2Chr. 9:11; 2Chr. 29:25-30; 2Chr. 30:21; Isa. 38:20; Ezra 3:10; Ps. 33:2-3; Ps. 43:4; Ps. 57:8; Ps. 81:1; Ps. 87:7; Ps. 92:3; Ps. 108:2; Ps. 144:9
musicians - supported : [singers - supported musicians - temple](#) : 1Chr. 25; 1Chr. 16:5; 1Chr. 16:42; 1Chr. 23:5
Musings in the Psalms - Nichols, J. W. H. :
[Ref-0677](#)☆
Muslim : ☪ See also [Koran](#) and [Islam](#).
Muslim - lack of relationship : [Islam - relationship - lacking](#)☆
Muslim - websites : [websites - Islam](#)☆

Muslims - John 1:1 : John 1:1 ☪ "Another text often distorted by Muslim scholars is this great passage proclaiming Christ's deity. . . Without any textual support in the thousands of Greek manuscripts, they render the last phrase: *and the Word was God's.*" [Ref-0161](#), p. 258.
Muslims - Nobel prize - vs. Jews :
[2010051401.htm](#)☆
Muslims - recognized temple : [temple - Muslims recognized](#)☆
Muslims - temple - recognize :
[2007122001.pdf](#)☆
Must We Dismiss the Millennium?, Lewis Sperry Chafer : [Ref-1245](#)☆
mustard - seed : Mtt. 13:31; Mtt. 13:31; Mtt. 17:20; Mark 4:31; Luke 13:19; Luke 17:6 ☪ "The mustard seed is not the smallest seed known to botanists, but among the Semites it was considered to be the smallest of seeds. Its phenomenal growth became the basis for an analogy for the growth of anything unusually small to something very large. For our Lord to have given the Latin terms of the smallest seed would have been grotesque." [Ref-0015](#), p. 211. ". . . the context indicates that Christ was simply saying that the mustard seed is the smallest of the garden seeds rather than the smallest of all seeds. Interestingly, according to Mishnah *Tehorath* 8:8 and *Niddah* 5:2 the mustard seed was commonly used by Jews to illustrate something small. Laney, *Answers to Tough Questions*." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 23n47.
mutation - harmful - quote : [quote - mutation harmful](#)☆
mutations - damaging - evolution : [evolution - mutations damaging](#)☆
mute - demon cast out of : [demon - identified by name](#)☆
mute - healed : Isa. 35:6; Mark 7:32-37
 mutilation - and congregation : Deu. 23:1
my - God : Mtt. 27:46; Mark 15:34; John 20:17 ☪ Jesus addresses "my Father" as "my God" on only two occasions out of 170 references in the gospels. [Ref-0011](#), p. 84.
Myers, A. C. The Eerdmans Bible Dictionary :
[Ref-0695](#)☆
Mynatt, Daniel S., The Masorah of Biblia Hebraica Stuttgartensia : [Ref-0842](#)☆; [Ref-1205](#)☆
myrrh : Ex. 30:23; Ps. 45:8; Sos. 3:6; Mtt. 2:11 ☪ "*myrrh*, a sweet perfume used in embalming dead bodies, and included in the holy anointing oil used in the Tabernacle worship" [Ref-0032](#), p. 60.
Mysteries of the Book of Daniel :
[Ref-0049](#)☆
mystery - Babylon : [X0114 - Babylon - mystery](#)☆
mystery - body of Christ : [church - mystery - relationship of Jews and Gentiles](#)
mystery - esteemed - emerging church :
[emerging church - mystery esteemed](#)☆
mystery - kingdom : [kingdom - mystery](#)☆
mystery - of God finished : Rev. 10:7
mystery - secret : Mark 4:11; Rom. 11:25; Rom. 16:25; 1Cor. 2:7; 1Cor. 13:2; 1Cor. 15:51; Eph. 1:9; Eph. 3:3; Eph. 3:4; Eph. 3:9; Eph. 5:32; Eph. 6:19; Col. 1:26; Col. 2:2; Col. 4:3; 2Th. 2:7; 1Ti. 3:9; 1Ti. 3:16; Rev. 1:20; Rev. 10:7; Rev. 17:7 ☪ "the Church as the

Bride of Messiah is a mystery [Eph. 5:32]. In the Old Testament, Israel is portrayed as the Wife of Jehovah, so this cannot be the mystery." [Ref-0219](#), p. 684. "The mystery [of Rom. 11:25] is not the fact of Israel's national salvation; this is already known from the Old Testament. The mystery is not the fact of Israel's unbelief or hardening; this is also known from the Old Testament. The mystery is that of a partial, temporary hardening of Israel until a full, set number of Gentiles is reached, and this is something that was not revealed anywhere in the Old Testament." [Ref-0219](#), p. 692. "The mystery [of Rev. 17:7] is not Babylon itself, nor is the mystery the fact that Babylon was the originator and center of idolatry; this is already known from the Old Testament. The mystery is the fact that Babylon will develop into a one-world unified religion, and will rule the world religiously for the first half of the Tribulation. It will be headquartered and based in the city of Babylon; it will be supported by the governments of that day; and it will be the primary persecutor of believers who will not submit to its religious authority. All of this was totally unrevealed in the Old Testament." [Ref-0219](#), p. 696. "The mystery [of Rev. 10:7] is that there will be a series of seven climactic judgments that will destroy the satanic mystery of the man of sin. This was not revealed in the Old Testament." [Ref-0219](#), p. 702.

mystical - interpretation other types of :
[hermeneutics - literal vs. spiritual vs. figurative vs. mystical](#)☆

myth - Jesus not : [historical - testimony of Jesus](#)☆

N?Ideke, Theodor, *The Qur'an: An Introduction* : [2002052504.htm](#)☆

Nabal - means fool : 1S. 25:25

Nabonidus - cylinder inscription of - archaeology : [archaeology - Belshazzar - cylinder inscription of Nabonidus](#)☆

Nabonidus Chronical : ☪ "The account of Cyrus, himself, of the fall of Babylon has now been recovered in an inscription on a clay barrel: 'Marduk, the great lord, a protector of his people/worshippers beheld with pleasure his (i.e. Cyrus') good deeds and his upright mind (lit.; heart) (and therefore) ordered him to march against his city Babylon. . . Without any battle, he made him enter his town Babylon. . . sparing Babylon. . . any calamity. He delivered into his (i.e. Cyrus') hands Nabonidus, the king who did not worship him (i.e. Marduk).'" [Ref-0005](#), pp. 130-131

Nabopolassar - year of death : [chronology - B.C. 0605 - Nabopolassar \(father of Nebuchadnezzar\) dies](#)☆

Nadab - profane file offered : [fire - profane](#)☆

Nag Hammadi Library in English, The, J. M. Robinson, R. Smith, and Coptic Gnostic Library Project : [Ref-0683](#)☆

Nah. 1 : [Dec23](#)☆

Nah. 1:1 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆; [Ref-1144](#)☆; [X0031 - date - Nahum](#)☆

Nah. 1:2 : [vengeance - God's](#)

Nah. 1:3 : [anger - slow to - God](#)

Nah. 1:4 : [chronology - B.C. 1406 - Jordon - crossed by Israel - Young](#)☆; [chronology - B.C. 1422 - Jordon - crossed by Israel - Klassen](#)☆; [chronology - B.C. 1451 - Jordon - crossed by Israel - Jones](#)☆; [Red Sea - parted](#)

Nah. 1:5 : [heaven - and earth pass away](#)

Nah. 1:14 : [idolatry - Israel purged](#)

Nah. 1:15 : [submit to God - devil flees](#)

Nah. 2 : [Dec23](#)☆

Nah. 2:6 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nah. 2:10 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nah. 2:11-13 : [animals - symbolize nations](#)☆

Nah. 2:13 : [Nineveh - destruction](#)☆

Nah. 3 : [Dec23](#)☆

Nah. 3:1-3 : [chronology - B.C. 0612 - Nineveh defeated](#)☆

Nah. 3:4 : [adultery - spiritual](#)

Nah. 3:7 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nah. 3:10 : [killed - children](#)

Nah. 3:15 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nah. 3:16 : [hyperbole - examples](#)☆

Nah. 3:18-19 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nahum - book of - written : [X0031 - date - Nahum](#)☆

naive : [gullible](#)

naked - ashamed : Gen. 2:25; Gen. 3:7-10; Isa. 47:3; 2Cor. 5:3; Rev. 3:18 ☪ "In Gen. 2:24 'and they were not *ashamed before one another*' - This is the hitpolel stem which is the reciprocal (reflexive) of the Pölel conjugation which occurs for II-1 verbs. They were not ashamed *before one another* even though they were naked. When two or more subjects act in relationship to each other according to the notion expressed by the verbal root, the action is reciprocal." [Ref-0157](#), p. 431. See also [Ref-0173](#), 72m, p. 200.

naked - born and die : Job 1:21; Ps. 49:17; Ecc. 2:21; Ecc. 5:15; 1Ti. 6:7

naked - phophecyng while : 1S. 19:24; Isa. 20:2; Mic. 1:8

nakedness - before God : Gen. 2:25; Ex. 20:26; Ex. 28:42-43

nakedness - Noah : [Noah - nakedness](#)☆

nakedness - uncovering : [uncovering - father as nakedness](#)

name - above all names : Php. 2:9

name - below word : [Word - over name](#)

name - devil - quote : [quote - devil - name of](#)☆

name - faith in God's : Acts 3:16

name - faith in Jesus' : [faith - in Jesus' name](#)

name - for God's : Ex. 9:16; 1K. 8:43; 2K. 20:6; 1Chr. 17:21; 2Chr. 2:1; 2Chr. 2:4; Ps. 31:3; Ps. 79:9; Ps. 106:8; Isa. 37:35; Isa. 48:9-11; Isa. 63:12; Jer. 34:16; Jer. 44:26; Eze. 20:9; Eze. 20:14; Eze. 20:22; Eze. 20:39; Eze. 20:44; **Eze. 36:20-23**; Eze. 39:7; Dan. 9:19; Mtt. 6:9; **John 12:28**

name - God comes where recorded : Ex. 20:24; 2Chr. 6:6; Rev. 3:12

name - God's dwells in temple : Deu. 12:5; Deu. 12:11; Deu. 12:21; Deu. 14:23-24; Deu. 16:2; Deu. 16:6; Deu. 16:11; 1Chr. 28:6; 2Chr. 6:20; 2Chr. 7:16; 2Chr. 20:9; 2Chr. 20:19; Ezra 6:12; Ne. 1:9; Mtt. 21:13; Mark 11:17; Luke 19:46

name - God's used in persecution : [persecution - in name of God](#)

name - God's used in vain : Ex. 20:7; Deu. 5:11

name - honorable - good : [reputation - valuable](#)

name - in temple : [temple - name in](#)

name - in vain : Ex. 20:7; Deu. 5:11; Ps. 139:20

name - Jehovah unknown : Ex. 6:3

name - Jerusalem's new : [Jerusalem - new name](#)

name - Jesus - common : [Jesus - common name](#)☆

name - Jesus' magnified : Acts 19:17

name - making : Gen. 11:4; Gen. 12:2 ☪ "This promise [Gen. 12:2] contrasts subtly with the earlier arrogant attempt at Babel where people desired to "make a name for ourselves" (Gen. 11:4)." Vern Sheridan Poythress, "Truth and Fullness of Meaning", [Ref-0786](#), 113:134, p. 115.

name - not pronounced : ☪ "Interestingly, no one really knows how to pronounce this most important of God's names. Because it was considered too holy to utter, down through the ages the YHVH was vowel-pointed with the vowels for *Adonai*. Today almost all Jewish people automatically say 'Adonai' whenever they see this name in the *Sidur* (Jewish prayer book) or Scriptures. Some will simply say *?Ha-Shem*, which means 'the name.' Such was not always the case prior to the destruction of the first Temple in 586 B.C. In those days the name was pronounced regularly, with its own vowels. This fact is clear from the Lachish Letters, written just prior to the Temple's destruction. However, by the third century B.C., the pronunciation of YHVH was avoided altogether." Thomas Simcox, "I Am That I Am", [Ref-0052](#), July/August 2003, pp. 15-16. "Intertestamental writers employ circumlocutions, roundabout ways of referring to him. Such phrases as "the God of heaven," "the heavens," "the power," and "the Blessed One" are common in the writings of the period. Use of the most sacred personal name was particularly shunned. Substitutes were increasingly sought for YHWH (the tetragrammaton [the four letters] = Yahweh). Adonia (Lord) began to replace the sacred name in public readings of Scripture. Priests mumbled or swallowed it in temple prayers and benedictions. The Aramaic targums replaced it with Memra (Word). The Septuagint translated it with kyrios (Lord), the form in which it occurs in New Testament quotations of the Old. The Talmud and other rabbinic sources indicate that by the time of the death of Simon the Just (c. 200 B.C.) the divine name (YHWH) was no longer pronounced, except by the high priest on Yom Kippur. This was almost certainly the culmination of a long process during which use of the name had been progressively restricted. There were probably two concerns behind this development. First, the fences around the third commandment restricted use of the name--a protection against misuse of it was to avoid all use of it. Second, increased contact with Hellenism and other forms of paganism probably made the use of the personal name of God seem too materialistic, too much like dragging him to the level of the supposed deities of other religions. Whatever the reason, the result was to increase mentally the distance between Israel and her God. For, as a general rule, calling someone only by a generic term or title tends toward a subconscious depersonalization of that individual." [Ref-1200](#), pp. 268-269.

name - oaths in God's : [oaths - in God's name](#)

name - of God - Israel used for : Isa. 63:12; Isa. 63:14; Eze. 38:23; Eze. 39:7

name - of God - statistics : ☪ + "While 'Adonai' (Lord) occurs 450 times, 'Zebaoth' and 'El' (Mighty God) each 230 times, 'Eloah' and 'El Shaddai' (Almighty) each some 50 times, and 'El Elyon' (The Most High God) no more than 32 times, 'Elohim' is found 2,570 times and 'Jehovah' [YHWH] almost 6,000 times. Thus altogether the names of God occur in the Old Testament about 10,000 times." [Ref-0197](#), p. 187.

name - of God on people : Num. 6:27; Isa. 43:7; Rev. 3:12

name - of the Lord : Ps. 118:26; Mtt. 21:9; Mtt. 23:39; Mark 11:9; Luke 13:35; Luke 19:38

name - of the Son : Pr. 30:4; Rev. 19:12

name - power of demons : Mark 16:17; Luke 10:17

name - prayer in Jesus' : [prayer - in Jesus' name](#)

name - profaned - God's : Lev. 19:12; Lev. 20:3; Lev. 22:2; Lev. 22:32; Pr. 30:9; Isa. 48:11; Isa. 52:5; Jer. 34:16; Eze. 20:9; Eze. 20:14; Eze. 20:22; Eze. 20:30; **Eze. 36:21-23**; Eze. 39:7; Jas. 2:7

name - those that know : Ps. 9:10; Ps. 91:14

name - unknown : Gen. 32:29; Ex. 23:21; Jdg. 13:6; Jdg. 13:18; Pr. 30:4; Rev. 2:17; Rev. 3:12; Rev. 19:12

name - wonderful : [wonderful - name](#)☆

name - works by Jesus' : Acts 3:6; Acts 4:7; Acts 4:10; Acts 4:30

name change - Joshua : [Joshua - was Hoshea](#)

name changed - Abram to Abraham : [Abraham - name changed from Abram](#)☆

name changed - Sarai to Sarah : [Sarai - name changed from](#)☆

name of God - in angel : [angel - name of God in](#)

name of God - placed in Jerusalem : [Jerusalem - name of God in](#)☆

named - after God : Isa. 44:5; Isa. 64:19

named - animals by Adam : [Adam - named animals](#)☆

named - Animals by Adam - how : [2002111501.htm](#)☆

named - at circumcision : Luke 1:59; Luke 2:21

named - enemies : [enemies - named](#)

named - faithful by God : Isa. 56:5; Isa. 65:15; Eph. 3:15; Rev. 2:17; Rev. 3:12; Rev. 22:4

named - false teachers : [teachers - false - named](#)☆

named - Jesus in womb : Isa. 49:1; Mtt. 1:21; Luke 1:31; Luke 2:21

names - angels : [angels - names of](#)☆

names - Assyrian - manuscript accuracy : [manuscript - names - accuracy of Assyrian](#)☆

names - genealogy - similar sequence : [genealogy - similar name sequence](#)

names - Genesis 5 : [2009051101.htm](#)☆

names - Holy Spirit : [Holy Spirit - names](#)

names - of God : Gen. 14:20; Gen. 16:13; Gen. 17:1; Gen. 21:33; Gen. 22:14; Ex. 15:26; Ex. 17:15; Ex. 31:13; Jdg. 6:24; 1S. 1:3; 1S. 1:11; Ps. 23:1; Eze. 7:9; Eze. 48:35; Jer. 23:6; Jer. 51:56; Dan. 4:32 ☪ El shaddai = The All-Sufficient One (Gen. 17:1); El Elyon = The Strongest Strong One, The Most High God (Gen. 14:20; Dan. 4:32); El Roi = The God Who Sees (Gen. 16:13); El Olam = The Everlasting God, The God Without Limits (Gen. 21:33); Jehovah Jireh = The LORD Will

Provide (Gen. 22:14); Jehovah Rophe = The LORD Who Heals (Ex. 15:26); Jehovah Nissi = The LORD Our Banner (Ex. 17:15); Jehovah M'Qaddash = The LORD Who Sets Apart (Ex. 31:13); Jehovah Shalom = The LORD Our/Is Peace (Jdg. 6:24); Jehovah Sabaoth = The LORD of Hosts (1S. 1:3,11); Jehova Raah = The LORD Is My Shepherd (Ps. 23:1); Jehovah Shammah = The LORD Is There/Present (Eze. 48:35); Jehova Tsidkenu = The LORD Our Righteousness (Jer. 23:6); Jehova Nakeh = The LORD Who Strikes (Eze. 7:9); Jehovah El-Gomolah = The LORD Is the God of the Recompense (Jer. 51:56) Thomas Simcox, *The Other Names of God*, [Ref-0052](#), July/August 2003, p. 17.

names - Sea of Galilee : [Galilee - sea - names](#)☆

Names of God - DOC 00054 : [00054.doc](#)☆

names of God - Jehovah Jirah : [Jehovah - Jirah](#)

names of God - Jehovah Nissi : [Jehovah - Nissi](#)

naming - animals - Adam : [2005082402.htm](#)☆

naming - names of deceivers : 1Ti. 1:20; 2Ti. 1:15; 2Ti. 2:17

Naphtali - name given : Gen. 30:8

Napoleon Bonaparte Â- footnote 78 - Quotations - #09002.doc : [#09002.doc](#)☆

narrow - gate : [gate - wide vs. narrow](#)

NASB - thought for thought : Gal. 3:15 ☪ The Greek underlying the NASB reads, Ἀδελφοί, κατα ἀνθρώπων λεγο, but is translated as *Brethren, I speak in terms of human relations* which is *thought for thought* translation much like the NIV. The NKJV translates the phrase as, *Brethren, I speak in the manner of men.*

NASB Study Bible : [Ref-0076](#)☆

Nathan - book of : [book - of Nathan](#)

Nathanael : ☪ Hebrew, "given to God".

nation - as bird of prey : [bird - of prey - nation as](#)

nation - born in one day : [chronology - A.D. 1948 - Israel declares independence](#)☆

nation - church? : Deu. 32:21; Isa. 55:5; Mtt. 21:43; Rom. 10:19; 1Pe. 2:9-11 ☪ "Though the Greek word for 'nation' (*ethnos*) is sometimes used of Gentiles, it is also used on several occasions for Israel. In fact, there are fourteen times when the singular form of 'nation' is used of the Jewish people, including seven times in the Gospels (cf. Luke 7:5; 23:2; John 11:48,50,52; 18:35). On the other hand, there is no undisputed references where 'nation' is used of the church in the New Testament." Michael J. Vlach, *Has the Church Replaced Israel in God's Plan?* [Ref-0055](#), April 2000, pp. 20-21. Concerning 1Pe. 2:9-11, see [Peter - written to Jewish Christians?](#)

nation - goy - Israel : [Israel - goy used of](#)

nation - holy : Ex. 19:6; Deu. 7:6; Deu. 14:21; Deu. 26:19

nation - holy - church? : [Peter - written to Jewish Christians](#)☆

nation - Israel preserved : [Israel - preserved](#)

nation - righteousness exalts : [righteousness - exalts nation](#)

national blessings : [blessings - national](#)

National Council of Churches - Zionism - dangers : [2009060201.pdf](#)☆

national curses : [curses - national](#)

nations - all ethnē - denotes Gentiles : [Gentiles - all nations \(ethne\) denotes](#)

nations - all worship : [worship - all nations](#)

nations - animals symbolize : [animals - symbolize nations](#)☆

nations - as inheritance : Ps. 2:8; Ps. 82:8

nations - become God's : [kingdoms - become God's](#)

nations - cycle of : [prosperity - forgetting God in](#)☆

nations - destroy in land of Canaan : Ex. 23:23; Ex. 33:2; Ex. 34:11; **Lev. 18:24-28**; Lev. 20:23-24; Deu. 3:21; Deu. 18:12 ☪ The reason the nations are to be destroyed: Deu. 18:12-14.

nations - failure to drive out : [Canaanites - failure to kill](#)☆

nations - glory declared among : [glory - declared among nations](#)

nations - God controls : Ezra 6:22; Ezra 7:27; Job 12:23; Isa. 37:29; Eze. 38:4; Eze. 38:10

nations - God laughs at : [laugh - God at nations](#)

nations - insignificant before God : Isa. 40:15-17; Isa. 40:22; Dan. 4:35

nations - Israel demonstration to : [Israel - purpose](#)☆

nations - king of : [king - of nations](#)

nations - oppose Christ's rule : Ps. 2:1; Rev. 11:18 ☪ Note that 'nations' (Ps. 2:1) refers to the Gentile nations whereas 'people' refers to Israel.

nations - plural - dispersion at Babylonian captivity : [captivity - Babylonian - dispersion to nations \(plural\)](#)

nations - rage : Ps. 2:1; Ps. 33:10; Ps. 46:6; Acts 4:25

nations - represented as sea : [sea - nations represented as](#)☆

nations - sinful acts : 1K. 14:24

nations - table of : Gen. 10:1-32 ☪ "... the Table of Nations found in Genesis 10 is chronologically dependent on the events and personages from the Flood narrative in Genesis 6-9. The descendants of Noah became the founders/rulers of the nations listed. This history has been well documented over the centuries, including exhaustive studies by theologian/historian John Gill, Isaac Newton, Archbishop James Ussher, and the Jewish historian Flavius Josephus, a contemporary of Jesus. William F. Albright asserted that the archaeological record supported the historicity of Genesis 10: "It stands absolutely alone in ancient literature without a remote parallel even among the Greeks? 'The Table of Nations' remains an astonishingly accurate document." Henry B. Smith Jr., "Noah's Ark: The True Story?", *ABR Electronic Newsletter*, Vol. 5, Issue 1, January 15, 2005. [<http://www.biblearchaeology.org>]

nations - used against Israel then judged : **Gen. 15:14; Jer. 25:9-12**; Zec. 1:15; Acts 7:7

nations - used in judgment : **Deu. 28:33; Deu. 28:36-37; Deu. 28:49-52**; Jdg. 2:14; Jdg. 3:8; Jdg. 3:12; Jdg. 4:1-2; Jdg. 6:1; Jdg. 10:7; Jdg. 13:1; 1K. 11:14; 1K. 11:23; 2K. 15:37; 2K. 18:11-12; 2K. 21:13; 2K. 21:21; 2K. 24:2; 1Chr. 5:26; **2Chr. 12:2-5**; 2Chr. 21:16-18; 2Chr. 24:23-24; 2Chr. 28:5; 2Chr. 33:11; 2Chr. 36:17; Ne. 9:30; Ne. 9:37; Isa. 5:26; Isa. 10:5; Jer. 4:7; Jer. 4:16; Jer. 5:14; Jer. 6:22-24; Jer. 8:16; Jer. 10:22; Jer. 25:9; Eze. 11:9-10; Joel 2:11; Joel 2:25; Amos 6:14

nations - worship at temple : [tabernacle - nations worship at](#)☆

nations - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

natural - revelation : Ps. 19:1-4; Ps. 50:6; Ps. 97:6; Isa. 40:26; Acts 14:17; Rom. 1:18-20; Rom. 2:14; Rom. 10:18 ☆ Some assert that *all truth is God's truth* and express the view that the natural world is a *second* (or *67th*) book of God's revelation to man similar in authority to the Biblical revelation. Such a view fails to properly account for (1) the cursed status of the universe and (2) the fallible nature of man's *interpretation* of the evidence of science. "But, as the Bible describes (and we have pointed out many times), nature is cursed--it is under judgment because of sin. I have many quotes from secular sources (e.g. Carl Sagan) stating that there can't be an all-powerful God because nature is full of imperfections. Some say that there can't be a loving God because of all the death, bloodshed, disease, suffering and violence in the world. If this is the 'second book' of revelation, they contest, then 'God is an ogre!'" Ken Ham, Answers In Genesis, <http://www.answersingenesis.org/news/0701rbc.asp> ". . . as the term *general revelation* is historically and universally employed in evangelical theology, the term *general* is intended to characterize not the character of revelation under discussion, but the audience to whom that revelation is available. . . [i]t is general in its scope; that is, it reaches to all people. . ." [Ref-0108](#), p. 76. "Revelation is from God; thus it is by definition true and authoritative. To assign human discoveries to the category of general revelation is to imbue them with an aura of validity and consequent authority that they do not, indeed, they cannot merit. Thus, to assign a concept to the category of general revelation when that concept is in fact a theory concocted by a person is, in effect, to lend God's name to a person's ideas. That is fallacious, no matter the intrinsic truth or falsehood of the theory under consideration." Bookman, Douglas, "The Scriptures and Biblical Counseling," in [Ref-0108](#), p. 74. "Reasons why general revelation should not include matters such as science, mathematics, literature, and music are the following. First, "general" cannot refer to the content of the revelation. Second, biblical references to general revelation limit it to information about God. Third, sin distorts human discoveries of the non-Christian world in secular fields. Fourth, general revelation is accessible to all, not just to specialists in certain fields. . . . Bruce Demarest and Gordon Lewis define *general revelation* -- sometimes referred to as *natural revelation* -- as "the disclosure of God in nature, in providential history, and in the moral law within the heart, whereby all persons at all times and places gain a rudimentary understanding of the Creator and his moral demands." . . . Some of the principles of mathematics and astronomy, for example, would not qualify as general revelation because their discovery came after many generations of humans had lived and died on the earth. Also, those principles remain hidden to significant portions of people alive today, so they cannot qualify as general revelation. . . . [Biblical] texts show that the content of general revelation deals with God and various aspects of His being and activities. Any efforts to widen the scope of

general revelation to include information or theories about aspects of creation, man, or anything else besides God do not have support from the Bible, which limits the scope of general revelation to information about God. . . . If human discovery of information comes late in history, it cannot be general revelation. If it comes as a result of human ingenuity, it cannot be general revelation. General revelation is the common possession of all people of all time and in all places. It is divinely generated revelation imposed on the whole human race and impossible to avoid." [Ref-0231](#), pp. 113-119. "Some may argue that sin blinds the mind of the exegete of Scripture too, but at least two factors distinguish biblical interpretation from interpretation of general revelation. One is the propositional nature of the truth of Scripture, a property that general revelation cannot claim. The other is the promise of the Spirit to the believer to illuminate Scripture (cf. John 16:13; Rom. 8:14; 1Cor. 2:15). No such provisions exist to facilitate the interpretation of general revelation." [Ref-0231](#), p. 123. "Science should not be dismissed, but it must be kept in its proper ministerial role as a servant to the Bible, and never placed in a magisterial role over and above the Bible." [Ref-0232](#), p. 17. "The classical definition of 'general revelation is given by Bruce Demarest and Gordon Lewis: *[T]he disclosure of God in nature, in providential history, and in the moral law within the heart, whereby all persons at all times and places gain a rudimentary understanding of the Creator and his moral demands.* Elsewhere, Demarest adds: *General revelation, mediated through nature, conscience, and the providential ordering of history, traditionally has been understood as a universal witness to God's existence and character.* . . . Is there any warrant, then, for broadening the scope of general revelation to include scientific study? Robert Thomas answers in the negative for several reasons: (1) Knowledge of general revelation should be common to all people: 'It is not something they must seek to discover. It is not hidden truth such as the mysteries of special revelation revealed to the Apostles. It is information that is common knowledge to all . . . and impossible for mankind to avoid.' (2) Modern science is not general revelation, since most scientific knowledge is of recent origin, and only comprehensible to those with advanced training in the various scientific disciplines. . . ." Andrew S. Kulikovskiy, *Scripture and General Revelation*, [Ref-0691](#), 19(2) 2005, pp. 24-25. "Thus, *the physical world is not a second book of revelation from God, but a signpost pointing to God, the almighty Creator.* In the final analysis, the double revelation theory fails to acknowledge the inherent limitations of scientific knowledge and method, especially in relation to the study of origins. Dr John Whitcomb adds: *The scientific method assumes without proof the universal validity of uniformity as a law of nature, by extrapolating present processes forever into the past and future; and it ignores the possible anti-theistic bias of the scientist himself as he handles the "facts" of nature in arriving at a cosmology (a theory concerning the basic structure and character of the universe) and a cosmogony (a theory concerning the origin of the universe and its parts).*" Andrew S. Kulikovskiy, *Scripture and*

General Revelation, [Ref-0691](#), 19(2) 2005, p. 26. "Indeed, the task of interpreting the Bible is apparently much simpler and less error-prone than interpreting scientific data. Scientist Taylor Jones acknowledges that the 'Word of God is inherently more reliable than science', and that Scripture is much easier to interpret than nature.⁴⁰ Likewise, Robert C. Newman admits that since general revelation is not in human language, 'it is more liable to misinterpretation than is special revelation'.⁴¹" Andrew S. Kulikovskiy, *The Bible and Hermeneutics*, [Ref-0691](#) Vol 19(3) ISSN 1036-2916, 14:20, p. 18.

natural - revelation - limits : ☆ + ". . . given the way in which the history in the Bible is authenticated by the Lord Jesus Christ, the Creator Himself, we should therefore think carefully before assuming that a seeming 'fact' should overturn the authority of the Word of God. In a world in which we have been stunned by the notions of relativity, and mystified by the counter-intuitive results of quantum mechanics, is it not more likely that there is an explanation we have not thought of yet?" [Ref-0813](#), pp. 12-13.

natural law - and unbelievers : [unbelievers - natural law](#)

natural man - foolish to : Mtt. 13:11-13; John 3:3-6; John 8:43; Rom. 8:5; 1Cor. 1:18; 1Cor. 1:23; 1Cor. 2:14; 2Cor. 3:16; Jas. 3:15 ☆ the "natural ψυξικος man" of 1Cor. 2:14 responds to that which is "sensual" ψυξικη of Jas. 3:15.

natural man - Sermon - Reading the Word - 08000.doc : [08000.doc](#)☆

natural revelation - conscience : [law - found on heart](#)☆

natural selection - evolution : [evolution - survival of the fittest](#)☆

nature : Ps. 65:9-13

nature - against : "When man forsakes the Author of nature, he inevitably forsakes the order of nature." John MacArthur, *God's Word on Homosexuality: The Truth about Sin and the Reality of Forgiveness*, [Ref-0164](#), Vol. 19 No. 2 Fall 2008, 153:174, p. 167.; Rom. 1:26-27

nature - confusion about - quote : [quote - nature - confusion about](#)☆

nature - death at peace : [quote - death harmless - Muir](#)☆

nature - laws : ☆ + "The laws of nature describe not what God *must* do, but what He *normally* does to uphold his creation providentially. God does not have to obey the laws of nature. Rather, nature must obey God. Put another way, the laws of nature reflect the customs of God as He works in creation, and miracles are simply God acting in His creation in an uncustomary manner for a special purpose." Terry Mortenson, "Philosophical Naturalism and the Age of the Earth: Are they Related?", [Ref-0164](#), 15/1 (Spring 2004) 71-92, p. 84.

nature - praises God : [praise - from nature](#)

nature - sin : [sin - all](#)☆

nature - worshiped : [worshiped - creature over Creator](#)

nature vs. theism - Humanist Manifesto II - quote : [quote - humanist manifesto II](#)☆

naturopathy? : 2K. 20:7

Nave's Topical Bible : [Ref-0087](#)☆

Nave, Nave's Topics : [Ref-1053](#)☆

Nave, Orville J. Nave's Topical Bible : [Ref-0087](#)☆

navel - Adam : [age - earth - appearance](#)

Nave's Topics, Nave : [Ref-1053](#)☆

Nazarene - Jesus to be : Isa. 11:1; Mtt. 2:23 ☪

"a Branch *neser* shall grow" Isa. 11:1 "He shall be called a Nazarene", quoted in Matthew 2:23 as 'what was spoken by the prophets', stand in that form in no known prophetic book. It has been suggested that there may be an allusion to Isaiah 11:1, where the expected son of David is described as a 'branch' to grow out of the roots of Jesse, as though Heb. *neser* (?branch) were to be read as *nosri* (?Nazarine). (This device, by which it is suggested that one word be replaced by another having the same consonants but a different pattern of vowels, is familiar in the rabbinical writings: 'Read not X but Y.')

[Ref-0073](#), p. 52. "[The term Nazarene] looks at the Old Testament prophecies of reproach such as Psalm 22:6-9 and Isaiah 53 as being summed up in the title *Nazarene*. 'To be called a Nazarene was to be spoken of as dispicable.' [Morison, *A Practical Commentary*, p. 25] Matthew is pointing to those prophecies in the Old Testament which portray the Messiah as rejected and despised and claiming their fulfillment in the fact that Jesus is reared at Nazareth." [Ref-0143](#), p. 57. "But what theme is Matthew summarizing by calling Jesus a Nazarene [Mat. 2:19-23]? He is using "Nazarene" as a term of derision and is summarizing the Old Testament teaching that the Messiah was to be despised. That "Nazarene" was itself a disparaging term in the first century is evident from Nathanael's reaction to hearing of a Messiah from Nazareth, objecting "Can anything good come out of Nazareth? (see also John 7:41-42,52). Moreover the only other place Matthew uses "Nazarene," it is used in a derogatory way (Matt 26:72). Thus, according to Matthew, the prophets taught that Messiah would be despised." [Ref-1272](#), p. 110.

Nazarenes - Bar Cochba persecuted :

[Nazarenes - cursed by prayer](#)☆

Nazarenes - cursed by prayer : John 9:22;

John 12:42; John 16:2 ☪ "In the post-destruction decade, the Pharisees, under the leadership of Yohanan ben Zakkai, reorganized Judaism along Pharisaic lines at Yavneh (Greek: Jamnia). One of their many decisions was the introduction into the Amidah prayer. . . of an additional petition. . . which was basically a curse pronounced on the Nazarenes and 'heretics.' That innovation made it impossible for Jewish believers to continue participating in synagogue worship. . . The Nazarenes could not support Bar Cochba's rebellion in A.D. 132-135 due to Rabbi Akiba's advocacy of him as the Messiah. Although the sources are scanty, it appears that this pseudo-messiah strongly persecuted the Nazarenes, which, in addition to their earlier expulsion from the synagogue, effectively led to their final rejection even from the Jewish community." William C. Varner, "Do We Need Messianic Synagogues?", [Ref-0164](#), 14/1 (2003):47-62(59). Varner refers to Jacob Jocz, *The Jewish People and Jesus Christ* (Grand Rapids, MI: Baker, 1979) 51-57,71. "Sometime in the first century the wording of the twelfth petition of the Jewish daily prayer (the Shemoneh 'Esreh) was altered to include a condemnation of Jewish Christians. Thus the difference in working between the common version and that of the

Cairo genizah (the Palestinian version):

Babylonian Version: "And for informers let there be no hope; and let all who do wickedness quickly perish; and let them all be speedily destroyed; and uproot and crush and hurl down and humble the insolent, speedily in our days. Blessed art thou, Lord, who curshes enemies and humbles the insolent." **Palestinian Version**: "And for apostates let there be no hope; and may the insolent kingdom be quickly uprooted, in our days. And may the Nazarenes and the heretics perish quickly; and may they be erased from the Book of Life; and may they not be inscribed with the righteous. Blessed art thou, Lord, who humbles the insolent." The word translated "Nazarenes" is the modern Hebrew word (Našorim) for Jewish Christians; the word translated "heretics" (minim) is a broader term for heretics in general. The wording from the Cairo version, usually assumed to come from the end of the first century, calls to mind John 9:22; 12:42; and 16:2, which speak of exclusion of Jesus' followers from the synagogue (in contrast to persecution in the synagogues [Mark 13:9; Luke 12:11])." [Ref-1200](#), pp. 366-367.

Nazareth - out of : Isa. 9:1-2; Mic. 5:2; John 1:46; John 7:41

Nazareth Inscription - archaeology : [archaeology - Nazareth Inscription](#)☆

Nazirite - can't bury dead : Num. 6:6-9; Mtt. 8:22; Luke 9:60 ☪ A Nazirite ("separated" or "consecrated") also refused to touch or go near a dead body because this would make him ceremonially unclean. The Nazirite could not even help to bury his own relatives.

Nazirite - dead body unclean : Num. 6:6-9; Jdg. 14:9; Jdg. 15:15 ☪ "If, in accord with the first view, one understands Samson as bound by all the regulations listed in Numbers 6, then the shaving of his hair may have been the last in a series of violations of the Nazirite rules. He had touched the honey from the lion's carcass, attended a wedding banquet, touched the jawbone of a dead donkey, and killed a lion and several Philistines. If one assumes that the Nazirite regulation about corpses applied to animals as well as humans, that Samson drank wine at the wedding, and that his battle exploits placed him in the situation envisioned in Numbers 6:9, then he had violated all but one of the Nazirite rules prior to his encounter with Delilah. When his hair was shaved, this was the straw that broke the camel's back." Robert B. Chisholm Jr., *Identity Crisis: Assessing Samson's Birth and Career* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 147:162, p. 159.

Nazirite - from womb : Jdg. 13:5

Nazirite - hair not cut : 1S. 1:11; Jdg. 13:5; Jdg. 13:7; Jdg. 16:17-20

Nazirite - Jesus not : Mtt. 11:19

Nazirite - John the Baptist : [John the Baptist - Nazirite](#)

Nazirite - no wine : [wine - Nazirite - prohibited](#)

Nazirite - not - long hair : [hair - long - not Nazirite](#)☆

Nazirite - Samson : [Samson - Nazirite](#)

Nazirite - transgression on own head : Num. 6:7; Jdg. 16:20

Nazirite - vow - voluntary : Num. 6:2-21

Nazirite vow - Paul's : [Paul - Nazirite vow](#)☆

Ne. 1 : [Jun15](#)☆

Ne. 1:1 : [chronology - kings - regnal years - Tishri](#)☆; [Samuel - book - divided](#)☆; [scripture - archive - Nehemiah?](#)☆; [X0013 - date - Nehemia](#)☆

Ne. 1:3 : [Jerusalem - rebuilt - wall](#)

Ne. 1:4 : [fasting; intercession - Nehemiah; prayer - fasting and; prayer - of repentance](#)

Ne. 1:4-6 : [father - sin affects son](#)☆; [sin - confessing ancestor's](#)☆

Ne. 1:5 : [2004122901.htm](#)☆; [archaeology - silver amulets](#)☆; [covenant - keeper - God; heavens - God of](#)

Ne. 1:6 : [heavens - earth - merism](#)☆

Ne. 1:8 : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

Ne. 1:9 : [name - God's dwells in temple; return - of Israel](#)☆

Ne. 2 : [Jun15](#)☆

Ne. 2:1 : [chronology - kings - regnal years - Tishri](#)☆

Ne. 2:1-8 : [69 weeks - until Messiah](#)☆; [Jerusalem - decree to rebuild No.4](#)☆

Ne. 2:1-9 : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆

Ne. 2:4 : [heavens - God of; prayer - spontaneous; prayer - without ceasing](#)☆

Ne. 2:8 : [Jerusalem - rebuilt - wall; X0104 - seventy sevens](#)☆

Ne. 2:13 : [gate - refuse; gate - valley](#)

Ne. 2:14 : [gate - fountain](#)

Ne. 2:15 : [gate - valley](#)

Ne. 2:17 : [Jerusalem - rebuilt - wall](#)

Ne. 2:19-20 : [Jerusalem - not Arab](#)

Ne. 3 : [Jerusalem - rebuilt - wall; Jun15](#)☆

Ne. 3:1 : [gate - sheep](#)

Ne. 3:3 : [gate - fish](#)

Ne. 3:5 : [leadership - servant - COUNTEREXAMPLE; ruler over - people or laity](#)☆

Ne. 3:6 : [gate - old](#)

Ne. 3:13 : [gate - refuse](#)

Ne. 3:15 : [archaeology - Pool of Siloam](#)☆

Ne. 3:16 : [David - tomb](#)☆

Ne. 4 : [Jun16](#)☆

Ne. 4:1 : [Jerusalem - rebuilt - wall](#)

Ne. 4:3 : [Jerusalem - rebuilt - wall](#)

Ne. 4:6 : [Jerusalem - rebuilt - wall](#)

Ne. 4:9 : [heavens - earth - merism](#)☆

Ne. 4:14 : [war - just](#)☆

Ne. 4:15 : [Jerusalem - rebuilt - wall](#)

Ne. 4:17 : [Jerusalem - rebuilt - wall](#)

Ne. 4:19 : [Jerusalem - rebuilt - wall](#)

Ne. 4:22 : [leadership - servant](#)

Ne. 5 : [Jun16](#)☆

Ne. 5:3 : [debt - monetary](#)☆

Ne. 5:7 : [leadership - servant - COUNTEREXAMPLE; usury - AGAINST](#)☆

Ne. 5:10 : [usury - AGAINST](#)☆

Ne. 5:14 : [chronology - exclusive dating](#)☆

Ne. 5:14-15 : [leadership - servant](#)

Ne. 5:15 : [fear - God](#)

Ne. 5:16 : [Jerusalem - rebuilt - wall](#)

Ne. 5:18 : [wine - enjoyed](#)

Ne. 6 : [Jun16](#)☆

Ne. 6:6 : [Jerusalem - rebuilt - wall](#)

Ne. 6:6-8 : [king - Nehemiah - not](#)

Ne. 6:7 : [times - of the Gentiles](#)☆

Ne. 6:10 : [informants](#)

Ne. 6:14 : [prophetess - false; prophetess - in OT](#)☆; [prophets - false](#)☆

Ne. 6:19 : [informants](#)

Ne. 7 : [Jun17](#)☆
 Ne. 7:1 : [Jerusalem - rebuilt - wall](#)
 Ne. 7:4 : [Jerusalem - rebuilt - houses](#)
 Ne. 7:5 : [genealogy - record of](#)
 Ne. 7:14 : [priesthood - genealogy required](#)
 Ne. 7:29 : [Kirjath Jearim - image](#)☆
 Ne. 7:63 : [genealogy - from women](#)☆
 Ne. 7:64 : [genealogy - record of](#)
 Ne. 7:65 : [tribes - identified with Urim and Thummim; urim - and thummim](#)☆
 Ne. 7:67 : [worship - music](#)☆
 Ne. 8 : [Jun17](#)☆
 Ne. 8:1 : [gate - water](#)
 Ne. 8:4 : [left hand; pulpit - preaching from](#)
 Ne. 8:5 : [standing - to hear the Word](#)
 Ne. 8:6 : [hands - lifted to God](#)
 Ne. 8:7 : [Aramaic - spoken](#)☆; [Targum - meaning](#)☆
 Ne. 8:8 : [hermeneutics - practiced](#)☆; [scripture - single meaning](#)
 Ne. 8:8-9 : [teaching - understanding](#)
 Ne. 8:14 : [Succoth - feast of booths; tabernacles - feast not kept](#)
 Ne. 8:15 : [inspiration - verbal - it is written; tabernacles - construction](#)
 Ne. 8:16 : [gate - of Ephraim](#)
 Ne. 8:17 : [tabernacles - feast not kept](#)
 Ne. 8:17 (KJV) : [Joshua - Jeshua](#)
 Ne. 9 : [Jun17](#)☆
 Ne. 9:2 : [sin - confessing ancestor's](#)☆
 Ne. 9:3 : [worship - after teaching; worship - teaching - equal time](#)
 Ne. 9:4-38 : [worship - examples](#)
 Ne. 9:6 : [creation - bara vs. asa](#)☆; [gap theory - argument from silence](#)☆; [heavens - plural](#)
 Ne. 9:8 : [Abraham - faithful; covenant - Abrahamic \[5002.1\]](#)
 Ne. 9:10 : [signs - and wonders](#)
 Ne. 9:11 : [Red Sea - parted](#)
 Ne. 9:12 : [cloud - and fire](#)
 Ne. 9:13 : [Mt. Sinai; Mt. Sinai - God descends on](#)
 Ne. 9:14 : [Sabbath - sign of Mosaic covenant](#)
 Ne. 9:15 : [bread - from heaven; water - from rock](#)
 Ne. 9:17 : [anger - slow to - God](#)
 Ne. 9:18 : [calf - golden](#)
 Ne. 9:19 : [cloud - and fire](#)
 Ne. 9:20 : [bread - from heaven; water - from rock](#)
 Ne. 9:21 : [clothes - preserved; wilderness - forty years](#)☆; [wilderness - healthy in](#)
 Ne. 9:21-25 : [covenant - land - unfulfilled \[5002.4.3\]](#)☆
 Ne. 9:26 : [prophets - persecuted](#)
 Ne. 9:28 : [repentance - heard](#)
 Ne. 9:29 : [Holy Spirit - prophecy by; law - life by; prophets - ignored](#)☆
 Ne. 9:30 : [Holy Spirit - came upon before given; Holy Spirit - inspired Scripture; nations - used in judgment; prophets - inspired by Holy Spirit](#)
 Ne. 9:33 : [judgment - God's is just](#)
 Ne. 9:34 : [law - all kept or cursed](#)☆; [sin - confessing ancestor's](#)☆
 Ne. 9:37 : [nations - used in judgment](#)
 Ne. 9:38 : [covenant - Mosaic - renewed](#)
 Ne. 10 : [Jun18](#)☆
 Ne. 10:1-10 : [Ezra - age - extreme](#)☆
 Ne. 10:28 : [separated - people of God from world](#)☆
 Ne. 10:29 : [covenant - Mosaic - renewed](#)

Ne. 10:30 : [marriage - mixed forbidden](#)
 Ne. 10:31 (no marketing) : [Sabbath - prohibitions](#)
 Ne. 10:34 : [inspiration - verbal - it is written](#)
 Ne. 10:36 : [firstborn - God owns; inspiration - verbal - it is written](#)
 Ne. 10:37 : [firstfruits - to God](#)
 Ne. 10:38 : [tithing - from tithe](#)
 Ne. 11 : [Jun18](#)☆
 Ne. 11:1 : [lots - casting](#)☆
 Ne. 11:22-23 : [worship - music](#)☆
 Ne. 11:23 : [singers - supported](#)
 Ne. 12 : [Jun19](#)☆
 Ne. 12:1 (Levites) : [tribes - ten not lost](#)☆
 Ne. 12:1-9 : [Ezra - age - extreme](#)☆
 Ne. 12:22 : [Darius - Persian - identity](#)☆; [genealogy - record of](#)
 Ne. 12:22-24 (Levites) : [tribes - ten not lost](#)☆
 Ne. 12:24 : [David - man of God; praise - continuous](#)
 Ne. 12:31 : [gate - refuse; worship - leader; worship - music](#)☆
 Ne. 12:36 : [David - man of God](#)
 Ne. 12:37 : [gate - fountain; gate - water](#)
 Ne. 12:38 : [worship - music](#)☆
 Ne. 12:39 : [gate - fish; gate - of Ephraim; gate - old](#)
 Ne. 12:40 : [worship - music](#)☆
 Ne. 12:45-47 : [worship - music](#)☆
 Ne. 12:46 : [worship - leader](#)
 Ne. 12:47 : [singers - supported](#)
 Ne. 13 : [Jun19](#)☆
 Ne. 13:1 : [Ammonites - prohibited; Moabites - prohibited for 10 generations](#)
 Ne. 13:1 (9 no marketing) : [Sabbath - prohibitions](#)
 Ne. 13:2 : [Balaam; curse - turned to blessing](#)☆
 Ne. 13:5 : [temple - personal use of; worship - music](#)☆
 Ne. 13:7 : [temple - personal use of](#)
 Ne. 13:10 : [tithing - stopped; worship - music](#)☆
 Ne. 13:15 : [Sabbath - commerce on](#)
 Ne. 13:15 (9 no marketing) : [Sabbath - prohibitions](#)
 Ne. 13:19 : [Sabbath - sundown to sundown](#)
 Ne. 13:19-22 : [Sabbath - gates closed](#)
 Ne. 13:23 : [marriage - mixed forbidden; wives - foreign](#)
 Ne. 13:23-31 : [temple - Samaritan](#)☆
 Ne. 13:25 : [curses - from man](#)
 Ne. 13:25-27 : [marriage - mixed forbidden](#)
 Ne. 13:26 : [Solomon - sin of; Solomon - wives corrupted](#)
 Ne. 13:29 : [covenant - remembered](#)☆
 Ne. 13:30 : [pagan - cleansed of](#)
 Neanderthal Man - Evolution - 00044.doc : 00044.doc☆
 near - God : Deu. 31:6-8; Jos. 1:5; 1S. 12:22; 1Chr. 28:20; Ps. 37:25-28; Ps. 145:18; Isa. 41:10; Isa. 41:17; Acts 17:27; Heb. 13:5
 near - prophecy : [prophecy - near](#)
 Nebo - god : Deu. 32:49; Deu. 34:1; Isa. 46:1; Dan. 1:7 (Abed-nego = servant of Nebo) ☺
 Nebo was considered the son of the Babylonian god Bel.
 Nebo - Mt. - Moses dies on : [Mt. Nebo - Moses dies on](#)
 Nebo-Sarsechim - archaeology - tablet : [2007071802.htm](#)☆
 Nebo-Sarsekim - archaeology : [archaeology - Nebo-Sarsekim](#)☆

Nebraska Man - Evolution - 00044.doc : 00044.doc☆
 Nebuchadnezzar - 43 year reign of : [chronology - B.C. 0605 to B.C. 0562 - Nebuchadnezzar's reign](#)☆
 Nebuchadnezzar - Babylonian Chronicle : [archaeology - Babylonian Chronicle](#)☆
 Nebuchadnezzar - death of : [chronology - B.C. 0562 - Nebuchadnezzar dies](#)☆
 Nebuchadnezzar - dependents - archaeology : [archaeology - Nebuchadnezzar's dependents](#)☆
 Nebuchadnezzar - golden image : Dan. 3:1 ☺
 "The image of gold is described as being sixty cubits (90 ft.) high and six cubits (9 ft.) broad, a very impressive sight erected in the plain of Dura. The Hebrew word for *image* implies, as Leupold says, 'An image in the very broadest sense,' probably in human form although the proportions are far too narrow for a normal figure. Scripture does not solve this problem, but most commentators agree that images of this kind in antiquity frequently varied from ordinary human proportions. The image may have been on a pedestal with only the upper part of the image resembling human form. . . . Leupold cites numerous ancient images such as that of Zeus in a temple at Babylon; the golden images on the top of the Belus temple, one of which was forty cubits high; and the Colossus at Rhodes which was seventy cubits high." Ref-0005, p. 80. ". . . the most probable location is a mound located six miles southeast of Babylon consisting of a large square of brick construction which would have ideally served as a base for such an image. . ." Ref-0005, p. 81.
 Nebuchadnezzar - inflicted with boanthropy : Dan. 4:15; Dan. 4:23; Dan. 4:32-33; Dan. 5:21 ☺ See Ref-0005, p. 109 for such a case observed in a British mental institution in 1946. "A remarkable confirmation of the Scripture narrative is afforded by the recent discovery of a bronze door-step, which bears an inscription to the effect that it was presented by Nebuchadnezzar to the great temple at Borsippa as a votive offering on account of his recovery from a terrible illness." Easton, M.G. *Easton's Bible Dictionary*. Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897. See [Nebuchadnezzar - vs. Nebuchadrezzar](#).
 Nebuchadnezzar - Jerusalem taken : [Jerusalem - fall to Babylon](#)☆
 Nebuchadnezzar - king of kings : [king - of kings applied to Nebuchadnezzar](#)
 Nebuchadnezzar - offspring rule until Belshazzar : Jer. 27:6-7; Dan. 5:16; Dan. 5:22; Dan. 5:30
 Nebuchadnezzar - rule of : Jer. 27:6-8; Dan. 2:37-38; Dan. 4:10-12; Dan. 4:20-22
 Nebuchadnezzar - vs. Nebuchadrezzar : ☺
 "Some skeptics claim that this [the spelling *Nebuchadnezzar*] is an error, and that the "correct" spelling is -rezzar. Indeed, this is the normal Hebrew adaptation from the original Akkadian version, *nabu-kudurr-u-sur*, meaning "Nabu protect(s) the eldest son," after the Babylonian god Nabu. One theory for the difference is that it was normal Hebrew linguistic practice to change the *r* to an *n*. But van Selms proposed another theory, that the OT's -nezzar spelling *may* be derived from a snide reference to Nebuchadnezzar's lycanthropy (animal behavior) by Jewish opposition groups. That is, from

nabu-kudanu-usur, meaning "Nabu protect(s) the mule." Ref-0232, p. 21.

Nebuchadrezzar - vs. Nebuchadnezzar :
Nebuchadnezzar - vs. Nebuchadrezzar☆

Nebuchadrezzar and Babylon, Donald Wiseman : [Ref-0837](#)☆

Necessity of Prayer, E. M. Bounds :
[Ref-0906](#)☆

neck - stiff : Pr. 29:1

need - savior - quote : [quote - need - savior](#)☆

needs - making known : [soliciting help](#)

needs - physical : [minister - physical needs](#)

negation - Hebrew grammar : [Hebrew grammar - negation](#)☆

Negev, A. (1996, c1990). The Archaeological encyclopedia of the Holy Land (3rd ed.). New York: Prentice Hall Press. :
[Ref-0480](#)☆

Nehemiah - age - extreme : [Ezra - age - extreme](#)☆

Nehemiah - book - divided : [Samuel - book - divided](#)☆

Nehemiah - book of - written : [X0013 - date - Nehemia](#)☆

Nehemiah - intercession : [intercession - Nehemiah](#)

Nehemiah - king - not : [king - Nehemiah - not](#)

Nehemiah - scripture archive? : [scripture - archive - Nehemiah?](#)☆

Nehemiah: An Expository Commentary, Henry Allan Ironside : [Ref-0772](#)☆

neighbor - love - quote : [quote - love - neighbor](#)☆

neighbor - love - second commandment : [two commandments - second](#)

neighbor's wife - coveting : [wife - coveting neighbor's](#)

neighbors - avoid : [avoided - by neighbors](#)

Nelson Study Bible, The : [Ref-0107](#)☆

Nelson's Complete Book of Stories, Illustrations & Quotes, R. J. Morgan :
[Ref-0689](#)☆

Nelson's electronic Bible reference library user's guide. 1997 (electronic ed.). Nashville: Thomas Nelson. : [Ref-0314](#)☆

neo-orthodox - view of inspiration :
[inspiration - neo-orthodox view](#)☆

neo-orthodoxy - use of scripture - quote :
[quote - neo-orthodoxy - use of scripture](#)☆

neorthodoxy - Karl Barth : [inspiration - Barth](#)☆

neopaganism - quote : [quote - paganism - new](#)☆

nephelim : [sons - of God intermarry](#)☆

Nephelim - Hebrew - fallen or mighty ones :
[Anakim](#)☆

Nergal-Sharezzer - archaeology :
[archaeology - Nergal-Sharezzer](#)☆

Nero : Acts 25:11; Acts 25:21 ☞ "... the Emperor Nero is also referred to, but not by his personal name -- he is the 'Caesar' to whom Paul appealed. ... he is called Augustus in Acts 25:21." [Ref-0239](#), p.81, p. 81n6.

Nero - antichrist - thought to be : [antichrist - Nero - thought to be](#)☆

Nero - not antichrist : [antichrist - Nero - not](#)☆

Nero - number : [antichrist - mark and number \[5001.12\]](#)☆

Nero - Tacitus : [Tacitus - Christians](#)☆

Nero Caesar : [Caesar - Nero](#)☆

nest - birds have : [birds - have nest](#)

Nestle, Eberhard, Novum Testamentum Graece 27 : [Ref-0810](#)☆

NET Bible : [Ref-0014](#)☆

NET Bible notes : Study notes for the New English Translation. 1998 (electronic edition.). Dallas, TX: Biblical Studies Press. : [Ref-0315](#)☆

Netanyahu - Palestinian - meaning - quote :
[quote - Palestinian - meaning - Netanyahu](#)☆

Neusner, J. (1996, c1988). The Mishnah : A new translation. New Haven: Yale University Press. : [Ref-0482](#)☆

Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. Brill. :
[Ref-0481](#)☆

Neusner, Jacob. A Rabbi Talks With Jesus :
[Ref-0137](#)☆

Neusner, Jacob. The Mishnah A New Translation : [Ref-0041](#)☆

neutral - gender : [gender - neutrality](#)☆

new - covenant : [covenant - new \[5002.5.0\]](#)☆

new - covenant - church : [covenant - new - church](#)☆

new - covenant - sin forgiven : [covenant - new - sin forgiven](#)

new - creature in Christ : [creation - new in Christ](#)

new - heavens and earth : [earth - new](#)☆

new - Jerusalem : [Jerusalem - new](#)☆

new - man : [man - new](#)☆

new - Moses - Jesus as : [Moses - Jesus as new](#)☆

New American Standard Bible - thought for thought : [NASB - thought for thought](#)☆

New American Standard Bible : 1995 update. 1995. LaHabra, CA: The Lockman Foundation. : [Ref-0317](#)☆

New American Standard Bible. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic edition.). La Habra, CA: The Lockman Foundation. : [Ref-0318](#)☆

new covenant - church relation to :
[2002032201.htm](#)☆

new covenant - church's relation : [covenant - new - with Israel](#)☆

new covenant - Compton :
[2007101201.pdf](#)☆

New Covenant - Covenants - 00050.doc :
[00050.doc](#)☆

new covenant - everlasting : [covenant - new - everlasting \[5002.5.3\]](#)☆

new covenant - ministers of : [covenant - new - ministers of](#)

new covenant - provisions : [covenant - new - provisions](#)☆

new covenant - two - old view : [covenant - new - two - old view](#)☆

new covenant - unconditional : [covenant - new - unconditional \[5002.5.1\]](#)

new covenant - Williams : [2007101202.pdf](#)☆

New Dictionary of Biblical Theology, T. Desmond Alexander, ed. and Brian S. Rosner, ed. : [Ref-1168](#)☆

New English Bible : [Ref-0014](#)☆

New English Translation : NET Bible. 1998 (electronic edition.). Dallas, TX: Biblical Studies Press. : [Ref-0316](#)☆

New Evangelical Hermeneutics and Eschatology : [2003120811.doc](#)☆

New Evidence That Demands A Verdict, The : [Ref-0074](#)☆

New Geneva study Bible. 1997, c1995 (electronic ed.). Nashville: Thomas Nelson. : [Ref-0243](#)☆

New International Dictionary of New Testament Theology, Verlyn D. Verbrugge, ed. : [Ref-1206](#)☆

New International Version - translation - problems : [NIV - translation - problems](#)☆

New Jerusalem - dimensions : [Jerusalem - dimensions of new](#)☆

New King James Version In The Great Tradition, The, Arthur L. Farstad :
[Ref-0684](#)☆

new man - image is according to God : image - of new man is according to God

New Revised Standard Version (NRSV) - criticism : [NRSV - criticism](#)☆

New Testament - anti-Semitic - quote :
[quote - anti-Semitic - New Testament](#)☆

New Testament - considered scripture :
[inspiration - NT considered scripture](#)☆

New Testament - Hebrew spoken : [Hebrew - spoken in NT](#)

New Testament - languages used at time of : languages used - in New Testament times☆

New Testament - quotations of Old : quotations - New Testament of Old☆

New Testament canon - earliest : [canon - New Testament - earliest list](#)☆

New Testament Exegesis: A Handbook for Students and Pastors, Gordon D. Fee :
[Ref-0748](#)☆

New Topical Textbook, Torry : [Ref-1074](#)☆

New Unger's Bible Dictionary, Unger, Merrill F., R. K. Harrison and Howard Frederic Vos. : [Ref-0185](#)☆

New Unger's Bible Handbook, Merrill Unger :
[Ref-1179](#)☆

new year - month changed : [year - civil vs. religious](#)☆

Newberry, T., & Berry, G. R. (2004). The interlinear literal translation of the Greek New Testament. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0483](#)☆

Newell, Romans Verse-by-Verse :
[Ref-1054](#)☆

newer - rejected : [rejected - newer](#)

Newman, Barclay Moon, The Greek-English Dictionary of the New Testament :
[Ref-0805](#)☆

Newton - age of earth : [age - earth - Newton](#)☆

Newton - allegory : [hermeneutics - allegory - Newton](#)☆

Newton - Isaac - chronologer : [chronologer - Isaac Newton](#)☆

Newton - Isaac - creationist - quote : [quote - Isaac Newton - creationist](#)☆

Newton - Isaac - epitaph : [quote - Isaac Newton - epitaph](#)☆

Newton - Isaac - nondenominationalism :
[quote - Isaac Newton - nondenominationalism](#)☆

Newton - Isaac - religious papers :
[2007072001.htm](#)☆

Newton, B.W. Babylon and Egypt, Their Future History and Doom : [Ref-0036](#)☆

Newton, Isaac, Observations Upon the Prophecies of Daniel, and the Apocalypse of John : [Ref-0849](#)☆

Nichols, J. W. H. Musings in the Psalms :
[Ref-0677](#)☆

Nicodemus : John 3:1; John 7:50; John 19:39
☪ "The **Talmud** indicates he was one of the four richest men in Jerusalem. He was a Pharisee and a ruler -- a member of the Sanhedrin. He was a member of the aristocratic family that had furnished the Hasmonean King Aristobulus II with his ambassador to Pompey in 63 B.C. His son apparently was the man who negotiated the terms of surrender to the Roman garrison in Jerusalem prior to the final destruction of that city in A.D. 70. [There are Talmudic links to Nicodemus ben Gorion, brother to the historian Josephus, a very wealthy member of the Sanhedrin in the 1st century.] [Ref-0016](#), January 1997.

Nicodemus - born again - when old :
[exegesis - John 3:4](#)☆

Nicodemus - John - Commentary - 07043.doc : [07043.doc](#)☆

Nicolaitans : [ruler over - people or laity](#)☆

Nicolson, Adam, God's Secretaries :
[Ref-0235](#)☆

Nida - dynamic equivalence - translation :
[translation - dynamic equivalence - Nida](#)☆

Nida, Eugene - verbal inspiration - denies :
[inspiration - verbal - Eugene Nida denies](#)☆

Niebuhr - Richard - liberalism - quote :
[quote - liberalism - Richard Niebuhr](#)☆

Niemi?, John H., The Rapture And Revelation 5:9-10: Establishing the Pre-Seventieth Week Rapture :
[Ref-0782](#)☆

night - coming by : 1S. 28:8; John 3:2

night - remembering God at : Ps. 17:3; Ps. 42:7; Ps. 77:6; Ps. 119:62; Ps. 119:148; Job 35:10; Isa. 26:9

night - trial of Christ - illegal : [trial - Christ - by night of Sanhedrin illegal](#)☆

night - watches : [day - watches](#)☆

Nile - river : Isa. 23:3; Isa. 23:10

Nile - stopped : Isa. 11:15; Isa. 19:5; Zec. 10:11

Nimrod : Gen. 10:8; Mic. 5:6 ☪ "We will rebel." "the Jerusalem Targum. . . speaks of Nimrod's wickedness. . . Josephus wrote, 'it was Nimrod who excited them to such an affront and contempt of God. . . He [was also a tyrant] seeing no other way of turning men from the fear of God' (1,4,2). Philo, an Alexandrian Jew in the first century after Christ, said, 'Nimrod. . . having a nature truly dissolute, does not at all keep fast the spiritual bond of the soul, nor of nature, nor of consistency of manners, but rather like a giant born of the earth, prefers earthly to heavenly things. . . On which account there is much propriety in the expression, he was a giant against God, which thus declares the opposition of such beings to the deity; for a wicked man is nothing else than an enemy, contending against God: on which account it has become a proverb that every one who sins greatly ought to be referred to him as the original and chief of sinners, being spoken of as a *second Nimrod*. (Philo, Questions and Answers on Genesis II, 81)." [Ref-0156](#), Vol. 38 No. 4, March 2002, p. 216. "First, what does the name Nimrod mean? It comes from the Hebrew verb *marad*, meaning "rebel." Adding an "n" before the "m" it becomes an infinitive construct, "Nimrod." (see Kautzsch 1910: 137 2b, also BDB 1962: 597). The meaning then is "The Rebel." Thus "Nimrod" may not be the character's name at

all. It is more likely a derisive term of a type, a representative, of a system that is epitomized in rebellion against the Creator, the one true God. Rebellion began soon after the Flood as civilizations were restored. At that time this person became very prominent." David P. Livingston, *Who was Nimrod?*, Weekly Article: Associates for Biblical Research, August 30, 2006
[\[http://abr.christiananswers.net/articles/article_54.html\]](#).

Nimrod - Babylon - land of : [Babylon - land of Nimrod](#)

Nimrod - background - extrabiblical : ☪ + See Donald Barnhouse, *Revelation*, pp. 293-294.

Nimrod - wife of : Eze. 8:14; Jer. 7:18; Jer. 44:17-19; Jer. 44:25 ☪ ". . . ancient accounts indicate that the wife of Nimrod, who founded the city of Babylon, became the head of the so-called Babylonian mysteries which consisted of secret religious rites which were developed as a part of the worship of idols of Babylon. She was known by the name of Semiramis and was a high priestess of the idol worship. According to extrabiblical records which have been preserved, Semiramis gave birth to a son who she claimed was conceived miraculously. This son, given the name of Tammuz, was considered a savior of his people and was, in effect, a false messiah, purported to be the fulfillment of the promise given to Eve. . . Idols picturing the mother as the queen of heaven and the babe in her arms are found throughout the ancient world. . . Tammuz, the son, was said to have been killed by a wild beast and afterward brought back to life, obviously a satanic anticipation of the resurrection of Christ." [Ref-0032](#), p. 247.

Nineveh - defeated : [chronology - B.C. 0612 - Nineveh defeated](#)☆

Nineveh - destruction : Nah. 2:13; Zep. 2:13-15 ☪ Excavations at the ruins of Sennacherib's palace at Nineveh by Sir Henry Layard in the 1850's confirmed that everything at the site was either burned, looted, or destroyed. Prophecies of destruction were given in 663 B.C. at apex of Assyrian empire and Assyria vanished into oblivion in 612 BC. [Ref-0025](#), p. 253. "The annals of Nabopolassar give the date of the fall of Nineveh as the year 612 B.C." Gordon Franz, "Nahum, Nineveh and Those Nasty Assyrians", [Ref-0066](#), 16.4 (2004), p. 109.

Nineveh - destruction - date - Mack :
[chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆

Nineveh - image : ☪ + [Ref-0066](#), 16.4 (2004), pp. 97-109.

Ninth - of Av : [9th - of Av](#)☆

niphal - verbal stem - Hebrew grammar :
[Hebrew grammar - verbal stem - niphal](#)☆

Nisan - 14 : Ex. 12:6; Deu. 16:6 ☪ "According to Ex. 12:6 the Passover lambs were to be killed "in the evening" of the fourteenth day of the first month, and Lev. 23:5 gives the same date for "the Lord's Passover." In all three passages the Hebrew is literally "between the two evenings" (ASV margin), although in the first two cases the Septuagint translates simply *πρὸς ἑσπέραν*, "towards evening," and only in the Leviticus passage renders *ἀνὰ μέσον τῶν ἑσπερινῶν*, "between the evenings." The Mishna states that the daily evening burnt offering was slaughtered at eight and a half hours, that is two-thirty o'clock, and offered at

nine and a half hours, that is three-thirty o'clock. If it was the eve of Passover it was slaughtered at seven and a half hours, one-thirty o'clock, and offered at eight and a half hours, two-thirty o'clock, whether on a weekday or the Sabbath; if it was the eve of Passover and this fell on the eve of a Sabbath, that is on a Friday, it was slaughtered at six and a half hours, twelve-thirty o'clock, and offered at seven and a half hours, one-thirty o'clock; and then the Passover offering was slaughtered after that. . . . Explaining this procedure the accompanying Gemara states that "between the evenings" means "from the time that the sun commences to decline in the west." and that the "two evenings" give "two and a half hours before and two and a half hours after and one hour for preparation" of the sacrifice. This means that "evening" begins as soon as the sun passes its midday zenith, and that the "two evenings" are from twelve to two-thirty o'clock, and from three-thirty until six o'clock respectively. Thus the daily evening burnt offering is ordinarily sacrificed in the hour between these two evenings, but when the Passover must also be sacrificed the same afternoon then the daily sacrifice is moved ahead. . . . According to Josephus the Passover sacrifices were conducted from the ninth to the eleventh hour, that is from three to five o'clock in the afternoon, and this was presumably the standard practice in the first century A.D. . . . In Deu. 16:6, however, it is said that the Passover sacrifice is to be offered "in the evening at the going down of the sun." The Talmudic explanation of this was that the evening meant the afternoon and was the time when the Passover was to be slaughtered, and that the sunset was the time when it was to be eaten. The Sadducees and the Samaritans, however, held that the slaughtering of the lamb itself was to take place between sunset and darkness." [Ref-0840](#), pp. 11-12.

Nisan - 14th is Passover : [feast - unleavened bread](#)

Nisan - Abib : ☪ "As many of the Old Testament books were written while the Jews were in Babylonian captivity, these latter books used the Babylonian (Aramaic) word for Abib which is "Nisan". This in Scripture, both Nisan and Abib signify the same month." [Ref-0186](#), p. 27.

Nisan - regnal years - chronology :
[chronology - kings - regnal years - Nisan](#)☆

Nisan 16 - manna ceased? : Jos. 5:12

Nisan 17 : [ark - Noah's rested](#)

NIV - translation - problems : 1S. 15:33; 1S. 17:45; Dan. 3:1; Mtt. 6:25; Mtt. 25:31; Mark 6:2; John 5:29; Acts 5:12; Acts 14:3; Acts 19:2; Acts 19:11; Rom. 10:4; 1Cor. 5:5; 1Cor. 7:1; 1Cor. 7:38-39; Gal. 6:16; Eph. 3:6; Heb. 11:11; 1Pe. 1:2 ☪ + 1. In John 5:29, the noun *ἀναστασιν* (resurrection) is translated as a verb ("will rise"). The two types of resurrections, represented by the genitives *ζωῆς* ("of life") and *κρίσεως* ("of judgment") are mistranslated "to live" and "to be condemned." The clear meaning: "to the resurrection of life. . . to the resurrection of damnation" which denotes two resurrection events or categories is less clear in the NIV which says "will rise to live. . . will rise to be condemned." 2. In Eph. 3:6 the NIV adds "together with Israel" when *Ἰσραηλ* is not mentioned by any Greek text. Since the use of

the term "Israel" in the NT is contested by some, is misleading for those studying its use. 3. In 1Cor. 7:37 the NIV translates τηρεω (to keep) as "not to marry." In the next verse, 1Cor. 7:38, the NIV translates εκγαμιζω as "to marry" when it actually means "to give in marriage." The term for "marry" is γαμεω (as in Mtt. 5:32). The result being that the NIV confuses the *father* of the bride for the *bridegroom*. 4. In Heb. 11:11 is it Abraham or Sarah who is described? "To one's utter astonishment the New International Version has 'by faith Abraham[!] even though *he* was past age -- and Sarah herself was barren -- was enabled to become a father because *he* . . . I do not know of a single manuscript that has this reading. The New International Version has made an incredible and utterly unjustifiable blunder." [Ref-0154](#), p. 8. 5. In 1S. 17:45 is it *Lord Almighty* or *Lord of Hosts*? 6. In Mtt. 6:25, the NIV uses the phrase *more important* -- which can infer something quite different than simply *more* which the Greek text states. "Actually, there is no Greek behind the phrase 'who have been chosen' [1Pe. 1:2]. The NIV inserted it because they wanted the reader to understand that the following prepositional phrases modify the idea of 'elect.'" [Ref-0221](#), p. 69. Regarding the tendency of dynamic equivalence translations to blur the distinction between the main idea (independent clause) and supporting idea (dependent clause), Mounce offers the example of Mtt. 28:19-20 in the NIV: "What is the main point? It appears that the apostles are told to do two things: 'go!' and 'make disciples!' However, if you look at the Greek, you will find that there is only one imperative: 'make disciples!' 'Go' is a participle, like 'baptizing' and 'teaching.' Jesus is telling his disciples (and us): 'Therefore, as you go, make disciples by baptizing and by teaching.' Wherever you are, wherever you go, . . . you are to make disciples." [Ref-0221](#), p. 102. "In 1976 W. Harold Mare questioned the translation of *sarx* ("flesh") in 1 Corinthians 5:5 by "the sinful nature," saying that this verse refers to the body. . . . In 1980 Gordon D. Fee objected to the rendering of *gynaikos me mapesthai* ("[good for a man] not to touch a woman") by "marry" in 1 Corinthians 7:1." [Ref-0231](#), p. 91. The NIV renders Romans 10:4 as, "Christ is the end of the law so that there may be righteousness for everyone who believes" whereas the NKJV and NAS95 have, "For Christ *is* the end of the law for righteousness to everyone who believes." Is the righteousness in this verse pertaining to the *law* or to *believers*? The context (the next verse) suggests the former which the NIV contravenes. The NET Bible has, "For Christ is the end of the law, with the result that there is righteousness for everyone who believes." In Matthew 25:31, the NIV has ""When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in **heavenly** glory" which implies a *heavenly* scene. The Greek has no reference to the word *heavenly* and the scene is in fact on earth at His Second Coming. "To read that Samuel "hewed Agag in pieces" (1 Samuel 15:33, KJV, RSV, REB; NLT similar) forces us to experience the shock of dismemberment; the rendition "Samuel put Agag to death" (NIV) conceals what happened." [Ref-0240](#), p. 235. In Acts 19:2, the NIV translates εν τω πνεύματι διελεθών ("Paul purposed in the Spirit," NKJV)

as "Paul decided" -- the translators having decided for you that it *must* be Paul's spirit and not the Holy Spirit. The related passage in Acts 20:22 is attributed to the Holy Spirit, "compelled by the Spirit." This is both inconsistent and leaves the reader without the option of wrestling with which spirit is intended in each passage -- and if they differ or not (Paul's spirit vs. the Holy Spirit). In Daniel 3:1, the NIV translates the dimensions of the image of gold (sixty cubits high and six cubits wide) as "ninety feet high and nine feet wide" completely losing the allusions to six (even six-six-six), the number of man. "Hands" is omitted in numerous passages involving miracles: Mark 6:2; Acts 5:12; 14:3; 19:11. "Although the NIV is not a thoroughly dynamic equivalence translation, there is so much dynamic equivalence influence in the NIV that I cannot teach theology or ethics from it either. I tried it for one semester several years ago, shortly after the NIV first came out, and I gave it up after a few weeks. Time and again I would try to use a verse to make a point and find that the specific detail I was looking for, a detail of wording that I knew was in the original Hebrew or Greek, was missing from the verse in the NIV. Nor can I preach from a dynamic equivalence translation. I would end up explaining verse after verse that the words on the page are not really what the Bible says, and the whole experience would be confusing and would lead people not to trust the Bible in English but to distrust it. Nor can I teach an adult Bible class at my church using a dynamic equivalence translation without checking the original language at every verse. I would never know what words to trust and what words have been left out. Nor can I lead our home fellowship group using a dynamic equivalence translation. People have sometimes brought the New Living Translation or The Message to a Bible study and I've seen them get excited about seeing some new ideas in a verse, but I have to bite my tongue because I know that the new idea they see in the verse is not there in the Greek and Hebrew text. I don't want to discourage their exciting about contributing to the Bible study, but I just wish they would get excited about something that is actually the Word of God." Wayne Grudem, "Are Only Some Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, p. 49. At Galatians 6:16, the NIV interprets the *kai* as oppositional which leans toward Replacement Theology.

NIV Compact Nave's Topical Bible : [Ref-0134](#)☆

NIV Harmony of the Gospels, The : [Ref-0091](#)☆

Nix, William E., and Normal L. Geisler. A General Introduction To The Bible : [Ref-0075](#)☆

NKJV - Grudem bias against : ☉ + "The NKJV translation is also an excellent translation, but the New Testament is based on inferior Greek manuscripts. The NKJV committee decided to base their work on the Greek manuscripts that were used by the original KJV translators in 1611 instead of taking into account the thousands of older and more reliable Greek manuscripts that archaeologist have discovered in the nearly 400 years since that time. No point of doctrine is affected, but it does affect many details of many verses, and that manuscript decision

means that the NKJV will never become the standard English version used by the vast majority of New Testament scholars and seminary-trained pastors around the world." Wayne Grudem, "Are Only Some Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, p. 50n18.

No Other God : A Response to Open Theism, **John M. Frame :** [Ref-1228](#)☆

Noah - age at flood : Gen. 7:6; Gen. 7:11

Noah - as in the days of : Luke 17:26

Noah - drunk : Gen. 9:21; Hab. 2:15 (?) ☉
Questionable: Hab. 2:15 (?);

Noah - intercession : [intercession - Noah](#)

Noah - nakedness : Gen. 9:21-24; Hab. 2:15 ☉
"Many fanciful ideas have been proposed . The rabbis said Ham castrated Noah, thus explaining why Noah had no other sons. Others claim that Ham slept with his mother, thus uncovering his father's nakedness, and that Canaan was the offspring of that union. Others have said that Ham was involved in a homosexual attack on his father." Allen P. Ross, "Genesis" in [Ref-0038](#). However, the verb form in Gen. 9:21 is reflexive ("uncovered himself," NASB, NET, HCSB, TNK). Also, the reaction of the brothers (walking backwards) implies that simple *nakedness* was the issue. It is unlikely that Canaan could have been the offspring of an indecent act because the text implies that Noah cursed Canaan as soon as he awoke (Gen. 9:24-25)--not some 9 months later. All of these ideas lack any support from the text. Most likely, they reflect the greater laxity in our own culture in comparison with that time--interpreters have difficulty accepting the simple explanation that nakedness was a serious issue because we live in such a promiscuous society. But, given the relative proximity of The Fall (where nakedness was a huge issue), it seems likely that nakedness was a very serious moral issue at the time of Noah and earlier (not to mention up to the time of the giving of the law at Sinai and beyond).

Noah - righteous : Gen. 6:9; Eze. 14:14

Noah Â- generations of - Flood - Genealogy And Age - 00035.doc : [00035.doc](#)☆

Noah's - ark - extinction of animals : [ark - Noah's - extinction of animals](#)☆

Noah's ark - duration aboard : [ark - Noah's - duration](#)☆

Noah's Ark - Edward Crawford's search for : [F00004 - archaeology - Noah's Ark - Edward Crawford's search for](#)☆

Noah's ark - rested : [ark - Noah's rested](#)

Noah's ark - size : [ark - Noah's - size of Noah's](#)☆

Noah's ark - species carried : [ark - Noah's - species carried on Noah's](#)☆

Noah's Grandsons - DOC 00048 : [00048.doc](#)☆

Noahic - covenant : [covenant - Noahic](#)

Noahic - date of flood : [chronology - B.C. 2302 - Noah's flood](#)☆

Noahic - flood : Gen. 6:17; Job 12:15-16; Job 22:16; Job 38:34; 2Pe. 3:6

Noahic - flood - global : 2Pe. 3:6

Noahic Covenant - Covenants - 00050.doc : [00050.doc](#)☆

Nobel Prize - Jews : [Jews - Nobel prize winners](#)☆ ☉ + "The first Jew to win a Nobel Prize was Albert Abraham Michelson (1852-1931), who received the prize for physics in 1907 for his studies on the velocity

of light. Michelson was just the first in a long line: although Jews represent barely 0.3 percent of the world's population, they have won 10 percent of the Nobel Prizes." [Ref-0152](#), p. 119.

Nobel prize - Jews vs. Muslims : [2010051401.htm](#)☆

Nobel Qur'an, The : [Ref-0145](#)☆

Noll, Mark A., A History of Christianity in the United States and Canada : [Ref-0958](#)☆

nominative - case - Greek grammar : [Greek grammar - cases](#)☆

nonbelievers - correction rejected : [correction - rejected by nonbelievers](#)

none - seek God : [seeking - God - none](#)

nonliteral - fire : [fire - nonliteral](#)☆

nonliteral - hermeneutics - confusion : [hermeneutics - nonliteral - confusion](#)☆

Nordling, Cherith Fee, Pocket Dictionary of Theological Terms : [Ref-1164](#)☆

"Normally the vow was taken for a period of time, but Samson was to be a Nazirite from birth to death (Judg. 13:7)." Michael J. Smith, *The Failure of the Family in Judges, Part 2: Samson*, [Ref-0200](#) vol. 162 no. 648, October-December 2005 424:436, p. 426n6. : [Samson - Nazirite](#)

Norman, Trevor - Time and Age - 00041.doc : [00041.doc](#)☆

Norris, D. T. (1997 c1995). Logos Deluxe Map Set. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0484](#)☆

north - (yet to be studied) : 2K. 16:14

north - Babylon from : Jer. 1:13-15; Jer. 6:1; Jer. 6:22; Jer. 13:20; Jer. 25:9; Jer. 46:24 ☆ See [north - coming from](#).

north - coming from : Eze. 1:4; Jer. 1:13-14; Jer. 6:1; Jer. 6:22; Jer. 25:9; Joel 2:20

north - Dan : Num. 2:25; Ps. 75:6; Isa. 14:13

north - exaltation from? : Ps. 75:6

north - God from : Job 37:22

north - last - east first : Num. 35:5; Eze. 8:3; Eze. 8:5; Eze. 8:14

north - on left-hand : Gen. 14:15 ☆ Strongs [h8040](#) sem-ole "dark (as enveloped) i.e. the north; hence (by orientation), the left-hand" Strongs.

north - sides of : Ps. 48:2; Isa. 14:13

Northern Cross Ministries - Diaspora - 00021.doc : [00021.doc](#)☆

not - Hebrew grammar : [Hebrew grammar - negation](#)☆

Not By Chance!, Lee M. Spetner : [Ref-0155](#)☆

Not Wrath .., Ironside, H. A. : [Ref-1141](#)☆

notes - Challenges to Inerrancy - Lewis and Demarest : [2010121901.txt](#)☆

notes - Future Israel - Horner : [2011070101.txt](#)☆

notes - Meyer - Signature in the Cell : [2010092401.txt](#)☆

notes - The Messianic Hope - Rydelnik : [2011011901.txt](#)☆

notes - Vogt - The Global Debt Trap : [2011062401.txt](#)☆

Notes on the Book of Ezra, Ironside, H. A. : [Ref-1142](#)☆

Notes on the Epistle to the Philippians, Ironside, H. A. : [Ref-1143](#)☆

Notes on the Minor Prophets, Ironside, H. A. : [Ref-1144](#)☆

Notes on the Prophecy and Lamentations of Jeremiah, Ironside, H. A. : [Ref-1145](#)☆

Notes on the Westminster Confession of Faith, John Macpherson : [Ref-0878](#)☆

nothing - without God : John 3:21; John 15:5

noun - definite - Hebrew grammar : [Hebrew grammar - definite noun](#)☆

noun rules - Greek grammar : [Greek grammar - noun rules](#)☆

Nov01 : Tit. 2; Jer. 24; Jer. 25; Jer. 26 ☆ + [daily - bible](#).

Nov02 : Tit. 3; Jer. 27; Jer. 28; Jer. 29 ☆ + [daily - bible](#).

Nov03 : Phm. 1:1; Jer. 30; Jer. 31 ☆ + [daily - bible](#).

Nov04 : Heb. 1; Jer. 32; Jer. 33 ☆ + [daily - bible](#).

Nov05 : Heb. 2; Jer. 34; Jer. 35; Jer. 36 ☆ + [daily - bible](#).

Nov06 : Heb. 3; Jer. 37; Jer. 38; Jer. 39 ☆ + [daily - bible](#).

Nov07 : Heb. 4; Jer. 40; Jer. 41; Jer. 42 ☆ + [daily - bible](#).

Nov08 : Heb. 5; Jer. 43; Jer. 44; Jer. 45 ☆ + [daily - bible](#).

Nov09 : Heb. 6; Jer. 46; Jer. 47 ☆ + [daily - bible](#).

Nov10 : Heb. 7; Jer. 48; Jer. 49 ☆ + [daily - bible](#).

Nov11 : Heb. 8; Jer. 50 ☆ + [daily - bible](#).

Nov12 : Heb. 9; Jer. 51; Jer. 52 ☆ + [daily - bible](#).

Nov13 : Heb. 10:1-18; Lam. 1; Lam. 2 ☆ + [daily - bible](#).

Nov14 : Heb. 10:19-39; Lam. 3; Lam. 4; Lam. 5 ☆ + [daily - bible](#).

Nov15 : Heb. 11:1-19; Eze. 1; Eze. 2 ☆ + [daily - bible](#).

Nov16 : Heb. 11:20-40; Eze. 3; Eze. 4 ☆ + [daily - bible](#).

Nov17 : Heb. 12; Eze. 5; Eze. 6; Eze. 7 ☆ + [daily - bible](#).

Nov18 : Heb. 13; Eze. 8; Eze. 9; Eze. 10 ☆ + [daily - bible](#).

Nov19 : Jas. 1; Eze. 11; Eze. 12; Eze. 13 ☆ + [daily - bible](#).

Nov20 : Jas. 2; Eze. 14; Eze. 15 ☆ + [daily - bible](#).

Nov21 : Jas. 3; Eze. 16; Eze. 17 ☆ + [daily - bible](#).

Nov22 : Jas. 4; Eze. 18; Eze. 19 ☆ + [daily - bible](#).

Nov23 : Jas. 5; Eze. 20; Eze. 21 ☆ + [daily - bible](#).

Nov24 : 1Pe. 1; Eze. 22; Eze. 23 ☆ + [daily - bible](#).

Nov25 : 1Pe. 2; Eze. 24; Eze. 25; Eze. 26 ☆ + [daily - bible](#).

Nov26 : 1Pe. 3; Eze. 27; Eze. 28; Eze. 29 ☆ + [daily - bible](#).

Nov27 : 1Pe. 4; Eze. 30; Eze. 31; Eze. 32 ☆ + [daily - bible](#).

Nov28 : 1Pe. 5; Eze. 33; Eze. 34 ☆ + [daily - bible](#).

Nov29 : 2Pe. 1; Eze. 35; Eze. 36 ☆ + [daily - bible](#).

Nov30 : 2Pe. 2; Eze. 37; Eze. 38; Eze. 39 ☆ + [daily - bible](#).

Novum Testamentum Graece 27, Eberhard Nestle : [Ref-0810](#)☆; [Ref-0810](#)☆

NRSV - criticism : ☆ + "As Thomas noted in his review of the NRSV, "The major obstacle to its use by evangelicals remains: theological bias towards looser views of traditional orthodox doctrine that characterized the RSV also characterizes the NRSV." (TMSJ 2/1 [Spring 1991]:114-15)." Dennis M. Swanson, "Review of *The Westminster Theological*

Wordbook of the Bible", [Ref-0164](#), 15/1 (Spring 2004) 118-120, p. 119.

NRSV Apocrypha - Notes to the Reader. : [Ref-0070](#)☆

NT - use of OT : ☆ + See [Ref-0231](#), pp. 263-267.

nu - contraction - Greek grammar : [Greek grammar - contraction - nu](#)☆

Nu. 15:32 no gathering wood : [Sabbath - prohibitions](#)

Nu. 24:17 : [David - star of](#)☆

nucleotides - Origin of Life - 00043.doc : [00043.doc](#)☆

nudity - uncovered : [uncovering - father as nakedness](#)

Num. 1 : [Feb21](#)☆

Num. 1:1 : [X0004 - date - Numbers](#)☆

Num. 1:2 : [numbered - Israel](#)☆

Num. 2 : [camp - of Israel - breaking; camp - of Israel as cross; Feb21](#)☆; [tabernacle - camped about](#)

Num. 2:3 : [F00041 - Kells - book of - faces of cherubim](#)☆

Num. 2:13 : [Masoretic Text - orthographic peculiarities](#)☆

Num. 2:25 : [north - Dan](#)

Num. 2:31 : [Dan - last](#)

Num. 3 : [Feb22](#)☆

Num. 3:1 : [Mt. Sinai](#)

Num. 3:3 : [ordination - appointed](#)

Num. 3:10 : [Aaronic - priesthood](#)☆

Num. 3:12-13 : [purchased - firstborn](#)

Num. 3:13 : [firstborn - God owns; sanctification - separation](#)

Num. 3:23 : [tabernacle - camped about - Levites; tabernacle - Levites camped](#)

Num. 3:29 : [tabernacle - camped about - Levites; tabernacle - Levites camped](#)

Num. 3:35 : [purchased - firstborn; tabernacle - camped about - Levites; tabernacle - Levites camped](#)

Num. 3:38 : [tabernacle - camped about - Levites; tabernacle - Levites camped](#)

Num. 3:39 : [Masoretic Text - dots](#)☆

Num. 3:40-51 : [purchased - firstborn](#)

Num. 3:46 : [census - exact](#)

Num. 4 : [Feb22](#)☆

Num. 4:3 : [age - of service; miracles - Jesus as child - none](#)

Num. 4:5-6 : [ark of covenant - veiled when moved](#)

Num. 4:6 : [dugong - skin](#)☆

Num. 4:8 : [dugong - skin](#)☆

Num. 4:10 : [dugong - skin](#)☆

Num. 4:11 : [dugong - skin](#)☆

Num. 4:12 : [dugong - skin](#)☆

Num. 4:14 : [dugong - skin](#)☆

Num. 4:15-20 : [touching - holy things](#)

Num. 4:25 : [dugong - skin](#)☆

Num. 5 : [Feb23](#)☆

Num. 5:2-5 : [quarantine - unhealthy](#)

Num. 5:7 : [confession; restore - more than was taken](#)

Num. 5:12-31 : [adultery - testing](#)

Num. 5:19 : [wife - toward husband](#)☆

Num. 5:24 : [wormwood](#)☆

Num. 5:25 : [offering - wave](#)

Num. 5:29 : [wife - toward husband](#)☆

Num. 6 : [Feb23](#)☆

Num. 6:2-21 : [Nazirite - vow - voluntary](#)

Num. 6:3 : wine - Nazirite - prohibited; wine - vs. grape juice
 Num. 6:6 : dead - touching unclean
 Num. 6:6-9 : Nazirite - can't bury dead☆; Nazirite - dead body unclean☆
 Num. 6:7 : Nazirite - transgression on own head
 Num. 6:14 : sacrifice - perfect☆
 Num. 6:18 : Paul - Nazirite vow☆
 Num. 6:20 : offering - wave; wine - enjoyed
 Num. 6:23-27 : Aaronic - blessing; documentary hypothesis - AGAINST☆
 Num. 6:24-26 : 2004122901.htm☆; 2004122901.htm☆; archaeology - Num. 6:24-26☆; archaeology - silver amulets☆; exegesis - Num. 6:24-26☆
 Num. 6:27 : name - of God on people
 Num. 7 : Feb24☆
 Num. 7:2 : Masoretic Text - orthographic peculiarities☆
 Num. 7:4-9 : ark of covenant - carried by men
 Num. 7:9 (Holy things carried on men) : hands - made without
 Num. 7:66 : tenth day
 Num. 7:89 : shekinah - dwells between cherubim; voice - God's audible☆
 Num. 8 : Feb24☆
 Num. 8:2 : lamps - seven
 Num. 8:7 : water - sprinkling
 Num. 8:10 : hands - laying on - congregation
 Num. 8:10-12 : hands - laying on
 Num. 8:11 : offering - wave
 Num. 8:14-18 : purchased - firstborn
 Num. 8:16-18 : firstborn - God owns
 Num. 8:24-25 : 25 - age of levitical service - begins; 50 - age of levitical service - end
 Num. 9 : Feb25☆
 Num. 9:3 : evening - Jewish day starts
 Num. 9:6 : dead - touching unclean
 Num. 9:6-11 : Passover - unclean may keep
 Num. 9:10 : Masoretic Text - dots☆
 Num. 9:12 : messianic prophecy - no bones broken
 Num. 9:13 : feasts - mandatory attendance
 Num. 9:15 : cloud - and fire
 Num. 9:18-23 : Holy Spirit - led by; path - directed by God☆
 Num. 9:21 : evening - morning
 Num. 10 : camp - of Israel - breaking; Feb25☆
 Num. 10:9 : trumpet - alarm for war
 Num. 10:10 : trumpet - blown
 Num. 10:11-13 : Holy Spirit - led by; path - directed by God☆
 Num. 10:14-17 : praise - first
 Num. 10:25 : Dan - last
 Num. 10:29-30 : Mt. Sinai - location☆
 Num. 10:29-32 : Israel - blesses others
 Num. 10:35 : favorite - verses; Masoretic Text - inverted nun☆
 Num. 11 : Feb25☆
 Num. 11:1 : complaining; fire - consumed in judgement; fire - consuming; killed - by God
 Num. 11:4 : temptation - yielding to☆
 Num. 11:9 : dew - manna fell with
 Num. 11:11 : Moses - complains
 Num. 11:15 : Masoretic Text - scribal emendations☆
 Num. 11:16-17 : Holy Spirit - promised☆
 Num. 11:17 : Holy Spirit - in OT
 Num. 11:17-29 : Holy Spirit - came upon before given
 Num. 11:18-23 : Moses - doubts
 Num. 11:24-29 : Holy Spirit - promised☆
 Num. 11:25 : Holy Spirit - in OT; prophecy - once only
 Num. 11:26 : tabernacle - vs. tent of meeting☆
 Num. 11:29 : Holy Spirit - desired on all
 Num. 11:33 : prayer - answered may not be good; quail - from God
 Num. 11:34 : temptation - yielding to☆
 Num. 11:35 : Hazeroth - image☆
 Num. 12 : Feb26☆
 Num. 12:3 : humility - desirable☆; Moses - humble
 Num. 12:4 : tabernacle - vs. tent of meeting☆
 Num. 12:4-8 : voice - God's audible☆
 Num. 12:5 : relationship - intimacy with God
 Num. 12:6 : dreams - from God☆; Miriam - prophetess; vision - from God☆
 Num. 12:7-8 : Moses - unique prophet
 Num. 12:8 : face - to face☆; parables - God uses; Septuagint - anthropomorphism removed; theophany☆
 Num. 12:10 : leprosy - judgment
 Num. 12:12 : Masoretic Text - scribal emendations☆
 Num. 12:13 : intercession - Moses
 Num. 12:16 : Hazeroth - image☆
 Num. 13 : Feb26☆
 Num. 13:2 : spies - sent by people
 Num. 13:8 : Joshua - of Ephraim
 Num. 13:16 : Joshua - was Hoshea
 Num. 13:22 : Anakim☆; Zoan - Egyptian field
 Num. 13:25 : forty - days
 Num. 13:27 : milk - flowing with
 Num. 13:28 : 2003011601.htm☆; Anakim☆
 Num. 13:30 : Masoretic Text - large and small letters☆
 Num. 13:33 : giants - land of
 Num. 14 : Feb26☆
 Num. 14:2 : words - idle - judged
 Num. 14:8 : milk - flowing with
 Num. 14:9 : stoning - punishment
 Num. 14:10 : shekinah - visible☆
 Num. 14:11 : miracles - insufficient for belief
 Num. 14:13-20 : intercession - Moses
 Num. 14:14 : cloud - and fire
 Num. 14:15-16 : covenant - land - dispossessed - profanes God's name
 Num. 14:18 : generational - iniquity☆
 Num. 14:22 : shekinah - visible☆; tested - God by man; unbelief - witnessing miracles
 Num. 14:23 : generational - iniquity☆; Israel - unbelieving die
 Num. 14:23-30 : wilderness - died in
 Num. 14:28 : words - idle - judged
 Num. 14:29 : Israel - unbelieving die; Moses - forbidden from Canaan☆
 Num. 14:32-33 : Israel - unbelieving die
 Num. 14:33 : father - sin affects family☆
 Num. 14:34 : forty - days; wilderness - forty years☆
 Num. 14:35 : 9th - of Av☆
 Num. 14:35-38 : wilderness - died in
 Num. 14:37 : killed - by God
 Num. 14:40-45 : repentance - late - unacceptable; war - God does not go out with☆
 Num. 15 : Feb27☆
 Num. 15:14 : proselyte - to Judaism☆
 Num. 15:20 : firstfruits - to God
 Num. 15:30 : presuming - on God; sin - intentional - defiant
 Num. 15:32 : stoning - the first?
 Num. 15:32-36 : Sabbath - penalty for breaking
 Num. 15:35 : stoning - punishment
 Num. 15:37-41 : shema - hear☆
 Num. 15:38-29 : tassels - remembrance☆
 Num. 15:38-41 : Tsitsith☆
 Num. 15:39 : heart - wicked
 Num. 16 : Feb27☆
 Num. 16:1 : Korah - rebellion
 Num. 16:1-2 : exegesis - Num. 16:1-2☆; Tsitsith☆
 Num. 16:3 : priesthood - of believers - prior to
 Num. 16:10 : priesthood - seeking
 Num. 16:13-14 : milk - flowing with
 Num. 16:15 : intercession - Moses - against
 Num. 16:19 : Korah - rebellion; shekinah - visible☆
 Num. 16:22 : spirit - man's from God
 Num. 16:24-32 : Korah - rebellion
 Num. 16:31-32 : swallowed - Korah
 Num. 16:33 : earth - swallowed by
 Num. 16:40 : Aaronic - priesthood☆
 Num. 16:42 : shekinah - visible☆
 Num. 16:46 : killed - by God
 Num. 17 : Feb28☆
 Num. 17:10 : ark of covenant - contents☆
 Num. 18 : Feb28☆
 Num. 18:2 : testimony - tabernacle☆
 Num. 18:11 : offering - wave; tithing - devotional scriptures
 Num. 18:15 : redemption - firstborn
 Num. 18:17 : blood - sprinkling
 Num. 18:19 : covenant - Aaronic; covenant - salt
 Num. 18:20 : aliens - believers as
 Num. 18:20-24 : Levites - inheritance; Levites - land prohibited☆
 Num. 18:23 : aliens - believers as
 Num. 18:26 : tithing - from tithe
 Num. 18:29-32 : tithing - best part
 Num. 19 : Feb28☆
 Num. 19:2 : red heifer☆; sacrifice - perfect☆; saddle broken
 Num. 19:2 (red heifer never yoked) : hands - made without
 Num. 19:4 : blood - sprinkling
 Num. 19:6 : cedar - wood; scarlet & hyssop
 Num. 19:9 : red heifer☆
 Num. 19:9-21 : water - of purification
 Num. 19:11 : dead - touching unclean
 Num. 19:12 : third day
 Num. 19:13-20 : water - sprinkling
 Num. 19:16 : dead - touching unclean
 Num. 19:18 : whitewashed☆
 Num. 19:19 : third day
 Num. 20 : Feb29☆
 Num. 20:1 : Miriam - death
 Num. 20:1-5 : complaining
 Num. 20:6 : shekinah - visible☆
 Num. 20:7 : Amalekites - to be destroyed
 Num. 20:8-13 : Moses - forbidden from Canaan☆
 Num. 20:10 : fool - accusing of☆; glory - God protects His; X0065 - rebels☆
 Num. 20:11 : water - from rock
 Num. 20:12 : Aaron - forbidden from promised land; glory - God protects His; Moses - Israel's disobedience affects
 Num. 20:14 : Arabs - Jews - hatred of
 Num. 20:14-21 : Edom - opposes Israel

Num. 20:16 : [Angel - of Jehovah](#)☆
 Num. 20:19 : [Edom - Israel cannot attack](#)
 Num. 20:23-29 : [Aaron - death](#)
 Num. 20:24 : [Aaron - forbidden from promised land](#)
 Num. 20:25-28 : [Mt. Hor - Aaron dies on](#)
 Num. 20:28 : [difficulty - site of Aaron's death](#)☆
 Num. 21 : [Feb29](#)☆
 Num. 21:2-3 : [Canaanites - failure to kill](#)☆; [Canaanites - vow to destroy](#)
 Num. 21:4 : [Red Sea - meaning](#)☆
 Num. 21:5 : [manna - disliked](#)
 Num. 21:5-7 : [complaining](#)
 Num. 21:6 (cf. [1Cor. 10:9](#)) : [deity - Jesus equal with God](#)☆
 Num. 21:8 : [likeness - of sinful flesh; messianic prophecy - crucified; salvation - look for](#)
 Num. 21:9 : [lifted up - Jesus; stoning - crucifixion instead](#)☆; [tested - God by man; tree - of life](#)☆
 Num. 21:9 (cf. [John 3:14](#)) : [Moses - wrote of Jesus](#)
 Num. 21:14 : [book - of the wars of the Lord](#)
 Num. 21:17 : [songs](#)
 Num. 21:21-26 : [Amorites - oppose Israel](#)
 Num. 21:27 : [Chemosh - Amorite god](#)
 Num. 21:29 : [archaeology - Chemosh - Moabite seal](#)☆
 Num. 21:30 : [Masoretic Text - dots](#)☆
 Num. 21:31-32 : [Amorites - oppose Israel](#)
 Num. 22 : [archaeology - Balaam](#)☆; [Feb29](#)☆
 Num. 22:2 : [Amorites - oppose Israel](#)
 Num. 22:4-12 : [Moab - Balaam hired](#)
 Num. 22:5 : [Balaam](#)
 Num. 22:6 : [prophets - coerced](#)
 Num. 22:22-35 : [Angel - of Jehovah](#)☆
 Num. 22:28 : [donkey - speaks; quotes - NT quotes and allusions to non-canonical writings](#)☆; [speak - animals](#)☆
 Num. 22:31 : [angels - appearance of; eyes - opened by God; revelation - initiated by God](#)
 Num. 22:35 : [Angel - of Jehovah - is Jehovah](#)
 Num. 23 : [Mar01](#)☆
 Num. 23:7-11 : [curse - turned to blessing](#)☆
 Num. 23:8 : [bless - those who bless](#)☆; [curse - of no effect](#)☆; [curses - from man](#)
 Num. 23:9 : [Israel - separate; Jews - remain distinct](#)☆
 Num. 23:10 : [camp - of Israel as cross; Israel - restoration](#)☆
 Num. 23:19 : [lie - God cannot](#)
 Num. 23:19 (doesn't repent) : [repents - God](#)
 Num. 23:20 : [curse - turned to blessing](#)☆
 Num. 23:21 : [Israel - king among](#)
 Num. 23:22 : [unicorn - rhinoceros?](#)☆
 Num. 23:23 : [Balaam - sorcery; curses - Israel protected](#)
 Num. 24 : [Mar01](#)☆
 Num. 24:1 : [Balaam - sorcery](#)
 Num. 24:2 : [F00041 - Kells - book of - faces of cherubim](#)☆
 Num. 24:3 : [revelation - initiated by God](#)
 Num. 24:3-10 : [curse - turned to blessing](#)☆
 Num. 24:4 : [revelation - initiated by God](#)
 Num. 24:7 : [Gog - Magog](#)☆; [Israel - king among; scepter](#)
 Num. 24:8 : [unicorn - rhinoceros?](#)☆
 Num. 24:9 : [bless - those who bless](#)☆; [blessing - and cursing Israel](#)☆; [lion - of Judah](#)☆
 Num. 24:13 : [Moab - Balaam hired](#)
 Num. 24:14 : [days - latter](#)
 Num. 24:15-16 : [revelation - initiated by God](#)
 Num. 24:17 : [false - christ](#)☆; [Moab - judged; quotes - NT quotes and allusions to non-canonical writings](#)☆; [star - out of Jacob](#)☆
 Num. 24:17-19 : [magi - Jews?](#)☆
 Num. 24:18 : [Edom - God against](#)
 Num. 24:20 : [Amalek - destruction prophesied; Amalekites - to be destroyed](#)
 Num. 24:21 (- [Genealogy: Adam to Noah - 00007.doc](#)) : [00007.doc](#)☆
 Num. 25 : [Mar01](#)☆
 Num. 25:1 : [woman - pagan influence on godly man](#)
 Num. 25:1-9 : [sin - one affects many](#)☆
 Num. 25:2 : [sacrifice - to idols - eating](#)☆
 Num. 25:6 : [Midianite - attacked](#)
 Num. 25:9 : [difficulty - number who died](#)☆; [killed - by God](#)
 Num. 25:10-13 : [covenant - priestly](#)☆
 Num. 25:12 : [Masoretic Text - orthographic peculiarities](#)☆
 Num. 25:12-13 : [millennial kingdom - sacrifices](#)☆
 Num. 25:13 : [Phinehas = priesthood](#)
 Num. 25:17 : [Midianite - attacked; war - just](#)☆; [war - supported](#)
 Num. 25:17-18 : [KJV - errors?](#)☆
 Num. 26 : [Mar02](#)☆
 Num. 26:2-62 : [numbered - Israel](#)☆
 Num. 26:9-10 : [swallowed - Korah](#)
 Num. 26:9-11 : [Korah - rebellion](#)
 Num. 26:19 : [Judah - sons of](#)
 Num. 26:31 : [Shechem - image](#)☆
 Num. 26:33 : [inheritance - women; Zelophehad - daughters](#)
 Num. 26:42 (descendants not enumerated) : [Dan - slighted](#)
 Num. 26:57-60 : [exegesis - Ex. 6:16 20](#)☆
 Num. 26:59 : [Aaron - mother of; Moses - mother of](#)
 Num. 26:61 : [fire - profane](#)☆
 Num. 26:62 : [Levites - inheritance](#)
 Num. 26:63-65 : [wilderness - died in](#)
 Num. 27 : [Mar02](#)☆
 Num. 27:1 : [inheritance - women; Zelophehad - daughters](#)
 Num. 27:3 : [sin - die in](#)
 Num. 27:5 : [exegesis - Num. 27:5](#)☆; [Masoretic Text - large and small letters](#)☆
 Num. 27:6-11 : [inheritance - law of](#)
 Num. 27:8 : [curse - on Messianic line](#)☆
 Num. 27:14 : [Moses - forbidden from Canaan](#)☆
 Num. 27:17 : [sheep - lost](#)☆
 Num. 27:18 : [Holy Spirit - came upon before given; Holy Spirit - in OT](#)
 Num. 27:18-23 : [hands - laying on; Joshua - ordained](#)
 Num. 27:21 : [urim - and thummim](#)☆
 Num. 28 : [Mar03](#)☆
 Num. 28:3 : [sacrifice - perfect](#)☆
 Num. 28:3-8 : [offering - daily; Sabbath - work permitted in Temple](#)☆
 Num. 28:6 : [Mt. Sinai](#)
 Num. 28:9 : [sacrifice - perfect](#)☆
 Num. 28:9-10 : [Sabbath - work permitted in Temple](#)☆
 Num. 28:11 : [sacrifice - perfect](#)☆
 Num. 28:11-15 : [offering - monthly](#)
 Num. 28:16 : [crucifixion - vs. Passover](#)☆
 Num. 28:17 : [crucifixion - vs. Passover](#)☆
 Num. 28:18 : [work - customary](#)
 Num. 28:19 : [sacrifice - perfect](#)☆
 Num. 28:23 : [offering - daily](#)
 Num. 28:25-26 : [work - customary](#)
 Num. 28:26 : [Pentecost](#)☆
 Num. 28:31 : [offering - daily; sacrifice - perfect](#)☆
 Num. 29 : [Mar03](#)☆; [sacrifice - numerous animals](#)☆
 Num. 29:1 : [feast - trumpets; Rosh Hashanah - head of the year](#)☆; [work - customary](#)
 Num. 29:2 : [sacrifice - perfect](#)☆
 Num. 29:6 : [offering - monthly](#)
 Num. 29:7 : [tenth day; Yom Kippur](#)☆
 Num. 29:8 : [sacrifice - perfect](#)☆
 Num. 29:12 : [work - customary](#)
 Num. 29:13 : [sacrifice - perfect](#)☆
 Num. 29:15 : [Masoretic Text - dots](#)☆
 Num. 29:17 : [sacrifice - perfect](#)☆
 Num. 29:20 : [sacrifice - perfect](#)☆
 Num. 29:23 : [sacrifice - perfect](#)☆
 Num. 29:26 : [sacrifice - perfect](#)☆
 Num. 29:29 : [sacrifice - perfect](#)☆
 Num. 29:32 : [sacrifice - perfect](#)☆
 Num. 29:35 : [work - customary](#)
 Num. 29:36 : [sacrifice - perfect](#)☆
 Num. 30 : [Mar03](#)☆
 Num. 30:1-5 : [vows - keep](#)
 Num. 30:2 : [vow - make](#)
 Num. 30:3-5 : [children - fathers toward](#)☆; [father - authority](#)
 Num. 30:6-16 : [husband - toward wife](#)
 Num. 30:13 : [fasting - husband's approval; wife - toward husband](#)☆
 Num. 30:16 : [children - fathers toward](#)☆
 Num. 31 : [Mar04](#)☆
 Num. 31:2 : [Masoretic Text - scribal omissions](#)☆; [Midianite - attacked](#)
 Num. 31:8 : [Balaam - killed; Balaam's - counsel](#)
 Num. 31:16 : [Balaam - doctrine of; Balaam's - counsel; woman - pagan influence on godly man](#)
 Num. 31:23 : [fire and water - purified by; water - of purification](#)
 Num. 31:48 : [war - just](#)☆
 Num. 32 : [Mar04](#)☆
 Num. 32:11 : [covenant - Abrahamic \[5002.1\]](#)
 Num. 32:15 : [will - permissive](#)
 Num. 32:17 : [2003011601.htm](#)☆
 Num. 32:20 : [will - permissive](#)
 Num. 32:23 : [sin - fruit of](#)
 Num. 32:36 : [2003011601.htm](#)☆
 Num. 33 : [Mar04](#)☆
 Num. 33:1-49 : [Egypt - journey route after leaving](#)
 Num. 33:2 : [inspiration - writing and speaking God's words](#)☆; [law - written](#)☆; [Moses - Torah - author](#)☆
 Num. 33:3 : [Rameses - Egypt - early](#)☆
 Num. 33:4 : [2005031501.tif](#)☆; [Egypt - gods - judged; firstborn - destroyed](#)
 Num. 33:5 : [Rameses - Egypt - early](#)☆
 Num. 33:10-11 : [Red Sea - meaning](#)☆
 Num. 33:17-18 : [Hazereth - image](#)☆
 Num. 33:18-19 : [Mt. Sinai - location](#)☆
 Num. 33:38 : [difficulty - site of Aaron's death](#)☆
 Num. 33:38-39 : [Aaron - death](#)
 Num. 33:39 : [chronology - B.C. 1545 - Aaron - born - Klassen](#)☆

Num. 33:52 : [idols - destroy](#)
Num. 33:53-54 : [covenant - land - inheritance](#)
[\[5002.4.2\]](#)
Num. 33:55 : [world - compromise with](#) ☆
Num. 33:55-56 : [covenant - land - unfulfilled](#)
[\[5002.4.3\]](#) ☆
Num. 34 : [Mar05](#) ☆
Num. 34:2 : [covenant - land - inheritance](#)
[\[5002.4.2\]](#)
Num. 34:2-12 : [covenant - land - borders](#)
[\[5002.4.1\]](#) ☆
Num. 34:11 : [Galilee - sea - names](#) ☆;
[shoulder - geographic term](#) ☆
Num. 35 : [Mar05](#) ☆
Num. 35 - Death Penalty - 00022.doc :
[00022.doc](#) ☆
Num. 35:5 : [north - last - east first](#)
Num. 35:11-12 : [manslaughter - refuge for](#)
[accidental](#)
Num. 35:11-34 : [murder - vs. manslaughter](#)
Num. 35:16 : [murder - prohibited](#)
Num. 35:19 : [blood - avenger of](#)
Num. 35:19-27 : [Goel - kinsman redeemer](#) ☆
Num. 35:21 : [blood - avenger of](#)
Num. 35:30 : [two witnesses - required](#)
Num. 35:30 (- Death Penalty - 00022.doc) :
[00022.doc](#) ☆
Num. 35:30-31 : [capital punishment](#) ☆
Num. 35:32 : [bargaining - plea - forbidden](#)
Num. 35:33 : [blood - defiled by](#); [blood - land](#)
[defiled by](#)
Num. 36 : [Mar05](#) ☆
Num. 36:2 : [inheritance - women](#); [Zelophehad -](#)
[daughters](#)
Num. 36:8 : [inheritance - land to remain within](#)
[tribe](#)
Num. 36:11 : [inheritance - women](#); [Zelophehad](#)
[- daughters](#)
number - antichrist's : [antichrist - mark and](#)
[number](#) [\[5001.12\]](#) ☆
number - days : [days - number](#)
number - endings - Hebrew grammar :
[Hebrew grammar - gender](#) ☆
number - Jesus - 888 : [Jesus - number of -](#)
[888](#) ☆
number - KJV : [KJV - plurality](#) ☆
number - of man : [Gen. 1:26-27](#); [Ex. 25:31](#);
[Lev. 11:6 \(?\)](#); [2S. 21:20](#); [1Chr. 20:6](#); [2Chr.](#)
[9:13](#); [2Chr. 9:18](#); [Dan. 3:1](#); [John 2:6](#); [Rev.](#)
[13:18](#) ☪ [Questionable](#): [Lev. 11:6 \(?\)](#);
numbered - Israel : [Ex. 30:12-16](#); [Num. 1:2](#);
[Num. 26:2-62](#); [1Chr. 21:1](#); [2S. 24:1](#); **1Chr.**
27:23-24 ☪ [See Ex. 30:12-16](#) for instructions
related to a census of Israel.
numbered - Israel - not : [1Chr. 27:23](#)
numbered - people : [Ex. 38:24](#)
numbering pattern - Genesis :
[2003092401.tif](#) ☆
Numbers - book of - written : [X0004 - date -](#)
[Numbers](#) ☆
numbers - church attendance - down :
[church - attendance - decline](#) ☆
numbers - Hebrew grammar : [Hebrew](#)
[grammar - numbers](#) ☆
numbers - topic : [topic numbers \[0\]](#) ☆
Numbers in Scripture : [Ref-1220](#) ☆;
[Ref-1220](#) ☆
Numbers, Ronald L., The Creationists: The
Evolution of Scientific Creationism :
[Ref-0792](#) ☆
numerology - gematria : [gematria -](#)
[numerology](#) ☆

Oct16 : 1Th. 4; Isa. 47; Isa. 48; Isa. 49 ☪ + [daily - bible](#).
Oct17 : 1Th. 5; Isa. 50; Isa. 51; Isa. 52 ☪ + [daily - bible](#).
Oct18 : 2Th. 1; Isa. 53; Isa. 54; Isa. 55 ☪ + [daily - bible](#).
Oct19 : 2Th. 2; Isa. 56; Isa. 57; Isa. 58 ☪ + [daily - bible](#).
Oct20 : 2Th. 3; Isa. 59; Isa. 60; Isa. 61 ☪ + [daily - bible](#).
Oct21 : 1Ti. 1; Isa. 62; Isa. 63; Isa. 64 ☪ + [daily - bible](#).
Oct22 : 1Ti. 2; Isa. 65; Isa. 66 ☪ + [daily - bible](#).
Oct23 : 1Ti. 3; Jer. 1; Jer. 2 ☪ + [daily - bible](#).
Oct24 : 1Ti. 4; Jer. 3; Jer. 4; Jer. 5 ☪ + [daily - bible](#).
Oct25 : 1Ti. 5; Jer. 6; Jer. 7; Jer. 8 ☪ + [daily - bible](#).
Oct26 : 1Ti. 6; Jer. 9; Jer. 10; Jer. 11 ☪ + [daily - bible](#).
Oct27 : 2Ti. 1; Jer. 12; Jer. 13; Jer. 14 ☪ + [daily - bible](#).
Oct28 : 2Ti. 2; Jer. 15; Jer. 16; Jer. 17 ☪ + [daily - bible](#).
Oct29 : 2Ti. 3; Jer. 18; Jer. 19 ☪ + [daily - bible](#).
Oct30 : 2Ti. 4; Jer. 20; Jer. 21 ☪ + [daily - bible](#).
Oct31 : Tit. 1; Jer. 22; Jer. 23 ☪ + [daily - bible](#).
offense - avoid for ministry : Mtt. 17:27; 1Cor. 10:32-33; 2Cor. 6:3
offense - cross as : 1Cor. 1:23; Gal. 5:11
offense - crucifixion : [crucifixion - offense](#)☆
offense - fruit of : [forgive - fruit without](#)☆
offense - rock of : Isa. 8:14; Mtt. 11:6; Luke 7:23; Rom. 9:32; 1Cor. 1:23; 1Pe. 2:4-8 ☪
See [crucifixion - offense](#).
offered - Jesus Himself : Eph. 5:2; Heb. 7:27; Heb. 9:14; Heb. 9:25
offered - literal kingdom : [kingdom - offered - literal](#)☆
offering - Aaronic - priesthood : [Aaronic - priesthood - offering](#)
offering - acceptable : [sacrifice - acceptable](#)
offering - as a sacrifice : Php. 4:18
offering - before Law of Moses : Gen. 4:3-5; Gen. 22:2-3; Gen. 22:6-8; Gen. 22:13; Job 1:5
offering - box : 2K. 12:9
offering - Cain : [Cain - offering](#)☆
offering - categories : Lev. 7:37; Lev. 9:2-4; Lev. 9:22
offering - daily : Ex. 29:38; Num. 28:3-8; Num. 28:23; Num. 28:31
offering - damaged : Mal. 1:13
offering - devotional scriptures : [tithing - devotional scriptures](#)
offering - for priest's sins : [priest - sin offering for](#)
offering - free will : Ex. 36:3; Lev. 1:3; Lev. 22:29 (1Chr. 29:6-9,14)
offering - hand laid on head : [hand - laid on head of offering](#)
offering - heave : Ex. 29:28
offering - monthly : Num. 28:11-15; Num. 29:6
offering - must cost : 2S. 24:24
offering - of fruit : [fruit - offering](#)
offering - one time : [finished - work of Christ](#)☆
offering - perfect required : [perfect - offering required](#)
offering - purchase : Deu. 14:23-26; Mtt. 21:12; Mark 11:15; John 2:14-15
offering - required of poor for sin : [poor - sin offering required of](#)

offering - salt : [salt - offering](#)
offering - sin unnecessary : [sin - offering unnecessary](#)
offering - to be leavened : [leaven - to be offered](#)
offering - unacceptable : [sacrifice - unacceptable](#)
offering - voluntary : [giving - voluntary](#)
offering - wave : Ex. 29:24; Ex. 29:26-27; Lev. 7:30; Lev. 8:27; Lev. 8:29; Lev. 9:21; Lev. 10:15; Lev. 14:12; Lev. 14:24; Lev. 23:12; Lev. 23:15; Lev. 23:20; Num. 5:25; Num. 6:20; Num. 8:11; Num. 18:11
offerings - salt on all : [salt - on all offerings](#)
office - deacon : [deacon - office](#)
offspring - blessed : Deu. 28:4; Deu. 28:11; Deu. 30:9
offspring - decline : [generational - decline](#)
offspring - in loins : [loins - offspring in father](#)
offspring - Jesus had none : [children - Jesus had none](#)☆
Og - giant : [giant - Og](#)
Oholibah : [Oholah](#)☆
Oholah : Eze. 23:4 ☪ "Oholah means 'her tent,' whereas Oholibah signifies 'my tent is in her.' The names would seem to imply that the Lord never recognized nor identified Himself with the worship which Jeroboam the son of Nebat had set up for the northern kingdom; however, He did own and claim that His sanctuary was in the midst of Jerusalem." [Ref-0171](#), p. 131.
oil - anointed : Gen. 28:18; Ex. 29:21; Ex. 30:30; Ex. 40:9; 1S. 10:1; 1S. 16:13; 1K. 1:39; 2K. 9:6
oil - medicinal use : Isa. 1:6; Mark 6:13; Luke 10:34; Jas. 5:14 (?) ☪ Questionable: Jas. 5:14 (?)
oil - quickly formed : [2005041901.htm](#)☆
oil - represents Holy Spirit : [type - oil represents Holy Spirit](#)
oil - wine : [wine - oil](#)
Okham's razor : ☪ + "what can be done with fewer assumptions is done in vain with more." [Ref-0169](#), p. 105.
Olander, David, The Greatness of the Rapture : [Ref-1216](#)☆
old - man : [man - old](#)☆
old age - productive : Ps. 92:14
Old Groans and New Songs - Jennings, F. C. : [Ref-0665](#)☆
old testament - Christ in : [Christ - in old testament](#)
old testament - historical accuracy by Jesus : Mtt. 12:3; Mtt. 12:39; Mtt. 12:42; Mtt. 19:4; Mtt. 23:35; Mtt. 24:37; Mark 12:26; Luke 4:25; Luke 17:29; John 8:56
Old Testament - manuscript variations : [manuscript - variations in Old Testament](#)☆
old testament - parallel passages : ☪ + "As is well known, the OT contains a number of parallel passages or deuterographs, e.g., 2 S. 22 par Ps. 18; 2 K. 18:13-20:19 par Isa. 36-39; 2 K. 24:18-25:30 par Jer. 52; Isa. 2:2-4 par Mic. 4:1-3; Ps. 14 par Ps. 53; Ps. 40:13-17 (MT 14-18) par Ps. 70; Ps. 57:7-11 (MT 8-12) par 108:1-5 (MT 2-6); Ps. 60:5-12 (MT 7-14) par 108:6-13 (MT 7-14); Ps. 96 par 1 Ch. 16:23-33; Ps. 105:1-15 par 1 Ch. 16:8-22; Ps. 106:1, 47f par 1 Ch. 16:34-36; not to mention the many parallels between the historical books of Samuel/Kings and Chronicles (cf. P. Vannutelli, Libri Synoptici Veteris Testamenti [1931]; A. Bendavid, Parallels in the Bible [1969]). Since few of these passages are

identical throughout, one must account for instances where they diverge. Some of the variants can no doubt be explained by the different literary contexts of the passages; such have little text-critical relevance. Others, however, are more likely explained as witnesses to variant textual traditions. This is probably the case with the proper names in the historical books that include the abhorred name ba'al (Baal). In Chronicles the names appear with the ba'al form, whereas in the parallel passages of Samuel/Kings they are found with the more acceptable substitute bo'e? ("shame")." S. K. Soderlund, "TEXT AND MSS OF THE OT", [Ref-0385](#), p. 4:803-804.

Old Testament - quotations by New : [quotations - New Testament of Old](#)☆

Old Testament - reliability : [canon - Old Testament - reliability](#)☆

Old Testament canon - earliest : [canon - Old Testament - earliest](#)☆

Old Testament Exegesis: A Handbook for Students and Pastors, Douglas K. Stuart : [Ref-0749](#)☆

old testament to new testament - transition : Luke 16:16

Old Testament vs. New Testament - quote : [quote - Old Testament vs. New Testament](#)☆

olive tree - Israel : Ps. 52:8; Jer. 11:16; Rom. 11:17

olive trees - witnesses : [two witnesses - olive trees](#)

olivet discourse - preterism - critique : [2002012601.htm](#)☆

Olsen, Ted, Christianity and the Celts : [Ref-1259](#)☆

Omar - mosque built : [chronology - A.D. 0691 - Dome of Rock built](#)☆

Omar - mosque of : [mosque - of Omar](#)☆

omega - and alpha : [eternal - God](#)☆

omitted - from scripture : [scripture - omitted from](#)

omnipotent - God : Deu. 32:39

omnipresence - localized presence : [earth - presence of God comes](#)☆

omnipresent - God : 1K. 8:27; 2K. 6:12; Job 28:24; Job 34:22; Ps. 90:8; Ps. 94:9; Ps. 139:7; Pr. 15:3; Pr. 15:11; Jer. 14:9; Jer. 23:24; Amos 9:1-3; Heb. 4:13

omnipresent - Jesus : [deity - Jesus omnipresent](#)☆

omniscient - God only : Gen. 18:12-13; 2S. 7:19; 1Chr. 28:9; Job 24:1; Job 28:24; Job 31:4; Job 34:21; Ps. 69:5; Ps. 73:11; Ps. 90:8; Ps. 94:9; Ps. 139:2-4; Ps. 147:5; Pr. 24:12; Isa. 29:15-16; Isa. 40:27; Isa. 41:21-26; Isa. 42:9; Isa. 43:9; **Isa. 44:7**; Isa. 45:21; Isa. 46:10; Isa. 48:3-5; Jer. 12:3; Dan. 2:10; Dan. 2:27; Amos 4:13; Mtt. 6:8; Luke 7:39; Luke 12:6; Acts 15:28; Rom. 11:33; Rev. 2:23

omniscient - Jesus : [deity - Jesus omniscient](#)

Omri - archaeology - moabite stone : [archaeology - Moabite Stone - Omri](#)☆

On - Heliopolis : Gen. 41:45 ☪ "Ancient On, known today by its Greek name Heliopolis, is now a fashionable suburb of northeastern Cairo. It was the center of worship of the sun god Re, one of Egypt's most venerated gods. The only remnant of the ancient city is this lone obelisk from the magnificent temple to Re that once stood here." Paul J. Ray, Jr. "The Duration of the Israel Sojourn in Egypt", [Ref-0066](#), 17.2 (2004):33-44, p. 41.

On - image : Gen. 41:45 ☺ + [Ref-0066](#), 17.2 (2004), p. 41.

On the Incarnation, Athanasius : [Ref-0969](#)☆

once - Christ offered : [finished - work of Christ](#)☆

one - accord : [unity - fellowship](#)

one - compound : [echad - compound one](#)☆

one - flesh : Gen. 2:24; Lev. 18:8; Pr. 5:18; Mal. 2:15; Mtt. 19:6; 1Cor. 7:2; 1Cor. 11:11; Eph. 5:28; Eph. 5:31; Heb. 13:4

one - God : Deu. 6:4; Deu. 32:39; Isa. 37:20; **Isa. 45:5-6; Isa. 45:14; Isa. 45:18; Isa. 45:21-22**; Joel 2:27; Mark 12:29-32; John 17:3; 1Ti. 2:5; Jas. 2:19

one - Jesus and Father : [union - Jesus and Father](#)

one - Lord - faith - baptism : Eph. 4:4

One Flesh - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

one man - obedience and disobedience : [obedience - one man](#)

one meaning - hermeneutics : [hermeneutics - single meaning](#)☆

one thousand years - millennium : [millennial kingdom - duration](#)☆

one way - salvation : [salvation - one way](#)☆

one way - salvation - a Rabbi comments : [de Vidas - Rabbi Eliyyah - Isa. 53:5](#)☆

ontogeny recapitulates phylogeny - Embryos - Ernst Haeckel's - 00059.doc : [00059.doc](#)☆

open - door by God : [door - God opens](#)

open - gates - continually : [gates - open continually](#)

open - no one shut : Isa. 22:22; Mtt. 16:19; Acts 14:27; 1Cor. 6:19; 2Cor. 2:12; Rev. 3:8 ☺ "The reference to the open door (Rev. 3:8; cf. Col. 4:3) may be a veiled reference to the shut door of excommunication of Christians from Jewish synagogues (cf. Jn 9:22; 12:42; 16:2), formalized in the Jewish Council of Jamnia in A.D. 90 . . . Rather than an open door to evangelism, the reference is likely to the contrast between Christians being kicked out of synagogues and being welcomed into heaven, whose door "no one can shut" (Rv. 3:8)." David G. Graves, *Jesus Speaks to Seven of His Churches*, [Ref-0066](#), 23:3 (2010), 66-74, p. 68.

open - view of God : [F00015 - open - view of God](#)☆

open theism - contributing factors : ☺ + "Davis describes several factors in the cultural climate of American evangelicalism that makes open theism attractive. These include a distrust of institutional authority, "infatuation" with personal freedom, and impatience with mystery." Davied Piske with Robert A. Pyne, "Book review of *Beyond the Bounds: Open Theism and the Undermining of Biblical Christianity*," [Ref-0200](#), vol. 161 no. 642 (April-June 2004), 239:241, p. 241.

open theism - recommended book - Roy : [book - recommended - open theism - Roy](#)☆

open theist - diary entry : [2002053001.doc](#)☆

opened - scriptures : [scriptures - opened](#)

openness - God - diary : [2002053001.doc](#)☆

Operation Jabotinsky - Diaspora - 00021.doc : [00021.doc](#)☆

Operation Tarshish - Diaspora - 00021.doc : [00021.doc](#)☆

Ophir : ☺ Source of gold.

opiate - religion - quote : [quote - religion - opiate](#)☆

opinions vs. revelation - quote : [quote - opinions vs. revelation](#)☆

opposed - Christianity by Jews : [Jews - persecute Christianity](#)☆

oppressed - elderly : [elderly - oppressed](#)

oppression - king : [king - oppresses people](#)

optative mood - Greek grammar : [Greek grammar - optative mood](#)☆

optimism - Lincoln - quote : [quote - optimism - Lincoln](#)☆

oral law - fencing Torah : [fencing - Torah](#)☆

oral law - Gentiles unclean : [unclean - rules](#)☆

order - of worship : [confusion - God not author](#)

ordination - appointed : Ex. 28:41; Ex. 29:9; Ex. 29:29; Ex. 29:35; Lev. 16:32; Num. 3:3; Jer. 1:5; Mark 3:14; John 15:16; Acts 14:23; 1Ti. 2:7; Tit. 1:5

Organizations - Resources - 09000.doc : [09000.doc](#)☆

organs - fetal use : [abortion - fetal use](#)

Origen - church - OT view : [church - OT view - Origen](#)☆

Origen - hermeneutics : [hermeneutics - Origen](#)☆

Origen - inspiration : [inspiration - Origen](#)☆

Origen - replacement theology : [replacement theology - Origen](#)

"Origen also taught that the church was the new Israel. In his debate with Celcus, for example, Origen stated, "Our Lord, seeing the conduct of the Jews not to be at all in keeping with the teaching of the prophets, inculcated by a parable that the kingdom of God would be taken from them, and given to the converts from heathenism." N. R. M. De Lange summarizes Origen's supersessionist perspective: "Crucial to the whole argument [of Origen] is the paradox that Jews and Gentiles suffer a reversal of roles. The historical Israelites cease to be Israelites, while the believers from the Gentiles become the New Israel. This involves a redefinition of Israel." . . . In line with supersessionist theology, Augustine explicitly stated that the title "Israel" belonged to the Christian church: "For if we hold with a firm heart the grace of God which hath been given us, we are Israel, the seed of Abraham . . . Let therefore no Christian consider himself alien to the name of Israel." He also said, "The Christian people then is rather Israel." " Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 57-48. : [replacement theology - Origen](#)

origin - English Bible - chart : [2003062001.tif](#)☆

Origin - gap theory : [gap theory - Origen](#)☆

origin - of Messiah : Isa. 9:1-2; Hos. 11:1; Mic. 5:2; Mtt. 2:15

Origin of Life - DOC 00043 : [00043.doc](#)☆

Origin of Species - Darwin : [Darwin - Origin of Species](#)☆

original sin : [Adam - brought death](#)☆

Original Word Ministries - doctrine : [2009102501.pdf](#)☆

Orion - gravitational relationship : Job 38:31 ☺ "I conclude that concerning the two star groups mentioned in Job 38:31, the Pleiades stars remain bound and the Orion Belt stars are unbound, just as described. Whether or not Job 38:31 should be used to show modern science findings in the Bible is a separate question, but this idea cannot be ruled out on the basis of modern astronomical understandings." Don B. DeYoung, "Pleiades bound and Orion unbound", [Ref-0003](#), 18(3) 2004, p. 93.

orphan - duty to : Deu. 10:18; Job 29:12; Job 31:17-21

orphaned : Ps. 27:9

orphans - protected : Pr. 23:10; Jer. 49:11; Eze. 22:7

orphans - affliction of : Ex. 22:22

Orr, Christian View of God and the World, The : [Ref-1055](#)☆

Orr, J., M.A., D.D. (1999). The International standard Bible encyclopedia : 1915 edition (J. Orr, Ed.). Albany, OR: Ages Software. : [Ref-0485](#)☆

Orr, James. International Standard Bible Encyclopedia : [Ref-0039](#)☆

Orthodox Church - Septuagint inspired : [Septuagint - inspiration - Orthodox Church](#)☆

Orthodoxy - Eastern - young earth : [earth - young - Eastern Orthodoxy](#)☆

orthographic peculiarities - Masoretic Text : [Masoretic Text - orthographic peculiarities](#)☆

Osborn, H. S., A Class-Book of Biblical History and Geography : [Ref-0928](#)☆

ossuary - of James? : [2002102002.htm](#)☆

ostraca : ☺ + "Earlier, in the fifth century B.C., the people of Athens "ostracized" their unpopular fellow citizens by writing the names of those to be banished on ostraca." [Ref-0236](#), p. 17.

OT - used by NT : [NT - use of OT](#)☆

Othniel - Samson - compared : [Samson - Othniel - compared](#)☆

Otto 1 - Chronology - #00006.doc : [#00006.doc](#)☆

ouches - KJV : Ex. 28:11-14; Ex. 28:25; Ex. 39:13-18 ☺ Strong's [h4865](#), a brocade; a (reticulated) setting of a gem

Ouija - bible used as - quote : [quote - decision making - bible as Ouija board](#)☆

Our Mind vs. Mind of Christ - DOC #00015 : [#00015.doc](#)☆

out house : [latrine](#)

out of place - Barnhouse - quote : [quote - out of place - Barnhouse](#)☆

outside - camp : [camp - outside](#)

over all things - Jesus : [all things - under Jesus](#)

overcome - the world : 1Jn. 5:4

overcomer - identity of : 1Jn. 2:13; **1Jn. 5:4-5**; Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:26; Rev. 3:5; Rev. 3:12; Rev. 3:21; Rev. 12:7; Rev. 15:2; **Rev. 21:7** ☺ At Rev. 15:2, *those who have the victory* is τῶς νικῶντας, "the overcoming ones."

overcomer - Jesus as : John 16:33; 1Jn. 4:4; Rev. 3:21; Rev. 17:14

Overcoming the World Missions Crisis - Russell Penney : [Ref-0229](#)☆

Overcoming the World Missions Crisis - Walter Scott : [Ref-0225](#)☆

overseer - pastor : [pastor - bishop or overseer \(episkopos\)](#)☆

overseer - virtue - chart : [2003032101.doc](#)☆

overshadowed - by Holy Spirit : Gen. 1:2; Luke 1:35; Acts 5:15

Owen - Israel - nation predicted : [quote - Israel - nation predicted - Owen \(1673\)](#)☆

Owen, John, A Brief Declaration and Vindication of The Doctrine of the Trinity : [Ref-0900](#)☆

Owen, John, The Works of John Owen: Volume 6: Temptation and Sin : [Ref-1273](#)☆

owner - animal - responsibility : [animals - owner responsibility](#)

owns - all - God : Ps. 50:10; Ps. 89:11; Ps. 104:24

owns - God : [possessions - God's](#)

ox - face : [F00041 - Kells - book of - faces of cherubim](#)☆

ox - glory exchanged for : Ex. 32:4; Ps. 106:20; Dan. 4:32

oxen - messy : Pr. 14:4

Oxyrhynchus - manuscripts : [manuscript - Oxyrhynchus](#)☆

ozone layer - destroyed? : Rev. 16:8 ☺ + Private.

Pache, Rene. The Inspiration And Authority Of Scripture : [Ref-0060](#)☆

pacifism - against : Luke 3:14

Packer, J. (1996, c1973). Knowing God (electronic ed.). Downers Grove: InterVarsity. : [Ref-0486](#)☆

pagan - cleansed of : Ne. 13:30

pagan - influence : Ex. 23:33

pagan - priests killed : [priests - pagan killed](#)

pagan - sacrifice : Isa. 57:5; Isa. 65:3

pagan - worship : Isa. 1:29; Isa. 57:5; Isa. 65:3-7; Isa. 66:17

paganism - new - quote : [quote- paganism - new](#)☆

pagans - proclaiming God : Jos. 2:11; 1K. 10:9; 2K. 5:15; 2Chr. 2:12; Dan. 6:16; Dan. 6:26; 2Chr. 9:8

paid in full : [tetelestai - Greek](#)

pain - childbirth - tribulation : [childbirth - pain - tribulation](#)

pain - childbirth metaphor : [childbirth - metaphor](#)

paleontology - dawn of humans - chart : [F00035 - humans - dawn of - chart](#)☆

Palestine - historical borders : ☺ "While it is true that the Jews as we know them today did not establish their independence until the twentieth century, that's also true about many of the nations in the Arab League: Saudi Arabia (1913), Lebanon (1920), Iraq (1932), Syria (1941), Jordan (1946), and Kuwait (1961). None of these nations can make a historical claim to certain borders on the basis of antiquity -- and certainly neither can the Palestinians." [Ref-0160](#), p. 155. "Furthermore, granted that successive possession of the land of Israel was by Roman, Byzantium, Islam, Crusader, Mamluk, Ottoman, and British invasion, this in no way invalidated the covenanted bestowal of this territory on the seed of Abraham, Isaac, and Jacob." [Ref-1263](#), p. 109

Palestine - maps - The Origina and Evolution of the Palestinian Problem : [2003012402.htm](#)☆

Palestine - maps - United Nations Palestine Problem : [2003012401.htm](#)☆

Palestine - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Palestine - origin : [Philistines - origin](#) ☺ Palestine - name given by Roman emperor Hadrian after the second Jewish revolt under

Bar Cochba (A.D. 132-135) for the purpose of erasing any Jewish remembrance of the land as part of his policy to de-judaize the land. Not so named in scripture. "The Romans called the new province Judaea because the Jews were the majority of the population. Its official Roman name would not be Palaestina until the reign of Hadrian in the second century, though that name was often used in the first century by Greek writers and by Jews like the philosopher Philo and the historian Josephus, both of whom wrote in Greek." [Ref-0150](#), p. 266. "[After the Bar Kochba revolt] [t]he Romans banned the name 'Judaea,' which was derived from the Latin word for 'Jewish'; henceforth, the province was to be known as 'Syria-Palaestina,' the second word being a reference to the Philistines who had once inhabited the coastal strip but had long since disappeared. The name *Palaestina*, or Palestine, has lasted until the twentieth century - a name that is, in itself, a negation of the Jewish right to the Holy Land." [Ref-0152](#), p. 51. "At this time [1947] the term *Palestine* (the Anglicized form of the Latin name of Israel's ancient enemies, the Philistines), was applied *equally* to both the Jewish and Arab populations. For example, the well-known English language newspaper *The Jerusalem Post* was then called *The Palestine Post*." [Ref-0160](#), p. 109. "The term *Palestinian(s)* does not appear in the foundational documents related to resolving the Arab-Israeli conflicts of the 1967 Six-Day War and the 1973 Yom Kippur War (Security Council Resolutions 242 and 338). Such an omission tells us that at that time, the Arabs described in these resolutions were not thought of as Palestinians." [Ref-0160](#), p. 138. "in interviews with the Arab press in 1981 and 1984, the late King Hussein. . . stated, 'The truth is that Jordan is Palestine and Palestine is Jordan.' Yasser Arafat has stated the same thing: 'What you call Jordan is actually Palestine.'" [Ref-0160](#), p. 142. See also: [Ref-0160](#), pp. 132-143. "Although Emperor Hadrian renamed Jerusalem as Aelia Capitolina and the land of Israel as Syria Palestina, or Palestine in A.D. 135, I generally prefer the more historic 'land of Israel,' and related Hebrew titles. This is more than a matter of ancient semantics. Contrary to widespread misunderstanding, as Bernard Lewis has explained, "From the end of the Jewish state in antiquity to the beginning of British rule, the area now designated by the name Palestine was not a country and had no frontiers, only administrative boundaries; it was a group of provincial subdivisions, by no means always the same, within a larger entity. With the British conquest in 1917-18 and the subsequent establishment of a mandated territory in the conquered areas, Palestine became the official name of a definite territory for the first time since the Middle Ages. To begin with, this designation was acceptable neither to Jews nor to Arabs. From the Jewish point of view . . . the very associations . . . were hateful. . . . For Arabs, . . . there was no such thing as a country called Palestine. The region which the British called Palestine was merely a separated part of a larger whole. For a long time organized and articulate Arab political opinion was virtually unanimous at this point." James Parkes made the same point even more comprehensively: "During all this period of two thousand years, Palestine

was not even a name on the political map of the world. It was a portion of a larger province, whether Roman, Byzantine, Arab or Turkish; and its people were never conscious of themselves as a national unit, nor did they ever attempt, as they had done in early and later Israelite days, to form an independent kingdom. During the long period of Islamic rule, with its kaleidoscopic changes of dynasty, no claimant to the throne for the caliphs, or even to a separate identity, ever merged from the Palestinian population. It was the alternative prey of dynasties ruling from Damascus, Baghdad, Cairo or Istanbul. Only in the twentieth century has it resumed a separate identity, and that by the will of outsiders rather than of the majority of its own population; and the result has been conflict, uncertainty and one of the most delicate and difficult problems of modern international politics." [Ref-1263](#), p. 108 "The name Palestine derives from Hebrew *peleštīm*, translated in the Old Testament as philistines, appearing for the first time in Genesis 21:32 in the time of Abraham (ca. 2060 B.C.). It is a name used for peoples originating from Crete (=Caphtor in the OT; Jer. 47:4; Amos 9:7). In early 12th century B.C. Egyptian texts the name *pelset* is applied to one of the groups of Sea Peoples who migrated from the Aegean to the eastern Mediterranean coast. At that time the *peleštīm/pelset* group settled in the southwest coastal area of Canaan, thus the region became known as *pelešēt*, Philistia (Ps. 60:8; 87:4; 108:9). The Assyrian king Sargon II (721-705 B.C.) referred to the area as *Palasshtu* or *Pilistu* in his annals. In the fifth century B.C. the Greek historian Herodotus wrote of a "district of Syria called *Palaistinê*," from which came the names *Palaestina* and *Palestine*. Following the suppression of the Bar Kokhba revolt in the second century A.D., the Romans replaced the name *Provincia Judaea* for the region with *Syria Palaestina*, which was shortened to *Palaestina/Palestine*. The name continued in use through the Byzantine (A.D. 324-638) and Arab (A.D. 638-1516) periods, then fell out of use in the Ottoman period (A.D. 1516-1917), when the Turks named the province after various ruling capitals. The name was revived by the British after the fall of the Ottoman Empire and applied to the territory placed under British Mandate between the Mediterranean and the Jordan River. Since the establishment of the modern State of Israel in 1948, the term *Palestinian* has been employed for Arab-speaking peoples of the area, including Muslims, Christians, Druze and Samaritans. Modern Palestinians descend from a mixture of the ancient inhabitants and those who have settled in the region since." Bryant G. Wood, *We Hear You!*, [Ref-0066](#), 23.4 (2010), 86-87, pp. 86-87.

Palestine - revisionist history of the PA : [2004082301.htm](#)☆

Palestine - rule over : ☺ + Most of the Muslim rulers during the 1,174 years of Islamic dominance were *not* Arab; therefore, they have no ethnic relationship to the Palestinians. . . The Seljuks (1071-1099) were Turkish mercenaries, the Muslim commander Saladin (1187-1260) was a Kurd, the Mamluks (1260-1516) were descendants of Turkish and Caucasian slave soldiers from the Caucasus. And Suleiman the Magnificent (1516-1917) was a Turk. [Ref-0160](#), pp. 154-155.

Palestinian - Arabs not : [Palestine - rule over](#)☆

Palestinian - covenant : [covenant - land](#) [5002.4.0]

Palestinian - meaning - Netanyahu - quote : [quote - Palestinian - meaning - Netanyahu](#)☆

Palestinian - refugees - encouraged to leave by Arabs : [2004022901.htm](#)☆

Palestinian - refugees - not by Israel : [F00030 - Palestinian - refugees - not by Israel](#)☆

Palestinian - refugees vs. Jewish : [2003030401.tif](#)☆

Palestinian Authority - funded by EU : [2004021301.txt](#)☆

Palestinian Covenant - borders - [http://www.askelm.com : 2002020301.htm](#)☆

Palestinian Covenant - Covenants - 00050.doc : [00050.doc](#)☆

Palestinian State - Caner - quote : [quote - Palestinian State - Ergun Caner](#)☆

Palestinian State - DeYoung - quote : [quote - Palestinian State - DeYoung](#)☆

palm - branches : Lev. 24:40-43; Zec. 14:16 (?); John 12:13; Rev. 7:9 ❖ Questionable: Zec. 14:16 (?);

Pamphlets and Short Works by H.A. Ironside, H. A. : [Ref-1148](#)☆

pangs - birth - tribulation : [tribulation - terms - birth pangs](#)☆

Panspermia - Origin of Life - 00043.doc : [00043.doc](#)☆

papal succession - Roman Catholicism : [Roman Catholicism - papal succession](#)☆

Papias - Mark : Mark 1:1 ❖ "As early as Papias, Mark is said to have set down in writing Peter's account of the sayings and doings of the Lord." [Ref-0073](#), p. 257.

Papias - millennial kingdom : [millennial kingdom - Papias](#)☆

Papius - knew John : [John - students of](#)☆

Pappas, Theodore, ed., Encyclopedia Britannica 2002 Deluxe Edition CDROM : [Ref-0825](#)☆

parable - ten virgins : Mtt. 25:1-13 ❖ "The Jewish ritual of the wedding ceremony gives the proper background for understanding the parable. First, the parents arranged the marriage. Second, the betrothal period took place to test whether the marital parties would maintain their virginity. Third, the groom and his friends would travel to the bride's home. Fourth, the marriage ceremony would transpire at the bride's home. Fifth, the bridesmaids would travel to the bridegroom's home to await the return of the couple. Thus, the bridesmaids prepared in advance by bringing sufficient oil for their lamps to await this event. Sixth, the marriage festival would last seven days. Seventh, the marriage would be consummated." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, p. 35n76.

parable - wedding feast : Mtt. 22:1-10; Luke 14:16-24 ❖ "This marriage feast is an illustration of the kingdom (cf. Mtt. 8:11; Isa. 25:6) prophesied in the Old Testament. . . . When the feast was almost prepared, the call to those who had been invited was issued (Mtt. 22:3) This call probably portrays the ministries of John the Baptist and the Lord Jesus. But Israel was "unwilling to come" (v.

3). The next invitation to the nation (v. 9) was given by the apostles both before and after the Lord's crucifixion, and their invitation too was rejected by many. The call to go to the "main highways" refers to the message going to the Gentiles." Stanley D. Toussaint and Jay Q. Quine, *No, Not Yet: The Contingency of God's Promised Kingdom*, [Ref-0200](#), Vol. 164 No. 654 April-June 2007, 131:147, pp. 140-141.

parables - analysis of : ❖ *Determine the one central truth the parable is attempting to teach.* This might be called the golden rule of parabolic interpretation for practically all writers on the subject mention it with stress. 'The typical parable presents one single point of comparison,' writes Dodd. 'The details are not intended to have independent significance.' Others have put the rule this way: *Don't make a parable walk on all fours.* [Ref-0015](#), p. 283. See also [Ref-0117](#), pp. 549-551.

parables - God uses : Num. 12:8; Ps. 78:2; Eze. 17:2; Eze. 20:49; Mtt. 13:10-13; Mtt. 13:34; Mark 4:11; Mark 4:13; Mark 4:34; Mark 12:1; Mark 12:12; Luke 8:10; John 16:25

parables - only spoken : Mtt. 13:34; Mark 4:34

parables - purpose : Mtt. 13:10; Mark 4:11-12; Luke 8:10

parachurch movements - pros and cons : [F00012 - parachurch movements - pros and cons](#)☆

paraclete - Holy Spirit : [Holy Spirit - paraclete](#)

paradise - at death : [Luke 23:43](#); 2Cor. 5:6; 2Cor. 12:4; [Php. 1:21-23](#); 1Th. 4:14 ❖ In 1Th. 4:14, Paul states that God 'will bring with Him those who sleep in Jesus.' Evidently they are already with Him prior to the rapture.

paradise - Koran : [Koran - paradise](#)☆

paradise - mentioned : [Luke 23:43](#); 2Cor. 12:4; Rev. 2:7 ❖ "it is a term describing the abode of the righteous ones, no matter where that above may be at any point in time. . . . from Adam until the Ascension of Jesus, Paradise was in Abraham's Bosom. From the Ascension of Jesus until the end of the the Millennium, Paradise is in Heaven. Then, after the Millennium and for all eternity, Paradise will be in the New Jerusalem on the new earth." [Ref-0219](#), pp. 755-756.

Paradise Lost, Milton : [Ref-1041](#)☆

Paradise Regained, Milton : [Ref-1042](#)☆

Paradise Restored, David Chilton : [2002030903.pdf](#)☆

Paradise To Prison, Davis, John J. : [Ref-0180](#)☆

parallel passage - lighting, rain, wind : Ps. 135:7; Jer. 10:13; Jer. 51:16

parallel passages - OT : [old testament - parallel passages](#)☆

parallels - Revelation and synoptic gospels : [Revelation - book of - synoptic parallels](#)☆

paraphrase - translation - The Message : [translation - paraphrase - The Message](#)☆

parental - discipline lacking : [discipline - parental lacking](#)

parents - children care for : 1S. 22:3

parents - children toward : [children - toward parents](#)☆

parents - children toward - death penalty : [children - toward parents - death penalty](#)

parents - cursing : [cursing - parents](#)

parents - daughter - leaves in marriage : [marriage - wife - leaves parents](#)

parents - foolish children of : [son - foolish](#)

parents - forsake children : [children - forsaken by parents](#)

parents - honor : Ex. 20:12; Pr. 23:22; Pr. 23:24-25

parents - toward children : [children - fathers toward](#)☆

parents - undermined : Eze. 22:7

Parshandata - seal - archaeology : [archaeology - Parshandata - seal](#)☆

parted - Red Sea : [Red Sea - parted](#)

partiality - AGAINST : [discrimination - AGAINST](#)

participle - adjectival - grammar : [grammar - modifier](#)☆

participle - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - participle](#)☆

participle - Greek grammar : [Greek grammar - participle](#)☆

particle - interrogative - Hebrew grammar : [Hebrew grammar - particle - interrogative](#)☆

partridge - Twelve Days of Christmas - 00062.doc : [00062.doc](#)☆

parts - verb - Greek grammar : [Greek grammar - verb - structure](#)☆

Pascal - footnote 3 - Quotations - #09002.doc : [#09002.doc](#)☆

Paschal Moon - observing : [moon - new - Paschal](#)☆

Pashur - son Gedaliah - archaeology : [archaeology - Gedaliah - son of Pashur](#)☆

pasiq - Hebrew grammar : [Hebrew grammar - pasiq](#)☆

Passion Week - DOC 00014 : [00014.doc](#)☆

Passion Week - Passion Week - 00014.doc : [00014.doc](#)☆

Passover - became Easter : [2005042601.tif](#)☆

Passover - celebrated in 2nd month : 2Chr. 30:15

Passover - Feasts - 00023.doc : [00023.doc](#)☆

Passover - future fulfillment : Luke 22:16

passover - haggadah : [2008042401](#)☆

Passover - Jericho type of : [type - Jericho of Passover](#)☆

Passover - new moon - observing : [moon - new - Paschal](#)☆

Passover - none sick : [healing - Passover](#)

Passover - Pesach : [feast - unleavened bread](#)

Passover - reinstated : 2K. 23:21-23; 2Chr. 35:18

Passover - sacrifice - sunset : Deu. 16:6

Passover - Song of Solomon read : [feasts - scriptures read](#)☆

Passover - Tyndale : [Tyndale - terms from](#)☆

Passover - unclean may keep : Num. 9:6-11; 2Chr. 30:18

Passover - vs. crucifixion : [crucifixion - vs. Passover](#)☆

Passover - when lamb killed : [Nisan - 14](#)☆

Passover lamb - Christ : Ex. 12:5-6; Isa. 53:7; John 1:29; John 1:36; John 19:14; Acts 8:32; **1Cor. 5:7**; 1Pe. 1:19; Rev. 5:6; Rev. 5:12 ❖ "QUESTION: Was the Passover lamb slaughtered at the Temple before the crucifixion of the Messiah took place? ANSWER: The answer to this question is both yes and no. It should be kept in mind that there is a distinction between the first night of Passover and the first day of Passover. It is on the first night of Passover that all the Jewish families eat the Passover meal, and Yeshua (Jesus) ate His last Passover meal on the first night of Passover. That is when He

inaugurated the communion service. The next morning was the first day of Passover, and at nine o'clock in the morning there was a special Passover sacrifice of which only the priesthood could eat. Yeshua was nailed to the cross on the first day of Passover at nine o'clock in the morning, which was the same time that the special Passover sacrifice was being offered up. ... Yeshua set Himself aside as the Passover Lamb. It occurred on the tenth day of the month, the same day that the physical animal was set aside. From the tenth day until the fourteenth day of the month, Yeshua was tested by the Pharisees, by the Sadducees, by the Scribes, and by the Herodians. By answering all of their objections and questions, He showed that He was without spot and without blemish. Yeshua ate the Seder meal on the fourteenth of Nisan, the first night of the Passover, the same night that all the Jewish people ate it. Yeshua died on the first day of Passover. He was crucified at nine o'clock in the morning, and it was at nine o'clock in the morning that the special Passover sacrifice was offered in the Temple compound." Arnold Fruchtenbaum, "Questions & Answers," [Ref-0067](#), Spring 2008, p. 8.

Passover lamb - no bones broken - messianic prophecy : [messianic prophecy - no bones broken](#)

Passover lamb - sheep or goat : Ex. 12:5

past - do not exalt : [history - do not exalt](#)

pastor - bishop or overseer (episkopos) :

Acts 20:17; Acts 20:28; Php. 1:1; 1Ti. 3:2-5; Tit. 1:5; Tit. 1:7; 1Pe. 5:1-2 ☪ See [pastor - terms](#). "Knox himself did not absolutely reject episcopacy . . . A new champion of presbyterianism arose, whose opposition to all prelacy was uncompromising. This was Andrew Melville, who returned to Scotland from studies in Geneva in 1574, was exiled by James VI (James I of England) in 1607, and died at Sedan in 1622. At his prompting the General Assembly stated in 1576: 'The name of bishop is common to all who are appointed to take charge of a particular flock.'" [Ref-1096](#), p. 305.

pastor - elder (presbuteros) : Acts 15:6; Jas. 5:14; 1Pe. 5:1-4 ☪ See [pastor - terms](#).

pastor - equips saints : Eph. 4:11 ☪ + "You are a pastor. You are not primarily an event coordinator, a financial analyst, a vision-caster, or even a leader. Your ultimate responsibility is not to innovate or administrate but to disseminate divine truth." Richard L. Mayhue, "Editorial", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 1:5, p. 4.

pastor - manage household : [elder - manage household](#)

pastor - marry unbelievers : [marriage - unbelievers - pastor](#)☪

pastor - not administrator : ☪ + "I think my main word to American preachers is, as Stephen Olford has often said, that we belong in a study, not in an office. The symbol of our ministry is a Bible ? not a telephone. We are ministers of the Word, not administrators, and we need to relearn the question of priority in every generation." John Stott, *Between Two Worlds - an Interview with John R. W. Stott*, <http://www.albertmohler.com/2011/08/08/between-two-worlds-an-interview-with-john-r-w-stott/> accessed 20080808.

pastor - preacher (kerux) : Rom. 10:14; 1Ti. 2:7; 2Ti. 1:11 ☪ See [pastor - terms](#).

pastor - shepherd (poimen) : John 21:15-17; Acts 20:28-31; Eph. 4:11; 1Pe. 5:2-4 ☪ See [pastor - terms](#).

pastor - sole occurrence as noun : Eph. 4:11

pastor - teacher (didaskalos) : 1Cor.

12:28-29; 1Ti. 2:7 ☪ See [pastor - terms](#).

pastor - teacher - equivalent : [exegesis - Eph. 4:11](#)☪

pastor - terms : Acts 11:30; Acts 14:23; Acts 15:2; Acts 15:4; Acts 15:6; Acts 15:23; **Acts 20:17; Acts 20:28**; Tit. 1:5-7; Eph. 4:11; 1Ti. 3:2; Jas. 5:14; **1Pe. 5:1-2** ☪ See [pastor - elder \(presbyteros\)](#), [pastor - bishop or overseer \(episkopos\)](#), [pastor - shepherd \(poimen\)](#), [pastor - teacher \(didaskalos\)](#). "Scripture is quite clear that these descriptive titles relate to the same pastoral office. The terms *elder* and *bishop* are synonymous in Acts 20:17,28 and Tit. 1:5-7. The terms *elder*, *bishop*, and *shepherd* are synonymous in 1Pe. 5:1-2. The leadership role of elders is also evident in the shepherdly activity of Jas. 5:14. As clearly noted by Lightfoot, in biblical times *elder* and *bishop* were synonymous terms." [Ref-0052](#), p. 39. The elders of Acts 20:17 are called bishops in Acts 20:28 and are to *shepherd the church* of God. "Overseers and deacons are called to lead the church. As is clear from Acts 20:17, 28 and Titus 1:5,7, overseer is another term for elder, the most common New Testament name for the office (cf. Acts 11:30; 14:23; 15:2, 4, 6, 23; James 5:14). Elders are also referred to as pastors (or shepherds; Acts 20:28; 1 Peter 5:1-2), pastor-teachers (Eph. 4:11), and bishops (cf. Acts 20:28, marg.; 1 Tim. 3:2, marg.)." [Ref-0188](#), p. 14. "Paul provides another line of Scriptural evidence that the position of elder, overseer, and pastor are one and the same. In 1 Timothy Paul disclosed the qualifications of the "overseer" (1Ti. 3:1-7). In introducing the qualifications of the "overseer" he uses the Greek word *episkopos* in verse 2. However in 1Ti. 5:17 Paul uses the word *presbuteros* when he speaks of those who rule the church. Thus he alternates from *episkopos* in chapter 3 to *presbuteros* in chapter 5, demonstrating once again the correlation of the term elder and overseer. Paul also utilizes these words in a similar fashion in his epistle to Titus. Once again the context is the qualifications of "elders" (Tit. 1:5-16). Paul says in verse 5, "For this reason I left you in Crete, that you would set in order what remains and appoint elders [*presbuteros*] in every city as I directed you." In verse 7 thought, Paul switches to the term *episkopos* when he writes, "For the overseer must be above reproach as God's steward." Again, Paul is equating the position of elder and overseer. Paul is not alone in equating these terms. Peter does likewise. In his first epistle Peter talks about the duty of an "elder." He writes, "Therefore, I exhort the elders among you" (1Pe. 5:1). The word "elder" here is *presbuteros*. In continuing his exhortation Peter tells the elders to "shepherd the flock of God." "Shepherd" is *poimaino*. Thus Peter equates "elder" with the one who pastors. Further, in 1 Peter. 2:25 Peter refers to Christ as "the Shepherd and Guardian of your souls." "Shepherd" is ποιμεν and "Guardian" is Overseer." Joshua Bailey, [Ref-1217](#), pp. 8-9.

Pastor Bob Bender. Books of the Bible and their Abbreviations. : [Ref-0487](#)☪

pastoring - long term : ☪ + "I remember before I had even started my ministry here at Grace Community Church, my dad said to me, "I want you to remember a couple of things before you go into the ministry. One, the great preachers, the lasting preachers who left their mark on history, taught their people the Word of God. Two, they stayed in one place for a long time." These are two good pieces of wisdom." Richard L. Mayhue, "Editorial", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 1:5, p. 2. "According to a recent poll, twenty years ago the average pastor stayed in his ministry at least seven years before transitioning elsewhere. Today the tenure is less than five years. In times past, the longevity of men like John Calvin (25 years in Geneva until he died), Charles Simeon (over 50 years in Cambridge), John Stott (over 50 years in London), Jonathan Edwards (in Northampton for over 20 years), and D. Martyn Lloyd-Jones (in London for nearly 30 years) was the rule, and not the exception. More recently, W. A. Criswell pastored in downtown Dallas for nearly 50 years and Adrian Rogers in Memphis for 32 years. Others have demonstrated endurance serving a single congregation, but they are rare these days." John MacArthur, "Practical Thoughts on an Enduring Ministry", *The Master's Seminary Mantle*, Vol. 16:1 Winter 2009, p. 1.

pastors - lead : [elders - lead](#)☪

pastors - political restrictions : [2012031701.txt](#)☪

pastors - support : [elders - pay](#)☪

Patai Raphael. The Messiah Texts : [Ref-0012](#)☪

pateo - Greek - to trample on : [under - foot](#)

path - crooked made straight : Ecc. 7:13; Isa. 40:4; Isa. 42:16; Isa. 45:2; Isa. 59:8; Acts 13:10

path - directed by God : Gen. 5:22; Num. 9:18-23; Num. 10:11-13; 1S. 2:9; Job 23:14; Ps. 37:5; Ps. 37:23; Ps. 40:2; Ps. 66:9; Ps. 119:133; Pr. 3:6; Pr. 16:9; Pr. 19:21; Pr. 20:24; Isa. 2:3; Isa. 30:21; Isa. 48:17; Jer. 6:16; Jer. 10:23 ☪ "More and more do I see that our supreme duty is to submit ourselves unreservedly unto Him. He will make His way plain and clear, and to attempt to anticipate or to be over-concerned about it all or even to think too much about it is slack of faith. How glad we should be that we are in God's hands and that He determines our ways. What foolish mistakes and blunders we would often make. How kind and good He is to restrain us and to order our circumstances as He knows best. Nothing is better or gives greater joy and happiness than to be able to say, *He knows the way He taketh and I will walk with Him.*" Martyn Lloyd-Jones, [Ref-0935](#), p. 181.

pathach - furtive - Hebrew grammar : [Hebrew grammar - furtive pathach](#)☪

patience - development of : Rom. 5:3

patience - forebears : Pr. 25:15

patience - Methuselah : [Methuselah - God's patience](#)☪

patience - of God : Mtt. 26:53; Mtt. 27:29; 2Pe. 3:9

patience - of saints : [saints - patience of](#)

patient - be : 1Cor. 13:4; 1Cor. 13:7

Patriarch : ☪ "father who rules" [Ref-0025](#), p. 89.

patriarchs - age - different texts : [age - patriarchs - different texts](#)☪

patriarchs - ages overlap : [2003042301.tif](#)☆

Patristic - citations - manuscripts :

[manuscripts - Patristic citations](#)☆

pattern - temple : [temple - plans by Holy Spirit](#)

Patterson - evolution - transitions lacking -

quote : [quote - evolution - transitions lacking](#)☆

Patterson, F. G. (2004; 2004). A Chosen Vessel. Galaxie Software. : [Ref-0488](#)☆

Patterson, F. G. (2004; 2004). The Lord's Host. Galaxie Software. : [Ref-0489](#)☆

Patterson, Paige. Inspiration and Inerrancy (AST-314), Tyndale Theological Seminary. Inspiration and Inerrancy (AST-314) : [Ref-0053](#)☆

Patzia, Arthur G., Pocket Dictionary of Biblical Studies : [Ref-1165](#)☆

Paul - abandoned : 2Ti. 1:15

Paul - Agabus prophesies binding of : [Agabus - prophesies binding of Paul](#)

Paul - angel sent to : Acts 23:11 (?); Acts 27:23
☛ Questionable: Acts 23:11 (?);

Paul - apostle to Gentiles : Acts 9:15; Acts 18:6; Acts 21:19; Acts 22:21; Acts 26:17; Acts 28:28; Rom. 11:13; Rom. 15:16; 1Ti. 2:7; 2Ti. 1:11; 2Ti. 4:17

Paul - apostle to kings : Acts 9:15; Acts 25:22-23; Acts 26:1-2; Acts 27:24

Paul - apostolic authority : Acts 9:27; 2Cor. 11:5; 2Cor. 12:11-12; Gal. 1:17; Gal. 2:8 ☛ See [Paul - vs. Peter in Acts](#).

Paul - as murderer : Acts 22:4; Acts 22:20

Paul - before Caesar : [Caesar - Paul brought before](#)

Paul - birth : [Paul - death](#)☆

Paul - blinded : Acts 9:8-9; Acts 22:11

Paul - born again : John 3:7; 1Cor. 15:8; 1Pe. 2:2

Paul - celibate : 1Cor. 7:8

Paul - chief sinner : 1Ti. 1:15

Paul - chosen : Acts 9:15; Php. 3:12

Paul - conversion of : Acts 9; Acts 22:21; 1Cor. 9:1; 1Cor. 15:5-8; 2Cor. 4:6; Php. 3:12; Gal. 1:15

Paul - death : ☛ "...tradition suggests that he was born in the second year after the birth of Christ. Picirilli cites a tradition based on an inference in a sermon attributed to Chrysostom, that Paul died in the year 66 at the age of sixty-eight. That would place his birth in 2 BC." [Ref-0105](#), p. 103. "A Vatican archeologist believes he has rediscovered the tomb of St. Paul, buried deep beneath the main altar of the Rome basilica dedicated to the apostle. The sarcophagus, which lay hidden for centuries, had a hole into which the faithful could stick pieces of cloth to make secondary relics, said Giorgio Filippi, the archeologist and inscriptions expert at the atican Museums who carried out the studies. The tombe lies directly beneath a historic inscription that reads: "Paul Apostle Martyr." The marble sarcophagus was apparently first placed there during reconstruction of the basilica in A.D. 390. . . . Tradition holds that St. Paul suffered martyrdom by beheading in the first century, and that his body was buried in a cemetery along the Via Ostiense, where the basilica was built. A church was first erected there in A.D. 320, and a larger basilica was constructed in 390; it was remodeled several times over the centuries and almost totally destroyed by fire in 1823." - John Thavis,

Archaeologist Says He Has Found St. Paul's Tomb, Ref-0066, 18.3 (2005), p. 95.

Paul - described : ☛ In the *Acts of Paul*, Paul is described as a short, bald man with a large nose and bowlegged. [Ref-0075](#). 311. "One of the apocryphal 'Acts', however, the 'Acts of Paul', while admittedly a romance of the second century, is interesting because of a pen-portrait of Paul which it conains, and which, because of its vigorous and unconventional character, was thought by Sir William Ramsay to embody a tradition of the apostle's appearance preserved in Asia Minor. Paul is described as ?a man small in size, with meeting eyebrows, with a rather large nose, baldheaded, bow-legged, strongly built, full of grace, for at times he looked like a man, and at times he had the face of an angel.'" [Ref-0239](#), p. 24.

Paul - disagreement with Barnabas : Acts 15:39; 1Cor. 9:6; Col. 4:10 ☛ Although Paul and Barnabas separated over the issue of John Mark, they maintained fellowship afterward as shown by 1Cor. 9:6 (written during the 3rd missionary journey) and Col. 4:10

Paul - disagreement with John Mark : Acts 15:39; Col. 4:10; 2Ti. 4:11; Phm. 1:24 ☛ After the separation of Acts 15:39, Paul was later reconciled to Mark (Col. 4:10; 2Ti. 4:11; Phm. 1:24)

Paul - fearful : 2Cor. 7:5

Paul - grace given to : Rom. 15:15; Eph. 3:2

Paul - Hebrew of Hebrews : Acts 22:3-6; Rom. 11:1; 2Cor. 11:22; **Php. 3:3-6**

Paul - infirmity : Rom. 16:22 (?); 1Cor. 2:3; 1Cor. 16:21; 2Cor. 12:7; Gal. 4:13-15; Gal. 6:11; Col. 4:18; 2Th. 3:17 ☛ Some postulate that his thorn *may* have been related to his vision -- possibly related to his experience on the road to Damascus (Acts 9:8,18). Questionable: Rom. 16:22 (?);

Paul - innocent : Acts 8:1; Acts 18:6; Acts 20:26; Acts 23:1

Paul - intercession : Acts 27:21

Paul - ministry outside of book of Acts : Acts 1:1; 2Ti. 2:9; 2Ti. 4:6-8; 2Ti. 4:10; 2Ti. 4:13; 2Ti. 4:20; Tit. 1:5 ☛ Some events in the Pauline epistles cannot be fitted into the record of Acts: **(1)** Paul left Trophimus sick in Miletus (2Ti. 4:20) **(2)** Paul left some things in Troaz (2Ti. 4:13) **(3)** Paul had a ministry in Crete (Tit. 1:5) **(3)** Prison situation differs between early imprisonment and later: (a) conditions were very harsh (2Ti. 2:9) (b) by the time of the second imprisonment Paul was forsaken by Demos (2Ti. 4:10) (c) instead of expecting release, he was now expecting martyrdom (2Ti. 4:6-8) [Ref-0100](#), Tape 23:B.

Paul - missionary journey - fourth : Rom. 15:24; Rom. 15:28; Php. 2:24; 1Ti. 1:3; 1Ti. 3:14; 2Ti. 4:13; 2Ti. 4:20; Tit. 1:5; Tit. 3:12; Phm. 1:22 ☛ Possible fourth missionary Journey included stops at (1) Colossi (Phm. 1:22), Macedonia (Php. 2:24; 1Ti. 1:3); Ephesus (1Ti. 3:14), Spain (Rom. 15:24,28), Crete (Tit. 1:5), Corinth (2Ti. 4:20), Miletus (2Ti. 4:20), Troas (2Ti. 4:13), Decapolis (Tit. 3:12). [Ref-0100](#), Tape 23:B.

Paul - name : Acts 13:9 ☛ From Greek Pauo (to become small) and Doulos (bond slave).

Paul - Nazirite vow : Num. 6:18; Acts 18:18 (?); Acts 21:24 (?); Acts 24:18 ☛ According to Num. 6:18, a Nazirite vow required the hair to be cut at *the door of the tabernacle of meeting*,

which would have corresponded to the location of the Temple at the time of Paul. This would seem to infer his vow of Acts 18:18 was not a formal Nazirite vow. Questionable: Acts 18:18 (?); Acts 21:24 (?);

Paul - not I, but the Lord : [inspiration - Paul says not I, but the Lord](#)☆

Paul - persecutes Christians : Acts 7:58; Acts 8:1; Acts 8:3; Acts 9:1; Acts 9:13; Acts 9:21; Acts 26:10-11; 2Cor. 11:23

Paul - Pharisee : Acts 22:3; **Acts 23:6;** Acts 24:15; **Acts 26:5; Php. 3:5**

Paul - prays for shipmates : Acts 27:24

Paul - preparation time : Gal. 1:18; Gal. 2:1

Paul - prophesies loss of ship : Acts 27:10; Acts 27:21; Acts 27:41

Paul - prophesies no loss of life : Acts 27:22-24; Acts 27:34; Acts 27:44

Paul - prophesies shipwreck on island : Acts 27:26; Acts 27:41

Paul - revelation : Acts 22:17; Acts 26:16; Rom. 16:25; 2Cor. 12:2; Gal. 1:12-16; Gal. 2:2; Eph. 3:3

Paul - Roman citizen : Acts 16:37-38; **Acts 22:25-27** ☛ "The exact rights of Roman citizens are not fully known. It seems that at least they (1) field preferential positions in the army, (2) may have been taxed at lower rates than were non-citizens, (3) could not, if arrested, be beaten or otherwise tortured, (4) had the right to appeal legal cases to the imperial court, and (5) could not be executed by crucifixion, except in the case of desertion from the army. See A. N. Sherwin-White, *The Roman Citizenship*, 2d ed. (New York: Oxford University Press, 1973), and *Roman Society and Roman Law in the New Testament* (Oxford: Clarendon, 1963), 144-85." [Ref-1200](#), p. 90n21.

Paul - sacrifices in temple : Acts 21:26; Acts 24:17

Paul - Saul : Acts 13:9 ☛ Paul was not renamed as some teach, but being a Jew of the dispersion, had both a Hebrew-Jewish name (Saul) and a Latin-Gentile name (Paul). He begins using his Gentile name when he begins his Gentile ministry. [Ref-0100](#), Tape 12:B.

Paul - saw Christ : Acts 9:5; Acts 9:17; Acts 9:27; Acts 22:8; Acts 22:14; Acts 26:16

Paul - signed epistles : 1Cor. 16:21; Gal. 6:11; Col. 4:18; 2Th. 3:17; Phm. 1:19

Paul - sister of : Acts 23:16

Paul - speaking skill : 1Cor. 2:1-5; 2Cor. 10:10; 2Cor. 11:6

Paul - stature : Acts 14:12; 2Cor. 10:10

Paul - stoned : Acts 14:19; 2Cor. 1:8-10; 2Cor. 11:25; 2Ti. 3:11

Paul - stoned - travel following : Acts 14:20 ☛ A 40 mile trip the day following Paul's stoning. [Ref-0100](#), Tape 13:B.

Paul - suffering : Acts 16:22; Acts 21:32; 2Cor. 1:9-10; 2Cor. 11:23-28; 1Th. 2:2

Paul - temple - attitude toward : Luke 24:53 (disciples); Acts 18:18; Acts 20:6; Acts 21:17; Acts 21:22-26; Acts 23:5; Acts 24:11; Acts 24:16-18; Acts 28:17; 2Th. 2:4 ☛ **a)** observance of feasts regulated by the temple, Acts 20:6 **b)** religious Nazirite vow, Acts 18:18 **c)** purification rites, sponsored four proselytes, Acts 21:22-26; 24:16 **d)** offering sacrifices at the temple, Acts 21:26; 24:17 **e)** prayer and worship at the temple, Acts 22:17; 24:11 **f)** regard for the priesthood, Acts 23:5 **g)** paid

temple tax, Acts 24:17 **h**) professed ceremonial purity, Acts 24:18 **i**) did not violate customs of 'our fathers', Acts 28:17 "John Townsend stated in his Harvard dissertation on this point: 'Since Paul sets the desecration of the Temple beside the ultimate blasphemy of proclaiming oneself to be God [2Th. 2:4] and since he regards these acts as the climax of the evil which is to precede the *parousia* [Christ's second coming], there can be no doubt of Paul's veneration for this Temple.'" [Ref-0146](#), p. 491.

Paul - testimony of : Acts 22

Paul - tomb : [Paul - death](#)☆

Paul - visions : Acts 9:4; Acts 18:9; Acts 16:19; Acts 22:7; Acts 22:18

Paul - visits Antioch : Acts 18:22

Paul - visits Athens : Acts 17:15

Paul - visits Berea : Acts 17:10

Paul - visits Caesarea : Acts 18:22; Acts 21:8; Acts 23:33

Paul - visits Corinth : Acts 18:1; Acts 18:11

Paul - visits Ephesus : Acts 18:19; Acts 19:1

Paul - visits Ephesus last : Acts 20:25; Acts 20:37; 1Ti. 1:3; 1Ti. 3:14; 1Ti. 4:13 ☪ Although in Actso 20:25,37 Paul did not expect to return to Ephesus, it appears from 1Ti. 1:3; 3:14; 4:13 that he did so. [Ref-0100](#), Tape 18:B.

Paul - visits Galatia : Acts 18:23

Paul - visits Greece : Acts 20:2

Paul - visits Jerusalem : Acts 21:17

Paul - visits Macedonia : Acts 20:1

Paul - visits Malta : Acts 28:1

Paul - visits Miletus : Acts 20:15

Paul - visits Phrygia : Acts 18:23

Paul - visits Ptolemais : Acts 21:7

Paul - visits Puteoli : Acts 28:13

Paul - visits Rome : Acts 23:11; Acts 28:16

Paul - visits Syracuse : Acts 28:12

Paul - visits Tarsus : Acts 9:11; Acts 9:30; Acts 11:25; Acts 21:39; Acts 22:3

Paul - visits Troas : Acts 16:7; Acts 20:6; 2Cor. 2:12

Paul - visits Tyre : Acts 21:3

Paul - vs. Peter in Acts : Acts 1:1; Acts 3:6-7;

Acts 5:4-5; Acts 5:9-10; Acts 5:15; Acts 8:14-17; Acts 8:20; Acts 9:15; Acts 9:36-42; Acts 10:25; Acts 12:7-11; Acts 13:6-12; Acts 13:11; Acts 14:8-10; Acts 14:11-13; Acts 16:26-29; Acts 19:6; Acts 19:11-12; Acts 20:9-12; Gal. 2:7-8; 2Cor. 11:5 ☪ **(1)** Both healed a lame man, Peter (Acts 3:6-7), Paul (Acts 14:8-10). **(2)** Both heal through indirect media, Peter via a shadow (Acts 5:15), Paul via handkerchiefs (Acts 19:11-12). **(3)** Both impart the Holy Spirit by the laying on of hands, Peter (Acts 8:14-17), Paul (Acts 19:6). **(4)** Both oppose a sorcerer, Peter (Acts 8:20), Paul (Acts 13:6-12). **(5)** Both were worshiped, Peter (Acts 10:25), Paul (Acts 14:11-13). **(6)** Both miraculously released from prison, Peter (Acts 12:7-11), Paul (Acts 16:26-29). **(7)** Both raised the dead, Peter (Acts 9:36-42), Paul (Acts 20:9-12). **(8)** Both rendered swift judgment, Peter (Acts 5:4-5,9-10), Paul (Acts 13:11). **(9)** Both have one complete sermon recorded by Luke, Peter (Acts 2:14-40), Paul (Acts 13:16-41) **(10)** Both entrusted with gospel to people groups, Peter to Jews (Gal. 2:7-8), Paul to Gentiles (Acts 9:15; Gal. 2:7-8). What Peter did by apostolic authority so did Paul -- this authenticates his apostolic authority (2Cor. 11:5, 12:11-12). [Ref-0100](#),

Tape 1:A/B. See also Stanley Toussaint's chart in [Ref-0038](#), p. 2:349b.

Paul - withstands Peter : Gal. 2:11

Paul - worked : Acts 20:34; 1Cor. 4:12; 1Th. 2:9; 2Th. 3:8

Paul - writing called scripture : 2Pe. 3:16

Paul and His World, Stephen Tomkins : [Ref-1253](#)☆

Paul multilingual : [multilingual - Paul](#)

pause - vowels - Hebrew Grammar : [Hebrew grammar - vowels - paused](#)☆

pay - elders : [elders - pay](#)☆

pay - for spiritual work : [worker - worthy of hire](#)

paym weight - archaeology : [archaeology - weight - paym](#)☆

payment - make : [debt - pay](#)

PC Study Bible A-- books - Book Inventory - #00004.doc : [#00004.doc](#)☆

peace - and righteousness : Gen. 14:18; Ps. 72:3; Ps. 85:10; Isa. 32:17; Rom. 14:17; Heb. 7:1; Jas. 3:18

peace - attempt : Rom. 12:18

peace - bow without arrows : [bow - no arrows - peace](#)

peace - by God : Lev. 26:6-7; 2S. 7:1; 2S. 7:11; 1K. 5:4; 2Chr. 17:10; 2Chr. 20:30; Job 34:29; Ps. 23:2; Ps. 29:11; Ps. 46:9; Ps. 65:7; Ps. 147:14; Isa. 9:6; Isa. 32:18; Isa. 53:5; Isa. 63:14 ☪ See [peace - prince of](#).

peace - by obedience : Lev. 26:3-7; Ps. 119:165; Isa. 48:18

peace - covenant with animals : [covenant - peace with animals](#)

peace - false : Deu. 29:19; Jer. 6:14; Jer. 8:11; Jer. 14:13; Jer. 23:17; Eze. 13:10; Eze. 13:16; Dan. 8:25 (KJV); 1Th. 5:3

peace - global : Ps. 37:11; Ps. 46:9; Isa. 2:4; Isa. 9:5 (?); **Isa. 9:7**; Isa. 14:7; Hos. 2:18; Zec. 9:10 ☪ Questionable: Isa. 9:5 (?);

peace - Islam - Hunt : [2003030601.htm](#)☆

peace - Jesus not sent to bring : Mtt. 10:34; Luke 12:51

peace - marriage : [rest - marriage](#)

peace - not world's : John 14:27; John 16:33; Acts 10:36

peace - of God : Isa. 26:3; Php. 4:7; Col. 3:15; Rom. 5:1; Rom. 8:6

peace - out of God's will : Jonah 1:5 ☪

"[Jonah] had peace, perfect peace, in the midst of the storm. Yet the prophet was completely out of the will of God. You could also have lack of "peace" when a particular decision is right. Our Lord Jesus, for example, certainly did not have good feelings in the garden of Gethsemane when he was considering his decision to accept God's plan for the cross." [Ref-0237](#), p. 68.

peace - prayer for : [fear - handling](#)

peace - prepare during : 2Chr. 14:7

peace - prince of : Gen. 14:18; **Isa. 9:6**; Mic. 5:5; Zec. 9:10; Mtt. 10:34; Luke 13:41; John 16:33; Heb. 7:1 ☪ See [peace - by God](#).

peace - quote - Corrie Ten Boom : [quote - peace - Corrie Ten Boom](#)☆

peace - taken : Jer. 14:19

peace - undeserved - quote - Lloyd-Jones : [quote - peace - undeserved - Lloyd-Jones](#)☆

peace - wicked denied : Isa. 48:22; Isa. 57:21

peaceniks - unrealistic : ☪ + "A serious deficiency in American thinking lies in the idea that people are basically good and that a quiet sit-down over a cup of coffee and a season of reasonable negotiation done in good faith will

enable us to work out even the most difficult issues to everyone's satisfaction. It doesn't work that way. Men are not good by nature. Some very bad people operate in this arena, and they have no intention of negotiaton solutions that will create peace in our time." "Where Do We Sign Up?", [Ref-0057](#), September/October 2004, p. 6.

pearl - Gentile symbol : [sea - nations](#) represented as☆

pearls - before swine : [swine - pearls before](#)

peccability - of Jesus : [Jesus - tempted](#)☆

pedophilia - Koran : [Koran - homosexuality](#)☆

peer - pressure : [conform - pressure to](#)

Pekah - Hoshea - difficulty : [difficulty - Pekah - Hoshea](#)☆

Peking Man - Evolution - 00044.doc : [00044.doc](#)☆

Pelagianism - heresy : ☪ "Pelagius, a British monk, came from Rome (c. 400) and advocated his theory which denied original sin, asserted man is able to do good apart from divine grace, and affirmed that Adam's sin concerned only himself." [Ref-0019](#), p. 244. "Hence, according to Pelagius, human infants are not born with a predisposition to sin; they are born innocent, without sin. This means that humans have the ability to live lives that will please God." [Ref-0062](#), p. 90.

Peleg - division : Gen. 10:25 ☪ "Division".

Dispersion of tower of Babel or possibly continental drift? "There are problems with equating the Peleg "division" with that of Babel. A minor consideration is that, in order to have influenced his parents' choice of a name for him, the "division" - whatever it was - had to have already begun BEFORE, not after, Peleg's birth. It does not make sense that his parents would have waited until little Peleg was five years old before naming him! This strikes a logical blow at Ussher's dating of the Babel dispersion as five years after his birth. More significant is that, if we accept the genealogy of Shem in Luke 3:35-36, which includes the mention of Cainan, as correct - though differing from the Masoretic (Hebrew) text, it matches the Alexandrian Septuagint (Greek) version - then we clearly have Peleg in the FIFTH generation after the Flood (Shem > The Flood > Arphaxad > Cainan > Shelah > Eber > Peleg). Those who allege that the division in Peleg's day was that of Babel overlook the glaring inconsistency that the Babel event took place in the SECOND generation of the descendants of Japheth. Genesis 10:5 notes that from the sons of Javan, son of Japheth, "the coastlands of the nations were separated into their lands, every one according to his language. . ." (NASB). Since there was a universal language until Babel, we can pinpoint the language division as occurring in the second generation of Japhethites. But we must jump three generations forward to the fifth generation of Semites before we come to Peleg's division. Accounting for long human life spans at the time, plus a general equivalence in the timing of the generations following Noah's three sons (all childless while aboard the Ark), this means approximately 200 years separate the Babel and Peleg divisions. Thus, we must conclude they are NOT the same, and that one division is of languages, and the second, later one is of the earth itself - of the primeval single landmass. They cannot be one and the same event. There are also etymological

considerations based on Peleg's name, which I cannot go into in this article, which strongly indicate the Peleg division involved water." Richard Lanser, *Of Peleg and Pangaea*, ABR ELECTRONIC NEWSLETTER Vol. 6, Issue 4, April 2006 [<http://biblearchaeology.org>] "The "Trilithon" in the Temple of Jupiter at Baalbek, Lebanon. These three stones are the largest building blocks in the world, each measuring 70 ft (21.5 m) long, 14 ft (4.3 m) high and 10 ft (3.1 m) thick, and weighing around 800 tons (726,000 kg). The shared knowledge, by people now widely separated, of how to move and precisely place such huge stones, is easier to understand if their geographical separation did not take place until after the Babel event." Richard D. Lanser, *Making Sense of the Days of Peleg*, Ref-0066, 22.2 (2009), 51:64, p. 51. "... sedimentary rocks all over the world, though maintaining their clear layering, display the action of deforming forces. Folds and faults are seen in road cuts and quarries; jagged mountains reveal sedimentary layers twisted and thrust out of the horizontal plane they must have originally lain in. It stands to reason that, whatever the powerful forces were that deformed the sedimentary strata deposited by Noah's Flood, they had to have acted sufficiently long after the Flood for the layers to have had time to firm up and maintain their integrity during deformation. This is an important observation! That the layers remain distance, rather than slumping and mixing during the tectonic activity, indicates the time of this great tectonic activity was NOT at the time of the Flood, but later." Richard D. Lanser, *Making Sense of the Days of Peleg*, Ref-0066, 22.2 (2009), 51:64, p. 60.

Pella - Jews flee to : [Jerusalem - flight before 70 A.D.](#)☆

penance - Roman Catholicism : [Roman Catholicism - penance](#)☆

penance - vs. repentance - Tyndale : [Tyndale - translation terms](#)☆

penance - Vulgate : [Vulgate - penance - Mtt. 3:1-2](#)☆

pending fulfillment - Barnhouse - quote : [quote - out of place - Barnhouse](#)☆

Pendleton and McGarvey, Thessalonians, Corinthians, Galatians, and Romans : [Ref-1039](#)☆

Penkett, Pachomios, Augustine and His World : [Ref-1255](#)☆

Penney, Russell. Overcoming the World Missions Crisis : [Ref-0229](#)☆

Penny, Russell, The Relationship of the Church of the New Covenant : [2002032201.htm](#)☆

Pentateuch : ☪ "five scrolls," Latin. Equivalent to *Torah*.

pentateuch - Mosaic authorship : [Moses - Torah - author](#)☆

Pentateuch - Moses wrote : [law - Moses wrote](#)

Pentateuch - Samaritan - variations with LXX and MT : ☪ "The [Samaritan Pentateuch] differs from the Masoretic text in about 6,000 places. In about 2,000 of these cases, it agrees with the LXX against the MT." [Ref-0232](#), p. 289. "[A]fter the Ten Commandments in Exodus 20 and Deuteronomy 5, the Samaritan Pentateuch inserts a long passage, commanding that the Israelites build an altar on Mount Gerizim. In Deuteronomy 27:4, instead of Mount Ebal the

Samaritan Pentateuch reads Mount Gerizim. With such views it is not surprising that the Samaritans rejected the rest of the Old Testament, which often praises Jerusalem and Zion." [Ref-0236](#), p. 142. "There are discrepancies between the Samaritan Pentateuch and that of the Hebrew. For example, the editor(s) who produced this ancient document from the older Hebrew Text apparently felt that the antediluvians were not likely to have lived 150 years or so without begetting any sons. Accordingly, the ages in which several of these Patriarchs fathered, as well as the total length of their lives, has been reduced by a century such that the span from the creation to the Deluge is 349 years shorter than recorded in the Hebrew Text.

Contrariwise, the interval from the Flood to Abraham's departure from Haran into the land of Caanan is 490 years longer in the Samaritan Pentateuch than the values recorded in the Masoretic Hebrew Test. Moreover, the Samaritan text differs in matters of varying significance from the Masoretic Text in about 6,000 places." [Ref-0186](#), p. 11. "The temple was built on Gerizim. The Pentateuch was forced to give its support to the new Zion. And to this day "the foolish people that dwell in Sichem" as the Son of Sirach (50:26) calls them, though insignificant in numbers, have continued to maintain a separate existence. In all these centuries, moreover, they have lost none of their capacity for groundless assertions, or their superstitious reverence for Gerizim. Heaven, as they claim, lies directly over or near this spot. Here Adam built his first altar, and was himself made from its sacred earth. Here the ark rested after the flood, for it is the real Ararat of the Bible, and the exact place is shown where Noah disembarked and offered thankful sacrifices. Here, too, Abraham brought his son Isaac as a burnt-offering to the Lord, and here as well, strange to say, the patriarch Jacob on his way to Padan-Aram found his Bethel and dreamed sweet dreams of heaven." Bissell in Lange, J. P., Schaff, P., & Bissell, E. C. (2008). A commentary on the Holy Scriptures : Apocrypha (8). Bellingham, WA: Logos Research Systems, Inc. "The Samaritans acknowledge no Scriptures save the five books of Moses, and these they hold in an edition that is significantly different from that of the Jews. Some scholars argue that the Samaritan text represents an independent tradition which may, in part, better represent the original than does the Masoretic text of the Jews. In spite of the agreement of some Dead Sea Scroll fragments with the Samaritan version, however, the best evidence seems to indicate that the Samaritans produced their Pentateuch in the second century B.C. to give legitimacy to their theological views and practices."¹¹ [11] This is an involved technical issues. Bruce K. Waltke, "Samaritan Pentateuch," in *Anchor Bible Dictionary*, ed. David Noel Freedman, 6 vols. (New York: Doubleday, 1992), 5:932-940, provides an excellent survey and bibliography." [Ref-1200](#), p. 198.

Pentecost : Ex. 19:1; Ex. 23:16; Ex. 34:22; Num. 28:26; Deu. 16:10; Acts 2:1 ☪ Greek for 50 days. Feast of Weeks. Hebrew *shavuot*. "In the Old Testament this feast is spoken of in a number of places with a variety of names. It is referred to as the 'feast of weeks' in Exodus 34:22 and Deuteronomy 16:10; it is called the

'feast of harvest' in Exodus 23:16; and it is known as the 'day of firstfruits' in Numbers 28:26. The celebration is most often referred to as the Feast of Weeks (Heb. *shavuot*). . . In later Judaism it became the anniversary of the giving of the law to Moses at Mount Sinai, which is not an unreasonable possibility in light of the time notation given in Exodus 19:1." [Ref-0105](#), pp. 34-35. Feast of Weeks, Pentecost, 6th of Sivan. Passover + Shabbat + Morrow + 50 days (Lev. 23:15-22).

Pentecost - Feasts - 00023.doc : [00023.doc](#)☆

Pentecost - law given on : Ex. 19:1; Ex. 19:9-19; Lev. 23:4-22; Acts 2:1 ☪ "Observe that the oral giving of the Law was on the 6th day of the 3rd month. Moses and he children of Israel came to Sinai in the 3rd month, "the same day" (Ex. 19:1) which means the 3rd day of the 3rd month. Now the people were to come back to the Mount 3 days after their arrival (Ex. 19:9-19 where verses 9 and 10 speak of the 4th day of the 3rd month, i.e. *today* and the 5th day, i.e. *tomorrow*). Thus they came back on the 6th day (numbering inclusively) of the 3rd month which is fixed permanently by the instructions in Leviticus 23:4-22 as being the "Feast of Weeks" or Pentecost." [Ref-0186](#), p. 57.

Pentecost - leaven offered : [leaven - to be offered](#)

Pentecost - Ruth read : [feasts - scriptures read](#)☆

Pentecost, J. Dwight. Designed to be Like Him : [Ref-0092](#)☆

Pentecost, J. Dwight. The Words and Works of Jesus Christ. : [Ref-0202](#)☆

Pentecost, J. Dwight. Things To Come : A Study in Biblical Eschatology. : [Ref-0050](#)☆

Pentecostal - tongues definition by practice : [tongues - Pentecostal definition by practice](#)☆

people - not mine - Jews : [Israel - rejected temporarily](#)☆

people - of God - Gentiles : [Gentiles - people of God](#)

peoples - unreached - 2006 : [evangelism - statistics - 2006](#)☆

People's New Testament, Johns : [Ref-1026](#)☆

Peqah - archaeology - seal : [archaeology - Peqah - seal](#)☆

Peqah - archaeology - Tiglath-pileser III's palace : [archaeology - Tiglath-pileser III's palace](#)☆

Perazim - Mt., God's victory : 2S. 5:20; 1Chr. 14:11; Isa. 28:21

perdition - son of : [antichrist - perdition of](#)☆

Perea - John the Baptist beheaded : Mtt. 19:1-12 ☪ "[t]he text comes alive with the observation that the Pharisees' query regarding divorce takes place in Perea, the precise region where Herod Antipas beheaded John the Baptist after being confronted by John regarding his divorce (Mtt. 14:1 and following). It is obvious that the Pharisees were attempting to lure Jesus into a situation where Herod might kill him, too." [Ref-0110](#), p. 262.

Perez - divided : Dan. 5:28; Gen. 38:29; 1Chr. 13:11; Rev. 6:14

Perez - illegitimate so generations expelled : Deu. 23:2; Gen. 38:29; Gen. 49:10; Ru. 4:12; Ru. 4:18; 1S. 9:1; 1S. 9:21; 1S. 10:1; 1S.

10:21; 1Chr. 8:33; Mtt. 1:3; Luke 3:33; Acts 13:21

perfect - be : Mtt. 5:48

perfect - conjugation - Hebrew grammar : [Hebrew grammar - conjugation - perfect](#)☆

perfect - God : Job 37:16

perfect - man : [sinless - Jesus](#)☆

perfect - offering required : Lev. 22:20-22; Deu. 17:1; Mal. 1:13

perfect - qal - strong verb - Hebrew grammar : [Hebrew grammar - qal - perfect - strong verb](#)☆

perfect - qal - weak verbs - Hebrew grammar : [Hebrew grammar - qal - perfect - weak verbs](#)☆

perfect - sacrifice : [sacrifice - perfect](#)☆

perfect - Word : 2S. 22:31; Ps. 18:30; Ps. 19:7

perfect tense - Greek grammar : [Greek grammar - perfect tense](#)☆

perfect tense - vs. pluperfect tense - Greek grammar : [Greek grammar - pluperfect tense - vs. perfect tense](#)☆

perfected - believers : Php. 3:12; Php. 3:15; Eph. 4:13-14

perfected - by suffering : Isa. 48:10; Heb. 2:10; Heb. 5:8-9

perfection - consummation of : Ps. 119:96

perfection - maturity : 1Cor. 13:10-12; Heb. 6:1

perfective - conjugation - Hebrew grammar : [Hebrew grammar - suffix conjugation](#)☆

perform - Word by God : [Word - God performs His](#)

Pergamos - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#)☆

period - day : [day - period](#)☆

perish - evil : [evil - perish](#)

perish - God will's none : Mtt. 18:14; Rom. 9:18

Perizzites - not destroyed : [destroyed - not - Amorites, Perizzites, Hittites, Hivites, Jebusites](#)

permanence - of scripture : [scripture - permanent](#)☆

permanence - spiritual over physical : 2Cor. 4:18

permanence of Jews - Emperor Frederick's chaplain - quote : [quote - permanence of Jews - Emperor Frederick's chaplain](#)☆

permanent - covenant : [covenant - unconditional](#)☆

permission - copyright - Song Index - #06000.doc : [#06000.doc](#)☆

permission - granted by God : [Satan - controlled by God](#)

perpetual - prayer : [prayer - without ceasing](#)☆

Perschbacher, Wesley J., The New Analytical Greek Lexicon of the New Testament : [Ref-0953](#)☆

persecuted - prophets : [prophets - persecuted](#)

persecution - brings repentance : Jdg. 10:10; Isa. 26:16; Jer. 2:27

persecution - Christianity by Jews : [Jews - persecute Christianity](#)☆

persecution - Christians by Paul : [Paul - persecutes Christians](#)

persecution - for Christ : [suffering - for Christ](#)

persecution - fruit of : Ex. 1:12; Mark 13:9

persecution - Ignatius - quote : [quote - persecution - Ignatius](#)☆

persecution - in name of God : Isa. 66:5; John 16:2; Acts 26:9-11

persecution - Islamic - Turkey - 2007 : [2007050201.txt](#)☆

persecution - Jews : ☪ "In A.D. 306 the Council of Elvira in Spain banned all community contact between Spanish Christians and the "evil" Hebrews. Especially prohibited was marriage between Christians and Jews, except where the Jew was willing to be converted." [Ref-1263](#), p. 22. "... at the Fourth Lateran Council (1215), at which the dogma of transubstantiation was canonized, baptized Jews were forbidden to practice Jewish customs; Jews were forbidden to appear in public at Easter time and were barred from public office. They were even required to wear a distinguishing badge. The Council of Canterbury in England (1222) affirmed these same prohibitions." [Ref-1263](#), p. 25. "... suppression and humiliation of the Jews was extended to mass expulsion, just one step away from extermination. Britain initiated this move when Edward I, having first confiscated Jewish assets, expelled them all in 1290. Only after more than 350 years were they able to return under Oliver Cromwell, though even then with qualified scrutiny. Not until the middle of the nineteenth century would they obtain full citizenship in Great Britain. Jews were also expelled from France in 1306 and again in 1394. Having become prosperous in Spain, after the Inquisition they were all expelled in 1492, but they met the same fate in Portugal where they fled." [Ref-1263](#), p. 26. "The blood libel accusation, originating in Norwich, England in 1144, charged the Jews with infanticide in using a slain child's blood to make *matzos*, the unleavened bread consumed at Passover." [Ref-1263](#), p. 26. "In 1648 savage slaughter of many Ukrainian Jews was instigated by Russian Cossacks upon their refusal to convert to the Orthodox faith. *Killing was accompanied by barbarous tortures: the victims were flayed alive, split asunder, clubbed to death, roasted on coals, or scalded with boiling water. Even infants at the breast were not spared. . . . Scrolls of the Law were taken out of the synagogues by the Cossacks who danced on them while drinking whiskey. After this, Jews were looted upon them and butchered without mercy.*" [Ref-1263](#), p. 29 "... at the commencement of his reign the anti-Semitic Pope Pius VI (1773-1799) published his *Edict on the Jews* that led directly to forced baptisms as well as abductions from Jewish parents. Jews were also obliged by law to listen to contemptuous and insulting sermons. In 1787 an Austrian law compelled Jews to adopt German-sounding first and family names, many of which translated into insults." [Ref-1263](#), p. 30

persecution - of Israel - justifying : [anti-Semitism - justifying](#)

persecution - of saints : Dan. 7:25; Mtt. 10:23; Mark 13:9-13; Heb. 11:35-37

persecution - promised : Mark 13:9-13; John 15:20-21; John 16:33; 2Ti. 3:12

persecution - purpose : Mark 13:9

persecution - reaping own fruit : 1Pe. 4:15

persecution - rejoice in : [suffering - rejoice in](#)

persecution - spreads gospel : Mtt. 10:23; Acts 8:4

persecution - stumble by : [stumble - by persecution](#)

persecution - without cause : Ps. 119:161

perseverance - apostates do not : [apostasy - failure to abide](#)☆

perseverance - encouraged : Heb. 3:6; Heb. 3:14; Heb. 10:23; Heb. 10:35; 2Pe. 1:10; Rev. 3:10

perseverance of the saints - vs. eternal security : [eternal security - vs. perseverance of the saints](#)☆

Persia - represented as ram : Dan. 8:3 ☪ "Keil observes, 'In the *Bundehesch* the guardian spirit of the Persian kingdom appears under the form of a ram with clean feet and sharp-pointed horns, and . . . the Persian king, when he stood at the head of his army, bore, instead of the diadem, the head of a ram.'" [Ref-0005](#), p. 182.

Persian law - unchangeable : [law - Persian unchangeable](#)

Persians - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

person - of Holy Spirit : [Holy Spirit - person](#)☆

personal - meaning - hermeneutics : [hermeneutics - meaning - personal](#)☆

personal - spirituality : [postmodernism - relativism - convenient](#)☆

personal - trial - vs. others : [trial - personal vs. others](#)

personal pronoun - Hebrew grammar : [Hebrew grammar - pronoun - personal](#)☆

Personal Prophecy: Tony & Deb - Jan 22, 1997 - DOC #05000 : [#05000.doc](#)☆

Personal Prophecy: Tony & Deb - Mar 10, 1996 - DOC #05002 : [#05002.doc](#)☆

Personal Prophecy: Tony - Sep 20, 1994 - DOC #05001 : [#05001.doc](#)☆

Personal Update : [Ref-0016](#)☆

Personal Update - Resources - 09000.doc : [09000.doc](#)☆

Personal Update - Science and the Bible - 00040.doc : [00040.doc](#)☆

Perspectives on the Word of God : An Introduction to Christian Ethics, John M. Frame : [Ref-1229](#)☆

perspicuity - Erasmus - quote : [quote - perspicuity - Erasmus](#)☆

perspicuity - language : [language - sufficient](#)☆

perspicuity - scripture : [scripture - perspicuity](#)☆

perspicuity - Thomas Scott - quote : [quote - perspicuity - Thomas Scott](#)☆

Peru - Mummies of : [F00038 - Mummies - of Peru](#)☆

perverse - knowledge : [knowledge - warps](#)

perverted - Justice : [justice - missing](#)

Pesach : ☪ Passover, Hebrew. 14th of Nissan.

Pesach - Passover : [feast - unleavened bread](#)

peshat - hermeneutics : [hermeneutics - Jewish classical](#)☆

pesher - hermeneutics : [hermeneutics - midrash](#)☆

Pesiqta Rabbati - Isa. 53:4 : Isa. 53:4 ☪ "In the later, Zoharic . . . legend, the Messiah himself summons all the diseases, pains, and sufferings of Israel to come upon him, in order thus to ease the anguish of Israel, . . . In all this the Messiah becomes heir to the Suffering Servant of God, . . . who suffers undeservedly

for the sins of others." [Ref-0012](#), pp. 104-105, cited by [Ref-0013](#), p. 18.

pessimism - Lincoln - quote : [quote - optimism - Lincoln](#)☆

pestilence - judgment - sword, famine, pestilence : [sword - judgment - sword, famine, pestilence](#)

Peter - apostolic succession : [Roman Catholicism - apostolic succession](#)☆

Peter - calling of : John 1:40-42

Peter - death predicted : John 13:36; John 21:18; Acts 12:6; 2Pe. 1:13-15 ☪ "The story of his death in the apocryphal *Acts of Peter* cannot be credited: we are told that he was martyred under Nero, but asked to be crucified upside down because he was not worthy of suffering death on the cross in an upright position as his Master had done." [Ref-0062](#), p. 18. Peter may have been able to sleep in Acts 12:6 without worry because he was not yet old enough to fulfill John 21:18. [Ref-0100](#), Tape 12:A.

Peter - denies Jesus : Mtt. 26:33-35; Mtt. 26:41; **Mtt. 26:70-75**; Mark 14:30; Mark 14:67-71; Luke 22:34; Luke 22:57-60; John 13:38; **John 18:17; John 18:25-27** ☪ "It has been more customary to see a distinction between similar words used in the same immediate context. In line with modern linguistic trends, however, some have chosen to question any distinction between two synonyms, such as ἀγαπάω and φιλέω, in the same context. . . . my commentary follows the longstanding view that the writers intended shades of distinctions in synonyms. Moule's advice is wise: 'The safest principle is probably to assume a difference until one is driven to accept identity of meaning.'" [Ref-0126](#), p. 39. Note that *all the disciples* vowed not to deny the Lord (Mtt. 26:35).

Peter - elder : 1Pe. 5:1

Peter - first : Mtt. 10:2; Mark 3:16; Mark 6:13

Peter - fish - St. Peter's Fish : [fish - coin in mouth](#)☆

Peter - James - John - partners : Luke 5:8-11

Peter - keys to kingdom : [keys - to kingdom](#)☆

Peter - left-handed? : John 18:10

Peter - salvation to Gentiles : [Gentiles - Peter brought salvation](#)

Peter - vs. Paul in Acts : [Paul - vs. Peter in Acts](#)☆

Peter - wife : Mark 1:30; 1Cor. 9:5

Peter - withstood by Paul : [Paul - withstands Peter](#)

Peter - written to Jewish Christians : Hos. 1:9-11; Hos. 2:23; 1Pe. 1:1; 1Pe. 1:18; 1Pe. 2:9-11; 1Pe. 4:3 ☪ "By taking Peter's words in [1Pe. 1:1-2] literally, it is clear that the epistle was not written to the Church at large, nor to a body of Gentile believers, but to Jewish believers living outside the land within a majority Gentile population. The term *Dispersion* [διασπορά] is a technical Jewish term for Jews who live outside the land. It is used twice elsewhere: John 7:35 and James 1:1, which all commentators agree refers to the Jews of the Diaspora. There is no reason to make 1 Peter the exception since it fits well into Peter's calling as the Apostle to the Circumcision (Gal. 2:7-8). Furthermore, Peter keeps making reference to the fact that his readers live among the Gentiles (1Pe. 2:12; 4:3). While many try to make the term *Gentiles* mean 'unbelievers,' that is neither its Jewish

usage nor even New Testament usage as a simple look in a concordance will show. Peter is using the term *Gentile* in its normal usage as meaning 'non-Jew.'" [Ref-0009](#), p. 720. "Expressions such as *vain manner of life handed down from your fathers* (1Pe. 1:18) have clear Jewish overtones distinguishing these Jewish believers from their past lives in Rabbinic Judaism." [Ref-0219](#), p. 778. "The use of the term *race* [ἔθνος] shows that Peter is also dealing with their national election. The Church, however, is not a race; it is composed of believers from all races." [Ref-0219](#), p. 780. "Wayne Grudem concludes his comment with this rhetorical question: 'What more could be needed in order to say with assurance that the church has now become the true Israel of God?' . . . In considering the apostle's transposition of the titles of honor used by the prophet Hosea (Hosea 2:23; cf. 1:6, 9-10) to the Church, it must be remembered that Christian Jews were among the addressees to whom the letter was written (1 Peter 1:1-2; cf. Galatians 2:8-9). For these Jewish Christians, the words of Hosea would have had much the same meaning as they had for the Israelites of Hosea's own time. The name *Lo-Ammi* (Hosea 1:9), meaning 'not my people,' stood for a severing of the covenant relationship between God and Israel through Israel's acting like an unfaithful wife. However, God's faithfulness toward unfaithful Israel meant that there was a future for the nation." [Ref-0685](#), pp. 49-50.

Peter = stone : Mtt. 16:18; John 1:42

Peter vs. John : [John vs. Peter](#)☆

Peterman, Vernon, *mias gunaikos andra* - "One Woman Man" : [2002062701.htm](#)☆

Peters, George - discipleship - quote : [quote - discipleship - Peters](#)☆

Peters, George H. M., The Theocratic Kingdom : [Ref-0715](#)☆

Peters, George H. N. The Theocratic Kingdom, The : [Ref-0141](#)☆

Peterson, Eugene H., The Message: New Testament : [Ref-1196](#)☆

Peterson, Eugene H., The Message: Old Testament : [Ref-1195](#)☆

Petra - as refuge : [Bozrah - as refuge](#)☆

Petra - established by Esau? : [Esau - established Petra?](#)☆

petra - vs. Petros : rock - feminine gender applied to masculine object

petroleum - rapid formation : [2005041901.htm](#)☆

Petros - vs. petra : rock - feminine gender applied to masculine object

Petrotta, Anthony J., Pocket Dictionary of Biblical Studies : [Ref-1165](#)☆

Pfeiffer, C. F., Vos, H. F., & Vos, H. F. (1996, c1967). The Wycliffe historical geography of Bible lands. Chicago: Moody Press. : [Ref-0490](#)☆

Pfeiffer, ed., Charles F., The Wycliffe Bible Commentary : [Ref-1177](#)☆

phallic symbols - idolatry : ☪ + Eze. 16:17

Pharaoh - antichrist - parallels : [millennial kingdom - theocratic kingdom - parallels](#)☆

Pharaoh - blessed by Jacob : Gen. 47:7-10 ☪ It goes without saying that this is not the Pharaoh of the Exodus.

Pharaoh - meaning : ☪ "The word means *great house*, and referred originally to the palace rather than its leading inhabitant." [Ref-0150](#), p. 50.

Pharaoh - of exodus : [F00036 - exodus - Pharaoh of](#)☆

Pharaoh - purpose : Ex. 7:3; Ex. 9:16; Ex. 11:9; Rom. 9:17-18; Rom. 9:22

Pharaoh - supported pagan priests : [priests - pagan supported by Pharaoh](#)

Pharaoh Necho - opposes Babylonians - 609 B.C. : [chronology - B.C. 0609 - Pharaoh Necho II opposes Babylonians](#)☆

Pharisee - meaning : John 7:47-49 ☪ "The root meaning of "Pharisee" is uncertain. It is probably related to the Hebrew word *parash* and Aramaic *perash* (one who separates). From whom did the Pharisees separate? From those, especially priests and clerics, whose interpretation of the law was different from theirs? From the common people of the land (John 7:47-49)? From Gentiles or Jews who embraced Hellenistic culture? Or from certain political groups? All these would be included in the Pharisees' determination to separate themselves from the types of impurity proscribed by Levitical law or, more specifically, by their strict understanding of it. Another explanation suggests that "Pharisee" is a nickname derived from a Grecianized form of "Persian"; the Pharisees' opponents used it in accusing them of introducing foreign (especially Iranian) doctrines into Judaism." [Ref-1200](#), pp. 202-203.

Pharisee - Paul : [Paul - Pharisee](#)

Pharisees - believed : Acts 15:5

Pharisees - believed in supernatural : Acts 23:8

Pharisees - Hasmoneans opposed : [Sadducees - Hasmonean supporters](#)☆

Pharisees - reject John the Baptist : [John the Baptist - rejected by Pharisees](#)

Pharisees - righteousness must exceed : [righteousness - exceeds Pharisees](#)

Philadelphia - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#)☆

Philemon - book of - written : [X0054 - date - Philemon](#)☆

Philip - Gentiles - ministry to : John 12:20-21

Philip - martyrism : [2011080401.htm](#)☆

Philippi : Mtt. 16:13; Mark 8:27; Acts 16:12; Acts 20:6; Php. 1:1; 1Th. 2:2 ☪ See Gordon Franz, "Gods, Gold and the Glory of Philippi", [Ref-0066](#), 17:4 (2004), pp. 115-122.

Philippi - bema : Acts 16:19-24 ☪ + See picture of bema at Philippi in Gordon Franz, "Gods, Gold and the Glory of Philippi", [Ref-0066](#), 17:4 (2004), p. 118.

Philippians - book of - written - A.D. 60-62 : [X0047 - date - Philippians](#)☆

Philippians, MacArthur, John. : [Ref-0188](#)

Philistine - temple destroyed - Samson : [Samson - Philistine temple destroyed](#)☆

Philistines : ☪ Egyptian background. Greek "Palestine".

Philistines - covenant with : [covenant - Abraham and Abimelech](#)

Philistines - covenant with Isaac : [covenant - Isaac with Philistines](#)

Philistines - Dagon god of : [Dagon - Philistine god](#)

Philistines - origin : Gen. 10:14; 1Chr. 1:12; Jer. 47:4; Amos 9:7

Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo : Complete and unabridged. Peabody: Hendrickson. : [Ref-0491](#)☆

philosophy - subservient to scripture - Hodge _ quote : [quote - scripture over philosophy - Hodge](#)☆

philosophy - vain : Col. 2:8; 1Ti. 6:20

philosophy - Luther - quote : [quote - philosophy - Luther](#)☆

Phinehas - Eli's son - dies : [Eli - sons die](#)

Phinehas - priestly covenant : [covenant - priestly](#)☆

Phinehas = priesthood : Num. 25:13

Phm. 1:1 : [Nov03](#)☆; [prison - epistles](#)☆; [Ref-1111](#)☆; [Timothy - disciple](#); [X0054 - date - Philemon](#)☆

Phm. 1:2 : [house - church](#)

Phm. 1:16 : [slavery - AGAINST](#)☆

Phm. 1:19 : [Paul - signed epistles](#)

Phm. 1:22 : [Paul - missionary journey - fourth](#)☆

Phm. 1:24 : [John Mark](#); [Luke - mentioned](#)☆; [Paul - disagreement with John Mark](#)☆

Phoenicia - dye : ☩ + "Phoenicia" was the name given to the region by the Greeks, from their word for purple. The ancient world's purple dye industry developed from extracting a fluid from a Mediterranean mollusk, the murex." [Ref-0066](#), 15.4 (2002), p. 108.

photos - Israel : [Israel - photos](#)☆

Php. 1 : [Oct05](#)☆

Php. 1:1 : [deacon - office](#); [elders - plural](#)☆; [elders - vs. deacons](#)☆; [pastor - bishop or overseer \(episkopos\)](#)☆; [Philippi](#)☆; [prison - epistles](#)☆; [Ref-1143](#)☆; [Timothy - disciple](#); [X0047 - date - Philippians](#)☆

Php. 1:6 : [eternal security - FOR - Scriptures used](#)☆; [finish - work in believer](#)

Php. 1:10 : [day - of Christ](#)☆; [sincere - origin of term](#)☆

Php. 1:10 (cf. Isa. 45:23) : [deity - Jesus equal with God](#)☆

Php. 1:11 : [Holy Spirit - fruit](#)

Php. 1:12 : [bad - for good](#)

Php. 1:14 : [Greek - text - Byzantine - fathers](#)☆

Php. 1:19 : [deity - Jesus equal with God](#)☆; [Holy Spirit - procession from Jesus](#); [Septuagint - quotation by N.T. - examples](#)☆

Php. 1:20 : [faith - expectation](#)☆; [hope - produces](#)

Php. 1:21 : [death - as gain](#)☆; [soul - sleep - AGAINST](#)

Php. 1:21-23 : [paradise - at death](#)☆

Php. 1:26 : [pride - positive - NASB](#)

Php. 1:29 : [faith - gift of God?](#)☆; [suffering - for Christ](#)

Php. 2 : [Oct06](#)☆

Php. 2:1 : [unity - fellowship](#)

Php. 2:3 : [esteem - others](#)☆

Php. 2:5 : [mind - of Christ](#)

Php. 2:5-8 : [esteem - others](#)☆

Php. 2:6 : [deity - Jesus equal with God](#)☆

Php. 2:6-11 : [hypostatic union](#)

Php. 2:7 : [Holy Spirit - empowers](#); [Holy Spirit - Jesus relied on](#)☆; [kenosis](#)☆; [subordinate - Jesus to Father](#)☆; [Trinity - involved in incarnation](#); [type - Joseph of Christ](#)☆

Php. 2:9 : [deity - Jesus worshiped](#)☆; [name - above all names](#)

Php. 2:9-10 : [all things - under Jesus](#)

Php. 2:10 : [earth - under](#); [knee - bow](#)☆

Php. 2:12 : [salvation - work out](#)

Php. 2:13 : [Satan - imitator](#)☆

Php. 2:14 : [complaining](#)

Php. 2:15 : [believers - as light](#); [wise - harmless and; world - IN but not OF](#)

Php. 2:16 : [day - of Christ](#)☆

Php. 2:19 : [Timothy - disciple](#)

Php. 2:24 : [Paul - missionary journey - fourth](#)☆

Php. 2:25 (messenger) : [apostles - not the twelve](#)☆

Php. 2:26-27 : [sick - saints](#)

Php. 2:30 : [sick - saints](#)

Php. 3 : [Oct07](#)☆

Php. 3:2 : [circumcision - not required for believers](#)☆

Php. 3:2-4 : [Jews - who are not](#)

Php. 3:3 : [Abraham - father of faithful](#)☆; [circumcision - heart](#)☆; [flesh - confidence in; Jew - true](#)

Php. 3:3-6 : [Paul - Hebrew of Hebrews](#)

Php. 3:3-7 : [Jews - AGAINST pride in physical descent](#)

Php. 3:5 : [Paul - Pharisee](#)

Php. 3:5 (Benjamin) : [tribes - ten not lost](#)☆

Php. 3:9 : [faith - righteousness by; law - righteousness of; law - vs. faith](#)☆; [righteousness - of God](#); [righteousness - self](#)☆

Php. 3:10 : [resurrection - importance of](#)☆; [tribulation - general](#)

Php. 3:10-11 : [resurrection - of just and unjust](#)☆

Php. 3:11 (?) : [resurrection - first](#)☆

Php. 3:12 : [chosen - believers](#)☆; [Paul - chosen](#); [Paul - conversion of; perfected - believers](#)

Php. 3:13 : [forget - the past](#)

Php. 3:15 : [perfected - believers](#)

Php. 3:17 : [imitate - Godly men](#)

Php. 3:19 : [eating - too much](#)

Php. 3:20 : [aliens - believers as; imminent - second coming](#)☆; [rapture - pretribulational - reasons](#)☆; [time - short](#)☆; [watch - for Christ](#)

Php. 3:20-21 : [rapture - vs. second coming](#); [rapture](#)☆; [resurrection - body](#)☆

Php. 3:21 : [image - conformed to Christ's](#)

Php. 4 : [Oct08](#)☆

Php. 4:2 : [division - handling](#)

Php. 4:3 : [book - of life](#)☆

Php. 4:5 : [imminent - second coming](#)☆; [time - short](#)☆

Php. 4:6-7 : [fear - handling](#)

Php. 4:7 : [peace - of God](#)

Php. 4:8 : [viewing - avoid wickedness](#)

Php. 4:9 : [imitate - Godly men](#)

Php. 4:13 : [body of Christ - nurturing](#)

Php. 4:18 : [offering - as a sacrifice](#); [tithing - devotional scriptures](#)

Php. 4:19 : [provision - for upright](#)

phrase - prepositional - grammar : [grammar - modifier](#)☆

phrase identification - Greek grammar : [Greek grammar - phrase identification](#)☆

phrases - common : Job 19:20 (skin of teeth); Dan. 5:5 (handwriting on the wall); Dan. 5:26 (days are numbered)

Phrygia - Paul visits : [Paul - visits Phrygia](#)

Phut : ☩ Libya?; settled west of Egypt. North Africans; Berbers, et al.

Phut - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

phylactery : Ex. 13:9; Ex. 13:16; Deu. 6:8-9; Isa. 49:16; Sos. 8:6 ☩ *Tefillin* (phylacteries) are small tightly rolled scrolls that contain

passages from Exodus and Deuteronomy. They were placed in boxes that were tied to the head or left arm. The *mezuzot* were placed in ornamental cases that were attached to the doorpost of a house. [Ref-0025](#), p. 279.

"Pieces of parchment inscribed with texts from the *Torah* are enclosed in the *Tefillin*, two tiny boxes with leather straps. One box is strapped to the left arm leaving free the right arm to hold the *Tzizith* during study and prayer when appropriate. The second box is placed against the forehead, centered between the eyes, and its straps are knotted at the back of the head. The ritual of the wearing of the *Tefillin* is a call to remember and memorialize what God has done. The *Tefillin*, when worn, is a reminder that what we see, what we do, and what we think should be pleasing to the Holy One of Israel." "Perspectives", [Ref-0067](#), Spring 05, p. 7.

physical - blessing : [blessing - physical](#)

physical - punishment : [punishment - physical](#)

physical needs - minister : [minister - physical needs](#)

physician - Luke : [Luke - physician](#)

physics - quantum mechanics mysterious - Bohr : [quote - quantum mechanics - mysterious - Bohr](#)☆

piel - causation vs. hipil : [Hebrew grammar - causation - piel vs. hipil](#)☆

piel - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - piel](#)☆

piel stem - Hebrew grammar : [Hebrew grammar - piel stem](#)☆

Pierce, L. Tense Voice Mood. Ontario: Woodside Bible Fellowship. : [Ref-0492](#)☆

Pierce, Larry. Tense Voice Mood : [Ref-0178](#)☆

pierced - hands : Ps. 22:16; Mtt. 27:35 ☩ "The reading which best explains the variants is to be preferred. For example, Ps. 22:16 (Mtt. 22:17) reads K'RY YDY WRGLY, which, as pointed by the Masoretes. . . means ?*like the lion my hands and my feet*'. . . The Hebrew column in the Complutensian Polyglot reads K'RW, vocalized as Ka'RuW, which means 'they have bored through.' Which reading best explains the variants (in this case, the reading in the versions)? Probably the second reading, for the LXX, the *Peshitta*, the Vulgate, and even Jerome's Hebrew Psalter all read, 'They have dug through' or 'pierced.'" [Ref-0001](#), p. 65. "In Psalm 22:16 the Masoretic text and the Targum read "*Like a lion my hands and my feet,*" which makes little or no sense. Some Hebrew manuscripts, plus the Septuagint, Vulgate, and Syriac, read "*they pierced My hands and My feet,*" which makes perfect sense in this psalm.⁶ [6] Since the Masoretes were post-Christian in time, one is tempted to wonder if the text was changed on purpose to avoid a strong messianic prophecy of the crucifixion." [Ref-0684](#), pp. 98, 101.

pierced - heart : [heart - pierced](#)

pierced - messianic prophecy : [messianic prophecy - pierced](#)☆

Pierpont, W. G., & Robinson, M. A. (1995, c1991). The New Testament in the original Greek : According to the Byzantine/Majority textform. Roswell, GA: The Original Word Publishers. : [Ref-0493](#)☆

Pilate - gratifies crowd : Mark 15:15

Pilate - inscription : Luke 3:1 ☉ Pilate's official residence was the Mediterranean seaboard city of Caesarea Maritima. In 1961, during Italian-sponsored excavations at Caesarea's Roman theater, a stone plaque bearing Pilate's name was discovered. The Latin inscription of four lines gives his title as "pontius Pilate, Prefect of Judea," a title very similar to that used of him in the Gospels (Luke 3.1). See [F00036](#), p. 24 for a photo of the inscription.

Pilgrim's Progress, Bunyan : [Ref-0978](#)★

pillar - idol : [idol - stone](#)

pillar - standing by : 2K. 11:14; 2K. 23:3; 2Chr. 34:31

pillars - names of : 1K. 7:21; 2Chr. 3:17; Isa. 11:4

pillars - Solomon's : 1K. 7:15-22; 2Chr. 3:15-17; Rev. 3:12

Pitldown Man - Evolution - 00044.doc : [00044.doc](#)★

Pink - signs - quote : [quote - signs - Pink](#)★

Pink, A. W. (.). E4's The Arthur Pink Anthology (electronic ed.) : . : [Ref-0509](#)★

Pink, A. W. (.). E4's The Beatitudes (electronic ed.) : . : [Ref-0510](#)★

Pink, A. W. (.). E4's The Doctrine of Sanctification (electronic ed.) : . : [Ref-0511](#)★

Pink, A. W. (.). E4's Why Four Gospels? (electronic ed.) : . : [Ref-0512](#)★

Pink, A. W. (.). The Life of David (electronic ed.) : . : [Ref-0518](#)★

Pink, A. W. (.). The Lord's Prayer (electronic ed.) : . : [Ref-0519](#)★

Pink, A. W. (1996). The sovereignty of God (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0515](#)★

Pink, A. W. (1996, c1992). The attributes of God (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0507](#)★

Pink, A. W. (1999). The antichrist. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0522](#)★

Pink, A. W. (1999). The doctrine of justification. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0523](#)★

Pink, A. W. (1999). The Godhood of God. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0524](#)★

Pink, A. W. (2000). A Guide to Fervent Prayer (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0494](#)★

Pink, A. W. (2000). An Exposition of Hebrews (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0495](#)★

Pink, A. W. (2000). Comfort for Christians (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0496](#)★

Pink, A. W. (2000). Eternal Security (electronic ed.). Escondido, CA: The Ephesians Four Group. : [Ref-0497](#)★

Pink, A. W. (2000). Exposition of John (electronic ed.). Escondido, CA: The Ephesians Four Group. : [Ref-0498](#)★

Pink, A. W. (2000). Gleanings in Exodus (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0499](#)★

Pink, A. W. (2000). Gleanings in Genesis (electronic ed.). Escondido, CA: The Ephesians Four Group. : [Ref-0500](#)★

Pink, A. W. (2000). Gleanings in Joshua (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0501](#)★

Pink, A. W. (2000). Gleanings in the Scriptures: Man's Total Depravity (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0502](#)★

Pink, A. W. (2000). Interpretation of the Scriptures (electronic ed.). Escondido, CA: Ephesians Four group. : [Ref-0503](#)★

Pink, A. W. (2000). Practical Christianity (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0504](#)★

Pink, A. W. (2000). Regeneration or the New Birth (electronic ed.). Escondido, California: Ephesians Four Group. : [Ref-0514](#)★

Pink, A. W. (2000). The Divine Covenants (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0505](#)★

Pink, A. W. (2000). The Ten Commandments (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0506](#)★

Pink, A. W. (2002). E4's Spiritual Growth (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0508](#)★

Pink, A. W. (2002). Gleanings from Paul: The Prayers of the Apostle (electronic ed.). Escondido, Ca: Ephesians Four Group. : [Ref-0513](#)★

Pink, A. W. (2002). Studies in Saving Faith (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0516](#)★

Pink, A. W. (2002). The Doctrine of Revelation (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0517](#)★

Pink, A. W. (2002). The Prophetic Parables of Matthew 13 (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0520](#)★

Pink, A. W. (2002). The Redeemer's Return (electronic ed.). Escondido, CA: Ephesians Four Group. : [Ref-0521](#)★

Pink, A. W. - doctrine - avoided - quote : [quote - doctrine - avoided - Pink](#)★

Pink, A. W. - unknown : ☉ + "In 1950 publishers committed to the older theology had long since ceased to exist and the very few contemporary British authors of that outlook were virtually unknown. The writings of Arthur W. Pink were of no interest to any publishing house and when he died unnoticed in Scotland in 1952 there was no expectation that they would ever have a global readership." [Ref-0935](#), p. 225.

Pink, Arthur Walkington, The Antichrist : [Ref-0215](#)★

Pink, Sovereignty of God, The : [Ref-1056](#)★

pinnacle - temple - Messiah : [temptation - pinnacle of temple](#)★

Pinnock - Clark - universalist : ☉ + "Pinnock believes that salvation is universally accessible, even for people who have never heard of Jesus christ." Roy B. Zuck, "Review of *The Possibility of Salvation among the Unevangelized: An Analysis of Inclusivism in Recent Evangelical Theology* by Daniel Strange," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 497-498 p. 497.

Piper, John and Wayne Grudem. Recovering Biblical Manhood And Womanhood : [2002092601.htm](#)★; [2002092601.pdf](#)★

Pishon - river : Gen. 2:11 ☉ Infrared satellite may have revealed the lost Pishon River, long buried by desert sands, in the riverbed Farouk El-Baz, which runs from Hijaz in western Arabia to Kuwait. (Caution: if the flood was truly cataclysmic then the modern rivers may only bear resemblance to memories of the previous rivers in a totally different place and terrain.) [Ref-0025-RP](#)

pitch - covered ark : [ark - Noah's - pitch covered](#)

pity - justice over : Deu. 19:21

pity - prohibited : Deu. 7:2; Deu. 7:16

place - name of God in : [name - God's dwells in temple](#)

place - prepared for believers : [mansions - \(mon-av\)](#)★

place of honor - avoid : [honor - place of - avoid](#)

plague - Baal - specific : [Baal - plague - specific](#)

plague - darkness : [darkness - plague](#)

plague - judgment - sword, famine,pestilence : [sword - judgment - sword, famine,pestilence](#)

plague - locusts : [locusts - army](#)

plagues - Egypt : [Egypt - plagues](#)

plagues - Exodus - gods of Egypt judged : [2005031501.tif](#)★

plan - but God directs : [path - directed by God](#)★

plan - of salvation : [salvation - plan of \[5008\]](#)

PLAN OF SALVATION - DOC #00092 : [#00092.doc](#)★

Plan of Salvation - DOC 09999 : [09999.doc](#)★

planets : [star - formation](#)

planning - stewardship : [stewardship - preparation](#)

planning - without Holy Spirit : [Holy Spirit - planning without](#)

plans - subject to God : 1Cor. 16:7; 2Cor. 1:17

plans - tabernacle given : [tabernacle - plans given](#)

planted - tree : [tree - planted](#)

pleasing man - translations - quote : [quote - translations - pleasing man](#)★

pleasure - before God : Isa. 47:8; 2Ti. 3:4; Rev. 18:7; Rev. 18:9

pleasure - death of wicked not : [wicked - death - no pleasure in](#)

pleasure - wearying - quote : [quote - meaningless](#)★

pledge - return by sundown : Ex. 22:26

Pleiades - gravitational relationship : [Orion - gravitational relationship](#)★

plenary - inspiration : [inspiration - plenary](#)★

Plesiosaur - Evolution - 00044.doc : [00044.doc](#)★

PLO - temple mount : [Temple Mount - 1967 war](#)★

plowman - overtakes reaper : [fruitfull - harvest plowshares - swords](#)

plowshares - swords : [swords - plowshares](#)★

pluperfect tense - Greek grammar : [Greek grammar - pluperfect tense](#)★

pluperfect tense - vs. perfect tense - Greek grammar : [Greek grammar - pluperfect tense - vs. perfect tense](#)★

plural - covenants : [covenants - plural](#)

plural - dual - Greek grammar : [Greek grammar - dual](#)★

plurality - KJV : [KJV - plurality](#)★

plurality - of elders : [elders - plural](#)★

plurality - of God : [Trinity](#)★

pluralization - Hebrew grammar : [Hebrew grammar - pluralization](#)★

pluralization - propretoric reduction - Hebrew grammar : [Hebrew grammar - pluralization - propretoric reduction](#)☆

pluralization - Segholate nouns - Hebrew grammar : [Hebrew grammar - pluralization - Segholate nouns](#)☆

Plymouth Brethren - history : [2002033101.htm](#)☆

Plymouth Colony - Chronology - #00006.doc : [#00006.doc](#)☆

Pneumatology : ☉ The study of the Holy Spirit.

Pocket Dictionary for the Study of New Testament Greek, Matthew S. DeMoss : [Ref-1167](#)☆

Pocket Dictionary of Apologetics and Philosophy of Religion, C. Stephen Evans : [Ref-1166](#)☆

Pocket Dictionary of Biblical Studies, Arthur G. Patzia and Anthony J. Petrotta : [Ref-1165](#)☆

Pocket Dictionary of Theological Terms, Stanley J. Grenz, David Guretzki, Cherith Fee Nordling : [Ref-1164](#)☆

poison - immunity from : Mark 16:18; Luke 10:19

poison - water : Ex. 15:25; Jer. 8:14; Rev. 8:11

poison - wormwood : [wormwood](#)☆

pole - sacred : [idols - wooden cut down](#)☆

politarch - archaeology : [archaeology - politarches](#)☆

political - Jesus not : Isa. 42:2

political activism - against : [F00027 - moralism - dangers of](#)☆

political restrictions - Churches : [2012031701.txt](#)☆

Pollock, Algernon J. Things Which Must Come To Pass : [Ref-0675](#)☆

Pollock, Algernon J., Things Which Must Shortly Come to Pass : [Ref-0765](#)☆

polonium halos - young earth : [radiohalos - young earth](#)☆

Polycarp - knew John : [John - students of](#)☆

Polycarp - student of John : [Hippolytus - student of Irenaeus](#)☆

polygamy - AGAINST : Gen. 4:19; Gen. 6:2 (?); Gen. 30; Deu. 17:17; Deu. 21:15; 1S. 1:6-7; 2S. 13; 1K. 2; 1K. 11:1; 1Ti. 3:2; 1Ti. 3:12; Tit. 1:6 ☉ Questionable: Gen. 6:2 (?);

polygamy - Koran : [Koran - polygamy](#)☆

polygamy - law concerning : Ex. 21:10; Deu. 21:15

polytheistic - Mormonism : [Mormonism - polytheistic](#)☆

Pompey - enters Jerusalem : [chronology - B.C. 0063 - A.D. 0410 - Roman Empire over middle east](#)☆

Pompey - invades middle east : [chronology - B.C. 0063 - Pompey invades middle east](#)☆

Pontius Pilate - archaeology : [archaeology - Pontius Pilate](#)☆

pool - of Siloam - archaeology : [2004071401.htm](#)☆

pool - Siloam - archaeology : [archaeology - Pool of Siloam](#)☆

poor - always will be : Deu. 15:11; Mtt. 26:11; Mark 14:7; John 12:8

poor - avoided : Pr. 19:7

poor - duty to : Deu. 14:29; Deu. 15:7-11; Job 29:12-16; Job 31:16-20; Ps. 41:1; Ps. 112:9; Pr. 14:31; Pr. 17:3; Pr. 21:13; Pr. 14:13; Pr. 14:21; Pr. 19:17; Pr. 22:9; Pr. 28:27; Pr. 29:7; Pr. 31:4; Pr. 31:9; Pr. 31:20; Ecc. 11:1; Isa. 58:7-10; Jer. 5:28; Eze. 18:7; Eze. 22:29; Mtt. 25:40; 2Cor. 9:6; Jas. 2:14

poor - gleaned allowed : Ex. 23:11; Lev. 19:9-10; Lev. 23:22; Deu. 23:24; Deu. 24:19-22; Luke 6:1-2

poor - God watches over : Isa. 25:4

poor - heard by God : Job 34:28; Jas. 2:5

poor - impartial toward : Ex. 23:3; Lev. 19:15; Pr. 18:5; Pr. 24:23; Jas. 2:1-5

poor - Jesus' family : Lev. 5:7; Lev. 12:6-8; Luke 2:24; 2Cor. 8:9

poor - oppressed : Isa. 3:14

poor - sin offering required of : Lev. 5:7; Lev. 5:11; Lev. 12:8; Lev. 14:21-22

poor - who are rich : Pr. 13:7; 2Cor. 6:10; Jas. 2:5; Rev. 3:17

pope - AGAINST : Mtt. 23:9; 1Ti. 2:5

Pope - antichrist - AGAINST : [antichrist - Rome - AGAINST](#)☆

pope - corruption : ☉ + Regarding the pope "Alexander VI (Rodrigo Lanzol y Borja, r. 1492-1503): 'There were in him in full measure, all vices both of flesh and spirit; nor could there be imagined in the ordering of the Church a rule so bad that he put it into practice. He was most sensual towards both sexes, keeping publicly women and boys, but more especially towards women.'" [Ref-0153](#), p. 192.

Pope - infallibility of : [Roman Catholicism - Papal infallibility](#)☆

Pope - kneeling before : [kneeling - before Pope](#)☆

Pope - Rabbis meet : [2004011601.htm](#)☆

Pope - succession - Roman Catholicism : [Roman Catholicism - papal succession](#)☆

Pope - universal authority of : [Roman Catholicism - Papal authority universal](#)☆

Pope - vs. Bible - quote : [quote - Pope vs. Bible](#)☆

popularity - Geneva Bible : [Geneva Bible - popularity](#)☆

population - earth - age : [age - earth - population](#)☆

population - evidence for young earth : [2010070302.htm](#)☆

population - growth : ☉ + "Roger Revelle, former director of the Center for Population Studies [said] 'Here we are faced with a paradox: attainment of the earth's maximum carrying capacity for human beings would require a high level of agricultural technology, which in turn calls for a high level of social and economic development. Such developments, however, would be likely to lead to a cessation of population growth long before the maximum carrying capacity is reached.'" Brian Thomas, *Conservation Ethics Based on Evolution?*, [Ref-0691](#), 19(2) 2005, p. 58.

population - increase : [fruitful - and multiply](#)

population - Israel - growth : [Israel - population - growth](#)

population - Israel - statistics : [Israel - population of](#)☆

Population A~ Jewish - Jewish Population - 00024.doc : [00024.doc](#)☆

porch - pillars on Solomon's : [pillars - names of](#)

Pornography - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

pornography - X0111 : [X0111 - pornography](#)

Porter, Stanley E., Dictionary of New Testament Background : [Ref-1174](#)☆

Porter, Stanley E., Idioms of the Greek New Testament : [Ref-0774](#)☆

positions - predicate - Greek grammar : [Greek grammar - predicate positions](#)☆

possession - Israel God's : [inheritance - Israel as God's](#)

possessions - God's : Deu. 10:14; 1Chr. 29:14-16; Ps. 104:24

possessions - shared : Acts 2:45; Acts 4:32

possessive pronoun - grammar : [grammar - modifier](#)☆

poster - verses : [bumper sticker - verses](#)☆

postmillennial - emerging church : [emerging church - postmillennial](#)☆

postmillennial - eschatology - Gentry : [2002030904.pdf](#)☆

postmillennialism - occult shares view : [emerging church - Christ-follower vs. Christians](#)☆

postmillennialism - seven aspects : ☉ + "First, postmillennialism "understands the Messianic kingdom to have been founded upon the earth during the earthly ministry and through the redemptive labors of the Lord Jesus Christ. . . . The Church becomes the transformed Israel." Second, "the fundamental nature of that kingdom is essentially redemptive and spiritual . . . Christ rules His kingdom spiritually and in and through His people in the world (representation), as well as by His universal providence." Third, Christ's "kingdom will exercise a transformational socio-cultural influence in history. This will occur as more and more people are converted to Christ." Fourth, "postmillennialism, thus, expects the gradual, developmental expansion of the kingdom of Christ in time and on earth . . . Christ's personal presence on earth is not needed for the expansion of His kingdom." Fifth, "postmillennialism confidently anticipates a time in earth history (continuous with the present) in which the very gospel already operative in the world will have won the victory throughout the earth in fulfillment of the Great Commission. . . . During that time the overwhelming majority of men and nations will be Christianized, righteousness will abound, wars will cease, and prosperity and safety will flourish." Sixth, there are "two types of postmillennialism today: pietistic and theonomic postmillennialism. . . . Pietistic postmillennialism . . . denies that the postmillennial advance of the kingdom involves the total transformation of culture through the application of biblical law. Theonomic postmillennialism affirms this." Seventh, "possibly 'we can look forward to a great "golden age" of spiritual prosperity continuing for centuries, or even for millenniums, . . . After this . . . earth history will be drawn to a close by the personal, visible, bodily return of Jesus Christ (accompanied by a literal resurrection and a general judgment) to introduce His . . . consummative and eternal form of the kingdom.'" Kenneth L. Gentry, Jr., *He Shall Have Dominion: A Postmillennial Eschatology* (Tyler, TX: Institute for Christian Economics, 1992), pp. 70-73, cited by Thomas Ice, "What is Postmillennialism?", [Ref-0181](#), vol. 8 no. 13 May 2004, pp. 3-5.

postmillennialism - unscriptural - Ice : [2003120807.doc](#)☆

postmodern era - church in : [F00010 - postmodern era - church in](#)☆

Postmodern Times : [Ref-0116](#)☆

postmodernism - doctrine downplayed :
[doctrine - postmodernism downplays](#)☆

postmodernism - relativism - ambiguity : ☉ + “Postmodernism in general is marked by a *tendency to dismiss the possibility of any sure and settled knowledge of the truth.*

Postmodernism suggests that if the objective truth exists, it cannot be known objectively or with any degree of certainty. That is because (according to postmodernists), the subjectivity of the human mind makes knowledge of objective truth impossible. So it is useless to think of truth in objective terms. Objectivity is an illusion. Nothing is certain, and the thoughtful person will never speak with too much conviction about anything. Strong convictions about any point of truth are judged supremely arrogant and hopelessly naive. Everyone is entitled to his own truth.” [Ref-0789](#), pp. 10-11

postmodernism - relativism - convenient :

☉ + “The goal of human philosophy used to be truth without God. Today’s philosophies are open to the notion of god without truth -- or to be more accurate, personal “spirituality” in which everyone is free to create his or her own god. Personal gods pose no threat to sinful self-will, because the suit each sinner’s personal preferences anyway, and they make no demands on anyone else.” [Ref-0789](#), p. 8.

postmodernism - relativism - intolerant : ☉

+ “The one essential, non-negotiable demand that postmodernism makes on everyone is this: No one is supposed to think he or she knows any objective truth. Because postmodernists often suggest that every opinion should be shown equal respect, it seems (on the surface) to be drive by a broad-minded concern for harmony and tolerance, which sounds very charitable and altruistic. But what really underlies the postmodernist belief system is an utter *intolerance* for every worldview that makes any universal truth-claims -- particularly biblical Christianity.” John MacArthur, “The Perspicuity of Scripture: The Emergent Approach” [Ref-0164](#), Volume 17 Number 2 Fall 2006, 141:158, p. 149. “The belief that no one can really know anything for certain is emerging as virtually the one dogma postmodernists will tolerate. Uncertainty is the new truth. Doubt and skepticism have been canonized as a form of humility. Right and wrong have been redefined in terms of subjective feelings and personal perspectives.” [Ref-0789](#), p. 16

postmodernism - self-refuting - quote :
[quote - postmodernism - self-refuting](#)☆

postponement - theory : [Daniel's seventy sevens - gap](#)☆

posttribulationism - church fathers : ☉ +

“Although some pretribs may be unwilling to concede that the early church fathers were generally posttribulationist in their eschatology, it can hardly be denied that some, if not most of them were. Crutchfield makes this admission: ‘Some of the fathers, Hippolytus, Tertullian, Lactantius, and others, clearly have posttribulationist elements in their views concerning the end times.’ Erickson states: ‘there are in these writings some clearly posttribulationist expressions.’ And Walvoord concedes that while ‘all of the early fathers are not clear on the question, some of them were posttribulationist.’ Steven L. McAvoy, *Posttribulationism's Appeal To*

Antiquity, Part I, Ref-0055, Vol. 6, No. 17, March 2002, pp. 113-114.

posttribulationism - four kinds : ☉ + See [Ref-0201](#), pp. 17-19, cited by Thomas Ice, “The Walvoord Legacy”, [Ref-0181](#), January 2003, pp. 4-5.

posttribulationism - millennial kingdom population problem : [millennial kingdom - posttribulationist population problem](#)☆

Potok, Chaim. Wanderings : [Ref-0150](#)☆

potter - vs. clay : Isa. 29:16; Isa. 41:25; **Isa. 45:8-9**; Isa. 64:8; Jer. 18:4; Jer. 18:6; Jer. 48:38 (?); Lam. 4:2; Dan. 2:33-34; Dan. 2:41-43; Dan. 2:45; **Rom. 9:21** ☉ “Who, then, is symbolized by ‘the clay’ [Dan. 2:33-34]?

Here we are obliged to part company with the commentators, who unanimously take the clay to be the figure of democracy. So far as we are aware none of them has offered a single proof text in support of their interpretation, and as the Word is the only authority, to it we must look. Assured that Scripture is its own interpreter, we turn to the concordance to find out what the ‘clay’ signifies elsewhere, when used symbolically. In Isa. 64, which records the Cry of the Remnant at the End-time, we find them saying, ‘But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we are all the work of Thy hand.’ Again, in Jer. 18 the same figure is employed. There the prophet is commanded to go down to the potter’s house, where he beheld him manufacturing a vessel. The vessel was marred in the hands of the potter, so he ‘made it again another vessel.’ Clearly, this is a picture of Israel in the past and in the future. The interpretation is expressly fixed in Jer. 18:6: ‘O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in Mine hand, O house of Israel.’ How clear it is then that ‘clay’ is God’s symbol for Israel.” [Ref-0215](#), “Israel and the Antichrist”. Questionable: Jer. 48:38 (?);

potter's - field : [difficulty - potter's field](#)☆

Potter's Freedom, The, White, James :
[Ref-0162](#)☆

pottery - Goliath : [2005111601.htm](#)☆

poured - blood : [blood - poured out](#)

poured - Holy Spirit on : [Holy Spirit - poured on](#)☆

poverty - Jerusalem church : [Jerusalem - church - poverty of](#)

power - balance - government : [government - balance of powers](#)☆

power - individual - quote - Webster : [quote - individual - importance - Webster](#)☆

power - of darkness : [darkness - power of](#)☆

Power of Prayer, E. M. Bounds : [Ref-0926](#)☆

powers - subject to Christ : [angels - subject to Christ](#)

Poythress, Vern S. Understanding Dispensationalists, 2nd ed. : [Ref-0191](#)☆

Pr. 1 : [Sep07](#)☆

Pr. 1:1 : [Masoretic Text - large and small letters](#)☆; [Solomon - proverbs of](#); [X0017 - date - Proverbs](#)☆

Pr. 1:6 : [KJV - variety of translation](#)☆

Pr. 1:7 : [fear - God; wisdom - fear of God](#)

Pr. 1:8 : [children - fathers toward](#)☆

Pr. 1:10 : [company - evil corrupts good](#)

Pr. 1:23 : [Holy Spirit - poured on](#)☆

Pr. 1:28 : [answer - none by God; prayer - inhibited](#)☆; [unavailable - God](#)

Pr. 2 : [Sep07](#)☆

Pr. 2:5 : [fear - God; wisdom - fear of God](#)

Pr. 2:13-14 : [evil - delighting in](#)

Pr. 2:16 : [ears - tickled; fear - of man](#)☆; [seduction - flattery](#)

Pr. 2:16-17 : [marriage - covenant](#)☆

Pr. 2:16-17 ((marriage is a covenant)) :
[marriage - living together instead](#)☆

Pr. 2:17 : [adultery - beware](#)

Pr. 2:22 : [earth - cut off from](#)☆

Pr. 3 : [Sep08](#)☆

Pr. 3:1 : [law - keep](#)

Pr. 3:1-2 : [life - long promised](#)

Pr. 3:5 : [heart - wicked; understanding - lean not on](#)

Pr. 3:5-6 : [fear - handling](#)

Pr. 3:6 : [path - directed by God](#)☆

Pr. 3:7 : [fear - God; righteousness - self](#)☆

Pr. 3:9-10 : [firstfruits - to God; tithing - devotional scriptures](#)

Pr. 3:11 : [chastened - by God; correction - by God](#)

Pr. 3:11-12 : [cited - Pr. 3:11-12](#)

Pr. 3:16 : [left hand](#)

Pr. 3:18 : [tree - of life](#)☆

Pr. 3:19-20 : [creation - by God](#)☆

Pr. 3:20 : [fountains - of the deep](#)☆

Pr. 3:24 : [sleep - peaceful](#)

Pr. 3:27 : [debt - pay](#)

Pr. 3:31 : [jealousy - AGAINST](#)☆

Pr. 3:32 : [revelation - to faithful](#)

Pr. 3:33 : [cursed - wicked by God](#)

Pr. 4 : [learning - seek; Sep08](#)☆

Pr. 4:3 : [teaching - children](#)

Pr. 4:4 : [law - keep](#)

Pr. 4:10 : [life - long promised](#)

Pr. 4:12 : [teaching - receive](#)

Pr. 4:18 : [believers - as light](#)

Pr. 4:20 : [scripture - meditate on](#)☆

Pr. 4:23 : [heart - guard; heart - issues of life from; heart - keep](#)

Pr. 5 : [Sep08](#)☆

Pr. 5:3-23 : [adultery - beware](#)

Pr. 5:4 : [wormwood](#)☆

Pr. 5:11 : [sickness - sexual](#)

Pr. 5:12-13 : [teaching - refused](#)

Pr. 5:15-18 : [euphemism - sexual](#)

Pr. 5:18 : [one - flesh; wife - breasts satisfy; wife - of youth](#)

Pr. 5:18-20 (- Sermon - One Flesh - 08002.doc) : [08002.doc](#)☆

Pr. 6 : [Sep09](#)☆

Pr. 6:1 : [surety](#)

Pr. 6:6 : [ant - consider](#)☆; [work - ethic](#)

Pr. 6:16 : [pride - first sin; pride - God hates](#)

Pr. 6:17 : [murder - prohibited](#)

Pr. 6:19 : [division - handling; strife - sowing between brethren](#)

Pr. 6:20 : [children - toward parents](#)☆

Pr. 6:21 : [law - found on heart](#)☆

Pr. 6:24 : [seduction - flattery](#)

Pr. 6:24-35 : [adultery - beware](#)

Pr. 6:25 : [X0111 - pornography](#)

Pr. 6:30 : [stealing - when starving](#)

Pr. 6:31 : [restore - more than was taken](#)

Pr. 7 : [Sep09](#)☆

Pr. 7:1-2 : [law - keep](#)

Pr. 7:3 : [law - bound on fingers; scripture - memorize](#)☆

Pr. 7:5 : [seduction - flattery](#)

Pr. 7:6 : adultery - beware
 Pr. 7:7 : swine - pearls before
 Pr. 7:7-9 : wicked - don't correct
 Pr. 7:21 : adultery - beware
 Pr. 7:25-27 : adultery - beware
 Pr. 8 : Sep10☆
 Pr. 8:9 : scripture - perspicuity☆
 Pr. 8:13 : arrogance - AGAINST; evil - hate; fear - God; pride - AGAINST☆
 Pr. 8:21 : rich - by wisdom
 Pr. 8:22-24 : foundation - before
 Pr. 8:22-31 : wisdom - in creation
 Pr. 8:22-36 : wisdom - Jesus as
 Pr. 8:23 : creation - of earth
 Pr. 8:26-32 : creation - by God☆
 Pr. 8:27 : face - of the deep; wisdom - from beginning
 Pr. 8:29 : foundation - of world
 Pr. 9 : Sep10☆
 Pr. 9:2-6 : wine - of wisdom
 Pr. 9:5 : communion☆
 Pr. 9:6 : company - evil corrupts good
 Pr. 9:7-8 : teaching - refused
 Pr. 9:9 : teaching - receive
 Pr. 9:10 : fear - God; wisdom - fear of God
 Pr. 9:11 : life - long promised
 Pr. 9:13-18 : harlot - avoid
 Pr. 10 : Sep11☆
 Pr. 10:1 : children - toward parents☆
 Pr. 10:2 : stealing - of no profit
 Pr. 10:3 : righteous - provision for
 Pr. 10:4-5 : work - ethic
 Pr. 10:5 : stewardship - preparation
 Pr. 10:8 : teaching - receive
 Pr. 10:9 : secrets - revealed
 Pr. 10:11 : living - water☆
 Pr. 10:12 : love; love - covers sin☆
 Pr. 10:13 : punishment - physical
 Pr. 10:15 : wealth - benefit
 Pr. 10:17 : teaching - receive
 Pr. 10:18 : slander - destroys
 Pr. 10:19 : tongue - taming
 Pr. 10:26 : work - ethic
 Pr. 10:27 : fear - God; life - long promised
 Pr. 10:28 : hope - produces
 Pr. 10:30 : earth - cut off from☆
 Pr. 10:31-32 : tongue - taming
 Pr. 11 : Sep11☆
 Pr. 11:2 : pride - AGAINST☆; pride - before fall
 Pr. 11:6 : lust
 Pr. 11:7 : death - hope beyond
 Pr. 11:8 : ransom - wicked for righteous
 Pr. 11:9 : slander - destroys
 Pr. 11:12 : tongue - taming
 Pr. 11:13 : secrets - hold in trust
 Pr. 11:14 : counsel - recommended
 Pr. 11:15 : surety
 Pr. 11:24 : sowing - and reaping; tithing - devotional scriptures
 Pr. 11:25 : giver - provision for
 Pr. 11:28 : trusting - in riches
 Pr. 11:30 : tree - of life☆
 Pr. 12 : Sep11☆
 Pr. 12:1 : teaching - receive
 Pr. 12:4 : wife - toward husband☆
 Pr. 12:6 : murder - premeditated
 Pr. 12:10 : animals - treat fairly
 Pr. 12:11 : company - evil corrupts good; work - ethic

Pr. 12:13 : righteousness - self☆
 Pr. 12:14 : tongue - taming
 Pr. 12:15 : counsel - recommended; right - in own eyes☆
 Pr. 12:18 : mouth - weapon
 Pr. 12:22 : lying - AGAINST
 Pr. 12:24 : work - ethic
 Pr. 12:25 : depression - from anxiety
 Pr. 12:26 : friends - choose wisely
 Pr. 12:27 : work - ethic
 Pr. 13 : Sep12☆
 Pr. 13:1 : children - toward parents☆; teaching - receive
 Pr. 13:2 : violence - feeding on
 Pr. 13:3 : tongue - taming
 Pr. 13:4 : work - ethic
 Pr. 13:7 : poor - who are rich
 Pr. 13:10 : counsel - recommended; counsel - recommended; pride - AGAINST☆
 Pr. 13:11 : work - ethic
 Pr. 13:12 : tree - of life☆
 Pr. 13:13 : Word - rejected
 Pr. 13:18 : teaching - receive
 Pr. 13:20 : company - evil corrupts good; friends - choose wisely
 Pr. 13:22 : wealth - for righteous
 Pr. 13:24 : children - discipline; translation - dynamic equivalence - rod - discipline☆
 Pr. 14 : Sep12☆
 Pr. 14:1 : woman - homemaker
 Pr. 14:3 : pride - AGAINST☆
 Pr. 14:4 : oxen - messy
 Pr. 14:6 : learning - never coming to truth; wisdom - not found
 Pr. 14:6-7 : fool - contending with
 Pr. 14:9 : sin - mocked
 Pr. 14:12 : right - in own eyes☆
 Pr. 14:13 : poor - duty to
 Pr. 14:15 : gullible
 Pr. 14:16 : evil - avoiding; fool - self confident
 Pr. 14:17 : anger - quick
 Pr. 14:18 : gullible
 Pr. 14:19 : knee - bow☆
 Pr. 14:21 : poor - duty to
 Pr. 14:23 : talk - without action; work - ethic
 Pr. 14:24 : wealth - for righteous
 Pr. 14:25 : saved - souls
 Pr. 14:26 : fear - God
 Pr. 14:29 : anger - quick
 Pr. 14:30 : envy - sickness; sickness - by sin☆
 Pr. 14:31 : poor - duty to
 Pr. 14:34 : righteousness - exalts nation
 Pr. 15 : Sep12☆
 Pr. 15:1 : anger - quick; answer - turn away wrath
 Pr. 15:2 : tongue - taming
 Pr. 15:3 : omnipresent - God
 Pr. 15:4 : tongue - taming; tree - of life☆
 Pr. 15:5 : children - toward parents☆; teaching - receive
 Pr. 15:8 : sacrifice - unacceptable
 Pr. 15:10 : teaching - receive
 Pr. 15:11 : Abaddon☆; omnipresent - God
 Pr. 15:12 : teaching - receive
 Pr. 15:16 : fear - God
 Pr. 15:17 : calf - fattened
 Pr. 15:18 : anger - quick
 Pr. 15:19 : work - ethic
 Pr. 15:20 : children - toward parents☆
 Pr. 15:22 : counsel - recommended

Pr. 15:25 : pride - AGAINST☆
 Pr. 15:27 : bribery - AGAINST; greed - destroys own house
 Pr. 15:28 : speak - think before; tongue - taming
 Pr. 15:29 : prayer - heard; prayer - inhibited☆
 Pr. 15:31-32 : teaching - receive
 Pr. 15:33 : fear - God; wisdom - fear of God
 Pr. 16 : Sep13☆
 Pr. 16:1 : Holy Spirit - speak by; speak - by the Spirit
 Pr. 16:2 : right - in own eyes☆
 Pr. 16:4 : chosen - not☆; created - for destruction
 Pr. 16:4 (- Origin of Life - 00043.doc) : 00043.doc☆
 Pr. 16:5 : pride - AGAINST☆
 Pr. 16:6 : atonement - provided by God in OT; evil - avoiding; fear - God
 Pr. 16:9 : path - directed by God☆; predestination - of God☆
 Pr. 16:12 : leaders - be righteous
 Pr. 16:15 : rain - early and latter
 Pr. 16:17 : evil - avoiding
 Pr. 16:18 : pride - AGAINST☆; pride - before fall
 Pr. 16:22 : fool - contending with; living - water☆
 Pr. 16:24 : royal jelly; words - encourage
 Pr. 16:25 : right - in own eyes☆
 Pr. 16:28 : Biblia Hebraica Stuttgartensia - small letters☆; gossip - AGAINST; Masoretic Text - large and small letters☆
 Pr. 16:32 : anger - control; anger - slow to - God; spirit - rule
 Pr. 16:33 : lots - casting☆
 Pr. 17 : Sep13☆
 Pr. 17:2 : inheritance - servant shares
 Pr. 17:3 : poor - duty to; refined - men by God; tested - by God☆
 Pr. 17:6 : children - a blessing
 Pr. 17:9 : love - covers sin☆
 Pr. 17:10 : fool - contending with
 Pr. 17:15 : evil - called good☆
 Pr. 17:16 : fool - widom accessible to
 Pr. 17:17 : friendship - true
 Pr. 17:18 : surety
 Pr. 17:21 : children - toward parents☆; son - foolish
 Pr. 17:22 : joy - medicine
 Pr. 17:23 : bribery - AGAINST
 Pr. 17:25 : children - toward parents☆; son - foolish
 Pr. 17:27 : self - control; tongue - taming
 Pr. 18 : Sep13☆
 Pr. 18:1 : fellowship - commanded
 Pr. 18:5 : poor - impartial toward
 Pr. 18:8 : gossip - AGAINST
 Pr. 18:9 : work - ethic
 Pr. 18:10 : tithing - devotional scriptures
 Pr. 18:11 : trusting - in riches
 Pr. 18:12 : humility - desirable☆; pride - AGAINST☆; pride - before fall; quote - pride - transforming power☆
 Pr. 18:13 : listen - importance; skepticism☆
 Pr. 18:14 : spirit - broken
 Pr. 18:17 : listen - importance; skepticism☆
 Pr. 18:18 : lots - casting☆
 Pr. 18:21 : tongue - taming
 Pr. 18:22 : marriage - ordained and approved; wife - a favor from God

Pr. 18:24 : friend - God as; friendship - be friendly

Pr. 19 : Sep14☆

Pr. 19:2 : haste - sin

Pr. 19:6 : rich - befriended

Pr. 19:7 : poor - avoided

Pr. 19:9 : lying - AGAINST

Pr. 19:11 : anger - slow to - God; love - covers sin☆

Pr. 19:13 : children - toward parents☆; contentious - woman

Pr. 19:14 : wife - a favor from God

Pr. 19:15 : work - ethic

Pr. 19:16 : law - keep

Pr. 19:17 : poor - duty to; tithing - devotional scriptures

Pr. 19:18 : children - discipline

Pr. 19:20 : counsel - recommended; teaching - receive

Pr. 19:21 : path - directed by God☆; righteousness - Lord our☆

Pr. 19:23 : fear - God; life - purpose

Pr. 19:24 : work - ethic

Pr. 19:26 : children - toward parents☆

Pr. 19:27 : teaching - receive

Pr. 19:28 : justice - missing

Pr. 19:29 : punishment - physical

Pr. 20 : Sep14☆

Pr. 20:1 : wine - abuse of☆; wine - not drinking

Pr. 20:3 : argument - AGAINST

Pr. 20:4 : work - ethic

Pr. 20:5 : counsel - recommended

Pr. 20:6 : righteousness - self☆; sin - all☆

Pr. 20:7 : generational - blessing

Pr. 20:9 : sin - all☆

Pr. 20:12 : created - each person; ear - hearing

Pr. 20:13 : work - ethic

Pr. 20:16 : surety

Pr. 20:18 : counsel - recommended; war - supported

Pr. 20:19 : company - evil corrupts good; gossip - AGAINST; secrets - hold in trust; slander - destroys

Pr. 20:20 : children - toward parents☆; children - toward parents - death penalty; cursing - parents

Pr. 20:22 : evil - not to repay; vengeance - God's; wait - on God

Pr. 20:24 : path - directed by God☆

Pr. 20:25 : vows - inadvisable

Pr. 20:26 : threshing - the wicked

Pr. 20:27 : heart - God knows; law - found on heart☆

Pr. 20:30 : children - discipline; punishment - physical

Pr. 21 : Sep14☆

Pr. 21:1 : kings - God sets up

Pr. 21:2 : heart - God knows; righteousness - self☆

Pr. 21:3 : sacrifice - vs. obedience

Pr. 21:4 : pride - AGAINST☆

Pr. 21:5 : haste - sin; work - ethic

Pr. 21:9 : contentious - woman

Pr. 21:11 : teaching - receive

Pr. 21:13 : poor - duty to; prayer - inhibited☆

Pr. 21:17 : wine - abuse of☆; wine - oil

Pr. 21:18 : ransom - wicked for righteous

Pr. 21:19 : contentious - woman

Pr. 21:23 : tongue - taming

Pr. 21:24 : pride - AGAINST☆; scoffers

Pr. 21:25 : work - ethic

Pr. 21:27 : sacrifice - unacceptable

Pr. 21:31 : preparing - for evil; trusting - in horses

Pr. 22 : Sep15☆

Pr. 22:1 : reputation - valuable

Pr. 22:3 : evil - avoiding

Pr. 22:4 : fear - God; humility - desirable☆

Pr. 22:6 : children - discipline

Pr. 22:7 : debt - monetary☆

Pr. 22:9 : poor - duty to; tithing - devotional scriptures

Pr. 22:10 : scoffers

Pr. 22:13 : work - ethic

Pr. 22:15 : children - discipline; punishment - physical; translation - dynamic equivalence - rod - discipline☆

Pr. 22:20 : hermeneutics - Origen☆

Pr. 22:24 : anger - control

Pr. 22:24-25 : company - evil corrupts good

Pr. 22:26 : surety

Pr. 22:28 : landmark - do not move

Pr. 22:29 : work - ethic

Pr. 23 : Sep15☆

Pr. 23:4 : work - too much

Pr. 23:5 : eagle's - wings; wealth - elusive

Pr. 23:9 : fool - contending with

Pr. 23:10 : landmark - do not move; orphans - protected

Pr. 23:10-11 : Goel - kinsman redeemer☆

Pr. 23:12 : teaching - receive

Pr. 23:13 : children - discipline

Pr. 23:13-14 : punishment - physical

Pr. 23:17 : fear - God; wicked - envy of

Pr. 23:18 : death - hope beyond

Pr. 23:20 : wine - abuse of☆

Pr. 23:20-21 : company - evil corrupts good; eating - too much

Pr. 23:22 : children - toward parents☆; parents - honor

Pr. 23:24-25 : children - toward parents☆; parents - honor

Pr. 23:27-28 : harlot - avoid

Pr. 23:29 : wine - not drinking

Pr. 23:29-35 : wine - abuse of☆

Pr. 24 : Sep15☆

Pr. 24:1 : evil - avoiding; wicked - envy of

Pr. 24:6 : counsel - recommended

Pr. 24:9 : scoffers

Pr. 24:10 : adversity - fainting in

Pr. 24:11 : death - desired

Pr. 24:12 : heart - God knows; omniscient - God only

Pr. 24:13 : royal jelly

Pr. 24:13-14 : wisdom - sweet

Pr. 24:17 : enemy - love☆

Pr. 24:21 : fear - God

Pr. 24:21-22 : authority - respect

Pr. 24:23 : judgment - impartial; poor - impartial toward

Pr. 24:24 : evil - called good☆

Pr. 24:29 : eye - for eye; eye for eye - AGAINST; vengeance - God's

Pr. 24:30-34 : work - ethic

Pr. 25 : Sep16☆

Pr. 25:1 : scripture - copied; Solomon - proverbs of

Pr. 25:2 : hidden - by God

Pr. 25:5 : earth - cut off from☆

Pr. 25:6-7 : honor - place of - avoid

Pr. 25:8-9 : sue - brothers

Pr. 25:14 : tithing - devotional scriptures

Pr. 25:15 : patience - forebears; tongue - gentle prevails

Pr. 25:16 : eating - too much

Pr. 25:19 : trusting - in man

Pr. 25:20 : grief - response to

Pr. 25:21-22 : enemy - love☆

Pr. 25:22 : fire - coals on head; X0070 - coals on head☆

Pr. 25:24 : contentious - woman

Pr. 25:28 : authority - from submission; self - control; spirit - rule

Pr. 26 : Sep16☆

Pr. 26:2 : curse - of no effect☆; curses - from man

Pr. 26:3 : punishment - physical

Pr. 26:4-5 : fool - contending with

Pr. 26:6 : lying - AGAINST

Pr. 26:7 : proverb - abuse

Pr. 26:9 : proverb - abuse

Pr. 26:10 : grace - common☆

Pr. 26:11 : vomit - dog returns

Pr. 26:12 : righteousness - self☆

Pr. 26:13-15 : work - ethic

Pr. 26:16 : righteousness - self☆

Pr. 26:17 : quarrel - meddle in

Pr. 26:18-19 : joke - insincere

Pr. 26:20-22 : gossip - AGAINST

Pr. 26:23 : hypocrisy - religious

Pr. 26:24 : fear - of man☆

Pr. 26:28 : lying - AGAINST; seduction - flattery

Pr. 27 : Sep17☆

Pr. 27:2 : humility - desirable☆

Pr. 27:3 : fool - contending with

Pr. 27:4 : anger - control

Pr. 27:5 : love - concealed

Pr. 27:6 : kisses - deceitful

Pr. 27:7 : seeking - intense

Pr. 27:9 : counsel - recommended

Pr. 27:12 : preparing - for evil

Pr. 27:13 : surety

Pr. 27:14 : morning - against being noisy

Pr. 27:15-16 : contentious - woman

Pr. 27:17 : iron - sharpens iron

Pr. 27:19 : face - beholding in mirror

Pr. 27:20 : Abaddon☆; Hades - never full; X0111 - pornography

Pr. 27:22 : fool - contending with

Pr. 27:23 : stewardship - preparation

Pr. 28 : Sep17☆

Pr. 28:1 : authority - spiritual; flee - without pursuit

Pr. 28:4 : darkness - expose

Pr. 28:5 : seekers - God revealed to☆

Pr. 28:6 : integrity - over riches

Pr. 28:7 : children - toward parents☆

Pr. 28:8 : usury - AGAINST☆; wealth - for righteous; wealth - promised

Pr. 28:9 : prayer - as sin

Pr. 28:11 : right - in own eyes☆

Pr. 28:13 : sin - confess; sin - denied

Pr. 28:17 : murder - prohibited

Pr. 28:19 : company - evil corrupts good; work - ethic

Pr. 28:22 : wealth - elusive

Pr. 28:23 : fear - of man☆

Pr. 28:24 : children - toward parents☆

Pr. 28:25 : pride - AGAINST☆

Pr. 28:26 : heart - wicked

Pr. 28:27 : poor - duty to

Pr. 29 : [Sep17](#)☆
 Pr. 29:1 : [neck - stiff](#)
 Pr. 29:3 : [children - toward parents](#)☆; [harlot - avoid](#)
 Pr. 29:4 : [bribery - AGAINST](#)
 Pr. 29:5 : [seduction - flattery](#)
 Pr. 29:7 : [poor - duty to](#)
 Pr. 29:8 : [scoffers](#)
 Pr. 29:9 : [fool - contending with](#)
 Pr. 29:13 : [grace - common](#)☆; [vision - eyesight from God](#)
 Pr. 29:14 : [king - rules well](#)
 Pr. 29:15 : [children - discipline](#); [punishment - physical](#)
 Pr. 29:17 : [children - discipline](#)
 Pr. 29:18 : [law - keep](#); [vision - perish without](#)
 Pr. 29:20 : [tongue - taming](#)
 Pr. 29:22 : [anger - control](#)
 Pr. 29:23 : [humility - desirable](#)☆; [pride - before fall](#)
 Pr. 29:25 : [fear - of man](#)☆
 Pr. 29:27 : [righteous - suffer with evil](#)
 Pr. 30 : [Sep18](#)☆
 Pr. 30:1 : [proverb - not David or Solomon](#)
 Pr. 30:4 : [ascended - to heaven](#)☆; [heavens - passed through](#); [name - of the Son](#); [name - unknown](#); [son of God - in OT](#); [Trinity](#)☆
 Pr. 30:4 (?) : [canopy - vapor](#)☆
 Pr. 30:5 : [inspiration - plenary](#)☆
 Pr. 30:6 : [scripture - adding to](#); [teachers - twisting scripture](#)
 Pr. 30:7 : [financial - balance](#)
 Pr. 30:8-9 : [wealth - sufficient](#)
 Pr. 30:9 : [name - profaned - God's](#); [prosperity - forgetting God in](#)☆
 Pr. 30:11 : [children - toward parents](#)☆
 Pr. 30:12 : [blind - to own sin](#); [generation - ungodly](#)☆; [righteousness - self](#)☆
 Pr. 30:12-13 : [generation - prideful](#); [pride - AGAINST](#)☆
 Pr. 30:17 : [children - toward parents](#)☆
 Pr. 30:19 : [wonderful things](#)
 Pr. 30:20 : [adultery - denied](#); [blind - to own sin](#)
 Pr. 30:21-23 : [Hagar - despised by Sarai](#)☆
 Pr. 30:25 : [stewardship - preparation](#)
 Pr. 30:27 : [Gog - locust king](#)☆; [locusts - no king](#); [stewardship - preparation](#)
 Pr. 30:30 : [behemoth](#)☆
 Pr. 31 : [Sep18](#)☆
 Pr. 31:1 : [proverb - not David or Solomon](#)
 Pr. 31:2 : [marriage - covenant](#)☆
 Pr. 31:4 : [poor - duty to](#)
 Pr. 31:4-7 : [wine - abuse of](#)☆
 Pr. 31:5 : [wine - and kings](#)
 Pr. 31:8 : [speak - for those who can't](#); [strong - bear with the weak](#)
 Pr. 31:8-9 : [injustice - fight](#)
 Pr. 31:9 : [poor - duty to](#)
 Pr. 31:10 : [wife - virtuous](#)
 Pr. 31:10-31 : [Hebrew grammar - acrostic](#)☆
 Pr. 31:10-31 (- [Sermon - One Flesh - 08002.doc](#)): [08002.doc](#)☆
 Pr. 31:11-12 : [marriage - trust in](#)
 Pr. 31:13-19 : [wife - productive](#)
 Pr. 31:20 : [poor - duty to](#)
 Pr. 31:22 : [wife - productive](#)
 Pr. 31:24 : [wife - productive](#)
 Pr. 31:26 : [women - teaching](#)☆
 Pr. 31:27 : [wife - productive](#); [work - ethic](#)
 Pr. 31:28 : [children - toward parents](#)☆; [husband - toward wife](#)

Pr. 31:30 : [fear - God](#)
 Pr. 31:31 : [wife - productive](#)
 Pr. 6:30-31 : [thief - starving](#)
 Practical Aspects of Pastoral Authority, Christopher Cone : [Ref-1217](#)☆
 Practical Grammar For Classical Hebrew, A : [Ref-0128](#)☆
 practice - church : [church - practice](#)
 Practice of the Presence of God, The, Lawrence : [Ref-1030](#)☆
 pragmatism - Moses barred from Canaan : [Moses - forbidden from Canaan](#)☆
 praise - continuous : Ezra 3:11; Ne. 12:24
 praise - dance : Ex. 15:20; Ps. 30:11; Ps. 149:3; Ps. 150:4
 praise - examples : [worship - examples](#)
 praise - first : Gen. 46:28; Num. 10:14-17; Jdg. 1:2; Jdg. 20:18; 2Chr. 20:21-22; Ps. 68:25; Ps. 149:6; Acts 16:25-26
 praise - from men : Ps. 49:18
 praise - from nature : Ps. 96:11; Ps. 98:7; Ps. 148:1-10; Ps. 150:6; Hab. 2:11
 praise - glorifies God : Ps. 50:23
 praise - God inhabits : Ps. 22:3; Ps. 76:1
 praise - in tribulation : [tribulation - rejoice in](#)
 praise - Judah means : [Judah - means praise](#)
 praise - music : [worship - music](#)☆
 praise - over sacrifice : [sacrifice - praise over](#)
 praise - sacrifice : Jer. 33:11; Heb. 13:15
 praise - seven per day : Ps. 119:164
 praise - sought from men : John 12:43
 Pratico, Gary D. and Miles V. Van Pelt, Basics of Biblical Hebrew : [Ref-0184](#)☆
 pray - do not : Jer. 14:11
 pray - for authorities : Ezra 6:10; 1Ti. 2:2
 pray - for enemy : [enemy - pray for](#)
 pray - for Jerusalem : [Jerusalem - pray for](#)
 pray - for oppressors : Mtt. 5:44
 pray - in spirit : [Holy Spirit - intercedes](#)
 pray - ready to - illustration : [F00028 - illustration - pray - ready to](#)☆
 pray - withdrew to wilderness : [wilderness - withdrew to pray](#)
 prayer - all night : Luke 5:12
 prayer - amiss : Jas. 4:3
 prayer - and exorcism : Mark 9:29
 prayer - and God's will - quote : [quote - prayer and God's will](#)☆
 prayer - answered may not be good : Num. 11:33; Ps. 106:15
 prayer - as incense : Ex. 30:8; Ps. 141:2; Luke 1:10; Acts 10:4; Rev. 5:8; Rev. 8:3
 prayer - as memorial : Acts 10:4; Acts 10:21; Rev. 5:8; Rev. 8:3
 prayer - as sin : Ps. 66:18; Ps. 109:7; Pr. 28:9
 prayer - asked for : Rom. 15:30
 prayer - at meals : 1S. 9:13; Mtt. 14:19; Mtt. 14:22; Mark 6:41; John 6:11; 1Ti. 4:3-5
 prayer - before decision : Luke 6:12-13
 prayer - bible - quote : [quote - prayer - bible](#)☆
 prayer - bread and fish : [bread - fish with](#)
 prayer - brings rain : [rain - from prayer](#)
 prayer - closet : Mtt. 6:6
 prayer - complaint : Ps. 142:1-2
 prayer - continuous : [prayer - without ceasing](#)☆
 prayer - coopting with God : 2K. 19:20; Dan. 9:23
 prayer - decisions without : [decisions - made without God](#)

prayer - direction - Koran : [Koran - prayer direction](#)☆
 prayer - dispersion - Israel : [dispersion - Israel - prayer in](#)
 prayer - example - Jehoshaphat : 2Chr. 20:6-12
 prayer - fasting and : 2S. 12:16; Ezra 8:23; Ne. 1:4; Ps. 35:13; Dan. 9:3; Mtt. 17:21; Mark 9:29; Luke 2:37; Luke 5:33; Acts 9:9; Acts 10:30; Acts 13:3; Acts 14:23; 1Cor. 7:5
 prayer - for dead : [dead - prayer for](#)☆
 prayer - for friends - released God : Job 42:10; Mtt. 5:24; Jas. 5:16
 prayer - for men's ears : Mark 12:40
 prayer - for sick : Jas. 5:14
 prayer - for signs and wonders : Acts 4:29
 prayer - forgiveness before : Mark 11:25
 prayer - head covered : 1Cor. 11:5; 1Cor. 11:13
 prayer - head uncovered : 1Cor. 11:4-7
 prayer - heard : Ex. 3:7; Deu. 15:9; Jdg. 6:7; 1S. 7:9; Job 22:27; Job 34:28; Ps. 77:1; Ps. 102:17; Ps. 116:1-2; Pr. 15:29; Ps. 34:15; Ps. 34:17; Ps. 138:3; Acts 9:11; Acts 10:4; Acts 10:31; 1Pe. 3:12
 prayer - house of : [temple - house of prayer](#)
 prayer - husband for wife : [husband - wife - prays for](#)☆
 prayer - in exile : 1K. 8:46-52; Dan. 9:3-19
 prayer - in God's will : Mtt. 6:10; Luke 11:2; Rom. 8:27; 1Jn. 5:14-15
 prayer - in Jesus' name : John 16:23-26
 prayer - in spirit : Rom. 8:26; Eph. 6:18; Jude 1:20
 prayer - inhibited : Deu. 1:45; Deu. 31:18; 1S. 8:18; 1S. 28:6; 1S. 28:15; 2S. 12:16; 2Chr. 7:13; Job 30:20; Ps. 18:41; Ps. 66:18; Ps. 80:4; Pr. 1:28; Pr. 15:29; Pr. 21:13; Isa. 1:15; Isa. 58:3-9; Isa. 59:2; Jer. 7:16; Jer. 11:11; Jer. 11:14; Jer. 14:11-13; Lam. 3:8; Lam. 3:44; Eze. 8:18; Eze. 14:3-5 (?); Eze. 14:14-20; Eze. 20:3; Eze. 20:31; Hos. 5:6-7; Hos. 11:7; Zec. 7:13; Mal. 2:14; John 9:31; 1Pe. 3:7; 1Pe. 3:12 ☼ See [face - God hides His](#).
 Questionable: Eze. 14:3-5 (?);
 prayer - Jesus : Luke 6:12
 prayer - Jesus for believers : Luke 22:32; John 17:9; John 17:11; John 17:15
 prayer - John the Baptist taught : Luke 11:1
 prayer - kneeling : Luke 22:41; Acts 9:40; Acts 20:36; Acts 21:5
 prayer - lacking : Jer. 10:21
 prayer - Lord's : Mtt. 6:9; Luke 11:2
 prayer - morning : Ps. 63:1; Ps. 119:147
 prayer - morning, noon, evening : Ps. 55:17; Dan. 6:10; Acts 10:9
 prayer - no response : [prayer - inhibited](#)☆
 prayer - obedience affects : John 9:31; John 15:7; John 15:16; 1Jn. 3:22; 1Jn. 5:14
 prayer - of Jesus heard : Ps. 22:24; Mtt. 26:39; Mtt. 27:46; Mark 14:36; Mark 15:34; Luke 22:42; Heb. 5:7
 prayer - of repentance : Eze. 9:3; Ne. 1:4; Dan. 9:4; Acts 8:22
 prayer - of unsaved : Acts 10:2; Acts 11:14
 prayer - Paul for shipmates : [Paul - prays for shipmates](#)
 prayer - peace from : [fear - handling](#)
 prayer - persistent : Luke 11:8; Luke 18:1; Luke 18:7; 1Th. 5:17
 prayer - prohibited - teaching - quote : [quote - teaching - secular - prayer prohibited](#)

prayer - rejected - Moses : [Moses - prayer rejected](#)

prayer - repetition : [Mtt. 6:7](#)

prayer - sins confessed : [sins - confessed in prayer](#)

prayer - sleep during : [Mtt. 26:40; Mark 14:37; Luke 9:32](#)

prayer - spontaneous : [Ne. 2:4](#)

prayer - to resist temptation : [Gen. 39:7; Mtt. 6:13; Luke 11:4; Luke 22:32; Luke 22:40; Luke 22:46; 1Cor. 10:13](#) ☪ See [temptation - yielding to](#).

prayer - toward temple : [1K. 8:30; 1K. 8:35; 1K. 8:42; 1K. 8:44; 1K. 8:48; 2Chr. 6:21; 2Chr. 6:34-39; Ps. 5:7; Dan. 9:5; John 4:20-24](#)

prayer - trucker stops sniper : [2003121701.tif](#)☆

prayer - USA - first continental congress : ☪ + "Historically, the first prayer offered at the continental Congress in Philadelphia was prayed by Rev. Jacob Duch?, on September 7, 1774. Interestingly, Rev. Duch?'s prayer was offered in Jesus' name. This was the last part of that prayer: 'Be Though present; oh God of Wisdom, and direct the councils of this Honorable Assembly: enable them to settle all things on the best and surest of foundations: that the scene of blood may be speedily closed: that order, Harmony and Peace may be effectually restored, and Truth, and Justice, Religion, and piety prevail and flourish among the people. Preserver the health of their bodies and the vigor of their minds, shower down on them, and the millions they here represent, such temporal Blessings as Thou seest expedient for them in this world, and crown them with everlasting Glory in the word to come. *All this we ask in the name and through the merits of Jesus Christ They Son and Our Savior.* Amen.'" "Public Prayer in Jesus' Name", Legal Alert, July 2007, Christian Law Association [<http://www.ChristianLaw.org>].

prayer - without ceasing : [Ex. 30:8; Lev. 6:12-13; Ne. 2:4; Ps. 25:15; Ps. 72:15; Rom. 1:9 \(?\); 1Th. 2:13; 1Th. 5:17; 2Ti. 1:3](#) ☪ Questionable: [Rom. 1:9 \(?\)](#);

prayer - wrong god : [Isa. 45:20](#)

Prayer and Praying Men, E. M. Bounds : [Ref-0927](#)☆

Prayer Life, The, Murray : [Ref-1048](#)☆

Prayer of Absolutes - DOC #00058 : [#00058.doc](#)☆

prayers - of saints : [saints - prayers of praying - vs. studying word - quote](#) : [quote - praying vs. studying word](#)☆

Praying in the Holy Spirit, Ironside, H. A. : [Ref-1150](#)☆

pre-Adamite beings - Gleason Archer : [Adam - pre-Adamites - Archer, Gleason](#)☆

pre-Adamite beings - John Stott : [Adam - pre-Adamites - Stott, John](#)☆

Pre-Trib Perspectives, LaHaye, Tim. : [Ref-0181](#)☆

preach - commanded : [great - commission](#)☆

preach - scripture - quote - Chambers : [quote - preach - scripture - Chambers](#)☆

preached - gospel : [gospel - preached](#)

preached - gospel before end : [gospel - preached before end](#)

preached - gospel of kingdom to whole earth : [gospel of kingdom - preached to whole earth](#)

preached - gospel to all : [gospel - preached all nations](#)☆

preacher - pastor : [pastor - preacher \(kerux\)](#)☆

preaching - before worship : [worship - after teaching](#)

preaching - bloopers - Tony : [Rev. 5:8; Rev. 15:7; Rev. 16:1; Rev. 17:1; Rev. 21:9](#) ☪ + On 20120220, when reading Revelation 5:8, I pronounced, "golden bowls full of *inces!*" In previous teaching notes on another occasion, I referred to the "seven *bowels* of God's wrath"! In another course, when making an analogy to a semi-truck, I referred to it as "a *seventeen* wheeler"!

preaching - Christ - Spurgeon - quote : [quote - preaching - Christ - Spurgeon](#)☆

preaching - compelled : [Job 32:18-20; Ps. 39:3; Jer. 6:11; Jer. 20:9; Acts 4:20; Acts 18:5; 1Cor. 9:16-17](#) ☪ "They did not have the message but the *message* had them!" [Ref-0197](#), p. 150.

preaching - expository - Calvinism : [Calvinism - expository preaching](#)☆

preaching - expository : [expository - preaching](#)☆

preaching - how hear without : [Rom. 10:14](#)

preaching - importance - early America : ☪ + "Most New Englanders who lived a full life would have heard seven thousand sermons (averaging nearly two hours each) while at the same time reading very few books and having little recourse to newspapers and other forms of communication that are taken for granted today. Once the importance of the sermon for all New England is established, it is easier to see why shifts in the form of the sermon had such a broad impact." [Ref-0958](#), p. 47.

preaching - Jesus : [Luke 8:1](#)

preaching - open air : [Acts 17:17](#)

preaching - out of vogue : ☪ + "Thus James Good wrote in *The Irish Times* (February 5, 1972) . . . 'Congregations have got the message back to us in the clearest terms that they will tolerate us for a maximum of ten minutes or so, and any attempt to preach in the grand manner is met by a psychological switch-off not a whit less effective than the electrical one on the television set . . . What must question, however, is this: is our age ever going to accept monologue again? Does it not seem that our generation is demanding, and insisting on having, the right of talk-back? From the theological point of view, it does not seem any more difficult to me for the Spirit to be operative in dialogue than in monologue . . . One way communication may well have been sufficient in the past. Nowadays there is feed-back, and right of reply, and letters to the editor: must the preacher be the sole exception to the general trend?' [Ref-0935](#), p. 620.

preaching - passion - quote : [quote - preaching - passion](#)☆

preaching - priorities wrong - quote : [quote - preaching - priorities wrong](#)☆

preaching - quality of - quote : [quote - preaching - quality of](#)☆

preaching - questions to answer : ☪ + "Chapter five, "Ask the Right Questions," expounds the three questions, "What do I need to explain? Do we buy it? What does it look like in real life?" These three questions are asked with both the take-home truth and the specific audience in mind." Timothy S. Warren reviewing *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and*

Relevance by Donald R. Sunukjian, [Ref-0200](#), Volume 165 Number 657, January-March 2008, p. 121.

preaching - quote - Spurgeon : [quote - preaching - Spurgeon](#)☆

precept - upon precept : [learning - incomplete](#)

precious - blood : [blood - precious](#)

predestination - AGAINST double : [Rom. 9:21-23](#) ☪ The lump of clay in Rom. 9:21 is *already* judged and deserving of hell due to its innate nature (Rom. 3:9-19). God then chooses a piece from the lump which is prepared *beforehand* (Rom. 9:23) for glory, whereas the rest of the clay he *endured with much longsuffering* (Rom. 9:22). Double predestination assumes that the vessels prepared for destruction in v. 22 were prepared *beforehand* -- something the text only states of those who are saved. The verb "prepared" or "fitted" *κατηρτισμενα* in Rom. 9:22 is a perfect passive participle meaning "to equip." The vessels of wrath were prepared, but not necessarily *by God*. No specific agent is here associated with the preparation. "1. Prov. 16:4 involves an important theological decision. Namely, do we interpret God's "making" of the wicked as a supralapsarian act of the will whereby God just decides to create certain millions of humans for the "purpose" of damning them eternally? If so, one must embrace supralapsarianism in the logical order, which has God decreeing to damn those He has yet not decreed to create ? thus meaning there were two separate humanities (saved and lost) in the mind of God from the offset. That is both a heavy theological weight for the verse to hold up, and it creates real problems for a theodicy. First, it means God is the Author of sin (He "Creates the WICKED?"). Second, it means God is, to all appearances, cruel and arbitrary (He creates in order to damn). The verse so interpreted includes no secondary causes, nor indeed would it require them (since they would serve no apologetic purpose). Therefore, the verse should not be interpreted this way. Instead, the "wicked" are "purposed" for "destruction" because they are wicked! The wicked ones are already living out their wickedness before God and thus invite upon themselves the wrath of God. This preserves the poetic balance of the passage, with the second refrain answering the first, and it preserves the proverbial character too. God does not make wicked people in the sense that He forms people with evil hearts in order to later send them to Hell. Rather, He makes the wicked serve His purposes with regard to the "day of evil." The verse is not a proof for reprobation, and if it is taken as such the fallout is massive. 2. 1 Peter 2:18 again deals with those who stumbled because they would not believe. They were THERE to stumble and their doom was in consequence of their act. A person is appointed to destruction as a consequence of their own sin ("disobedient" v.7). 3. The Romans 9 passage is a favorite for the teaching of reprobation, but it is quite otherwise. First, please note that both elect and reprobate come from "the same lump" (9:21). This overthrows supralapsarian schemes and nullifies the impact of Prov. 16:4 as a proof-text for reprobation. Both groups are part of the one humanity! Second, your use of vv.15-18 ignores Paul's argument in the epistle. I always tell students "you cannot

understand Rom.9 unless you understand Rom.1? What I mean is that Rom. 9 cannot be used in such a way that it renders null and void Paul's crucial argument in Rom. 1:18-32. In Romans 1 Paul plainly says that all men are guilty and without excuse for their rejection of God's [General] revelation. Bring that into his argument in Romans 9 and one sees straight away that Paul is not saying, "God can do what He wants whether it is right or not because He is God," but "God has a perfect right to elect some and not others because we're all wicked God-rejectors in the first place, so be quiet." Pharaoh is a case in point. God raised him up (meaning that He brought him to prominence for His own purposes, not that He created him to damn him). In v. 22 God is said to "endure with much longsuffering" these non-elect. If He created them to damn them what "longsuffering" would there be worthy of the term? No, the wrath of God comes upon all those who "suppress the truth in unrighteousness." God puts up with them and often uses them to His purposes. That is what Paul is arguing in Romans 9. There is no doctrine of "double predestination" there. Rom. 11:8 again refers to those who are already guilty of rejecting revelation. Thus, God's active hardening or active "stupification" of unbelievers answers to their sin. 3. Your reference to James 1:13-15 only works if you reject preterition, not embrace it. You yourself point out that Rom.9:18 has God actively and IN PERSON hardening the non-elect. There is no secondary causation! Neither is there any in Proverbs 16:4! You cannot have your cake and eat it brother. If you want to make these texts teach reprobation you cannot appeal to secondary causation. The thing which causes men's damnation is their own rejection of God's revelation? general and special. This is what James is saying with regard to our sin. God has no hand in it. It is ours and God will punish it. Thank you for your stimulating inquiry. Whether you agree with my answer or not is another thing :) I believe these verses, if taken as proof-texts for reprobation, present insurmountable theological and philosophical problems, some of which I have tried to demonstrate." Paul Henebury, responding to reader comment concerning *Dispensationalism and TULIP? Unconditional Election*, [\[http://drrreluctant.wordpress.com/2011/03/31/dispensationalism-and-tulip-unconditional-election/#comment-13500\]](http://drrreluctant.wordpress.com/2011/03/31/dispensationalism-and-tulip-unconditional-election/#comment-13500) accessed 20110502.

predestination - council of Trent : [Roman Catholicism - council of Trent - canons](#)☆

predestination - double - Koran : [Koran - predestination - double](#)☆

predestination - evangelism - quote : [quote - election - evangelism](#)☆

predestination - Jacob vs. Esau - Dave Hunt : [2002053101.htm](#)☆

predestination - Koran : [Koran - predestination](#)☆

predestination - of God : Ex. 9:16; Ex. 12:36; Ex. 33:19; 1S. 2:25; 2S. 17:14; 1K. 12:11; 1K. 12:15; Ezra 6:22; Ezra 7:6; Ps. 4:3; Ps. 139:16; Pr. 16:9; Isa. 44:28; Jer. 1:5; Jer. 10:23; Mtt. 20:16; Mtt. 22:14; Acts 2:23; **Acts 4:27-28; Acts 13:48; Rom. 8:29-30; Rom. 9:11; Rom. 9:18; Rom. 9:20-24;** 1Cor. 2:7; Eph. 1:5; Eph. 1:11; Eph. 2:10; Rev. 17:17 ☺ See [chosen - believers](#). "...many of those who insist that when people come to study the

doctrine of the Trinity they should put aside all preconceived notions and should not rely simply upon the unaided human reason to decide what can or cannot be true of God, and who insist that the Scriptures should be accepted here as the unquestioned and authoritative guide, are not willing to follow those rules in the study of the doctrine of Predestination." [Ref-0096](#), p 113. "Because we know beforehand that an upright judge will refuse a bribe, and a miser will clutch a nugget of gold, does this alter the nature or prejudice the freedom of their acts? And if we, with our very limited knowledge of other men's natures and of the influences which will play upon them, are able to predict their actions with reasonable accuracy, shall not God, who understands perfectly their natures and these influences, know exactly what their actions will be?" [Ref-0096](#), p. 211. "God is a free agent, yet it is certain that He will always do right. The holy angels and redeemed saints are free agents, yet it is certain that they will never sin; otherwise there would be no assurance of their remaining in heaven. On the other hand, it is certain that the Devil, the demons and fallen men will commit sin, although they are free agents." [Ref-0096](#), p. 212. "In his fallen state [man] only has what we call 'the freedom of slavery.' He is in bondage to sin and spontaneously follows Satan. He does not have the ability or incentive to follow God. . . is this a thing worthy the name 'free'? . . . Not free-will but self-will would more appropriately describe man's condition since the fall." [Ref-0096](#), p. 212. Regarding the difference between foreordination and foreknowledge: "God's decree is not based upon His foreknowledge that, under certain conditions, certain happenings will take place, but is independent of all such foreknowledge." The 1689 *London Baptist Confession of Faith*, cited by [Ref-0113](#), Vol. 23, No. 4., 2001, p. 34. "Josephus mentions the Sadducean rejection of resurrection.⁴⁵ He notes, too, the rejection of fate (predestination) in order to dissociate God from evil and to assert the human free choice of good or evil.⁴⁶ [46] Josephus *Jewish War* 2.8.14 (164-65)." [Ref-1200](#), p. 207.

predestination - prepared beforehand : Rom. 9:23 (prohitoimasen); Eph. 2:20 (prohitoimasen) ☺ προητοιμαζω (prepare beforehand) and προοριζω (predestine) are closely related. προητοιμαζω emphasizes the means whereas προοριζω looks at the end (purpose).

predestination - vs. free will - debate : [2002050701.htm](#)☆

predestined - crucifixion : [crucifixion - will of God](#)

predicate - grammar : [grammar - predicate](#)☆

predicate nominative - Greek grammar : [Greek grammar - predicate nominative](#)☆

predicate positions - Greek grammar : [Greek grammar - predicate positions](#)☆

predicted - Israel - nation - Thomas - quote : [quote - Israel - nation predicted - Thomas](#)☆

predicted - Israel - nation - Wesley - quote : [quote - Israel - nation predicted - Wesley \(1707-1788\)](#)☆

predicted - Jesus His death : [death - Jesus predicts own](#)

predicted - resurrection - by Jesus : [resurrection - Jesus predicts](#)

predicting - dates - AGAINST : [date - setting - AGAINST](#)☆

preeminence - Jesus : [Jesus - preeminence](#)

preexistence - AGAINST : Ps. 102:18

pregnant - woe to those : Mtt. 24:19; Luke 23:29

prehistoric - definition : [year - abbreviations](#)☆

preincarnate - appearance of Jesus : [Jesus - preincarnate appearance](#)

prejudice - academic : [quote - academic acceptance - Jones](#)☆

premillennial - Puritan - Jeremiah Burroughs : ☺ + "At that time a man of amillennial convictions recommended to me the commentary of Jeremiah Burroughs on Hosea that I believe he had not studied too closely. How delightful it was to discover the clear premillennial convictions of this seventeenth-century Puritan, including his belief in a glorious future for national Israel." [Ref-1263](#), p. xv.

Premillennial Dictionary of Theology - Mal Couch : [Ref-0216](#)☆

premillennialism - early church : [millennial kingdom - early church](#)☆

Premillennialism - in the Old Testament - Fruchtenbaum : [2003120802.doc](#)☆

premillennialism - positive aspects - Hocking : [2003120805.doc](#)☆

Premillennialism in the Old Testament - Fruchtenbaum : [2003120802.doc](#)☆

premillennialism - history - key issues - Larsen : [2003120808.doc](#)☆

preparation - crucified on day of : [crucifixion - day of preparation](#)

preparation - day of Jesus died : Mtt. 27:62; Luke 23:54

preparation - none : Luke 9:3

preparation - stewardship : [stewardship - preparation](#)

prepare - during peace : [peace - prepare during](#)

prepared beforehand - predestination : [predestination - prepared beforehand](#)☆

preparing - for evil : Pr. 21:31; Pr. 27:12

preposition - case - grammar : [Greek grammar - preposition - case](#)☆

preposition - definition - Greek grammar : [Greek grammar - preposition - definition](#)☆

preposition - meanings - Greek grammar : [Greek grammar - preposition - meanings](#)☆

preposition - min - Hebrew grammar : [Hebrew grammar - preposition - min](#)☆

preposition - verb - grammar : [Greek grammar - preposition - verb](#)☆

prepositional phrase - grammar : [grammar - modifier](#)☆

prepositions - Hebrew grammar : [Hebrew grammar - prepositions](#)☆

Presbyterian - replacement theology : [replacement theology - Presbyterian](#)☆

Presbyterian - Trinity - redefined : [Trinity - Presbyterian redefinition](#)☆

Presbyterianism - King James opposed : [King - James - Presbyterianism - opposed](#)☆

Presbytery - Personal Prophecy: Tony & Deb - Jan 22, 1997 - #05000.doc : [#05000.doc](#)☆

presence - God with man : [dwells - God with man](#)

presence - God's - rejects sin : [sin - presence of God rejects](#)

presence - God's desired : Ps. 27:4; Ps. 27:8; Ps. 42:1; Ps. 84:2

presence - of God comes to earth : [earth - presence of God comes](#)☆

present active indicative - tense - Greek grammar : [Greek grammar - tense - present active indicative](#)☆

present middle/passive indicative - tense - Greek grammar : [Greek grammar - tense - present middle/passive indicative](#)☆

present tense - Greek grammar : [Greek grammar - present tense](#)☆

presents - celebrate killing : Est. 9:19; Rev. 11:10

preservation - Biblical : [Word - preserved](#)☆

preservation - Scripture by God : [scripture - permanent](#)☆

preservation - textual - Masoretes : [inerrancy - Masoretic textual techniques](#)☆

preserved - clothes : [clothes - preserved](#)

preserved - in Babylon : [Babylon - preserved in](#)

preserved - Israel : [Israel - preserved](#)

preserved - souls - saints : [saints - souls preserved](#)

presuming - on God : Num. 15:30; Deu. 1:43; Deu. 17:12

presuppositional - apologetics : [apologetics - presuppositional](#)☆

preterism : ☪ "The word 'preterist' is based on the Latin term *praeteritus*, which means 'gone by,' or *past*. Preterism holds that the tribulation prophecies occur in the *first century*, thus in our past." [Ref-0078](#), p. 13.

preterism - AGAINST : Dan. 9:26; Mtt. 24:21-22; Mtt. 24:15; Mtt. 24:29; Mtt. 26:64; Mark 13:10; Mark 14:62; Rev. 13:8; Rev. 13:13-17 ☪ "The text that Jesus cited concerning the Temple's desecration, Daniel 9:27, predicts that the one who desecrates this Temple will himself be destroyed. By contrast, those who destroyed the temple in A.D. 70 (in fulfillment of Jesus' prediction) -- the Roman emperor Vespasian and his son Titus -- were not destroyed but returned to Rome in triumph carrying vessels from the destroyed Temple." [Ref-0078](#), p. 126. "However, if this interpretation is taken [that the abomination of desolation refers to the worship of the Roman standards in the temple precincts], Matthew 24:16-20 is difficult if not impossible to explain. By then it would be too late for the followers of the Lord Jesus to escape; the Romans had already taken the city by this time." "D.A. Carson notes, 'by the time the Romans had actually desecrated the temple in A.D. 70, it was too late for anyone in the city to flee.'" [Ref-0078](#), p. 138. "... it is likely that hardly any of the Sanhedrin would have lived another forty years to see a coming of Christ [Mtt. 26:64] in the sense advocated by the preterists. Instead, Christ was saying that though He was in a position of humiliation before them, He would not always be that way. One day He will return as the same Jewish Messiah in power and great glory. The Sanhedrin (and all who are living on the earth) will one day see this great event." [Ref-0078](#), p. 146. "It is helpful to know that around A.D. 100 Christians did not teach that Jesus came in A.D. 70 as some preterists teach." William C. Varner, Book review of "The Didache", [Ref-0164](#), 14/1 (2003):130-133(133). "it is very likely that hardly any of the Sanhedrin would have lived another 40 years to see a coming in the sense that the preterists describe [Mtt. 26:64; Mark 14:62]." Thomas

Ice, "The Olivet Discourse", [Ref-0209](#), p. 187. In Mark 13:10, Jesus is speaking to Peter, James, John and Andrew (Mtt. 13:3) yet ties the fulfillment of "all these things" to the gospel being preached to all the nations (Mark 13:10). If preterists understand this to be the *Mediterranean nations*, then what does that say about the scope of the Great Commission (Mtt. 28:19)?

preterism - Bahnsen's influence : ☪ + "It also appears that Reformed and Reconstructionist scholar Greg L. Bahnsen (1948-1995) is the source and inspiration for the rise and spread of partial preterism. In the 1970s, Dr. Bahnsen taught at Reformed Theological Seminary in Jackson, Mississippi. Four of his students during this time were David Chilton, James Jordan, Gary DeMar, and Kenneth Gentry." Thomas Ice, "The History of Preterism", [Ref-0209](#), p. 59.

preterism - church fathers - unknown : [2010021701.pdf](#)☆

preterism - critique - olivet discourse : [2002012601.htm](#)☆

preterism - defending scriptural integrity : ☪ + "Do preterists think that Bertrand Russell, or anyone else who is antagonistic to the Christian faith, is going to be convinced that the Bible is God's Word by arguing that Jesus came in A.D. 70? A preterist coming [of Christ] is a pathetic coming. It does no honor. . . to the integrity of Scripture. The substitutionary atonement of Christ, the Trinitarian nature of the Godhead, and many other [doctrines], are all truths that come from Scripture, but also truths that invite the attack of agnostics, atheists, humanists, and secularists. Why is it, when we come to prophecy, that suddenly we must tailor our interpretation to suit non-believers?" [Ref-0208](#), p. 26-27.

preterism - hyper : ☪ + "HP is the view that all biblical prophecy saw its fulfillment at the time of the destruction of Jerusalem in A.D. 70. It differs from the moderate form of preterism in terms of extent. Among other things, it teaches that (1) Christ has already returned and established His kingdom, (2) the resurrection of the just and unjust has occurred, (3) the final judgments have been pronounced at the Great White Throne, (4) Satan and his cohorts among men and the angelic realm have been cast into the lake of fire, and (5) Christians are now enjoying the new heavens and new earth." Dennis M. Swanson, "International Preterist Association: Reformation or Retrogression?", [Ref-0164](#), 15/1 (Spring 2004) 39-58, p. 40. "Here is the problem that the HP position cannot wish away. As Gentry notes, "No creed allows for any second Advent in A.D. 70. No creed allows any other type of resurrection than a bodily one. Historic creeds speak of the universal personal judgment of men, not a representative judgment in A.D. 70." It is an indisputable fact that outside their own small group, they cannot point to a single denominational statement of faith, a single one of the great creedal statements in the history of Christianity, a single seminary or academic theological institution presently or in the past, that affirms the HP view on the return of Christ, the resurrection, and the judgments, and affirms that the new heavens and the new earth have been enjoyed by believers since A.D. 70." Dennis M. Swanson, "International Preterist Association: Reformation or

Retrogression?", [Ref-0164](#), 15/1 (Spring 2004) 39-58, p. 50.

preterism - Ice, Thomas, Preterism - Has Bible Prophecy Been Fulfilled : [2001122201.doc](#)☆

preterism - inconsistent time text : Rev. 22:6 ☪ Preterists are inconsistent in understanding this verse. Gary DeMar, takes the 'shortly' here, as all others in Revelation, as an indicator that this passage *must* have been fulfilled in a *non-physical* coming of Christ during the 70 A.D. destruction of Jerusalem. But Ken Gentry cites Rev. 20:7-9 as a reference to a yet future second coming. Gentry, Kenneth, *He Shall Have Dominion*, pp. 254; 276; 418.

preterism - Jewish evangelism : [second coming - spiritualized](#)☆

preterism - localization : Rev. 1:7; Rev. 3:10-11 ☪ "Another hermeneutical shortcoming of preterism relates to the limiting of the promised coming of Christ in Rev. 1:7 to Judea [the destruction of Jerusalem in 70 AD]. What does a localized judgment hundreds of miles away have to do with the seven churches of Asia? John uses two long chapters in addressing those churches regarding the implications of the coming of Christ for them. For instance, the promise to shield the Philadelphian church from judgment (Rev. 3:10-11) is meaningless if that judgment occurs far beyond the borders of that city." [Ref-0126](#), p. 225.

preterism - moderate inconsistent : [2002012701.htm](#)☆

preterism - Puritan response : Rom. 11 ☪ + "In America, the Puritans were horrified at the implications of preterism and its allegorical interpretations of Scripture. The Mather dynasty sprang into action and penned a number of responses to the preterism of Gortius and Hammond: Increase Mather 'spoke for all of his Puritan colleagues in New England when he pleaded for the literal restoration of Israel in his book-length *Mystery of Israel's Conversion*' (London, 1669) . . . in response to several European colleagues who were prone to read Romans 11 as an allegory of the Christian church." Thomas Ice, "The History of Preterism", [Ref-0209](#), p. 51.

preterism - Revelation - against early date : [2002021901.pdf](#)☆

preterism - The Last Days According To Jesus by R.C. Sproul - reviewed by Mike Stallard : [2002012502.doc](#)☆

preterism - timing texts : [timing - texts - preterism](#)☆

preterism - transfiguration : [glory - Jesus appears in](#)☆

preterism - tribulation fulfilled? - critique : [2002012602.htm](#)☆

preterism - Zechariah and - Thomas Ice : [2002012501.doc](#)☆

preterist - commentaries - Revelation : [2009020901.htm](#)☆

pretrib study group - 2003 paper - Couch : [2003120801.doc](#)☆

pretrib study group - 2003 paper - Fruchtenbaum : [2003120802.doc](#)☆

pretrib study group - 2003 paper - Geisler : [2003120803.doc](#)☆

pretrib study group - 2003 paper - Gromacki : [2003120804.doc](#)☆

pretrib study group - 2003 paper - Hocking : [2003120805.doc](#)☆

pretrib study group - 2003 paper - House : [2003120806.doc](#)☆

pretrib study group - 2003 paper - Ice : [2003120807.doc](#)☆

pretrib study group - 2003 paper - Larsen : [2003120808.doc](#)☆

pretrib study group - 2003 paper - Radmacher : [2003120809.doc](#)☆

pretrib study group - 2003 paper - Rhodes : [2003120810.doc](#)☆

pretrib study group - 2003 paper - Thomas : [2003120811.doc](#)☆

pretrib study group - 2003 paper - Toussaint : [2003120812.doc](#)☆

pretribulation - rapture : [rapture - church missing in Revelation](#)

pretribulation - rapture - reasons : [rapture - pretribulation - reasons](#)☆

prevent grace - Arminianism : [Arminianism - prevent grace](#)☆

prey - God provides : Ps. 104:21; Ps. 104:27

Price, Randall, Searching for the Original Bible : [Ref-0818](#)☆

Price, Randall, In Search Of Temple Treasures : [Ref-0142](#)☆

Price, Randall, Jerusalem in Prophecy : [Ref-0010](#)☆

Price, Randall, The Coming Last Days Temple : [Ref-0146](#)☆

Price, Randall, The Stones Cry Out: What Archaeology Reveals About the Truth of the Bible : [Ref-0025](#)☆

Price, Randall, Unholy War : [Ref-0160](#)☆

Price, Randall, World of the Bible News and Views. : [Ref-0051](#)☆

priceless - redemption : [redemption - costly](#)

priceless - salvation : [salvation - not by works](#)☆

pride - acronym - quote : [quote - pride - acronym](#)☆

pride - AGAINST : Lev. 26:19; Deu. 17:20; Job 10:16; Job 35:12; Job 40:11-12; Ps. 10:4; Ps. 18:27; Ps. 36:11; Ps. 40:4; Ps. 59:12; Ps. 73:6; Ps. 101:5; Ps. 119:21; Ps. 123:4; Ps. 138:5; Ps. 138:6; Pr. 8:13; Pr. 11:2; Pr. 13:10; Pr. 14:3; Pr. 15:25; Pr. 16:5; Pr. 16:18; Pr. 18:12; Pr. 21:4; Pr. 21:24; Pr. 28:25; Pr. 30:12-13; Isa. 2:12; Isa. 10:12-15; Isa. 10:33; Isa. 13:11; Isa. 13:19; Isa. 16:6; Isa. 23:9; Isa. 28:3; Jer. 13:9; **Jer. 13:15**; Jer. 13:17; Jer. 43:2; Jer. 48:29; Jer. 50:29-32; Eze. 7:10; Eze. 7:24; **Dan. 4:30**; **Dan. 4:37**; Dan. 5:20; Hos. 13:6; Amos 6:8; Hab. 2:4-5; Zep. 2:10; Mal. 4:1; Mtt. 23:11-12; 1Cor. 4:18; 2Ti. 3:2; 1Jn. 2:16 ☪ "Solomon Schimmel explains that through the centuries Christian theologians and devoted writers classified pride as the 'deadlist' of the seven deadly sins. He refers to the medieval writer Gregory the Great, saying, 'Gregory did not include pride as one of the seven cardinal sins, but rather considered that it breeds the seven, which in turn breed a multitude of other vices. It is not difficult to see how *pride* leads to the other sins.'" Solomon Schimmel, *The Seven Deadly Sins: Jewish, Christian, and Classical Reflections on Human Psychology*, 3:4, cited by [Ref-0122](#), p. 336. See [pride - before fall](#).

pride - before fall : 2Chr. 26:16; Pr. 11:2; **Pr. 16:18**; Pr. 18:12; Pr. 29:23; Isa. 2:11; Isa. 2:17; Jer. 13:15-16; 1Ti. 3:6

pride - by knowledge : Isa. 5:21; Isa. 47:10; Rom. 11:25; Rom. 12:16; 1Cor. 8:1

pride - first sin : Pr. 6:16; Isa. 14:13; Eze. 28:17; 1Jn. 3:8

pride - God hates : Pr. 6:16

pride - Hezekiah : [Hezekiah - pride](#)

pride - ignorance breeds : ☪ + "The 'Dunning Effect' is that unskilled people often overestimate their own ability and draw erroneous conclusions, but their incompetence makes them unaware of their errors. This comes from Kruger, J. and Dunning, D., Unskilled and unaware of it: how difficulties in recognizing one's own incompetence lead to inflated self-assessments, *J. Personality and Social Psychology* 77(6):1121-1134." [Ref-0784](#), James Patrick Holding, *A sloppy kind of Christianity*, 24(3), 22:23, p. 22n3.

pride - looking down - quote : [quote - pride - looking down](#)☆

pride - positive - NASB : 2Cor. 1:14; 2Cor. 5:12; Php. 1:26

pride - self esteem - quote : [quote - pride - self esteem](#)☆

pride - separates from God : Ps. 138:6; Jas. 4:6; 1Pe. 5:5

pride - sin of Sodom : [Sodom - prideful](#)

pride - transforming power - quote : [quote - pride - transforming power](#)☆

prideful - man is : Job 41:34

prideful - scattered : Luke 1:51; 1Pe. 5:5

priest - Ananias - high : [Ananias - high priest](#)

priest - and king : [king - and priest](#)

priest - Caiaphas - high : [Caiaphas - high priest](#)

priest - defects - prohibited : Lev. 21:17-23

priest - hair uncut : Lev. 21:5; Lev. 19:27; Eze. 5:1

priest - high - authority over Damascus : [high priest - authority over Damascus](#)☆

priest - high - forbidden to tear clothes : [high priest - forbidden to tear clothes](#)

priest - king - prophet : [prophet - priest - king](#)☆

priest - married : 2Chr. 22:11

priest - Roman Catholicism - quote : [quote - priest - Roman Catholicism - Armerding](#)☆

priest - sacrifice for : [sacrifice - for priest](#)

priest - sin offering for : Lev. 4:3; Lev. 9:8; Heb. 5:3; Heb. 7:27-28

priest - teach for pay : [teach - priest for pay](#)

priest - unclean : Lev. 22:2-7

priest - wife - virgin : Lev. 21:13-14

priesthood - Aaronic : [Aaronic - priesthood](#)☆

priesthood - believers equipped by pastor : [pastor - equips saints](#)☆

priesthood - changed : Ps. 110:4; Heb. 7:12 ☪ "According to Genesis 14, a priest in the Order of Melchizedek could be both a priest and a king. This was before the time of Moses, since under the Mosaic Law this would no longer be possible. The Law of Moses laid down that all priests had to be of the Tribe of Levi and that kings had to be of the Tribe of Judah. In order for this prophecy to be fulfilled, therefore, it is clear that it will be necessary for the Law of Moses and the Levitical Order to be removed." [Ref-0011](#), p. 89.

priesthood - defiled : ☪ "The problem of recovering a pure Jewish *Kohanim* is not new. In the Tosefta, Rabbi Yehuda records that when the Jews returned to Israel from the Babylonian captivity at the beginning of the Second Temple period, there was no one among them who had not been defiled by

contact with the dead (corpse impurity)." [Ref-0146](#), p. 386 [which see for a detailed explanation of the procedures undertaken].

priesthood - eternal : [covenant - priestly](#)☆

priesthood - future : [millennial kingdom - sacrifices](#)☆

priesthood - genealogy required : Ne. 7:14

priesthood - of believers : 2Cor. 3:6; 2Cor. 6:4; 1Pe. 2:5; 1Pe. 2:9; Rev. 1:6; Rev. 5:10; Rev. 20:6 ☪ "The Old Testament priests were *Levites*. The New Testament priests wear *levis*." Tony Garland

priesthood - of believers - prior to : Num. 16:3

priesthood - OT vs. NT : [replacement theology - priesthood](#)☆

priesthood - Phinehas : [Phinehas = priesthood](#)

priesthood - replacement theology : [replacement theology - priesthood](#)☆

priesthood - seeking : Num. 16:10

priestly - Aaronic divisions : [divisions - Aaronic](#)

priestly - covenant : [covenant - priestly](#)☆

priestly - divisions : [Levitical - divisions](#)

priests - armed : [Levites - armed](#)

priests - chief : [Caiaphas - high priest vs. Annas](#)☆

priests - courses - 24 : 2Chr. 31:16 ☪ + For a detailed presentation on this topic, see [Ref-0840](#), pp. 130-134.

priests - demons - represent : 2Chr. 11:15

priests - fear of Rome : [Rome - fear of by priests](#)

priests - high : [Caiaphas - high priest vs. Annas](#)☆

priests - killed : 1S. 22:18

priests - kingdom of : [kingdom - of priests](#)

priests - non-Levitical : 1K. 12:31; 1K. 13:33

priests - non-Zadokite : ☪ "Of the 28 high priests between 37 B.C. and A.D. 70, all but two came from illegitimate non-Zadokite families." [Ref-0146](#), p. 145.

priests - offered on altar : [altar - bones burned on](#)

priests - pagan killed : 2K. 23:5; 2K. 23:20

priests - pagan supported by Pharaoh : Gen. 47:22; Gen. 47:26

priests - Rechabite : Jer. 35

priests - sacrificed on altar : [sacrifice - priests on altar](#)

priests - ungodly : 1S. 8:3; 1S. 2:12-17; Isa. 43:27-28; Jer. 1:18; Jer. 2:8; Jer. 4:9; Jer. 5:31; Jer. 6:13; Jer. 8:2; Jer. 13:13; Jer. 26:11; Jer. 26:16; Jer. 32:32; Lam. 4:13; Eze. 22:26; Mic. 3:11; Zep. 3:4; Mal. 1:6-8; Mal. 2:1-4; Mal. 2:7-9

priests - Zadokite - faithful : [Zadokites - faithful priests](#)

primordial soup - Origin of Life - 00043.doc : [00043.doc](#)☆

prince - air : Eph. 2:2

prince - of covenant : [covenant - prince of](#)☆

Princeton - seminary - split : ☪ + "In the late twenties, the issue of inerrancy was seen in the Fundamentalist-Modernist controversy in the Presbyterian Church, U.S.A., over the Auburn affirmation and was expressed in the ultimate division of Princeton Theological Seminary in 1929. That year a group of us students at Princeton followed Dr. J. Gresham Machen, Dr. Robert Dick Wilson, Dr. Oswald T. Allis, Dr. Cornelius VanTil, and Dr. Ned Stonehouse to found Westminster Theological

Seminary." Harold J. Ockenga, *Forward*, Ref-1101, p. 10.

Princeton University - establishment : [universities - Harvard, Yale, and Princeton](#)☆

principalities - church instructs : 1Cor. 4:9; Eph. 3:10; 1Pe. 1:12

principalities - demonic : Dan. 10:13; Dan. 10:20; Mtt. 9:34; Mtt. 12:24; Mark 3:22; Luke 11:15; John 12:31; John 16:11; Rom. 8:38; Eph. 1:21; Eph. 3:10; Eph. 6:12; Col. 1:16; Col. 2:10; Tit. 3:1

principles - Biblical Principles - 00017.doc : [00017.doc](#)☆

principles - money : [money - management](#)

Principles of Biblical Interpretation, Louis Berkhof : [Ref-0858](#)☆

printing press - quote : [quote - printing the Bible](#)☆

Priscilla - and Aquila : [Aquila - and Priscilla](#)

prison - Angel delivers from : Acts 5:19; Acts 12:7

prison - believers : Luke 21:12; Mtt. 25:36; Mtt. 25:43

prison - delivered from : Acts 5:19; Acts 12:7; Acts 16:26

prison - demons in : [demons - imprisoned](#)

prison - epistles : Acts 28:14-31; Eph. 1:1; Php. 1:1; Col. 1:1; Phm. 1:1 ☪ ". . . the four Prison Epistles were written during the apostle's imprisonment at Rome (Acts 28:14-31)." [Ref-0188](#), p. 4.

prison - Hades : Isa. 24:22; 1Pe. 3:19

prison - Hebrews written from : [Hebrews - author jailed](#)

prison - in OT : 1K. 22:27; 2Chr. 16:10

prison - Jeremiah : [Jeremiah - prison](#)

prison - spirits in : 1Pe. 3:19; Rev. 18:2

prisoner - of God : Eph. 3:1; 2Ti. 1:8

prisoners - Israel : Isa. 42:22-24

prisoners - minister to : Mtt. 25:36; Mtt. 25:43; Heb. 13:3

prisoners - released : Isa. 42:7; Isa. 49:9; Isa. 61:1; Luke 4:18; 2Ti. 2:26; Heb. 2:15

private - interpretation prohibited : 2Pe. 1:20

procession - of Holy Spirit from Father God : [Holy Spirit - procession of from Father God](#)

procession - of Holy Spirit from Jesus : [Holy Spirit - procession from Jesus](#)

procession - Son and Holy Spirit : Ps. 104:30; Isa. 48:16 ☪ "While the Father sends the Son and the Spirit, the Son never sends the Father, but does send the Spirit. The Spirit neither sends the Father nor the Son, but is subordinate to Their will which at all times is His own will, and accomplishes His work in the earth." [Ref-0019](#), p. 16. *Westminster Confession of Faith* - "In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." [Ref-0019](#), p. 13.

procession - Trinity : [Trinity - procession](#)☆

proclitic - Greek grammar - accents : [Greek grammar - accents - proclitic, enclitic](#)☆

proconsul : Acts 13:7; Acts 18:12 ☪ Chief administrative officers for civil and military matters in a Roman province. They were responsible to the senate in Rome. The NT refers to two proconsuls: Sergius Paulus in

Cyprus (Acts 13:7) and Gallio in Achaia (Acts 18:12).

prodigal - son : Luke 15:11

productive - old age : [old age - productive](#)

productive - wife : [wife - productive](#)

productivity - by God : [fruitfulness - by God](#)☆

profane - fire : [fire - profane](#)☆

profaned - God's name : [name - profaned - God's](#)

“Professor Richard Gardner of Oxford University, a renowned expert on human reproduction and an advisor to Britain’s Human Fertilization and Embryology Authority, recently raised the prospect of using organs from aborted fetuses for transplantation into adults. This possibility offers the potential to save or improve the lives of the hundreds of thousands of patients in desperate need of such organs throughout the world, especially the more than 70,000 in the United States waiting for kidneys. While such procedures have never been attempted in humans, research on mice has demonstrated that fetal kidneys develop quickly inside adult animals -- and according to Gardner, fetal-to-adult transplantation is "probably a more realistic technique in dealing with the shortage of kidney donors than others." If aborted fetuses do prove a useful source of organs for transplant, and there is hope to believe that they might, our society may soon have to grapple with the possibility of yet another controversial and startling -- yet potentially beneficial -- phenomenon: a legal market in fetal tissue and organs. Opponents of organ sales fear that transforming transplantation into a financial transaction will lead to exploitation of the poor, particularly in developing nations, and will expose the world's least fortunate inhabitants to unnecessary medical risks and to exchanges in which they lack equal bargaining power. The striking benefit of a legal trade in fetal organs, unlike adult organs, is that it may provide all of the benefits that supporters desire without resulting in the exploitative harms that opponents fear. Such sales could prove the rare economic transaction in the medical field in which all participating parties can truly be said to benefit. The first striking feature of fetal organs is that their supply, for all practical purposes, is unlimited. Unlike living kidney donors, who must then advance through life with only one functioning kidney, pregnant women who provide fetal kidneys could do so repeatedly without incurring the medical consequences of adult organ loss. Opponents of reproductive choice will object to such a market on the grounds that it will increase the number of abortions -- which will indeed be the logical result. However, such a market might also bring solace to women who have already decided upon abortion, but desire that some additional social good come from the procedure. Like the families of accident victims who donate the organs of their loved ones, these women could well find their decisions fortified by the public benefit that they generate. Someday, if we are fortunate, scientific research may make possible farms of

artificial "wombs" breeding fetuses for their organs -- or even the "miracle" of men raising fetuses in their abdomens." Jacob M. Appel, *Are We Ready for a Market in Fetal Organs?*, Huffington Post, March 17, 2009. [http://www.huffingtonpost.com/jacob-m-appel/are-we-ready-for-a-market_b_175900.html] accessed 20091110. Jacob M. Appel J.D., is an Adjunct Assistant Professor of Community Health at Brown University, where he teaches courses in bioethics. : [abortion - fetal use](#)

progress - quote - Kelly : [quote - civilization - Kelly](#)☆

progressive - dispensationalism - observations : [F00013 - progressive - dispensationalism - observations](#)☆

progressive - revelation : John 1:17; Acts 10:15 (Gentiles cleansed); Acts 10:28 (Gentiles cleansed); Acts 17:30; Rom. 16:25; Eph. 3:5; Heb. 1:1-2; Heb. 9:8

progressive dispensationalism : [dispensationalism - progressive](#)☆

progressive dispensationalism - dangers - house : [2003120806.doc](#)☆

progressive dispensationalism - misleading : [dispensationalism - progressive - misleading](#)☆

progressive revelation - hermeneutics : [hermeneutics - progressive revelation](#)☆

proliferation - translation - versions : [translation - proliferation - versions](#)☆

promise - covenants of : [covenants - of promise](#)

promise - line of : Gen. 3:15 (a man); Gen. 9:1 (Noah); Gen. 9:26 (Shem); Gen. 12:2 (Abram); Gen. 17:19 (Isaac); Gen. 17:21 (Isaac); Gen. 21:12 (Isaac); Gen. 22:18 (Abraham); Gen. 24:36 (Isaac); Gen. 25:5 (Isaac); Gen. 25:11 (Isaac); Gen. 25:23 (Jacob); Gen. 26:3-5 (Isaac); Gen. 26:24 (Isaac); Gen. 27:27 (Jacob); Gen. 28:3-4 (Jacob); Gen. 28:13-15 (Jacob); Gen. 32:9 (Jacob); Gen. 35:11 (Israel); Gen. 48:4 (Jacob); Gen. 49:10 (Judah); 2S. 7:12-16 (David and Solomon); 1Chr. 17:11 (David); Jer. 22:30 (not Jechoniah); Jer. 36:30 (not Jechoniah); Luke 1:33 (Jesus)

promise - of the Father - Holy Spirit : [Holy Spirit - promised](#)☆

promised land - Aaron forbidden : [Aaron - forbidden from promised land](#)

promised land - borders : [covenant - land - borders \[5002.4.1\]](#)☆

promised land - borders - http://www.askelm.com : [2002020301.htm](#)☆

promised land - Caleb : [Caleb - promised land](#)

promised land - covenant : [covenant - land \[5002.4.0\]](#)

promised land - dispossessed : [covenant - land - dispossessed](#)

promised land - dispossessed - profanes God's name : [covenant - land - dispossessed - profanes God's name](#)

promised land - heavenly? : [covenant - land - heavenly?](#)☆

promised land - inheritance : [covenant - land - inheritance \[5002.4.2\]](#)

promised land - Israel too small : [Israel - land too small](#)

promised land - Koran : [Koran - promised land](#)☆

promised land - Moses forbidden : [Moses - forbidden from Canaan](#)☆

promised land - occupation conditional : [covenant - land - occupation conditional \[5002.4.4\]](#)☆

promised land - occupation opposed : [covenant - land - occupation opposed](#)☆

promised land - owned by God : [covenant - land - land owned by God \[5002.4.5\]](#)☆

promised land - unfulfilled : [covenant - land - unfulfilled \[5002.4.3\]](#)☆

promises - conditional : ☩ + "What is unconditional is that God will fulfill the covenants to Israel. On the other hand, not every last Jew, ethnically speaking, will receive the benefits of those promises. Individual blessing under the promises is always conditioned upon obedience to the God who made the covenant. So, the particular Jews who experience the blessings of Israel's promises are those who form the believing remnant of Jews throughout history. Unconditional promises guarantee that some Jews will experience covenanted blessings; through their obedience we learn who is of that believing remnant." John S. Feinberg, "Systems of Discontinuity," [Ref-0199](#), pp. 79-80.

promises - confirmed by Jesus : Rom. 15:8

promises - given to Israel : [covenants - to Israel](#)☆

promises - God fulfills : 1K. 8:56; Isa. 49:15-16; Rom. 11:29

promises - Israel - reliable : [Israel - cast away - not](#)

promises - remind God of : Gen. 32:9-12; Ps. 74:20

promises - unfulfilled : Heb. 11:13; Heb. 11:39

pronominal suffix - Hebrew grammar : [Hebrew grammar - pronominal suffix](#)☆

pronoun - autos - Greek grammar : [Greek grammar - pronoun - autos](#)☆

pronoun - demonstrative - grammar : [grammar - modifier](#)☆

pronoun - demonstrative - Hebrew grammar : [Hebrew grammar - demonstrative - pronoun](#)☆

pronoun - interrogative - grammar : [grammar - modifier](#)☆

pronoun - interrogative - Hebrew grammar : [Hebrew grammar - pronoun - interrogative](#)☆

pronoun - personal - Hebrew grammar : [Hebrew grammar - pronoun - personal](#)☆

pronoun - possessive - grammar : [grammar - modifier](#)☆

pronoun - relative - Greek grammar : [Greek grammar - pronoun - relative](#)☆

pronoun - relative - Hebrew grammar : [Hebrew grammar - pronoun - relative](#)☆

pronouns - relative - who, what, which - grammar : [grammar - relative pronouns - who, what, which](#)☆

pronunciation - Greek grammar : [Greek grammar - pronunciation](#)☆

pronunciation - Hebrew grammar : [Hebrew grammar - pronunciation](#)☆

pronunciation - modern vs. biblical - Hebrew grammar : [Hebrew grammar - pronunciation - modern vs. biblical](#)☆

pronunciation - Septuagint : [Septuagint - pronunciation](#)☆

proper name - Greek grammar : [Greek grammar - proper name](#)☆

proper name - theos not : [theos - not proper name](#)☆

prophecy - by Holy Spirit : [Holy Spirit - prophecy by](#)

prophecy - by unbelievers : Ex. 10:28; Mtt. 27:42; Mark 15:3; John 11:50; John 18:38; John 19:4; John 19:14; John 19:22

prophecy - Canaanite : [Canaanite - prophecy](#)☆

prophecy - ceases : Ps. 74:9; Jer. 18:18; Jer. 23:33-39; Eze. 7:26; Zec. 13:2-5; Mic. 3:6-7; 1Cor. 13:8 ☩ "At length when a new truth was to be preached to the Gentiles, namely, that Jesus was the Christ, God sent new prophets and teachers: but after their writings were also received and read in the Synagogues of the Christians, prophecy ceased a second time. We have Moses, the prophets, and apostles, and the words of Christ himself, and if we will not hear them, we shall be more inexcusable than the Jews." [Ref-0849](#), p. 13. "Malachi was regarded by the Hebrews as the last genuine prophet in Israel. According to I Maccabees 4:46; 9:27; 14:41, there were no canonical prophets in the Hebrew nation during the intertestamental period. During this period, apocalyptic and religious literature flourished; however, none of it emerged as canonical." [Ref-0955](#), p. 130. See also 1 Macc. 4:44-46; 14:41-42.

prophecy - ceases - cessationism : [cessationism](#)☆

prophecy - characteristics of gift : 1Cor. 14:3 ☩ "This verse [1Cor. 14:3], however, does not define the gift of prophecy but merely refers to the fact that prophecy is understandable and, therefore, results in edification, exhortation, and encouragement. . . Other gifts such as apostle and teacher, also edify, encourage, and exhort." [Ref-0115](#), p. 64. "Those who claim that anyone who encourages, exhorts, and consoles is a prophet are also making erroneous claims. Exhorting and encouraging are the results of the prophet's ministry, but they also are the results of the ministries of others who are not prophets." [Ref-0115](#), p. 85.

prophecy - chart - Islam, Judaism, Christianity : ☩ [Ref-0160](#), pp. 319-322.

prophecy - conditional : Jer. 18:7-10 ☩ "On the basis of this conditional element in prophecy, Girdlestone suggests that 'It is probable that hundreds of prophecies, which look absolute as we read them, were not fulfilled in their completeness because the words of warning from the prophet produced some result. . . ." Robert Baker Girdlestone, *The Grammar of Prophecy* (Grand Rapids, MI: Kregel Publications, 1955), p. 28, cited by [Ref-0207](#), p. 188.

prophecy - creationist's noncommittal on : [2007050901.htm](#)☆

prophecy - darkness - lack of : [darkness - revelation - lack of](#)

prophecy - desire : 1Cor. 12:31; 1Cor. 14:1; 1Cor. 14:5; 1Cor. 14:39

prophecy - despise not : 1Th. 5:20

Prophecy - Discerning - DOC 00038 : [00038.doc](#)☆

prophecy - distressing spirit : 1S. 18:10

prophecy - Enoch : [Enoch - prophecy](#)☆

prophecy - faith required : Rom. 12:6

prophecy - fallible in NT? : [2001121301.pdf](#)☆

prophecy - false - desired : Jer. 5:31

prophecy - for appointed time : Dan. 8:19; Dan. 11:35; Hab. 2:3

prophecy - for monetary gain : Mic. 3:11

prophecy - fulfilled? - preterism : [2001122201.doc](#)☆

prophecy - gaps of time within : Gen. 3:15; 1S. 10:8; Isa. 9:6; Isa. 61:1-2; Dan. 9:27; Zec. 9:9-10; Zec. 13:7-9; Mal. 3:1-2; Mal. 4:5-6; Mtt. 3:11-12; Mtt. 26:31 (cf. Zec. 13:7); Mark 14:27 (cf. Zec. 13:7); Luke 4:17-19; 2Pe. 3:10-13 ☩ 1. First and second coming of Christ (Gen. 3:15; Isa. 9:6-7; 61:1-2; Zec. 9:9-10; Mal. 3:1-2; Mal. 4:5-6; Luke 4:17-19. 2. First and second resurrection (Dan. 12:2; John 5:28-29. 3. Day of Lord before millennium and destruction of heaven and earth after millennium (2Pe. 3:10-13). ". . . somewhat as a picture lacks the dimension of depth, the prophecy often lacks the dimension of time: events appear together on the screen of prophecy which in their fulfillment may be widely separated in time." [Ref-0183](#), pp. 136-137. "Therefore is already present here [Gen. 3:15] the double character of all later prophetic perspective -- namely, the first and the second comings of Christ seen together in one picture (e.g. Isa. 61:1-3, comp. with Luke 4:17-20); and in this sense the original gospel is not only the original root but also the original type of all Messianic prophecy." [Ref-0197](#), p. 60. "An especially significant example of this is Isaiah's prophecy of the coming jubilee year (Isa. 61:1-3), at the public reading of which, in the synagogue at Nazareth, the Lord broke off in the middle of a sentence, because in that same sentence the prophecy, without interval, had passed over from the first to the second coming of the Messiah, and on that occasion the Lord wished to speak only of His first coming (Luke 4:18-19). Another example is Mal. 3:1-4." [Ref-0197](#), p. 143. "In Malachi 3:1 Malachi predicts the coming of the Messiah's forerunner, who, of course, is John the Baptist. This is immediately followed by a description of the Lord's Second Advent. It quite clearly is the second coming because it is described as a time of judgment, prompting Malachi to ask, 'Who can endure the day of His coming?' (3: 2). A gap of some 2000 years and counting exists between John the Baptist and the Lord's next coming. Isaiah 9:6 says, 'For a child will be born to us, a son will be given to us,' and then predicts, 'And the government will rest on His shoulders.' The second is yet to be." [2002012601.htm](#). "Interestingly, [preterist] interpreters like DeMar, who advocate a continuous fulfillment view of all 70 weeks without a break, are required to put *both* the crucifixion of Christ and the destruction of Jerusalem some 40 years later into the final week of years, which is only seven years in length. . . . What DeMar fails to tell his readers is that while he argues vehemently against a gap, he is very silent about how to cram two events separated by 40 years into a seven-year period." Thomas Ice, "The 70 Weeks of Daniel," [Ref-0209](#), p. 333. "In Malachi 3:1 Malachi predicts the coming of the Messiah's forerunner, who, of course, is John the Baptist. This is immediately followed by a description of the Lord's Second Advent. It quite clearly is the second coming because it is described as a time of judgment, prompting Malachi to ask, 'Who can endure the day of His coming?' (3: 2). A gap of some 2000 years and counting

exists between John the Baptist and the Lord's next coming. Isaiah 9:6 says, "For a child will be born to us, a son will be given to us," and then predicts, 'And the government will rest on His shoulders.' The second is yet to be."

[2002012601.htm](#). "The recent monograph of Dr. H. A. Ironside, *The Great Parenthesis*, is a worthy and timely contribution to the subject. Dr. Ironside shows a number of instances of parentheses in God's program: (1) The interval between the "acceptable year of the Lord" and the "day of vengeance of our God" (Isa 61:2-a parenthesis already extending more than nineteen hundred years. (2) The interval between the Roman empire as symbolized by the legs of iron of the great image of Daniel 2 and the feet of ten toes. Confer also Daniel 7:23-27; 8:24, 25. (3) The same interval is found between Daniel 11:35 and Daniel 11:36. (4) A great parenthesis occurs between Hosea 3:4 and verse 5, and again between Hosea 5:15 and 6:1. (5) A great parenthesis occurs also between Psalm 22:22 and 22:23 and between Psalm 110:1 and 110:2. (6) Peter in quoting Psalm 34:12-16 stops in the middle of a verse to distinguish God's present work and His future dealing with sin (1 Pet 3:10-12)." John Walvoord, *Have the Events of Daniel's Seventieth Week Been Fulfilled?*, [Ref-0200](#), Vol. 101 No. 401 January-March 1944, p. 47-48.

prophecy - gift : Rom. 12:6; 1Cor. 12:10; 1Cor. 12:28; 1Cor. 14

prophecy - gift in use : Acts 11:27; Acts 13:1; Acts 15:32; Acts 19:6; Acts 21:9; 1Cor. 14:31; 1Ti. 1:18

prophecy - gift of - fallible? : [2001121301.pdf](#)☆

prophecy - God performs His counsel : [Word - God performs His](#)

prophecy - how NT quotes OT : [quotes - how NT quotes OT](#)☆

prophecy - in NT : John 16:13; Acts 19:6; Acts 21:9; Acts 21:10-11; Rom. 12:6; 1Cor. 11:4; 1Cor. 12:10; 1Cor. 12:28; 1Cor. 13:2; 1Cor. 13:9; 1Cor. 14:3; 1Cor. 14:29; 1Th. 5:20; 1Ti. 1:18; Heb. 1:1; 2Pe. 1:19; Rev. 19:10

prophecy - inerrant : 1S. 3:19

prophecy - Jeremiah or Zechariah? : Jer. 7:31-34; Jer. 19:1-15; Zec. 11:13; Mtt. 27:9 ☆ "Jer. 19:2 refers to . . . the 'Potsherd Gate.' Today it is known as the Dung Gate. It is through this gate that waste material was taken and dumped. . . included in this waste material was the broken and defiled pottery from the Temple. . . . The prophet Jeremiah was sent to Topheth, a particular place within the Valley of Hinnom, to pronounce a curse upon it. . . . Centuries later, the leaders of Israel buy a field in the Valley of Hinnom with thirty pieces of silver. They happen to buy the very area of Topheth. When they bought this particular piece of land, they also purchased the curse of Jeremiah that came with it. . . . fulfilled in 70 A.D." [Ref-0011](#), p. 156. "Why does Matthew quote a prophecy from Zechariah and attribute it to Jeremiah? Actually Matthew quotes both Zechariah (Zec. 11:12-13) (thirty pieces of silver) and Jeremiah 18:1-4; 32:6-9 (purchase of the field). Matthew is more focused on the purchase of the field than he is the thirty pieces of silver. Also, Jeremiah is a major prophet. Thus, he only mentions Jeremiah's name. Laney, *Answers to Tough Questions*,

209-10." Andy Woods, "The Purpose of Matthew's Gospel, Part II", [Ref-0785](#), Volume 11 Number 34 December 2007, 5:42, pp. 36-37n79.

prophecy - Joseph tested by : [Joseph - tested by prophecy](#)

prophecy - judge : Deu. 4:2; Deu. 18:22; 1K. 13:18; **Jer. 23:28-30**; Jer. 28:9; Lam. 3:37; 1Cor. 14:29; 1Jn. 4:1; Rev. 22:18

prophecy - literal interpretation - Newton - quote : [quote - Isaac Newton - literal interpretation](#)☆

prophecy - motivator : 2Pe. 3:11 ☆ "Those who fail to inform their flock of things to come do not follow the example of Christ and the Apostles whose teachings were peppered through and through with truths about future things. Even New Testament writings that are not normally considered eschatological are filled with exhortations and instructions based on future events." Paul Benware, "Biblical Prophecy: An Essential Element in Living a Genuine and Useful Christian Life", [Ref-0785](#), Volume 11 number 32, March 2007, 5:18, p. 5. "C. S. Lewis observed the need for this "two world view." 'Hope is one of the theological virtues. This means that a continual looking forward to the eternal world is not (as some modern people think) a form of escapism or wishful thinking, but one for the things that a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians who did the most for the present world were just those who thought most of the next.'" C. S. Lewis, *Mere Christianity*, 118 cited by Paul Benware, "Biblical Prophecy: An Essential Element in Living a Genuine and Useful Christian Life", [Ref-0785](#), Volume 11 number 32, March 2007, 5:18, p. 6.

prophecy - musical : 2K. 3:15; 1Chr. 25:1-3

prophecy - near : Jer. 28:9; **Eze. 12:27-28**

prophecy - not understood : [revelation - not understood](#)

prophecy - once only : Num. 11:25

prophecy - percentage of Scripture : ☆ + "twenty-eight percent of the Bible was prophetic when written" Tim LaHaye, "Memorial to Dr. John Walvoord", [Ref-0181](#), January 2003, p. 2.

prophecy - personal : 1Ti. 1:18

prophecy - purpose - Newton : ☆ + "He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the interpreters, be then manifested thereby to the world. For the event of things predicted many ages before will then be a convincing argument that the world is governed by providence." [Ref-0849](#), pp. 251-252. There are numerous problems with Newton's view on prophecy. For one, God held man responsible for understanding *in advance* what numerous prophecies of Messiah's first coming were to point to. For another, if all God's prophecies will be understood after fulfillment, then they will hardly be convincing in that the fulfillment will appear to be contrived. The full power of prophetic prediction requires that some aspect of predictive understanding is conveyed before fulfillment. For example, the prophecy of the 1,000 year reign of Christ (Rev. 20) would hardly be glorifying to God if it actually does

not pertain to what we think it does and is fulfilled by some other obscure mechanism in history. As but one example, consider Daniel 2:45, "The Great God hath made known to *the king* what shall come to pass hereafter: and the 'Dream' is certain, and the interpretation thereof sure." Here Daniel asserts that prophecy was being given to king Nebuchadnezzar for him to *understand*. Yet king Nebuchadnezzar did not live to even see the subsequent kingdom (Medo-Persia) come onto the stage of history, not to mention all the rest of the prophecy beyond that. Yet the prophecy is said to be understandable and revealing in *the time it was given*.

prophecy - purpose - quote : [quote - prophecy - purpose](#)☆

prophecy - purpose - quote - Anderson : [quote - prophecy - purpose - Anderson](#)☆

prophecy - purpose of gift : Acts 15:32; 1Cor. 14:3-5; 1Cor. 14:12; 1Cor. 14:26; Eph. 4:12-16

Prophecy - Quotations - #09002.doc : [#09002.doc](#)☆

prophecy - rare : 1S. 3:1; Lam. 2:9

prophecy - rejected : Isa. 30:10; Jer. 11:21; Jer. 37:2; Amos 2:12

prophecy - scripture judges : Deu. 13:1

prophecy - sensationalism - avoiding : ☆ + "I am not approaching this subject as something new for my own research and consideration. I have been reading books on prophetic matters and have been doing some writing on them for something over thirty years. I trust that nothing that I have ever written in the past, or even said from a professor's desk, or from a pulpit, was found to be erroneous or ridiculous in succeeding years. I have studiously avoided the temptation to be sensational, or to make unfounded guesses." [Ref-1163](#), p. 6.

prophecy - sons and daughters : Joel 2:28; Acts 2:17; Acts 21:9

prophecy - statistics : ☆ 1. Unique prophecies fulfilled: 695 (230 prior to Christ's advent, 117 at first coming of Christ, 57 during church age, 291 after church age). 2. Prophecies of Christ's second coming: 328 (129 in the OT, 199 in the NT). [Ref-0130](#), pp. 1554-1599

prophecy - suppressed by God : Isa. 29:10

prophecy - teaching - importance : ☆ + "Prophecy in itself is not crucial to orthodoxy or salvation. It should therefore never be made an issue determining the lines of fellowship among Christians. The dividing line among believers in matters of fellowship is the cardinal doctrines of the faith, not a particular system of eschatology. On the other hand, prophecy occupies such a sizable part of God's Word that it cannot remain for long in the side lines. Sooner or later, the teaching and preaching ministries of the church will encounter Bible prophecy. What then? There is no sadder scene than to see leaders within a church group giving forth uncertain or contradictory sounds. The seeds of confusion are soon sewn. A logical alternative under such a situation is to neglect or play down the significance of the prophetic Scripture, possibly by disclaiming full understanding of it this side of heaven. But by leaving such a large part of God's Word untouched or interpreted cursorily, church leaders will be feeding a partial diet to their flock. From the

practical standpoint, therefore, a church group or Christian organization has the right -- indeed an obligation -- to assure uniformity among its leadership in at least the general scheme of prophecy. This has no relationship to the issue of orthodoxy or the question of fellowship among believers, which must be maintained regardless of prophetic interpretation. Yet when the leadership of the church is united in heart and spirit on the prophetic Scriptures, it affords Satan much less occasion to discount the Word of God in the church. The call for unity in the area of prophecy is the more pressing when one realizes that prophecy not only occupies a major portion of Scripture but tends to relate to almost all areas of God's Word. Prophecy is not confined to a specific portion of the Word. It extends its roots all over the Scripture. 'Eschatological interpretations have a definite bearing upon many of the other doctrines which one holds. One's entire system of theology, view of history, interpretation of Scripture, view of the Church as an organism and as an organization in relation to other organizations, and view of Biblical theology is determined to a great extent by his view of eschatology.' [Robert P. Lightner, *Neo-Evangelicalism* (Des Plaines, IL: Regular Baptist Press, 1965), p. 102] [Ref-0207](#), p. 277-278.

prophecy - test against scripture : [teachers - test against scripture](#)

prophecy - testimony of Jesus : Luke 10:22; Luke 24:27; John 5:39; Acts 10:43; 1Cor. 1:6; Heb. 10:7; 1Pe. 1:11; Rev. 1:2; Rev. 19:10

prophecy - transition into : Ps. 16:9

prophecy - two or three : 1Cor. 14:29

prophecy - wait for : Ps. 105:19; Hab. 2:3

prophecy - warn vs. rebuke : Eze. 3:26

prophecy - weapons ancient : [weapons - ancient - prophecy](#)☆

prophecy - while naked : [naked - phophecying while](#)

prophecy - you : [you - not referring to contemporaries](#)☆

Prophecy of Ezekiel: The Glory of the Lord, The, Feinberg, Charles Lee. : [Ref-0171](#)☆

prophesied - suffering of Christ : [suffering - of Christ prophesied](#)

prophecy - women : 1Cor. 11:5

prophet - Aaron : [Aaron - prophet](#)

prophet - appointed as : Jer. 1:5

prophet - Daniel : Dan. 12:10; Mtt. 24:15; Mark 13:14 ☪ "... This is the time of which it is written in the book of Daniel **the Prophet** [emphasis mine]: *But the wicked shall do wickedly and shall not understand, but the righteous shall purify themselves and make themselves white* (Dan. 12:10) The people who know God shall be strong. They are the masters who understand. ..." [Ref-0071](#), p. 494.

prophet - David : [David - prophet](#)

prophet - death near : Lam. 3:53-55; Jonah 2:5-7

prophet - desert - expected from : [desert - prophet expected from](#)

prophet - expected : Luke 2:36 ☪ "... there is confirmation from the intertestamental period that there were indeed no prophets after Malachi. In the Maccabean period, the people were waiting 'until a prophet should arise' (1 Mac. 4:45; 9:27; 14:41). *The Manual of Discipline* from the Qumran community (B.C.)

also looked for the 'coming of a prophet.' Verification of this view also comes from Josephus [*Against Apion*, 1.8]; the Talmud, which states, 'After the latter prophets Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel'; and from the New Testament, which never quotes a post-Malachi book as canonical. In fact, Jesus uses the expression 'from . . . Abel to . . . Zechariah' (Mtt. 23:35) to identify the Old Testament." [Ref-0075](#), p. 243. "To what end then for the believing Israel was this discipline of longing, this extended interval between Malachi and John the Baptist? Why did not Christ come in the time of Malachi? The answer lies in this, that preparations for the gospel had to be made not only by way of revelation, but also in the world and in civilization. And this is exactly what came to pass in the interval between the Old and New Testaments, and especially through Alexander the Great, Hellenism, and the Roman empire." [Ref-0197](#), p. 163. However, note that Anna was a *prophetess* and therefore must have prophesied during her lifetime, prior to John the Baptist (Luke 2:36).

prophet - false - judged : Jer. 28:15-17; Jer. 29:21-23; Jer. 29:31-32; Eze. 14:9

prophet - false - wounds : Lev. 19:28; Deu. 14:1; 1K. 18:28; Jer. 47:5; Jer. 48:37; Zec. 13:6 ☪ "What are these wounds in [Hebrew, 'between,' cf. 2K. 9:24] thine hands?" The word speaks of fresh wounds. The reference is clearly to the self-inflicted chest wounds often detected on the bodies of false prophets who would cut themselves in a frenzied attempt to procure answers from their chimerical gods (1K. 18:28; Jer. 47:5; 48:37). Yahweh had specifically interdicted such activity (Lev. 19:28; Deu. 14:1). Thus such wounds unveil the true identity of this liar." [Ref-0057](#), March/April 2003, p. 17. "It was a practice of false prophets to not only imitate a true prophet by wearing a hairy mantle, but also to do things that true prophets never did: mark their bodies and cause scars. . . . (1K. 18:28) -- an act forbidden to true prophets, according to Leviicus 19:28 and Deuteronomy 14:1. While the false prophets will be able to cast away their hairy mantles, they will not be able to remove the scars from their bodies." Arnold Fruchtenbaum, "The Little Apocalypse of Zechariah", [Ref-0209](#), p. 260.

prophet - fire from mouth : Jer. 5:14; Rev. 11:5

prophet - greatest John the Baptist : [John the Baptist - greatest prophet](#)

prophet - Jesus : Luke 24:19

prophet - John the Baptist : [John the Baptist - prophet](#)

prophet - Moses : [Moses - prophet](#)

prophet - not from God : [called - not by God](#)

prophet - playing music : Eze. 33:32; Luke 7:32

prophet - priest - king : Jer. 13:13; Zec. 6:13; Zec. 12:13 ☪ "The Messiah holds three offices: prophet, priest, and king. However, He does not function in all these offices simultaneously. Rather, the functioning of these three offices is to be carried out in a chronological sequence. During His ministry on earth at His First Coming, Jesus functioned in the office of a prophet. . . . Since His death and resurrection, and until He returns, He is functioning in the office of a priest. This duty will cease at the Second Coming. Jesus has

never yet functioned in the office of a king. For Him to do so, there must be the reestablishment of the Davidic Throne upon which He will sit to rule as King over Israel and King of the world. This duty will begin at the Second Coming [Mtt. 25:31]." [Ref-0219](#), p. 440.

prophet - Samuel : [Samuel - prophet](#)

prophet - seer : 1S. 9:9; 1S. 9:18-19

prophet - self motivation : Jer. 23:16; Jer. 23:21; Jer. 23:25-26; Jer. 23:32

prophet - tested by God : [tested - by God - prophet](#)

prophet - the : **Deu. 18:15-18**; Deu. 34:9; **Mtt. 5:1-2**; John 1:21; John 1:45; John 5:46; John 6:14; John 7:40; Acts 3:22; Acts 7:37; **Heb. 12:25**; Rev. 11:3-6; Rev. 15:3 ☪ Note the intentional parallel between 'I will put my My words in His mouth' (Deu. 18:18) and 'He opened His mouth and taught them' (Mtt. 5:2) "The first interpretation [of Deu. 18:15-19] is the direct nonmessianic view. This approach held by some medieval Jewish interpreters, takes the coming prophet to be a particular future prophet but not the Messiah. According to McCaul, Abarbanel held that Jeremiah was the prophet like Moses, while Ibn Ezra applied the prophecy to Joshua. . . . it should be noted that in Deuteronomy 34, immediately after the description of Joshua (Deut 34:9), the writer says that no prophet had arisen like Moses (Deut 34:10). obviously disqualifying Joshua as the referent." [Ref-1272](#), p. 56. "The New Testament confirms that Deut 18:15-19 is messianic (Acts 3:20-23; 7:37-38)." [Ref-1272](#), p. 60.

prophet - wife as prophetess : [prophetess - wife of prophet](#)

prophet - without honor in own country : Luke 4:24; John 4:44

prophetess - false : Ne. 6:14

prophetess - in NT : Luke 2:36; Acts 21:9; 1Cor. 11:5 (?); Rev. 2:20 ☪ See [prophetess - in OT](#) Questionable: 1Cor. 11:5 (?);

prophetess - in OT : Ex. 15:20; Jdg. 4:4; 2K. 22:14; 2Chr. 34:22; Ne. 6:14; Isa. 8:3 ☪ See [prophetess - in NT](#)

prophetess - wife of prophet : Isa. 8:3

prophetic - year - 360 days : [calendar - 360 day year](#)☆

prophetic importance - Israel - quote - Bonar : [quote - Israel - prophetic importance - Bonar](#)☆

prophetic importance - Israel - quote - Edwards : [quote - Israel - prophetic importance - Edwards](#)☆

prophetic importance - Israel - quote - Horner : [quote - Israel - prophetic importance - Horner](#)☆

prophetic importance - Israel - quote - Ryle : [quote - Israel - prophetic importance - Ryle](#)☆

prophets - and law : [law - and prophets](#)

prophets - apostles differ from : [apostles - prophets differ from](#)☆

prophets - coerced : Num. 22:6; 2Chr. 18:13; 2Chr. 18:23

prophets - fallible in NT? : [2001121301.pdf](#)☆

prophets - false : **Deu. 13:1-5**; Deu. 18:20; 1K. 13:18; Ne. 6:14; Isa. 9:15; Isa. 44:26; Jer. 2:8; Jer. 5:13; Jer. 5:13; Jer. 5:31; Jer. 6:13; Jer. 14:13-16; Jer. 16:23; Jer. 20:6; **Jer. 23:11**;

Jer. 23:14-17; **Jer. 23:21**; **Jer. 23:31-32**; Jer. 27:9-10; Jer. 27:14-17; Jer. 28; Jer. 29:8-9;

Jer. 29:21-23; Jer. 29:31-32; Lam. 2:14; Lam. 4:13; Eze. 13:3; Eze. 13:2-10; Eze. 13:16; Eze. 13:23; Eze. 14:9; **Eze. 22:25; Eze. 22:28**; Zep. 3:4; Zec. 13:3; Mic. 3:5; Mic. 3:11; Mtt. 24:11; Mtt. 24:24; Acts 13:6; **Rev. 16:13; Rev. 19:20; Rev. 20:10** ♣ In Isa. 44:26 God asserts that those who are His messengers delivering His messages are upheld by Him. Prophecy which fails is not from His messengers and not His message! "The following are five tests of a true prophet as found in Scripture: (1) Moral character of the prophet (Isa. 28:7; Jer. 23:14; Zep. 3:4; Mic. 2:11; Mic. 3:11; Mtt. 7:17-20), (2) Spiritual nature of the prophecy (Deu. 13:1-3); (3) Authentication by signs, (4) Discernment by the people (1K. 22:7), and (5) Fulfillment in history (Deu. 18:21-22; 1K. 22:28)." [Ref-0207](#), p. 79.

prophets - false - death penalty : Deu. 13:5; Deu. 18:20; Jer. 28:16-17; Jer. 29:21; Jer. 32:32; Eze. 14:9-10; Zec. 13:3

prophets - foretold Jesus : 2S. 7:12-16; Isa. 7:14 (cf. Mtt. 1:23); Isa. 9:1 (cf. Mtt. 4:15); Isa. 42:1 (cf. Mtt. 12:18); Isa. 53:4 (cf. Mtt. 8:17; Luke 22:37); Dan. 7:14 (cf. Mtt. 24:30); Mic. 5:2 (cf. Mtt. 2:6); Zec. 9:9 (cf. Mtt. 21:5); Mtt. 1:23 (cf. Isa. 7:14); Mtt. 2:6 (cf. Mic. 5:2); Mtt. 4:15 (cf. Isa. 9:1); Mtt. 8:17 (cf. Isa. 53:4); Mtt. 12:18 (cf. Isa. 42:1); Mtt. 24:30 (cf. Dan. 7:14); Luke 23:37 (cf. Isa. 53:4); **Luke 24:27**; Acts 13:27

prophets - foundation : [foundation - of church](#)☆

prophets - God opposes : Jer. 4:9; Jer. 13:13; Jer. 23:11; Jer. 23:14-17

prophets - group (school?) : 1S. 10:5; 1S. 10:10; 1S. 19:20

prophets - heeded : 2Chr. 25:10

prophets - ignored : 2K. 17:13-14; 2Chr. 16:10; 2Chr. 18:25; 2Chr. 24:19-21; 2Chr. 25:16; 2Chr. 36:15-16; Ne. 9:29; Jer. 7:25-27; Jer. 25:3-7; **Jer. 44:15-19** ♣ See [prophets - opposed](#).

prophets - inquired of salvation : 1Pe. 1:10

prophets - inspired by Holy Spirit : Ne. 9:30; 1Pe. 1:11

prophets - Jerusalem - die in : [Jerusalem - prophets die in](#)

prophets - not from God : Jer. 27:14-17; Jer. 23:21; Jer. 29:21; Jer. 29:31-32

prophets - NT : Acts 11:27-28; Acts 15:32; Acts 20:23; Acts 21:9; Acts 21:10; Eph. 2:20 (?); Eph. 3:5; Eph. 4:11 ♣ The prophets in Eph. 3:5 participated in the recent revelation of the mystery of Christ and hence are NT prophets. The relative order of *apostles and prophets* shared in Eph. 2:20; 3:5; and 4:11 and their contextual association also imply NT prophets as being in view in Eph. 2:20 and 4:11. Questionable: Eph. 2:20 (?);

prophets - opposed : 2Chr. 16:10; 1K. 22:8; Jer. 26:8-11; Amos 2:12; Amos 7:12-16; Mic. 2:6 ♣ See [prophets - ignored](#).

prophets - persecuted : 2Chr. 16:10; 2Chr. 18:25; 2Chr. 36:16; 2Chr. 24:19-21; Ne. 9:26; Jer. 2:30; Jer. 11:18-21; Jer. 12:6; Jer. 20:2; Jer. 26:8-11; Jer. 26:20-24; Jer. 32:3; Jer. 33:1; Jer. 37:15; Jer. 37:21; Jer. 38:6; Mtt. 5:12; Luke 6:23; Luke 13:33; Acts 7:52; 1Th. 2:15; Jas. 5:10

prophets - reckless : Jer. 23:32

prophets - revealed to : 2K. 2:3; 2K. 2:5; 2K. 2:7; Isa. 44:8; **Amos 3:7**

prophets - since beginning : Luke 1:70; Luke 11:50; Jude 1:14

prophets and apostles - foundation : [foundation - apostles and prophets](#)☆

propitiation - satisfaction of God by Jesus : Rom. 3:25; Heb. 9:5 (mercy seat); 1Jn. 2:2; 1Jn. 4:10 ♣ "The need for propitiation stems from the sin of man and the holiness of God. It is man who needs to be reinstated or reconciled with God. God's holiness and righteous demands remain unchanged. However, they must be the basis on which God receives sinners. Satisfaction must be made for sin and propitiation provided such a basis through the death of Christ." [Ref-0097](#), p. 121. "In its theological usage propitiation has in view the satisfaction of all God's righteous demands for judgment on the sinner by the redemptive act of the death of Christ." [Ref-0104](#), p. 155.

proponents - gap theory : [gap theory - proponents](#)☆

proselyte - to Judaism : Ex. 12:19; Ex. 20:10; Ex. 23:12; Lev. 17:8-9; Lev. 18:26; Lev. 16:29; Lev. 17:1-16; Lev. 18:6-23; Lev. 20:2; Lev. 24:16; Lev. 24:22; Num. 15:14; Deu. 16:11; Deu. 16:14; Ru. 1:16; Est. 8:17; Eze. 33:24-26; Mtt. 23:15; Acts 2:10; Acts 6:5; Acts 8:26-40; Acts 10:1-2; Acts 13:16; Acts 13:26; Acts 15:20; Acts 15:29 ♣ "It appears from this evidence that the term *proselyte* is used. . . to denote someone who fully conforms to Jewish faith, including circumcision (Acts 2:10; 6:5; 13:43). Conversely, such phrases as 'those who fear God' or 'God fearer(s)' and 'worshiper(s) of God' are used to describe those who are not full participants: the Ethiopian eunuch (Acts 9:27); Cornelius (Acts 10:2); Lydia, a woman from Thyatira (Acts 16:14); and Titius Justus, a Corinthian Gentile (Acts 18:7)." [Ref-0105](#), p. 207. "A full proselyte was received into Judaism by circumcision and baptism by immersion." [Ref-0197](#), p. 178. "The translation of Esther 8:17 as 'became Jews' is unfortunate since that is not the actual meaning of the term. The Hebrew word is *hithahadim* which would be better translated as 'converting to Judaism.' That would be the reason Ryrie footnoted it as meaning an embracement of the Jewish religion and they became proselytes. The Hebrew text does not say they became Jews but that they became Judaistic and converted to Judaism." [Ref-0067](#), Summer 2002, p. 4. "In the Old Testament there are laws regulating the *gerim*, the resident aliens, the non-Jews who desired to live in the land of Israel. By searching the Pentateuch we may assemble a list of general regulations for such persons. They were to (1) abstain from blaspheming the name of the LORD (Lev. 24:16,22); (2) abstain from idols (Lev. 20:2); (3) abstain from sorcery; incest, and other abominations (Lev. 18:26); (4) abstain from working on the Sabbath (Ex. 20:10; 23:12); (5) observe sacrificial ordinances (Lev. 17:8-9; Num. 15:14); (6) observe certain feasts (Deu. 16:11,14); (7) refrain from eating leavened bread during Passover (Ex. 12:19; they were forbidden, however, to share the meal [vv. 43-49]); and (8) cease from work on the Day of Atonement (Lev. 16:29). More compact are the regulations of Leviticus 17 and 18, which provide a safeguard against idolatry by restricting sacrifices to the central sanctuary (Lev. 17:1-9), prohibit eating blood or meat

that has not been properly drained (Lev. 17:10-16), and forbid all sexual perversions (Lev. 18:6-23). Ezekiel 33:24-26, in a general context condemning idolatry, presents a similar list. There are, for example, prohibitions against eating flesh that contains blood, worshiping idols, shedding blood, and sexually defiling one's neighbor's wife." [Ref-1200](#), pp. 339-340. ". . . there is evidence . . . that some Jews were indeed concerned to make converts. This is reflected in Jesus' statement, 'You [scribes and Pharisees] cross sea and land to make a single convert' (Mtt. 23:15)." [Ref-1200](#), p. 341. "The words of Ruth to Naomi, 'Your people shall be my people, and your God my God' (Ru. 1:16), reflect the kind of commitment expected." [Ref-1200](#), p. 342. See [God - fearer](#).

proselytizing - death penalty : Deu. 13:6-10; Deu. 13:12-15

prosper - wicked : [wicked - prosper](#)

prosperity : Job 30:15; Ps. 1:3

prosperity - destroyed in : Dan. 8:25; Dan. 9:27; Rev. 6:2

prosperity - forgetting God in : Deu. 8:11-17; Deu. 31:20; Deu. 32:15; **Pr. 30:9**; Jer. 5:7; Hos. 4:7; Hos. 13:6; Luke 8:14 ♣ "Christianity, entering into the life of the individual, and thus into the life of the nation, is the only sure antidote for the poisonous touch of mere material prosperity." [Ref-1275](#), [par. 734]. "One of the pressing dangers facing all civilized nations is the enervating influence of wealth and great material development. That was the one thing which sapped the life of the great nations of antiquity and buried them in the tombs of their own vices. In each there was a wonderful accumulation of wealth, marvelous manifestations of material splendor, but the moral character of their citizens was undermined thereby and they declined and fell. The hanging gardens of Babylon, the pyramids of Egypt, the sculptured beauty which lined the streets of Athens, and all that luxurious display which attended the centering in Rome of the products of the civilizations of the earth in their day provoked the admiration and were the boast of their citizens. They passed through the same round of experience. Wealth brought luxury, luxury brought vice and vice was followed by ruin and decay. And now we dig through the accumulating dust of centuries to find even the ruins of their vanished splendor." [Ref-1275](#), [par. 703-708].

prosperity - lacking : Jer. 10:21

prosperity - of wicked : [evil - prospers](#)

prosperity doctrine - AGAINST : Lev. 5:7; Mtt. 8:20; **Luke 2:24**; Luke 9:58; Rev. 2:9; Rev. 3:17 ♣ That Jesus' family was poor is evident by the offering of Luke 2:24 (cf. Lev. 5:7).

prostitute - Babylon - 00004.doc : [00004.doc](#)☆

prostitutes - temple : [temple - prostitutes](#)

prostitution - practiced : Gen. 38:16

prostitution - spiritual : [adultery - spiritual](#)

protect - hazardous area : [fence - dangerous area](#)

protected - Jews by God : [Jews - protected by God](#)

protection - divine sought : Ezra 8:22

Protestant - martyrs - by Roman Catholicism : [Roman Catholicism - martyrs - Protestant](#)☆

Protestant Bibles - and Apocrypha : [Apocrypha - Protestant Bibles](#)☆

Protestant Biblical Interpretation :

[Ref-0015](#)☆

Protestantism - vs. Roman Catholicism :

[Roman Catholicism - vs. Protestantism](#)☆

protevangelium : [seed - of woman](#)☆

proverb - abuse : Pr. 26:7; Pr. 26:9

proverb - not David or Solomon : Pr. 30:1; Pr. 31:1

Proverbs - book of - written : [X0017 - date - Proverbs](#)☆

proverbs - of Solomon : [Solomon - proverbs of](#)

Proverbs: An Expository Commentary,
Henry Allan Ironside : [Ref-0773](#)☆

provision - 5 : [five - provision](#)☆

provision - 5 number of : Gen. 43:34; Gen. 45:6; Gen. 45:11; Gen. 45:22; Gen. 47:2-6; Ex. 22:1; Lev. 19:25; Jos. 10:26; 1S. 6:4; 1S. 6:17-18; 1S. 17:40; 1S. 21:3; Est. 5:14; Mtt. 14:17; Mark 6:38; Mark 8:19; Luke 9:13; John 6:9; Rev. 9:5 (?); Rev. 9:10 (?) ♣
Questionable: Rev. 9:5 (?); Rev. 9:10 (?)

provision - animals from God : [animals - provision from God](#)

provision - for giver : [giver - provision for](#)

provision - for righteous : [righteous - provision for](#)

provision - for upright : Ps. 34:10; Ps. 37:25; Ps. 84:11; Mtt. 6:33; Mtt. 7:11; Luke 11:13; Rom. 8:32; Php. 4:19; Jas. 1:17

provision - from God : Ps. 81:10; Ps. 81:16; Ps. 145:15; Ps. 136:25; Ps. 104:14; Ps. 147:14; Isa. 11:1; Isa. 30:23

provision - quote : [quote - provision](#)☆

provision - sufficient : [wealth - sufficient](#)

provision - ten - double : [ten - double provision](#)☆

Ps. 1 : [Jul11](#)☆

Ps. 1:1 : [counsel - scripture superior to human wisdom; counsel - ungodly - avoid; Psalms - books of](#)☆; [Ref-1156](#)☆; [scoffers; Septuagint - versification](#)☆; [X0016 - date - Psalms](#)☆

Ps. 1:1-2 (- Sermon - Reading the Word - 08000.doc) : [08000.doc](#)☆

Ps. 1:1-3 : [tree - of life](#)☆

Ps. 1:2 : [heavens - earth - merism](#)☆; [law - delight in; scripture - meditate on](#)☆

Ps. 1:3 : [fruit - bearing; prosperity; tree - planted](#)

Ps. 1:6 : [Way - title of Christians](#)

Ps. 2 : [Jul11](#)☆

Ps. 2 Ā - Rabbinical Interpretations - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

Ps. 2:1 : [nations - oppose Christ's rule](#)☆; [nations - rage; Rashi - hermenutics](#)☆

Ps. 2:1 (cf. Acts 4:24-25) : [inspiration - scripture says = God says](#)☆

Ps. 2:1-3 : [millennial kingdom - theocratic kingdom - parallels](#)☆

Ps. 2:2 : [anointed = Messiah = Christ; unique - God](#)

Ps. 2:3 : [reign - of Jesus rejected; Trinity](#)☆

Ps. 2:4 : [laugh - God at nations](#)

Ps. 2:6 : [kingdom - earthly](#)☆; [kingdoms - become God's; mountain - of God's inheritance](#)

Ps. 2:6-8 (?) : [covenant - Davidic \[5002.2.0\]](#)☆

Ps. 2:7 : [begotten - of God; birth - of Jesus; cited - Ps. 2:7; exegesis - Ps. 110:3](#)☆; [resurrection - importance of](#)☆; [son of God - in OT](#)

Ps. 2:7 (cf. Heb. 1:5) : [inspiration - scripture says = God says](#)☆

Ps. 2:8 : [all things - under Jesus; inheritance - Jesus; king - Jesus as literal; kingdom - church does not bring; kingdoms - become God's; nations - as inheritance](#)

Ps. 2:9 : [rod - of iron](#)

Ps. 2:10 : [kings - bow to Jesus](#)

Ps. 2:12 : [anger - righteous; son of God - in OT; wrath - God's; wrath - on kings](#)

Ps. 3 : [Jul11](#)☆

Ps. 4 : [Jul12](#)☆

Ps. 4:3 : [predestination - of God](#)☆

Ps. 4:4 : [anger - righteous; anger - sin not; scripture - meditate on](#)☆

Ps. 4:8 : [sleep - peaceful](#)

Ps. 5 : [Jul12](#)☆

Ps. 5:4 : [sin - God consumes](#)

Ps. 5:7 : [fear - God; prayer - toward temple](#)

Ps. 5:9 : [tongue - taming](#)

Ps. 6 : [Jul12](#)☆

Ps. 6:5 : [dead - praising; death - and consciousness](#)

Ps. 7 : [Jul13](#)☆

Ps. 7:9 : [reins - KJV](#)☆

Ps. 8 : [Jul13](#)☆

Ps. 8:2 : [cited - Ps. 8:2; hidden - by God; hidden - from wise; hidden - understanding of God; wisdom - foolish](#)☆

Ps. 8:4 : [cited - Ps. 8:4](#)

Ps. 8:5 : [angels - lower than](#)

Ps. 8:6 : [cited - Ps. 8:6; dominion](#)

Ps. 9 : [Hebrew grammar - acrostic](#)☆; [Jul13](#)☆

Ps. 9:8 : [judge - coming to](#)

Ps. 9:10 : [name - those that know; seekers - God revealed to](#)☆

Ps. 9:12 : [blood - avenger of](#)

Ps. 9:13 : [gates - of Hades](#)

Ps. 9:16 : [judgment - God known by](#)

Ps. 10 : [Hebrew grammar - acrostic](#)☆; [Jul14](#)☆

Ps. 10:1 : [hidden - God from faithless; Septuagint - versification](#)☆

Ps. 10:4 : [pride - AGAINST](#)☆

Ps. 10:8 : [innocent - suffer](#)

Ps. 10:13 : [judgment - disbelieved](#)

Ps. 11 : [Jul14](#)☆

Ps. 11:3 : [foundation - required](#)

Ps. 11:4 : [tested - by God](#)☆

Ps. 11:5 : [tested - by God](#)☆

Ps. 11:6 : [fire - and brimstone](#)

Ps. 12 : [Jul14](#)☆

Ps. 12:2-3 : [hypocrisy - general](#)☆

Ps. 12:4 : [humanism](#)☆

Ps. 12:6 : [inspiration - plenary](#)☆

Ps. 12:6-7 : [scripture - permanent](#)☆; [Word - preserved](#)☆

Ps. 12:8 : [evil - called good](#)☆

Ps. 13 : [Jul15](#)☆

Ps. 14 : [Jul15](#)☆

Ps. 14:1 : [fool - says no God; quote - atheism - purposelessness - Sauer](#)☆; [sin - all](#)☆

Ps. 14:1 (- Origin of Life - 00043.doc) : [00043.doc](#)☆

Ps. 14:2-3 : [seeking - God - none](#)

Ps. 14:7 : [return - of Israel](#)☆

Ps. 15 : [Jul15](#)☆

Ps. 15:4 : [brother - in Lord - treatment of; oaths - forbidden; vows - keep](#)

Ps. 15:5 : [usury - AGAINST](#)☆

Ps. 16 : [Jul16](#)☆

Ps. 16:2 : [sin - all](#)☆

Ps. 16:4 : [blood - eating prohibited](#)☆

Ps. 16:8-11 : [David - tomb](#)☆

Ps. 16:9 : [prophecy - transition into; resurrection - in OT](#)☆

Ps. 16:10 : [deity - Jesus' titles as God; exegesis - Ps. 16:10](#)☆; [Hades - Sheol](#)☆; [messianic prophecy - resurrection; resurrection - in OT](#)☆; [sheol = Hades](#)

Ps. 16:10 (cf. Acts 13:35) : [inspiration - scripture says = God says](#)☆

Ps. 17 : [Jul16](#)☆

Ps. 17:3 : [night - remembering God at; tongue - taming](#)

Ps. 17:8 : [eye - apple of God's](#)

Ps. 17:15 : [face - to face](#)☆; [resurrection - body](#)☆; [resurrection - in OT](#)☆

Ps. 18 : [Jul17](#)☆

Ps. 18:1 : [exegesis - Ps. 18:1](#)☆

Ps. 18:4 : [flood - enemy comes as](#)

Ps. 18:8 : [fire - consuming; smoke and fire](#)

Ps. 18:9 : [earth - presence of God comes](#)☆; [heavens - bowed down](#)

Ps. 18:10 : [cherub - riding upon; cherubim - live](#)☆

Ps. 18:11 : [clouds - darkness; clouds - with God; darkness - and God; secret - place](#)

Ps. 18:12 : [cloud - and fire; hailstones - from God](#)

Ps. 18:15 : [becoming - like Christ; breath - of God](#)

Ps. 18:16 : [flood - enemy comes as](#)

Ps. 18:19 : [believers - God delights in](#)

Ps. 18:27 : [pride - AGAINST](#)☆

Ps. 18:30 : [perfect - Word](#)

Ps. 18:31 : [rock - title of God](#)☆

Ps. 18:34 : [war - God helps train for](#)

Ps. 18:35 : [armor - of God](#)

Ps. 18:41 : [prayer - inhibited](#)☆

Ps. 18:46 : [rock - title of God](#)☆

Ps. 18:49 : [messianic prophecy - sought by Gentiles](#)☆

Ps. 19 : [Jul17](#)☆; [sufficient - scripture](#)☆

Ps. 19:1 : [heavens - declare](#)

Ps. 19:1-4 : [natural - revelation](#)☆

Ps. 19:6 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆

Ps. 19:7 : [law - converts soul; law - good; perfect - Word; wisdom - and simplicity](#)

Ps. 19:10 : [law - delight in; sweet - God's word](#)

Ps. 19:13 : [sin - unknowingly](#)

Ps. 19:14 : [thought - captive; tongue - taming](#)

Ps. 20 : [Jul18](#)☆

Ps. 20:7 : [trusting - in horses](#)

Ps. 21 : [Jul18](#)☆

Ps. 21:1 : [righteousness - Lord our](#)☆

Ps. 21:9 : [fire - consuming](#)

Ps. 22 : [Jul18](#)☆; [suffering - of Christ prophesied](#)

Ps. 22:1 : [cited - Ps. 22:1; cries - Jesus' heard; forsaken - Messiah by God](#)

Ps. 22:3 : [praise - God inhabits](#)

Ps. 22:6 : [tola - worm](#)☆

Ps. 22:7 : [ridiculed - Jesus](#)

Ps. 22:8 : [rescue - from cross](#)

Ps. 22:9 : [womb - taken out of](#)

Ps. 22:9-10 : [womb - formed in](#)☆; [X0109 - abortion](#)

Ps. 22:11-21 : [David - death - peaceful](#)

Ps. 22:14 : [messianic prophecy - heart melted](#)

Ps. 22:15 : [crucifixion - thirst during; Messiah - Ps. 22:15](#)☆; [messianic prophecy - cut off](#)☆

Ps. 22:16 : communion - Matzo☆; manuscript - Ps. 22:16☆; messianic prophecy - crucified; pierced - hands☆; scars - Jesus' permanent☆; stoning - crucifixion instead☆
Ps. 22:18 : cited - Ps. 22:18; messianic prophecy - lots cast for garments
Ps. 22:22 : cited - Ps. 22:22; fellowship - commanded
Ps. 22:24 : cries - Jesus' heard; prayer - of Jesus heard
Ps. 22:27 : messianic prophecy - sought by Gentiles☆
Ps. 22:29 : knee - bow☆
Ps. 22:30 : future believers - scriptures for
Ps. 22:31 : finished - work of Christ☆
Ps. 22:31 (, Septuagint renders asah) : tetelestai - Greek
Ps. 23 : Jul19☆
Ps. 23:1 : names - of God☆; shepherd - good
Ps. 23:2 : peace - by God☆; waters - led to by God
Ps. 23:5 : David - anointed twice
Ps. 23:5 (-6a) : exegesis - Ps. 23:5-6a☆
Ps. 24 : Jul19☆
Ps. 24:1 : earth - is God's
Ps. 24:3 : Holy Place - stand in
Ps. 24:5 : righteousness - imputed☆
Ps. 24:6 : believers - Jewish remain Jews☆; seekers - God revealed to☆
Ps. 24:7 : gate - of the Lord
Ps. 25 : Hebrew grammar - acrostic☆; Jul19☆
Ps. 25:3-5 : wait - on God
Ps. 25:7 : sins - forgiveness available
Ps. 25:14 : hidden - from wise
Ps. 25:15 : prayer - without ceasing☆
Ps. 25:18 : sins - forgiveness available
Ps. 26 : Jul20☆
Ps. 26:5 : wicked - separate from
Ps. 26:6 : hands - washed in innocence
Ps. 26:8 : shekinah - dwells between cherubim
Ps. 27 : Jul20☆
Ps. 27:1 : cited - Ps. 27:1
Ps. 27:4 : presence - God's desired
Ps. 27:5 : secret - place; wrath - delivered from☆
Ps. 27:8 : presence - God's desired; seek - face not hand
Ps. 27:8-10 : seeking - intense
Ps. 27:9 : orphaned
Ps. 27:10 : children - forsaken by parents
Ps. 27:13 : land - of living; Masoretic Text - dots☆
Ps. 27:14 : wait - on God
Ps. 28 : Jul20☆
Ps. 28:2 : hands - lifted to God
Ps. 28:3 : hypocrisy - general☆
Ps. 29 : Jul21☆
Ps. 29:3 : voice - of God
Ps. 29:3-9 : thunders - seven
Ps. 29:6 : unicorn - rhinoceros?☆
Ps. 29:7 : flames - divided
Ps. 29:10 : flood - Lord enthroned at
Ps. 29:11 : peace - by God☆
Ps. 30 : Jul21☆
Ps. 30:2 : heals - God
Ps. 30:3 : sheol - delivered from
Ps. 30:5 : joy - future
Ps. 30:9 : death - and consciousness
Ps. 30:11 : praise - dance
Ps. 31 : Jul22☆
Ps. 31:2 : fortress - rock as
Ps. 31:3 : name - for God's
Ps. 31:5 : spirit - committed to God
Ps. 31:9 : sickness - by sin☆
Ps. 31:11 : avoided - by neighbors
Ps. 31:20 : secret - place
Ps. 31:21 (?) : Bozrah - as refuge☆
Ps. 32 : Jul22☆
Ps. 32:1 (cf. Rom. 4:7) : gender - neutrality☆
Ps. 32:1-2 : righteousness - imputed☆; sin - not imputed; translation - paraphrase - The Message☆
Ps. 32:1-5 : sin - confess
Ps. 32:3-4 : sickness - by sin☆
Ps. 32:4 : hand - of God
Ps. 33 : Jul23☆
Ps. 33:1 : worship - righteous - beautiful
Ps. 33:2 : worship - music☆
Ps. 33:2-3 : musical instruments - in worship
Ps. 33:6 : creation - ex-nihilo☆; Holy Spirit - creator; spoken - into existence; Word of God - creation by
Ps. 33:9 (- Science and the Bible - 00040.doc) : 00040.doc☆
Ps. 33:10 : nations - rage
Ps. 33:12 : inheritance - Israel as God's
Ps. 33:17 : trusting - in horses
Ps. 33:18 : fear - God
Ps. 33:18-22 : wait - on God
Ps. 33:19 : famine - provision in
Ps. 34 : Hebrew grammar - acrostic☆; Jul23☆
Ps. 34:3 : fellowship - commanded
Ps. 34:7 : angel - guardian; Angel - of Jehovah☆; fear - God
Ps. 34:10 : provision - for upright
Ps. 34:14 : evil - avoiding
Ps. 34:15 : prayer - heard
Ps. 34:16 : wicked - removed
Ps. 34:17 : prayer - heard
Ps. 34:18 : heart - broken; humility - desirable☆
Ps. 34:19 : righteous - suffer with evil
Ps. 34:19-20 : exegesis - Ps. 34:19-20☆
Ps. 34:20 : messianic prophecy - no bones broken
Ps. 35 : Jul24☆
Ps. 35:5-6 : Angel - of Jehovah☆
Ps. 35:10 : unique - God - who like
Ps. 35:12 : evil - respond with good
Ps. 35:13 : intercession - for enemies; prayer - fasting and
Ps. 35:13-14 : enemy - love☆
Ps. 35:19 : hated - without cause
Ps. 36 : Jul24☆
Ps. 36:1 : fear - of God lacking
Ps. 36:1 (cf. Rom. 3:18) : gender - neutrality☆
Ps. 36:6 : heavens - earth - merism☆
Ps. 36:7 : Masoretic Text - scribal omissions☆
Ps. 36:8-9 : living - water☆
Ps. 36:9 : life - and light
Ps. 36:11 : pride - AGAINST☆
Ps. 37 : Jul25☆
Ps. 37:5 : path - directed by God☆; trust - God
Ps. 37:7 : wait - on God
Ps. 37:9 : earth - inherited☆
Ps. 37:11 : earth - inherited☆; peace - global☆
Ps. 37:19 : famine - provision in
Ps. 37:21 : bankruptcy - AGAINST; debt - monetary☆; debt - pay
Ps. 37:22 : earth - inherited☆
Ps. 37:23 : path - directed by God☆
Ps. 37:25 : provision - for upright
Ps. 37:25-28 : near - God
Ps. 37:28 : earth - inherited☆; inheritance - Israel as God's
Ps. 37:31 : law - found on heart☆
Ps. 37:34 : earth - inherited☆; wait - on God
Ps. 38 : Jul25☆
Ps. 38:3 : David - sickness of; David - sin; sickness - by sin☆
Ps. 38:18 : David - sin
Ps. 39 : Jul25☆
Ps. 39:1 : tongue - taming
Ps. 39:3 : preaching - compelled☆
Ps. 39:4 : days - number
Ps. 39:4-6 : life - temporal nature
Ps. 39:6 : trusting - in riches
Ps. 39:11 : life - temporal nature
Ps. 39:12 : aliens - believers as
Ps. 40 : Jul26☆
Ps. 40:1 : wait - on God
Ps. 40:2 : path - directed by God☆
Ps. 40:4 : pride - AGAINST☆
Ps. 40:5 : man - God's attention on
Ps. 40:6 : cited - Ps. 40:6; incarnation - predicted; sacrifice - unacceptable
Ps. 40:6-8 : cited - Ps. 40:6-8
Ps. 40:7 : book - volume written of Jesus☆; cited - Ps. 40:7; inspiration - verbal - it is written; will - Father's will be done
Ps. 40:8 : law - delight in
Ps. 40:17 : man - God's attention on
Ps. 41 : Jul26☆
Ps. 41:1 : poor - duty to
Ps. 41:4 : David - sin
Ps. 41:9 : bread - betrayer ate
Ps. 42 : Jul26☆
Ps. 42:1 : presence - God's desired
Ps. 42:2 : living - God
Ps. 42:3 : missing - God apparently
Ps. 42:5 : hope - in God
Ps. 42:7 : night - remembering God at
Ps. 42:10 : missing - God apparently
Ps. 42:11 : hope - in God
Ps. 43 : Jul27☆
Ps. 43:4 : musical instruments - in worship; worship - music☆
Ps. 43:5 : hope - in God
Ps. 44 : Jul27☆
Ps. 44:9 : war - God gives victory☆
Ps. 44:11 : saints - killed
Ps. 44:22 : saints - killed
Ps. 44:24 : hidden - God from faithless; hiding - God is
Ps. 45 : Jul27☆
Ps. 45:1 : king - Jesus as literal
Ps. 45:2 : Trinity☆
Ps. 45:4 : horse - God rides
Ps. 45:6 : deity - Jesus' titles as God; scepter
Ps. 45:6-7 : cited - Ps. 45:6-7
Ps. 45:7 : Holy Spirit - anointed; type - oil represents Holy Spirit
Ps. 45:8 : myrrh☆
Ps. 45:9 : marriage - companions
Ps. 45:14 : bride - raiment of☆; marriage - companions; robe - many colors
Ps. 45:15 : mansions - (mon-ay)☆

Ps. 45:16 : reign - of believers
Ps. 46 : Jul28☆; Shakespeare - KJV honored?☆
Ps. 46:2 : geography - cataclysm; mountain - into sea
Ps. 46:4 : city - of God - Jerusalem; living - water☆
Ps. 46:5 : morning - star☆
Ps. 46:6 : nations - rage; spoken - into existence
Ps. 46:9 : peace - by God☆; peace - global☆; trusting - in chariots☆; weapons - ancient - prophecy☆
Ps. 46:10 : still - be and know God
Ps. 47 : Jul28☆
Ps. 47:3-4 : chosen - Israel☆
Ps. 47:4 : 2002053101.htm☆
Ps. 48 : Jul28☆
Ps. 48:1 : city - of God - Jerusalem; Jerusalem - God's forever
Ps. 48:2 : Jerusalem - God's forever; north - sides of
Ps. 48:7 : east - wind; Tarshish
Ps. 48:8 : city - of God - Jerusalem; Jerusalem - God's forever
Ps. 49 : Jul29☆
Ps. 49:5 : KJV - variety of translation☆
Ps. 49:6 : trusting - in riches
Ps. 49:7 : redemption - in OT
Ps. 49:7-8 : redemption - costly
Ps. 49:9 : eternal life - obtained; resurrection - in OT☆
Ps. 49:15 : gates - of Hades; redemption - in OT; resurrection - in OT☆
Ps. 49:17 : death - material wealth lost; naked - born and die
Ps. 49:18 : praise - from men
Ps. 50 : Jul29☆
Ps. 50:3 : fire - consumed in judgement; fire - consuming
Ps. 50:4 : two witnesses - heaven and earth
Ps. 50:5 : blood - covenant; saints - gathering of
Ps. 50:6 : natural - revelation☆
Ps. 50:10 : owns - all - God
Ps. 50:15 : cry - to God
Ps. 50:18 : company - evil corrupts good; evil - condoning
Ps. 50:23 : praise - glorifies God
Ps. 51 : Jul30☆
Ps. 51:2 : atonement - provided by God in OT
Ps. 51:4 : sin - against God only
Ps. 51:5 : sin - from birth; unbelievers - God's view of☆
Ps. 51:11 : Holy Spirit - grieved; Holy Spirit - in OT; Holy Spirit - indwelt - not permanent in OT☆; Holy Spirit - names; Holy Spirit - person☆; Holy Spirit - taken in OT
Ps. 51:14 : murder - forgiven
Ps. 52 : Jul30☆
Ps. 52:5 : land - of living
Ps. 52:8 : olive tree - Israel
Ps. 52:9 : fellowship - commanded
Ps. 53 : Jul30☆
Ps. 53:2 : sin - all☆
Ps. 53:2-3 : seeking - God - none
Ps. 54 : Jul31☆
Ps. 55 : Jul31☆
Ps. 55:6-7 : wings - to wilderness
Ps. 55:10 : heavens - earth - merism☆
Ps. 55:17 : prayer - morning, noon, evening
Ps. 55:20 : covenant - broken☆
Ps. 55:20-21 (?) : antichrist - covenant made☆
Ps. 55:22 : cry - to God
Ps. 56 : Jul31☆
Ps. 56:3-4 : fear - handling
Ps. 56:8 : book - God's nondescript; morning - worship; tear - bottle
Ps. 56:10 : scripture - exalted
Ps. 57 : Aug01☆
Ps. 57:4 : tongue - weapon
Ps. 57:8 : musical instruments - in worship; worship - music☆
Ps. 58 : Aug01☆
Ps. 58:3 : sin - from birth
Ps. 58:10 : blood - trampled; blood - underfoot; feet - in blood
Ps. 59 : Aug01☆
Ps. 59:7 : tongue - weapon
Ps. 59:8 : laugh - God at nations
Ps. 59:10 : KJV - Ps. 59:10☆
Ps. 59:12 : pride - AGAINST☆
Ps. 60 : Aug02☆
Ps. 60:3 : cup - God's wrath
Ps. 60:6 : Shechem - image☆
Ps. 60:7 : Judah - lawgiver
Ps. 60:8 : Edom - God against; Moab - judged
Ps. 60:9 : X0106 - refugees☆
Ps. 61 : Aug02☆
Ps. 62 : Aug02☆
Ps. 62:1 : worship - leader
Ps. 62:4 : duplicity; hypocrisy - general☆
Ps. 62:5 : wait - on God
Ps. 62:9 : sin - all☆
Ps. 62:10 : trusting - in riches
Ps. 63 : Aug03☆
Ps. 63:1 : prayer - morning
Ps. 63:4 : hands - lifted to God
Ps. 64 : Aug03☆
Ps. 65 : Aug03☆
Ps. 65:3 : atonement - provided by God in OT
Ps. 65:4 : chosen - believers☆
Ps. 65:7 : peace - by God☆; sea - nations represented as☆; storm - calmed
Ps. 65:9-13 : nature
Ps. 66 : Aug04☆
Ps. 66:1-4 : worship - examples
Ps. 66:4 : earth - whole worships
Ps. 66:6 : Red Sea - parted; waters - parted by God
Ps. 66:9 : path - directed by God☆
Ps. 66:10-12 : tested - by God☆
Ps. 66:12 : fire and water - purified by
Ps. 66:18 : answer - none by God; prayer - as sin; prayer - inhibited☆; wisdom - foolish☆
Ps. 67 : Aug04☆; worship - examples
Ps. 67:2 : Gentile - salvation
Ps. 68 : Aug05☆
Ps. 68:4 : desert - God travels through; Jah
Ps. 68:5 : father - of fatherless; widows - protected
Ps. 68:15 : mountain - of God - Bashan
Ps. 68:17 : chariots - of God☆; trusting - in chariots☆
Ps. 68:18 : gifts - given (received?); Hades - and Jesus☆; messianic prophecy - resurrection; Targums - Aramaic quoted☆
Ps. 68:18 (cf. Eph. 4:8-10) : deity - Jesus called Jehovah
Ps. 68:20 : gates - of Hades
Ps. 68:21 : head - wound
Ps. 68:22 (?) : sea - gives up dead☆
Ps. 68:23 : blood - underfoot; feet - in blood
Ps. 68:25 : praise - first
Ps. 68:26 : Masoretic Text - scribal omissions☆
Ps. 68:31 : Egypt - will know God; gifts - from kings
Ps. 68:33 : heavens - plural
Ps. 68:34 : clouds - with God
Ps. 69 : Aug05☆
Ps. 69:3 : wait - on God
Ps. 69:4 : hated - without cause
Ps. 69:5 : omniscient - God only
Ps. 69:6 : seekers - confounded by believers; stumble - cause brother
Ps. 69:8 : brothers - disbelieve; brothers - of Jesus; family - enmity☆; sisters - of Jesus
Ps. 69:21 : crucifixion - thirst during
Ps. 69:25 : Judas - prophecy applied to
Ps. 69:26 : correction - by God
Ps. 69:28 : book - of life☆; book - of life blotted vs. written; book - of the living
Ps. 69:30 : sacrifice - praise over
Ps. 69:31 : sacrifice - vs. worship
Ps. 70 : Aug06☆
Ps. 71 : Aug06☆
Ps. 71:5 : child - believer since
Ps. 71:6 : womb - taken out of
Ps. 71:9 : David - old - favor from God
Ps. 71:18 : David - old - favor from God
Ps. 71:20 : resurrection - in OT☆
Ps. 71:22 : Israel - Holy One of
Ps. 71:36 : lying - to God
Ps. 72 : Aug07☆
Ps. 72:1 : millennial kingdom☆
Ps. 72:3 : mountains - kingdoms☆; peace - and righteousness
Ps. 72:6 : rain - Messiah like
Ps. 72:7 : moon - eternal - witness
Ps. 72:8 : millennial kingdom - sea exists
Ps. 72:10 : gifts - from kings; Tarshish
Ps. 72:14 : blood - precious
Ps. 72:15 : prayer - without ceasing☆
Ps. 72:17 : sun - eternal witness
Ps. 73 : Aug07☆; evil - prospers
Ps. 73:6 : pride - AGAINST☆
Ps. 73:9 : heaven - spoken against☆
Ps. 73:11 : omniscient - God only
Ps. 73:13 : hands - washed in innocence
Ps. 73:25 : Jesus - before wife and husband
Ps. 74 : Aug08☆; wicked - envy of
Ps. 74:2 : purchased - firstborn; shekinah - dwells between cherubim
Ps. 74:3-4 : temple - desolate - banners
Ps. 74:4-8 : temple - destroyed
Ps. 74:9 : prophecy - ceases☆
Ps. 74:13 : dinosaurs?; Red Sea - parted
Ps. 74:14 : Leviathan - fed to people
Ps. 74:15 : river - dried up
Ps. 74:16 : light - without sun☆; star - formation
Ps. 74:17 : seasons
Ps. 74:20 : promises - remind God of; secret - cruelty
Ps. 75 : Aug08☆
Ps. 75:2 : judgment - earth dissolved
Ps. 75:3 : heaven - and earth pass away
Ps. 75:4-5 : horn - symbol of strength
Ps. 75:6 : north - Dan; north - exaltation from?
Ps. 75:8 : cup - God's wrath

Ps. 75:10 : horn - symbol of strength
Ps. 76 : Aug08★
Ps. 76:1 : praise - God inhabits
Ps. 76:2-3 : bow - no arrows - peace; bow - symbol of strength
Ps. 76:6 : trusting - in chariots★; trusting - in horses
Ps. 77 : Aug09★
Ps. 77:1 : prayer - heard
Ps. 77:4 : speak - unable to
Ps. 77:6 : night - remembering God at
Ps. 77:15 : Joseph - sons adopted
Ps. 78 : Aug09★
Ps. 78:2 : cited - Ps. 78:2; parables - God uses
Ps. 78:5 : children - discipline; children - fathers toward★; teaching - children
Ps. 78:8 : generation - ungodly★
Ps. 78:9 : Ephraim - turned back
Ps. 78:10 : covenant - broken★
Ps. 78:12 : Zoan - Egyptian field
Ps. 78:13 : Red Sea - parted
Ps. 78:14 : cloud - and fire
Ps. 78:15 : water - from rock
Ps. 78:18-20 : tested - God by man
Ps. 78:19 : quail - from God
Ps. 78:20 : water - from rock
Ps. 78:24 : bread - from heaven
Ps. 78:25 : manna - angel's food
Ps. 78:26 : east - wind
Ps. 78:27 : quail - from God
Ps. 78:29 : free will★; sin - desire - God gives over to
Ps. 78:33 : futile - life opposed to God
Ps. 78:34 : tribulation - God sought in
Ps. 78:36-37 : hypocrisy - religious
Ps. 78:37 : covenant - broken★
Ps. 78:39 : die - once
Ps. 78:41 : faithless - excluded; Israel - Holy One of; tested - God by man
Ps. 78:43 : Zoan - Egyptian field
Ps. 78:43-51 : Egypt - plagues
Ps. 78:44 : blood - water as★
Ps. 78:45 : frogs - unclean
Ps. 78:47 : hailstones - from God
Ps. 78:49 : angel - kills; Egypt - plagues - angelic
Ps. 78:50 : killed - by God
Ps. 78:51 : Canaan - cursed★; Egypt - Ham; firstborn - destroyed
Ps. 78:54 : mountain - of God's inheritance
Ps. 78:56 : tested - God by man
Ps. 78:58 : idolatry - Israel; worship - at high places
Ps. 78:60 : shekinah - departs temple★; Shiloh - a place; Shiloh - tabernacle forsaken
Ps. 78:61 : ark of covenant - captured
Ps. 78:63 : fire - consumed in judgement; fire - consuming
Ps. 78:67 : Ephraim - rejected; Joseph - double portion as firstborn★; Joseph - rejected
Ps. 78:67-68 : Judah - over Joseph
Ps. 78:70-72 : covenant - Davidic [5002.2.0]★
Ps. 79 : Aug10★
Ps. 79:1 : temple - defiled; temple - destroyed
Ps. 79:2 : birds - feed on dead
Ps. 79:2-3 : burial - denied as judgment
Ps. 79:8 : sin - confessing ancestor's★
Ps. 79:9 : atonement - provided by God in OT; name - for God's
Ps. 80 : Aug10★
Ps. 80:1 : shekinah - dwells between cherubim
Ps. 80:4 : prayer - inhibited★
Ps. 80:8-15 : vine - Israel
Ps. 80:11 : covenant - land - unfulfilled [5002.4.3]★
Ps. 80:13 : animals - symbolize nations★
Ps. 80:13 (MT14) : Masoretic Text - suspended letters★
Ps. 80:14 : Biblia Hebraica Stuttgartensia - raised letters★
Ps. 80:17 : right hand - Jesus of Throne
Ps. 81 : Aug11★
Ps. 81:1 : musical instruments - in worship; worship - music★
Ps. 81:3 : trumpet - at full moon; trumpet - blown
Ps. 81:7 : tested - by God★
Ps. 81:9 : idolatry - Israel
Ps. 81:10 : provision - from God
Ps. 81:12 : given - over by God; thoughts - man's
Ps. 81:14 : war - God gives victory★
Ps. 81:16 : provision - from God
Ps. 82 : Aug11★
Ps. 82:1 : gods - judges
Ps. 82:2-4 : judges - unjust
Ps. 82:3 : father - of fatherless
Ps. 82:8 : kingdoms - become God's; nations - as inheritance
Ps. 83 : Aug11★
Ps. 83:4 : Israel - nation opposed
Ps. 83:5-8 : Arabs - Jews - hatred of
Ps. 83:8 : Lot - children oppose Israel
Ps. 83:10 : En Dor
Ps. 83:12 : covenant - land - land owned by God [5002.4.5]★
Ps. 84 : Aug12★
Ps. 84:2 : living - God; presence - God's desired
Ps. 84:3 : birds - have nest
Ps. 84:11 : provision - for upright
Ps. 85 : Aug12★
Ps. 85:2 : sin - atoned
Ps. 85:5 : generational - iniquity★
Ps. 85:6 : revival - God initiates
Ps. 85:10 : peace - and righteousness
Ps. 85:11 : bronze - earth & heaven
Ps. 85:12 : fruitfulness - by God★
Ps. 86 : Aug12★
Ps. 86:8 : gods - judges
Ps. 86:9 : messianic prophecy - sought by Gentiles★; worship - all nations
Ps. 86:13 : sheol - delivered from
Ps. 86:16 : David - mother godly
Ps. 87 : Aug13★
Ps. 87:3 : city - of God - Jerusalem
Ps. 87:4 : Egypt - Rahab; Israel - born in Egypt
Ps. 87:7 : musical instruments - in worship; worship - music★
Ps. 88 : Aug13★
Ps. 88:1 : heavens - earth - merism★
Ps. 88:5 : dead - forgotten
Ps. 88:10 : dead - forgotten; dead - praising; death - and consciousness; resurrection - in OT★
Ps. 88:11 : Abaddon★
Ps. 89 : Aug14★
Ps. 89:1-5 : worship - examples
Ps. 89:3 : Yepheth ben 'Ali - Ps. 89:3★
Ps. 89:3-4 : covenant - Davidic [5002.2.0]★; Messiah
Ps. 89:4 : David - throne - distinct from God's★; David - throne - Jesus on
Ps. 89:6 : son of God - angels; sons - of God in OT★
Ps. 89:7 : elders - on thrones; fear - God
Ps. 89:8 : unique - God - who like
Ps. 89:9 : storm - calmed
Ps. 89:10 : Egypt - Rahab
Ps. 89:11 : owns - all - God
Ps. 89:15 : face - shine
Ps. 89:17 : horn - symbol of strength
Ps. 89:18 : Israel - Holy One of
Ps. 89:19-20 : covenant - Davidic - unconditional [5002.2.1]
Ps. 89:19-37 : Messiah
Ps. 89:19-51 : covenant - Davidic [5002.2.0]★
Ps. 89:23 : blesse - those who blesse★
Ps. 89:24 : horn - symbol of strength
Ps. 89:26-37 : covenant - Davidic - unconditional [5002.2.1]
Ps. 89:27 : cited - Ps. 89:27; firstborn - a position; king - of kings
Ps. 89:28 : David - throne - Jesus on
Ps. 89:29 : David - throne - distinct from God's★
Ps. 89:32 : chastened - by God
Ps. 89:33 : faithful - God
Ps. 89:34 : covenant - unconditional★
Ps. 89:35 : millennial kingdom★
Ps. 89:35-37 : David - throne - eternal; Joseph - dream of sun, moon, and stars [5007]★; witness - sun and moon
Ps. 89:36 : David - throne - distinct from God's★
Ps. 89:36-37 : X0069 - sun and moon★
Ps. 89:39-44 : times - of the Gentiles★
Ps. 89:48 : death - all die; die - all; die - once
Ps. 90 : Aug14★
Ps. 90:2 : eternal - God★; eternal - God★; foundation - before
Ps. 90:2 (- Time and Age - 00041.doc) : 00041.doc★
Ps. 90:4 : timeless - God
Ps. 90:8 : omnipresent - God; omniscient - God only; sins - secret
Ps. 90:10-12 : lifespan - man
Ps. 90:12 : days - number
Ps. 90:13 : repents - God
Ps. 90:17 : work - established by God
Ps. 91 : Aug15★
Ps. 91:1 : secret - place
Ps. 91:4 : armor - of God
Ps. 91:5 : fear - day and night
Ps. 91:9 : secret - place
Ps. 91:11 : angel - guardian
Ps. 91:12-13 (?) : heel - stricken in★
Ps. 91:14 : name - those that know
Ps. 91:16 : life - long promised
Ps. 92 : Aug15★
Ps. 92:1-5 : worship - examples
Ps. 92:3 : musical instruments - in worship; worship - music★
Ps. 92:5 : thoughts - God's vs. man's
Ps. 92:5-6 : thoughts - man's
Ps. 92:10 : David - anointed twice; horn - symbol of strength; unicorn - rhinoceros?★
Ps. 92:12-14 : tree - planted
Ps. 92:14 : old age - productive
Ps. 92:15 : righteous - God
Ps. 93 : Aug15★
Ps. 93:1 (- Science and the Bible - 00040.doc) : 00040.doc★

Ps. 93:1-2 : David - throne - distinct from God's☆
Ps. 93:2 : eternal - God☆
Ps. 94 : Aug16☆
Ps. 94:1 : vengeance - God's
Ps. 94:5 : inheritance - believers as God's☆
Ps. 94:9 : created - each person; omnipresent - God; omniscient - God only
Ps. 94:11 : heart - God knows
Ps. 94:11-12 : thoughts - man's
Ps. 94:14 : inheritance - believers as God's☆; inheritance - Israel as God's
Ps. 94:16 : stood up - response
Ps. 94:20 : evil - by law; law - evil by
Ps. 94:23 : iniquity - on us vs. Jesus
Ps. 95 : Aug16☆
Ps. 95:1-7 : worship - examples
Ps. 95:5 : land - formed by God
Ps. 95:6 : created - each person
Ps. 95:7 : sheep - people of God
Ps. 95:7 (cf. Heb. 3:7) : Holy Spirit - inspired Scripture; inspiration - scripture says = God says☆
Ps. 95:7-8 : cited - Ps. 95:7-8
Ps. 95:7-11 : cited - Ps. 95:7-11
Ps. 95:9 : miracles - insufficient for belief; tested - God by man
Ps. 95:11 : cited - Ps. 95:11; cited - Ps. 95:11; Sabbath - rest☆
Ps. 96 : Aug16☆; worship - examples
Ps. 96:5 : gap theory - argument from silence☆
Ps. 96:9 : unbelief - witnessing miracles
Ps. 96:10 : earth - not moved
Ps. 96:11 : praise - from nature
Ps. 96:13 : judge - coming to; judgment - coming
Ps. 97 : Aug17☆
Ps. 97:1-6 : worship - examples
Ps. 97:2 : clouds - darkness; clouds - with God; darkness - and God
Ps. 97:3 : fire - consuming
Ps. 97:6 : heavens - declare; natural - revelation☆
Ps. 97:7 (cf. Heb. 1:6) : inspiration - scripture says = God says☆
Ps. 97:9 : judge - coming to
Ps. 97:10 : evil - hate; saints - souls preserved
Ps. 97:11 : revelation - to faithful
Ps. 98 : Aug17☆
Ps. 98:1 : arm - of God; worship - examples
Ps. 98:2-3 : Gentile - salvation; salvation
Ps. 98:4-7 : worship - examples
Ps. 98:7 : praise - from nature
Ps. 98:9 : judge - coming to
Ps. 99 : Aug17☆
Ps. 99:1 : shekinah - dwells between cherubim
Ps. 99:7 : clouds - with God
Ps. 100 : Aug18☆; worship - examples
Ps. 100:3 : created - man by God
Ps. 101 : Aug18☆
Ps. 101:2-3 : righteousness - desired
Ps. 101:3 : viewing - avoid wickedness; X0111 - pornography
Ps. 101:5 : pride - AGAINST☆
Ps. 101:7 : sin - presence of God rejects
Ps. 101:8 : city - of God - Jerusalem
Ps. 102 : Aug18☆
Ps. 102:12 (cf. Heb. 1:10-12) : deity - Jesus called Jehovah
Ps. 102:15 : worship - all nations
Ps. 102:17 : prayer - heard
Ps. 102:18 : future believers - scriptures for; preexistence - AGAINST
Ps. 102:22 : kings - serve Zion; life - temporal nature; worship - all nations
Ps. 102:24 : eternal - God☆
Ps. 102:25 : creation - by God☆
Ps. 102:25 (- Science and the Bible - 00040.doc) : 00040.doc☆
Ps. 102:25-26 (- Sermon - Miracle of Life - 08004.doc) : 08004.doc☆
Ps. 102:25-27 : cited - Ps. 102:25-27
Ps. 102:25-27 (cf. Heb. 1:10-12) : deity - Jesus called Jehovah
Ps. 102:26 : heaven - and earth pass away
Ps. 102:27 : change - God doesn't; eternal - God☆
Ps. 102:37 : eternal - God☆
Ps. 103 : Aug19☆
Ps. 103:3 : heals - God
Ps. 103:4 : redemption - in OT
Ps. 103:5 : strength - renewed by God
Ps. 103:6-7 : worship - examples
Ps. 103:7 : revelation - initiated by God
Ps. 103:8 : anger - slow to - God
Ps. 103:12 : east - from west; sins - forgotten by God
Ps. 103:14 : dust - made of
Ps. 103:15 : life - temporal nature
Ps. 103:17 : generational - blessing
Ps. 103:18 : covenant - remembered☆
Ps. 103:19 : kingdom - universal
Ps. 103:20 : angels - elect; angels - obedient; angels - serve God; angels - strong
Ps. 103:22 : dominion - universal
Ps. 104 : Aug19☆
Ps. 104:2 : heavens - stretched☆; light; light - clothed with
Ps. 104:3 : canopy - vapor☆; clouds - with God
Ps. 104:4 : angels - serve God; baptism - fire☆; cited - Ps. 104:4
Ps. 104:4 (cf. Heb. 1:7) : inspiration - scripture says = God says☆
Ps. 104:5 : creation - of earth
Ps. 104:5 (- Science and the Bible - 00040.doc) : 00040.doc☆
Ps. 104:6 : mountains - covered by water
Ps. 104:6-8 : flood - global☆
Ps. 104:9 : covenant - Noahic
Ps. 104:14 : provision - from God
Ps. 104:14-15 : farming
Ps. 104:15 : wine - enjoyed
Ps. 104:21 : animals - provision from God; prey - God provides
Ps. 104:23 : work - man
Ps. 104:24 : owns - all - God; possessions - God's
Ps. 104:27 : prey - God provides
Ps. 104:27-29 : animals - provision from God
Ps. 104:30 : born - of the Spirit; Holy Spirit - breath of God; Holy Spirit - creator; Holy Spirit - procession of from Father God; procession - Son and Holy Spirit☆; Trinity - created
Ps. 104:31-34 : worship - examples
Ps. 104:32 : mountains - smoke by God
Ps. 105 : Aug20☆
Ps. 105:1-5 : worship - examples
Ps. 105:6 : chosen - Israel☆; sins - confessed in prayer
Ps. 105:8 : covenant - remembered☆; covenant - unconditional☆; Israel - church not☆; scripture - permanent☆
Ps. 105:8-15 : covenant - Abrahamic [5002.1]
Ps. 105:9-10 : covenant - Abrahamic unconditional [5002.1.1]☆
Ps. 105:10 : covenant - land - unfulfilled [5002.4.3]☆; covenant - unconditional☆; covenants - eternal☆
Ps. 105:11 : covenant - land - borders [5002.4.1]☆; covenant - land - inheritance [5002.4.2]; covenant - land [5002.4.0]
Ps. 105:16 : famine - from God
Ps. 105:17 : Joseph - sold to Ishmaelites☆
Ps. 105:19 : Joseph - tested by prophecy; prophecy - wait for; tested - by God☆
Ps. 105:23 : Egypt - Ham
Ps. 105:25 : Egypt - turned against Jacob by God☆; heart - hardened by God☆
Ps. 105:27 : Egypt - Ham
Ps. 105:29 : blood - water as☆; water - and blood☆
Ps. 105:30 : frogs - unclean
Ps. 105:31 : gnats - unclean
Ps. 105:32 : hailstones - from God
Ps. 105:34 : Egypt - plagues
Ps. 105:37 : healing - Passover; health - leaving Egypt
Ps. 105:39 : cloud - and fire; cloud - as covering
Ps. 105:40 : bread - from heaven; quail - from God
Ps. 105:43 : chosen - Israel☆
Ps. 106 : Aug20☆
Ps. 106:1 : hallelujah☆
Ps. 106:5 : inheritance - Israel as God's
Ps. 106:5-7 : chosen - Israel☆
Ps. 106:6 : generational - iniquity☆
Ps. 106:7 : Red Sea - rebelled by
Ps. 106:7-9 : Red Sea - parted
Ps. 106:8 : name - for God's
Ps. 106:11 : Red Sea - all Egyptian soldiers perished
Ps. 106:13 : miracles - insufficient for belief; Red Sea - rebelled by; wait - on God
Ps. 106:14 : lusting - in wilderness; tested - by God☆; tested - God by man
Ps. 106:15 : lust - God gives over to; prayer - answered may not be good
Ps. 106:18 : fire - consuming
Ps. 106:19 : image - worshipped
Ps. 106:20 : image - animal substituted for God; ox - glory exchanged for
Ps. 106:22 : Egypt - Ham
Ps. 106:23 : intercession - Moses
Ps. 106:24 : unbelief - sin
Ps. 106:25 : complaining
Ps. 106:27 : dispersion - Israel☆
Ps. 106:28 : dead - activities on behalf of; sacrifice - to idols - eating☆
Ps. 106:29 : killed - by God
Ps. 106:30 : stood up - response
Ps. 106:30-31 : covenant - priestly☆; millennial kingdom - sacrifices☆
Ps. 106:31 : generational - blessing
Ps. 106:32 : Moses - Israel's disobedience affects
Ps. 106:32-33 : Moses - forbidden from Canaan☆
Ps. 106:34 : Canaanites - failure to kill☆; world - compromise with☆
Ps. 106:36 : idolatry - Israel

Ps. 106:37 : demons - behind witchcraft; idols - and demons; sacrifice - child☆; worshiped - demons

Ps. 106:38 : blood - defiled by; blood - land defiled by; land - defiled by sin

Ps. 106:39 : adultery - spiritual

Ps. 106:40 : inheritance - Israel as God's

Ps. 106:45 : covenant - remembered☆; repents - God

Ps. 106:46 : return - of Israel☆

Ps. 106:47 : dispersion - Israel☆

Ps. 106:48 : hallelujah☆

Ps. 107 : Aug21☆

Ps. 107:9 : hole - God fills

Ps. 107:10 : X0106 - refugees☆

Ps. 107:10-11 : bondage - rejection of God's Word

Ps. 107:10-22 : rebels - saved

Ps. 107:11 : scripture - rejected

Ps. 107:16 : bronze - gates of

Ps. 107:16-18 : gates - of Hades

Ps. 107:17-19 : salvation - before death

Ps. 107:20 : heals - God

Ps. 107:23 : sea - those who go to; water - walks on☆

Ps. 107:23-28 : Masoretic Text - inverted nun☆

Ps. 107:25-29 : storm - calmed

Ps. 107:26 : hyperbole - examples☆

Ps. 107:33-34 : wilderness - God creates

Ps. 107:35 : water - from rock; wilderness - into paradise

Ps. 107:35-38 : fruitfulness - by God☆

Ps. 107:42 : sailors - guided to haven

Ps. 108 : Aug21☆

Ps. 108:1-3 : worship - morning

Ps. 108:2 : musical instruments - in worship; worship - music☆

Ps. 108:7 : Shechem - image☆

Ps. 108:8 : Judah - lawgiver

Ps. 108:9-11 : X0106 - refugees☆

Ps. 108:11-13 : war - God does not go out with☆

Ps. 109 : Aug21☆

Ps. 109:3 : hated - without cause

Ps. 109:7 : answer - none by God; prayer - as sin

Ps. 109:8 : Judas - prophecy applied to

Ps. 109:10 : generational - iniquity☆

Ps. 109:13 : generational - iniquity☆

Ps. 109:14 : father - sin affects son☆

Ps. 109:17-19 : cursing - physical effects

Ps. 109:24 : fasting

Ps. 109:28 : curse - of no effect☆; curse - turned to blessing☆; curses - from man

Ps. 110 : Aug22☆

Ps. 110:1 : cited - Ps. 110:1; David - Son as Lord[5004.1]☆; David - throne - distinct from God's☆; deity - Jesus eternal☆; footstool - enemies made his; kingdom - future☆; right hand - Jesus of Throne; scepter; son of God - in OT; Trinity☆

Ps. 110:1 (cf. Mark 12:36) : Holy Spirit - inspired Scripture

Ps. 110:2 : reign - by conflict; rod - of iron

Ps. 110:3 : dew - blessing☆; exegesis - Ps. 110:3☆

Ps. 110:4 : cited - Ps. 110:4; messianic prophecy - a priest; priesthood - changed☆; X0073 - crowns☆

Ps. 110:5 : finger - of God writing; wrath - on kings

Ps. 111 : Aug22☆; Hebrew grammar - acrostic☆

Ps. 111:1-9 : worship - examples

Ps. 111:5 : covenant - unconditional☆

Ps. 111:9 : covenant - unconditional☆

Ps. 111:10 : fear - God; wisdom - fear of God

Ps. 112 : Aug22☆; Hebrew grammar - acrostic☆

Ps. 112:2 : generational - blessing

Ps. 112:3 : wealth - promised

Ps. 112:4 : compassion - full of☆; revelation - to faithful

Ps. 112:5 : debt - monetary☆; lend - those who ask

Ps. 112:7-8 : fear - handling

Ps. 112:9 : horn - symbol of strength; poor - duty to

Ps. 113 : Aug23☆; worship - examples

Ps. 113:5 : unique - God - who like

Ps. 113:9 : childless - God ministers to

Ps. 114 : Aug23☆

Ps. 114:3 : replacement theology - Augustine☆; sea - river called

Ps. 114:8 : water - from rock

Ps. 115 : Aug23☆

Ps. 115:4-8 : idols - lifeless

Ps. 115:13 : fear - God

Ps. 115:15 : creation - by God☆

Ps. 115:16 : dominion; dominion - man over earth

Ps. 115:17 : dead - praising; death - and consciousness

Ps. 116 : Aug24☆

Ps. 116:1-2 : prayer - heard

Ps. 116:7 : rest - in God

Ps. 116:9 : land - of living

Ps. 116:14 : tithing - devotional scriptures

Ps. 116:15 : death - of saints precious

Ps. 116:16 : David - mother godly

Ps. 117 : Aug24☆

Ps. 117:1 : Gentiles - praise God; messianic prophecy - sought by Gentiles☆

Ps. 117:1-2 : worship - examples

Ps. 118 : Aug24☆

Ps. 118:6 : cited - Ps. 118:6

Ps. 118:18 : chastened - by God

Ps. 118:20 : gate - of the Lord

Ps. 118:22 : messianic prophecy - stumbling block

Ps. 118:22-23 : cited - Ps. 118:22-23

Ps. 118:25 : hosanna☆

Ps. 118:26 : cited - Ps. 118:26; messianic prophecy - comes in name of Lord; name - of the Lord

Ps. 118:27 : light

Ps. 119 : alphabet - Hebrew found in English Bible; Hebrew grammar - acrostic☆; scripture - meditate on☆; Word - delight in

Ps. 119:1-88 : Aug25☆

Ps. 119:2 : seeking - intense

Ps. 119:4 : law - keep

Ps. 119:9 : cleansed - by the word

Ps. 119:11 : scripture - memorize☆

Ps. 119:16 : law - delight in

Ps. 119:18 : revelation - of the Word

Ps. 119:19 : aliens - believers as

Ps. 119:21 : pride - AGAINST☆

Ps. 119:24 : law - delight in

Ps. 119:35 : law - delight in; law - keep

Ps. 119:38 : fear - God

Ps. 119:45 : truth - freedom by

Ps. 119:46 : kings - testify before

Ps. 119:47-48 : law - delight in

Ps. 119:56 : law - keep

Ps. 119:60 : law - keep

Ps. 119:62 : night - remembering God at

Ps. 119:63 : alone - believers not; church - discipline☆

Ps. 119:67 : chastened - by God; scripture - ignorance - cost

Ps. 119:70 : circumcision - heart☆

Ps. 119:70 (?) : heart - hardened☆

Ps. 119:71 : chastened - by God

Ps. 119:72 : law - delight in

Ps. 119:73 : lot☆; womb - formed in☆; X0109 - abortion

Ps. 119:73 (- Sermon - Miracle of Life - 08004.doc) : 08004.doc☆

Ps. 119:75 : chastened - by God; correction - by God

Ps. 119:84 : days - number

Ps. 119:88 : testimony; Word - spoken

Ps. 119:89 : scripture - permanent☆

Ps. 119:89 (- Science and the Bible - 00040.doc) : 00040.doc☆

Ps. 119:89-176 : Aug26☆

Ps. 119:91 : held together - by God

Ps. 119:92 : law - delight in; scripture - importance during affliction

Ps. 119:96 : perfection - consummation of

Ps. 119:97-104 : law - delight in

Ps. 119:99 : teachers - Jesus exceeded

Ps. 119:103 : sweet - God's word

Ps. 119:105 : Word - studying

Ps. 119:111 : law - delight in

Ps. 119:113 : law - delight in

Ps. 119:115 : law - keep

Ps. 119:120 : fear - God

Ps. 119:123 : seeking - intense

Ps. 119:127 : law - delight in

Ps. 119:131 : law - delight in; seeking - intense

Ps. 119:133 : path - directed by God☆

Ps. 119:136 : law - keep; law - unkeepable☆

Ps. 119:143 : law - delight in

Ps. 119:147 : prayer - morning

Ps. 119:148 : night - remembering God at

Ps. 119:160 : inerrancy - of scripture☆; scripture - permanent☆; Word - studying

Ps. 119:161 : persecution - without cause

Ps. 119:162 : law - delight in

Ps. 119:164 : praise - seven per day

Ps. 119:165 : peace - by obedience

Ps. 119:166 : law - keep

Ps. 119:167 : law - delight in

Ps. 119:174 : law - delight in

Ps. 119:176 : sheep - lost☆

Ps. 120 : Aug27☆; tongue - taming

Ps. 121 : Aug27☆

Ps. 121:3 : sleep - God doesn't

Ps. 121:4 : Israel - keeper

Ps. 121:5-6 : sun - shade from

Ps. 121:6-8 : Joseph - dream of sun, moon, and stars[5007]☆

Ps. 122 : Aug27☆

Ps. 122:5 : David - throne - Jesus on; kingdom - future☆; millennial kingdom☆; millennial kingdom - judgment in☆

Ps. 122:6 : Jerusalem - lovers of prosper; Jerusalem - peace of; Jerusalem - pray for

Ps. 122:6-8 : witness - sun and moon
Ps. 123 : Aug28☆
Ps. 123:2 : slave - of God
Ps. 123:4 : pride - AGAINST☆
Ps. 124 : Aug28☆
Ps. 124:4 : type - water represents army
Ps. 125 : Aug28☆
Ps. 125:1 : Zion - Mt. - abides continually
Ps. 125:3 : covenant - land - dispossessed ; times - of the Gentiles☆
Ps. 126 : Aug29☆; captivity - Babylonian - end
Ps. 127 : Aug29☆
Ps. 127:1-3 : labor - vanity without God
Ps. 127:2 : sleep - peaceful
Ps. 127:3 : children - a blessing
Ps. 128 : Aug29☆
Ps. 128:2 : work - blessing
Ps. 128:3 : wife - productive
Ps. 128:4 : fear - God
Ps. 128:6 : children - a blessing
Ps. 129 : Aug30☆
Ps. 129:3 : stripes - Jesus
Ps. 129:6 : root - shallow
Ps. 130 : Aug30☆; Wesley - John - conversion☆
Ps. 130:3 : sin - all☆
Ps. 130:3-6 (?) : morning - star☆
Ps. 130:5 : wait - on God
Ps. 130:8 : redemption - in OT
Ps. 131 : Aug30☆
Ps. 131:1 : scripture - exceeding; unknowable - not a concern
Ps. 132 : Aug31☆
Ps. 132:1-5 : David - temple - desire to build
Ps. 132:2 : sleepless - for the ark
Ps. 132:7-8 : footstool - ark of covenant
Ps. 132:9 : righteousness - clothed
Ps. 132:10 : Trinity☆
Ps. 132:10-12 : covenant - Davidic [5002.2.0]☆
Ps. 132:12 : covenant - Davidic - occupation conditional [5002.2.2]; David - sons on throne; David - throne - distinct from God's☆; David - throne - occupation conditional☆
Ps. 132:13 : Jerusalem - chosen by God; Jerusalem - God's forever
Ps. 132:17 : horn - symbol of strength
Ps. 133 : Aug31☆
Ps. 133:1 : unity - fellowship
Ps. 133:3 : dew - blessing☆
Ps. 134 : Aug31☆
Ps. 134:17 : ears - to hear
Ps. 135 : Sep01☆
Ps. 135:1-3 : worship - examples
Ps. 135:4 : chosen - Israel☆; Israel - treasure☆
Ps. 135:7 : parallel passage - lighting, rain, wind
Ps. 135:8 : firstborn - destroyed; heavens - earth - merism☆
Ps. 135:9 : signs - and wonders
Ps. 135:12 : covenant - land - inheritance [5002.4.2]
Ps. 135:14 : repents - God
Ps. 135:15-17 : idols - lifeless
Ps. 135:18 : eyes - do not see
Ps. 135:21 : Jerusalem - God dwells in
Ps. 136 : Sep01☆
Ps. 136:2 : God - of gods
Ps. 136:3 : Lord - of lords
Ps. 136:5 : wisdom - in creation
Ps. 136:6 : star - formation
Ps. 136:10 : Egypt - plagues; firstborn - destroyed
Ps. 136:13 : Red Sea - parted
Ps. 136:21-22 : covenant - land - inheritance [5002.4.2]
Ps. 136:25 : provision - from God
Ps. 136:26 : heavens - God of
Ps. 137 : Sep02☆
Ps. 137:1-6 : Jerusalem - Zion
Ps. 137:5 : Jerusalem - God's forever
Ps. 137:7 : Babylon - destruction predicted☆; Edom - God against
Ps. 137:9 : killed - children
Ps. 138 : Sep02☆
Ps. 138:2 : Jerusalem - worship toward; scripture - permanent☆; scripture - value☆; Word - over name; Word - studying
Ps. 138:2 (- Science and the Bible - 00040.doc) : 00040.doc☆
Ps. 138:2 (- Sermon - Reading the Word - 08000.doc) : 08000.doc☆
Ps. 138:3 : prayer - heard
Ps. 138:5 : pride - AGAINST☆
Ps. 138:6 : pride - AGAINST☆; pride - separates from God
Ps. 138:8 : finish - work in believer; hands - work of God's
Ps. 139 : Sep02☆
Ps. 139:1-4 : seen - by God
Ps. 139:2-4 : omniscient - God only
Ps. 139:6 : thoughts - God's vs. man's
Ps. 139:7 : Holy Spirit - deity; omnipresent - God
Ps. 139:7 (- Space - 00042.doc) : 00042.doc☆
Ps. 139:8 : sheol - God present
Ps. 139:13 : abortion - AGAINST☆; womb - formed in☆; X0109 - abortion
Ps. 139:13 (- Sermon - Miracle of Life - 08004.doc) : 08004.doc☆
Ps. 139:14 (- Evolution - 00044.doc) : 00044.doc☆; 00044.doc☆
Ps. 139:15 : dust - made of
Ps. 139:16 : predestination - of God☆
Ps. 139:20 : cursing - sin☆; name - in vain
Ps. 139:23 : seen - by God; trial - to find anxieties
Ps. 139:23-24 : heart - deceitful; heart - searched
Ps. 140 : Sep03☆
Ps. 140:9-10 : fire - coals on head
Ps. 141 : Sep03☆
Ps. 141:2 : hands - lifted to God; prayer - as incense
Ps. 141:3 : tongue - taming
Ps. 141:5 : teaching - receive
Ps. 142 : Sep03☆
Ps. 142:1-2 : prayer - complaint
Ps. 142:5 : land - of living
Ps. 143 : Sep04☆
Ps. 143:2 : righteousness - self☆; sin - all☆
Ps. 143:3 : dead - dwell in darkness
Ps. 143:6 : seeking - intense
Ps. 144 : Sep04☆
Ps. 144:1 : rock - title of God☆; war - God helps train for
Ps. 144:3-4 : man - puny
Ps. 144:4 : life - temporal nature
Ps. 144:5 : earth - presence of God comes☆
Ps. 144:7 : type - water represents peoples
Ps. 144:9 : musical instruments - in worship; worship - music☆
Ps. 144:12-14 : fruitfulness - by God☆
Ps. 144:13 : blessing - physical
Ps. 145 : Druids - used against☆; Hebrew grammar - acrostic☆; Sep04☆
Ps. 145:4 : generation - praise God's works to next
Ps. 145:5 : heavens - bowed down; mountains - smoke by God
Ps. 145:8 : anger - slow to - God
Ps. 145:13 : kingdom - eternal
Ps. 145:15 : provision - from God
Ps. 145:18 : near - God
Ps. 145:19 : fear - God
Ps. 145:21 : knee - bow☆
Ps. 146 : Sep05☆; worship - examples
Ps. 146:3 : trusting - in man
Ps. 146:4 : spirit - depart from body
Ps. 146:8 : blind - healed; eyes - opened by God
Ps. 147 : Sep05☆
Ps. 147:4 : gospel - in stars☆; stars - all named
Ps. 147:5 : omniscient - God only; unsearchable - God
Ps. 147:7 : worship - music☆
Ps. 147:9 : animals - provision from God
Ps. 147:10 : trusting - in horses
Ps. 147:11 : fear - God
Ps. 147:14 : peace - by God☆; provision - from God
Ps. 147:15 : scripture - effective
Ps. 147:17 : hailstones - from God
Ps. 147:19-20 : chosen - Israel☆; law - not for Gentiles
Ps. 147:20 : covenant - Mosaic - to Israel [5002.3.3]
Ps. 148 : Sep06☆; worship - examples
Ps. 148:1-10 : praise - from nature
Ps. 148:4 : canopy - vapor☆
Ps. 148:5 : gap theory - argument from silence☆
Ps. 148:8 : cloud - and fire; hailstones - from God
Ps. 148:14 : horn - symbol of strength
Ps. 149 : Sep06☆
Ps. 149:3 : praise - dance; worship - music☆
Ps. 149:6 : mouth - weapon; praise - first
Ps. 149:6-9 : judge - believers
Ps. 149:7-9 : vengeance - saints execute☆
Ps. 149:9 : judge - saints
Ps. 150 : Sep06☆; worship - examples
Ps. 150:3-5 : worship - music☆
Ps. 150:4 : praise - dance
Ps. 150:6 : praise - from nature
Psalms - book of - written : X0016 - date - Psalms☆
Psalms - books of : Ps. 1:1 ☪ "**Book 1**: Psalms 1-41, Davidic (1000 BC). **Book 2**: Psalms 42-72, Davidic. **Book 3**: Psalms 73-89, Exilic (586-516 BC); Psalm 86 is Davidic. **Book 4**: Psalms 90-106, Postexilic (515 B.C. -); Psalms 101 and 103 are Davidic. **Book 5**: Psalms 107-150, Postexilic; Psalms 108-110, 122, 124, 131, 133, and 138-145 are Davidic, Psalm 127 is Solomonic (950 BC)." Ref-0818, p. 41.
Pseudepigrapha : ☪ ("false writings") are religious compositions written under a false or unsubstantiated claim of authorship in the general era of the birth of Christ (200 B.C. to 200 A.D.). OT Pseudepigrapha were Jewish in

origin and NT Pseudepigrapha of Christian origin. These books are called Apocrypha by the early Church and the modern Roman Catholic Church (which accepts the Protestant Apocrypha as canonical). For a list of the pseudepigraphal books, see [Ref-1200](#), pp. 358-359.

Pseudepigrapha - Babylon : [Babylon - Rome called?](#)☆

Pseudepigrapha - group : [books - Old Testament groups](#)☆

pseudo-christs : [false - christ](#)s☆

psychology - a religion - quote : [quote - psychology - a religion](#)☆

psychology - inferior to scripture : [counsel - scripture superior to human wisdom](#)

psychology - Scripture over : [counsel - by Scripture](#)☆

psychology - secular - avoid : [counsel - ungodly - avoid](#)

Pterosaur - wingspan : [wingspan - Pterosaur](#)☆

Ptolemais - Paul visits : [Paul - visits Ptolemais](#)

Ptolemy - canon - chronology : [chronology - Ptolemy - canon](#)☆

Ptolemy - Science and the Bible - 00040.doc : [00040.doc](#)☆

pual - causation : [Hebrew grammar - causation - pual vs. hopal](#)☆

pual - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - pual](#)☆

public - rebuke : Gal. 2:14; 1Ti. 5:20

publication - Bible in early America : [Bible - publication in early America](#)☆

puffed up : 1Cor. 4:18; 1Cor. 5:2; 1Cor. 8:1; 1Cor. 13:4

Pul - Tiglath-Pileser III : 2K. 15:19-20; 2K. 15:29; 1Chr. 5:26 ☪ "The text in 1 Chronicles 5:26, "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away" (KJV) has often been cited as proof that the Bible supports the position that Pul and Tiglath-Pileser III were two individuals. It has been pointed out, however, that inasmuch as the Hebrew verb "carried" is here in the singular, as it is correctly translated with the singular pronoun "he," this verse definitely conveys the idea that Pul and Tiglath-Pileser were one and the same and that the correct translation of the *waw* introducing the epexegetical phrase concerning Tiglath-Pileser should be "even." Thus the verse would read "And the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of Tiglath-Pileser, king of Assyria, and he carried them away." Most recent English translations give this verse correctly, recognizing that Pul and Tiglath-Pileser were the same individual. Among them are the NEB, NIV, NASB, MLB, and GNB." [Ref-0839](#), pp. 139-140.

"Indisputable proof of their identity is provided by notations from a Babylonian king list and the Babylonian Chronicle where, in a list of the Babylonian kings Tiglath-Pileser appears by his usual Assyrian name on the one list and by his name Pulu on the other. . . ." [Ref-0839](#), p. 141. "Most modern scholars insist that the Assyrian annals record Tiglath-pileser (III) as claiming to have received tribute from Menahem, King of Israel. This has led nearly all scholars to identify the Biblical "Pul" as being Tiglath-pileser (III) rather than his immediate predecessor as stated in the

Authorized Bible [1Chr. 5:26, KJB] . . . In order to "honor" the Assyrian data, the New King James translation alters this Scripture to read "So the God of Israel stirred up the spirit of Pul king of Assyria, *that is*, Tiglath-pileser king of Assyria. . . ." rather than the more correct word "and" as the King James faithfully records. . . . The continual assertion that the Annals of the Kings of Assyria record Tiglath-pileser (III) as claiming to have received tribute from Menahem is seen as false as the name "Menahem" appears in *brackets* meaning that the annals is unreadable and the word has been supplied by the translator. Thus, this identification rests solely upon conjecture. The rationale behind this supposition is to be found in the second Assyrian annals text which refers to the tribute of a "Menihimmu of Samerina" (Menahem of Samaria?). This fragmentary text has been assigned to Tiglath-pileser (III). Based on this data, the name "Menahem" was added and inserted in the bracket in the preceding text. . . . On the authority of the Hebrew Text, this author positively asserts that the second "slab" inscription has been wrongly assigned to Tiglath-pileser (III) whereas in truth it should be credited to an earlier Assyrian monarch whom the Biblical text calls "Pul" (Ashur-dan III). The testimony of the Hebrew Text unmistakably places Pul in the days of Menahem's reign (722-761 B.C.) and states that he extracted tribute from that King of Israel . . . 2K. 15:19-20." [Ref-0186](#), pp. 177-179. ". . . the word "Pul" is a title, not a proper or forename. It means "Lord" and could therefore refer to *any* Assyrian ruler. . . . Moreover, even a casual glance at 1 Chronicles 5:26 reveals the obvious truth that Pul and Tiglath-pileser (III) are not the same man but two different Assyrian Monarchs; and with this Josephus completely occurs. If they were one and the same ruler, why does the title "king of Assyria" follow after both . . . ? Were they the same man, the verse would only have the title "king of Assyria" *once* . . . The redundancy, although not mentioned heretofore in the literature to our knowledge, is an unmistakable indication that we are dealing with two distinct monarchs - not one. . . . Therefore, when the New King James Version and nearly all others make Pul and Tiglath-pileser III one and the same person, such is *not* a translation, rather it is an *interpretation* based on a faulty archaeological argument." [Ref-0186](#), p. 180.

pulpit - preaching from : Ne. 8:4

Pulpit Commentary, H. D. M. Spence and Joseph S. Exell : [Ref-0932](#)☆

Punctuated Equilibria - Evolution - 00044.doc : [00044.doc](#)☆

punctuation - lacking in Greek grammar : [Greek grammar - punctuation lacking](#)☆

punishment - capital - failure to enforce : [capital punishment - failure to enforce](#)

punishment - degrees : Mark 12:40; Rev. 20:12

punishment - physical : [children - discipline](#); Pr. 10:13; Pr. 19:29; Pr. 20:30; Pr. 22:15; Pr. 23:13-14; Pr. 26:3; Pr. 29:15

puny - man : [man - puny](#)

purchase - offering : [offering - purchase](#)

purchased - believers by Christ : Mtt. 13:46; Acts 20:28; 1Cor. 6:20; 1Cor. 7:23; Gal. 3:29; Eph. 1:14; Tit. 2:14; 1Pe. 2:9

purchased - firstborn : Ex. 3:22; Ex. 13:1; Ex. 13:13-15; Ex. 30:12; Num. 3:12-13; Num. 3:40-51; Num. 8:14-18; Num. 3:35; Deu. 32:6; Ps. 74:2

purchased - Israel : [Israel - purchased](#)

purchased - redemption : [redemption - purchased](#)

purchased - Samaria - hill : [Samaria - hill purchased](#)

purchased - Temple Mount : [Temple Mount - purchased](#)

pure - worship - desired : [worship - syncretism](#)

purgatory - indulgences - relics : [relics - indulgences - purgatory](#)☆

purgatory - Roman Catholicism : [Roman Catholicism - purgatory](#)☆

purgatory - Roman Catholicism - catechism : [2005031901.tif](#)☆

purged - sin : [sin - purged](#)

purification - John 2:6 : John 2:6 ☪ ". . . the Jews purified their water (they let the silt sink to the bottom) by letting it stand in large jugs. . ." [Ref-0015](#), p. 157. purification by law lacks fruit

Purification - Paul : [Paul - Nazirite vow](#)☆

purification - sprinkling : [water - sprinkling](#)

purification - washing : [traditions - of men](#)

purification - water of : [water - of purification](#)

Purim - lot : Est. 3:7; Est. 9:21; Est. 9:24; Est. 9:26 ☪ Akkadian *puru*, "lots". I so called after the lots cast by Haman in order to determine the month in which the slaughter was to take place.

Puritan - baptism - child : [baptism - child - Puritans](#)☆

Puritan - definition - quote : [quote - Puritan - definition](#)☆

Puritan - premillennial - Jeremiah Burroughs : [premillennial - Puritan - Jeremiah Burroughs](#)☆

Puritan - preterism - response to : [preterism - Puritan response](#)☆

Puritans - arrival in America : ☪ + "Despite popular impressions, the English Puritans did not arrive first. Even in the territory that would become the United States, the Puritans were preceded by their near, but not very dear, fellow Englishmen, the state-church Episcopalians. Representatives of Holland's Reformed Church were also fairly well established in New Amsterdam (later New York) before the main body of Puritans first glimpsed Boston in 1630. Soon German-speaking believers of many types joined English Quakers in William Penn's Pennsylvania, Swedish Lutherans were in Delaware, and Presbyterians from Scotland and the north of Ireland had established a foothold on Long Island, in New Jersey, and in Pennsylvania. Even before the British Protestants had appeared on the scene, however, there was already a substantial Catholic presence in the New World. From Spain, Catholic priests has come to convert the Native Americans of the great Southwest. In what is now Canada and along the Mississippi River, Catholic missionaries from France were pursuing their work among Indians before missions by English Protestants had even made a start." [Ref-0958](#), p. 7.

purity - in worship : Isa. 1:13

purity - ritual - Temple Mount : [2003082801.htm](#)☆

purity - ritual - Temple Mount - rabbinical ruling : [2003090501.htm](#)☆

purity - wool : [wool - purity](#)

purple - dye : [tassels - remembrance](#)☆

purpose - church - local : [2002020502.htm](#)☆

purpose - Israel : [Israel - purpose](#)☆

purpose - life : [life - purpose](#)

purpose - none - quote : [quote - universe formed by chance](#)☆

purpose - of tribulation : [tribulation - purpose of](#)

purpose - persecution : [persecution - purpose](#)

purpose - testing : [testing - purpose](#)

Purpose of Prayer, E. M. Bounds :
[Ref-0924](#)☆

purposeless - evolution : [evolution - purposeless](#)☆

Puteoli - Paul visits : [Paul - visits Puteoli](#)

Putnam, F. C. (2002, c1996, c2002). Hebrew Bible Insert : A Student's Guide to the Syntax of Biblical Hebrew. Quakertown, PA: Stylus Publishing. : [Ref-0525](#)☆

pyramid : Isa. 19:19; Jer. 32:20 ☪ Giza = "border" (Arabic) between upper Egypt and lower Egypt.

Pyramid - Great - image : ☪ + [Ref-0066](#), 16.2 (2003), p. 58.

pythoness : Acts 16:16 ☪ See image of "Stone relief found in the harbor of Perea, the ancient harbor of Athens. It depicts a pythoness, one possessed with a spirit of divination (Acts 16:16), offering a gift to Apollo at his shrine at Delphi." Gordon Franz, "Gods, Gold and the Glory of Philippi", [Ref-0066](#), 17:4 (2004), pp. 117.

pythoness - tongues : "Upon completion of the laurel ritual, the Pythia would drink deeply from the water of the Castilian Fountain, burn laurel and barley on the unending fire of the altar to Apollo and finally take her seat upon the Tripod in preparation for what was to come. Instantly the Pythia would enter in a *manonion* (mania), which was characterized by frantic and uncontrolled bodily movements and speaking in unknown tongues. As the Pythia went into here ecstatic and maniacal trance, a *prophate* (male prophet) would interpret and write down the oracle or prophecy of the Pythia. The wild and ecstatic manner in which these Pythia would receive the oracle did not always end well. Plutarch notes, *one one occasion she died as a result of the violent agitation caused by the prophetic furor, due to the fact that the Pythia had entered the tripod against here will and was possessed by an "incoherent and evil inspiration"* (Dempsey 1972: 68; Plutarch, *Obsolescence of Oracles* 438; LCL 5: 499)." Ernest B. McGinnis, "Delphi's Influence on the Word of the New Testament: Part 2: The Oracles of Delphi", [Ref-0066](#), 20.2 2007, 61:64, p. 63.; Acts 16:16

Q - document - gospels : ☪ + "Now it is striking that the greater part of the non-Markan material common to Matthew and Luke consists of sayings of Jesus. This has led to the conjecture of another early document on which both Matthew and Luke drew for their common non-Markan material, the document usually referred to as ?Q' and envisaged as a collection of sayings of Jesus." [Ref-0239](#), p. 34. "Incidentally, not one single fragment of the Q manuscript has ever been found, and there is also not one single reference by any apostolic father that suggests that Q ever

existed. In addition, the assumption by some critical scholars that the sayings of Jesus only existed in oral form for decades before being written into Q, the canonical Gospels, or the Gnostic *Gospel of Thomas*, has nothing but critical textual theory to support it, and critical textual theories have a very poor track record when it comes to being right." Clyde E. Billington, *The Curious History of the "Editor" in Biblical Criticism*, [Ref-0060](#), 22.4 (2009), 109:120, p. 116-117. "Over the years, this theory has become very popular, but it leaves many questions unanswered, such as James A Borland noted: "(1) Can it be proven that Mark predated Matthew and Luke? (2) Would Matt and Luke have been such plagiarists, or dependent on Mark that they had to copy almost verbatim so much of Mark? (3) Why did Luke omit some large sections of Mark? (4) Why is there no record or copy of the supposed Q document? (5) What is to account for many differences between Matthew and Luke if they both used identical sources?" RenÃ© A. LÃ³pez, *New Testament Theology: The Synoptic Problem in the Gospels*, [Ref-0785](#), Volume 15, Number 44, April 2011, 41-50, p. 44.

Q'uran : ☪ see [Koran](#)

qal - imperfect - strong verb - Hebrew grammar : [Hebrew grammar - qal - imperfect - strong verb](#)☆

qal - perfect - strong verb - Hebrew grammar : [Hebrew grammar - qal - perfect - strong verb](#)☆

qal - perfect - weak verbs - Hebrew grammar : [Hebrew grammar - qal - perfect - weak verbs](#)☆

qal - verbal stem - Hebrew grammar : [Hebrew grammar - verbal stem - qal](#)☆

qamets - vs. qamets hatuf - Hebrew grammar : [Hebrew grammar - qamets vs. qamets hatuf](#)☆

qere - vs. kethibh - masorah parva : [Hebrew grammar - qere vs. kethibh](#)☆

Qere - vs. Kethibh - YHWH : [Jehovah - corruption of Adonai and YHWH](#)☆

quadriga - fourfold exegesis : [hermeneutics - fourfold sense](#)☆

Quail - bondage - quote : [quote - bondage - Quail](#)☆

quail - from God : Ex. 16:13; Num. 11:33; Ps. 78:19; Ps. 78:27; Ps. 105:40

qualifications - deacon : [deacon - qualifications; deacons - qualifications](#)

qualifications - elder : [elders - qualifications](#)

quantum mechanics - mysterious - quote - Bohr : [quote - quantum mechanics - mysterious - Bohr](#)☆

quarantine - unhealthy : Num. 5:2-5

quarrel - meddle in : Pr. 26:17

quasar - redshift : ☪ + "The name "quasar" is derived from "QUAsi-Stellar radio source," sometimes also called a "quasi-stellar object" or QSO. This means that they *look* like stars, but there is something different about them. They don't look like galaxies Until 1963, these objects were universally considered to be ordinary stars. However, in that year their "something different" was uncovered -- they have extraordinarily high redshifts. Under the Hubble law, a high redshift means that they are traveling away from us at enormous speeds (some of them supposedly at up to 90 percent of the speed of light!) If they are traveling at enormous speeds -- very much

faster than any known galaxy -- then they must be a long way away from us, since they have been traveling fast for a very long time." [Ref-0814](#), p. 276. "The seat of [Halton] Arp's trouble lies in the decades of astronomical observations that have proven to him, over and over again, that the highest redshifts among celestial objects are not due to expansion of the universe, as the Hubble orthodoxy tells us. How does he know? Because over and over again he has discovered that quasars, the most highly redshifted objects in the universe, are often associated in tangible ways with galaxies that are (relatively) close by. If the quasars are close by, then their redshifts cannot be mostly the result of cosmic expansion over vast distances." [Ref-0814](#), p. 275. "Why are their redshifts so different from that of the parent galaxy? Because the "new" matter emits light at longer wavelengths, giving the impression of a Doppler-type shift. Arp believes that the new matter emerges from its parent galaxy with zero inertial mass, and that the mass of these new particles then proceeds to accumulate with time. Light is produced from matter when electrons fall between energy levels within atoms. The wavelength of light coming from a "new" low-mass hydrogen atom will appear to be highly redshifted compared with light from "normal" hydrogen from a laboratory source. The emitted light will become more "normal" with time as the "new" hydrogen gathers mass and becomes more like ordinary hydrogen. Redshift, according to this theory, is a measure of *youth*, not of recession velocity." [Ref-0814](#), p. 278.

queen - Babylon : [Babylon - queen](#)

queen - heaven : [heaven - queen of](#)☆

queen - of heaven : [Nimrod - wife of](#)☆

queen - of heaven - book by Tetlow/Oakland/Myers : [2012042901.pdf](#)☆

queen - of heaven and earth: Inanna : [Inanna - goddess](#)☆

Queen - of Sheba : [Sheba - Queen](#)☆

Queen of Heaven - Mary - Roman Catholicism : [Roman Catholicism - Mary - Queen of Heaven](#)☆

quenching - the Spirit : Holy Spirit - grieved question - Greek grammar : [Greek grammar - question](#)☆

question - rhetorical by Luke : Gen. 3:9; Gen. 4:9; Gen. 16:8; Ex. 4:2; Luke 17:17; John 6:5-6; John 16:19; **John 18:4**

Questions - DOC 09001 : [09001.doc](#)☆

questions - fool - quote : [quote - questions - fool](#)☆

questions - honest - Kipling - quote : [quote - what why when where how and who - Kipling](#)☆

questions - hypocrisy : [hypocrisy - questions](#)☆

questions - preaching should answer : [preaching - questions to answer](#)☆

quiescent aleph - Hebrew grammar : [Hebrew grammar - quiescent - aleph](#)☆

quiescent ayin - Hebrew grammar : [Hebrew grammar - quiescent - ayin](#)☆

Quiet Talks about the Healing Christ, Gordon : [Ref-1010](#)☆

Quiet Talks on Power, Gordon : [Ref-1011](#)☆

Quiet Talks on Prayer, Gordon : [Ref-1012](#)☆

Quiet Talks on Service, Gordon : [Ref-1013](#)☆

Quirinius - difficulty : [difficulty - Quirinius](#)☆

Quirinius : Luke 2:2; Acts 5:37 ☪ "The reference in Luke 2:2 to Quirinius as governor of Syria at the time of the birth of Christ (before the death of Herod the Great in 4 BC) has frequently been thought to be an error, because Quirinius is known to have become imperial legate of Syria in A.D. 6, and to have supervised in that year the enrolment mentioned in Acts 5:37, which provoked the insurrection led by Judas of Galilee. But it is now widely admitted that an earlier enrolment, as described in Luke 2:1ff., (a) may have taken place in the reign of Herod the Great, (b) may have involved the return of everyone to his family home, (c) may have formed part of an Empire-wide census, and (d) may have been held during a previous governorship of Quirinius over Syria." [Ref-0239](#), pp. 86-87.

quotation - accuracy - church fathers : ☪ + " . . . consider the words of the great textual scholar, Bruce Metzger, about the quoting habits of the Fathers: *After the true text of the Patristic author has been recovered, the further question must be raised whether the writer intended to quote the scriptural passage verbatim or merely to paraphrase it. If one is assured that the Father makes a bona fide quotation and not a mere allusion, the problem remains whether he quoted it after consulting the passage in a manuscript or whether he relied on his memory.*" William Varner, "The Didache's Use of the Old and New Testaments", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005), 127:151, p. 133.

quotation - example of varied styles : Isa. 6:9-10; Mtt. 13:15; John 12:39-40; Acts 28:25-27 ☪ "From this we see that a passage is sometimes cited quite loosely, especially by the Lord Himself. The above modifications do not change the central message of the text, and the ones who did the quoting were inspired authors themselves. Each nuance is legitimate. . ." [Ref-0060](#), p. 99.

Quotations - DOC #09002 : [#09002.doc](#)☆

quotations - New Testament of Old : ☪ "At least 295 quotations or direct references to the Old Testament have been counted in the New, a total of one verse out of every 22. If we add to this the evident allusions (613, according to C. H. Toy), the proportion reaches to about 10 percent of the New Testament text. . . It is at the same time very remarkable that in the entire New Testament there is not one explicit citation from the Old Testament Apocrypha, those books declared canonical in the sixteenth century by the Roman Church." [Ref-0060](#), p. 97. [Apocrypha - uninspired](#) "Nicole estimates 295 quotations, with many more allusions-at least 10 percent of the New Testament text being Old Testament material. D. Hay counts 239 quotations that use an introductory formula, 1,600 citations of the Old Testament, and many more allusions to it." [Ref-0064](#), p. 41. "New Testament writers generally use the Old Testament in the following fourfold manner: 1. Recognition of actual fulfillment. . . 2. Choice of illustrative material. . . 3. Delineation of typical situations. . . 4. Appropriation of common concepts. . ." [Ref-0207](#), pp. 194-200.

quote - abortion : ☪ + "As a nation we are teaching the next generation that we do not value human life either in the beginning (abortion and infanticide) or at the end (euthanasia). If we are teaching America's

children that we do not value life at the beginning or end, what makes us think that somehow they will learn to value life anywhere in between?" [Ref-0122](#), p. 203.

quote - academic acceptance - Jones : ☪ " . . . it seems a requirement for acceptance as a peer among those involved in such investigations that they play down the accuracy of the Hebrew testimony while extolling that of not only the Assyrian, but any other record than that of the people of the Word. The desire to obtain such recognition is a most powerful, intimidating and driving force. This pressure, acting in concert with the aforementioned presuppositions, must be seen as that pall which overshadows not only the area under discussion but all other related fields as well. Christian and secular inquirers alike seem unable to stand free of this ever compelling vortex." [Ref-0186](#), p. 155. "And to worsen an already lamentable condition while wishing to appear scientific, progressive, and intellectually acceptable by the hierarchy of academia, many Christian quasi scholars add their voice to that bandwagon being unwilling to stand in faith against the tide that would sweep away the infallible witness of Scripture." [Ref-0186](#), p. 159. "All too often the modern Christian who has far better data from which to forge his judgments but being desirous of acceptance by those at the higher echelons of academia, has shamefully compromised in order to achieve that end. In his rarefied domain of Olympus, an academic fraternity dwells and the desire for acceptance by those who have already scaled the pinnacle often overcomes any loyalty to "earnestly content for the faith which was once delivered unto the saints". After all, to be labeled a Biblicist by those who have so scaled is to be deemed uninformed and unworthy; such is appraised as worthy of non-admission or expulsion. Nor may the works of these Olympians be denigrated if one is to remain in the graces of these esoteric fraternities. They must ever be treated with courtesy, even praised and any aberrations criticized with extreme caution. Nor should this be interpreted or confused as an expression of "being Christian" toward the opposing view. It is a self-serving fawning, attempting to raise one's status, gain the esteem and respect of those on the "upper tier" by means of a mutual admiration pact in order to promote oneself among the fraternities of academia. Shame! Faith should be founded on other than this." [Ref-0186](#), p. 165. "The real issue has been to lay before the world of academia and the general public the true nature of the condition and handling of the ancient records of the neighboring kingdoms of the Hebrew people, especially those of the Assyrians, to the intent that all may see the unfair practices, extravagant claims, and brainwashing which has for years gone on in the name of scholarship and education. Again, such dishonest and unscientific practices against the records of any people other than the Hebrews is totally without precedent and bears testimony to our previous charge that an undercurrent of absolute prejudice exists in the realm of academia with regard to the Jewish people of the Bible, their ancient records, and the God of Abraham, Isaac, and Jacob." [Ref-0186](#), pp. 185-186. "Let us be careful that in our desire to be considered intellectually respectable we do not expose

ourselves to infections which can do us grievous harm in a spiritual sense. The Apostle has already said it all. There were people who called this colossus of a man, this genius--there were people who called him a 'fool'. He was quite content to be a fool for Christ's sake. If you are out for intellectual respectability you will soon get into trouble in your faith . . ." Martyn Lloyd-Jones, [Ref-0935](#), p. 608.

quote - academic acceptance - Moreland : ☪ + "The final virtue I shall mention is fidelity to God and dedication to His cause in the world as one's chief end. The Christian intellectual is here to serve a Name, not to make one. Unfortunately, I have seen too many Christian thinkers who have a certain texture or posture in life that gives the impression that they are far more concerned with assuring their academic colleagues that they are not ignorant fundamentalists than they are with pleasing God and serving His people. Such thinkers often give up too much intellectual real estate far too readily to secular or other perspectives inimical to the Christian faith. This is why many average Christian folk are suspicious of the mind today. All too often, they have seen intellectual growth in Christian academics lead to a cynical posture unfaithful to the spirit of the Christian way. I have always been suspicious of Christian intellectuals whose primary agenda seems to be to remove embarrassment about being an evangelical and to assure their colleagues that they are really acceptable, rational people in spite of their evangelicalism. While we need to be sensitive to our unbelieving friends and colleagues, we should care far less about what the world thinks than about what God thinks of our intellectual life. Fidelity to God and His cause is the core commitment of a growing Christian mind. Such a commitment engenders faithfulness to God and His people and inhibits the puffiness that can accompany intellectual growth." J. P. Moreland, *Love your God with all Your Mind: The Role of Reason in the Life of the Soul* (Colorado Springs, CO: NavPress, 1997) pp. 110-111.

quote - activity - Lloyd-Jones : ☪ + "Our greatest danger is to live upon our activity. The ultimate test of a preacher is what he feels like when he cannot preach." Martyn Lloyd-Jones, [Ref-0935](#), p. 738.

quote - age - earth : [age - earth - evolution](#)☆

quote - angelic encounter - Hinn : ☪ + Benny Hinn: "[I saw] a being wearing a black robe, black hood, coming to kill me. I couldn't see his face, but I knew it was the angel of death. I saw his nails and fingers, and I cried out 'Lord Jesus, save me.' I spoke out loud. 'Lord Jesus, save me'. . . I saw angels rush into my room. One of them grabbed that black thing and shoved him against the wall. Another one - now I saw that, I'm telling you God's gospel truth. . . suddenly this - there were two of them that rushed in first, and now this one of them - massive, massive angel. A blond hair, curly blond hair with a very thick gold belt around him, the size of two men, at least, stood there, tall, wide, and he stared at me and stared at me. . . And I looked, and he looked, and suddenly, and I'm, at the same time watching the other angel holding that black figure from me, and a third angel rushed in. God is my witness, before Jesus, I tell you the fact. A third angel rushed in and called him

by name and said, 'Michael, Michael, somebody else is in trouble!' . . . now I realize I'm looking at Michael, and Michael speaks back with the voice of Niagara Falls, a thick voice, and said, 'You take care of him,' . . . I've had many experiences with angels since. In fact, nearly every night during that year of glory I would wake up and see them stand by my bed. Some I saw as small as children. I've seen them. And they'd be standing there talking to each other and they'd look at me and every single time I would get the feeling like they're thinking, 'What does God want with this guy?' It was almost like a look of, like a puzzled look on their face. And that's why I do not believe angels socialize with human beings. 'Cause there's nowhere in the Scriptures where they have coffee and tea with you. They come, do a job, and leave." (Praise The Lord, Trinity Broadcasting Network, May 13, 1999), cited by *TBC This Week*, March 14, 2003. [Ref-0017](#).

quote - anti-Semitic - New Testament : ☩ + "Rabbi Eliezar Berkovits said, *Christianity's New Testament has been the most dangerous anti-Semitic tract in history.*" Paul L. Maier, "Who Killed Jesus", *Christianity Today*, August 24, 2000 [http://www.christianitytoday.com/ct/2000/134/42_0.html], cited by [Ref-0057](#), July/August 2002, p. 30.

quote - apologetics - temporary effects : ☩ + "If you can talk someone into something, someone else can talk them out of it." Billy Jack Barrantine, Tyndale Theological Seminary, *Introduction to Apologetics* AP-101 tape 10, side B

quote - apostasy - youth - Brewer : ☩ + "I once listened to a conversation . . . between two young men returning after the close of a summer's vacation to the college at which both were students. The principal talker was, I discovered in the course of the afternoon, an only son. On his upper lip was the first dark shadow of a coming mustache. He possessed that peculiar wisdom which belongs in this world to only the college sophomore. He was expressing to his companion his views on the Bible and religion, said he knew too much to believe in either; admitted that his mother believed in both and read her Bible every day; said that that might do for women and children, but not for any intelligent man in the light of present scientific knowledge. You would have thought that Darwin and Huxley and Lord Kelvin had studied at his feet and that he was the Gamaliel of the present day. It is impossible to reproduce in language the self-sufficient sneering tone in which he spoke of the Bible, classing it with nursery rhymes, the story of Jack and the Beanstalk and the like, and the complacent pity with which he referred to those who were foolish enough to regard it as a sacred book. It is to be hoped that the budding sophomore lived long enough to learn that no gentleman speaks sneeringly of that which has been the life-long faith and comfort of his mother." David J. Brewer, *The USA: A Christian Nation* (Philadelphia, PN: The John C. Winston Company, 1905), pp. 50-51.

quote - application vs. instruction : ☩ + An oft-repeated philosophy: "Our problem isn't that we don't know enough, but that we don't put what we do know into practice." This ill-conceived philosophy assumes that

knowing and doing are antithetical -- i.e., that they form an 'either/or' pair -- when in reality they are not. The real situation is better stated, 'Our problem is that we don't know enough *and* that we don't put what we do know into practice.'" [Ref-0110](#), p. 151.

quote - Archaeopteryx : ☩ + "Alan Feduccia, a world authority on birds at the University of North Carolina at Chapel Hill and an evolutionist himself, says: 'Paleontologists have tried to turn Archaeopteryx into an earth-bound, feathered dinosaur. But it's not. It is a bird, a perching bird. And no amount of 'paleobabble' is going to change that.'" Cited in Morell, V., *Archaeopteryx: Early Bird Catches a Can of Worms*, Science 259(5096):764-65, 5 February, 1993. http://www.answersingenesis.org/news/scientific_american.asp

quote - Arminianism - prayer - Spurgeon : [Arminianism - prayer - Spurgeon](#)

quote - Arminianism vs. Calvinism - prayer and preaching : ☩ + "We ought to pray with the certainty of a Calvinist and teach and preach with the fervor of an Arminian." [Ref-0095](#), Tape 8:A:387

quote - Arminianism vs. Calvinism - salvation : ☩ + "[Arminians believe] in a God who tries to save all the sinners He can, and Calvinism believes in a God who saves all the sinners He will." Dr. Joseph C. Morecraft, III., [Ref-0162](#), prologue.

quote - assurance - Alcorn : ☩ + "We must make sure we are his followers before we seek assurance. The enemy seeks to accuse us that we are not what we are. But just as surely, he seeks to assure us we are what we are not." [Ref-0211](#), p. 142.

quote - atheism - bus advertisement : ☩ + "The British Humanist Association (BHA), with the support of prominent atheist Richard Dawkins, has launched a 'No God' advertising campaign on UK buses. They have raised more than ?36,000 to pay for posters on both the inside and outside of London buses with the slogan: "There's probably no God. Now stop worrying and enjoy your life.'" [Ref-0028](#), 31(2) March-May 2009, p. 10.

quote - atheism - freedom - Horrell : ☩ + "By ridding oneself of God, Nietzsche argued, people are finally free. They are without any referent beyond themselves for meaning. But this absolute autonomy has its dark side. In a universe with no final unity, the human being is like a person floating in outer space, with neither spacecraft nor planet in sight and two hours of oxygen in his tank before he dies. . . . Secular existentialism is grounded in *individual* autonomy. And together individual and collective autonomy coalesce in postmodernism with nothing beyond oneself." J. Scott Horrell, *In the Name of the Father, Son, and Holy Spirit: Toward a Trinitarian Worldview* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 131:146, p. 136.

quote - atheism - purposelessness - Sauer : Ps. 14:1 ☩ + "Without [God] the world is only an 'all-devouring grave' an 'eternal cud-chewing monster,' a giant organism, which down to the smallest and minutest details is, indeed, regulated with exactness and with a purpose, but in its vastness and totality has as its every motto that it is without goal and without purpose." [Ref-0197](#), p. 18.

quote - atheist - Christian faith beneficial : ☩ + "After returning from a visit to Malawi,

where he has spent his childhood, Parris wrote an article entitled "As an atheist, I truly believe Africa needs God." The subtitle was this: "Missionaries, not aid money, are the solution to Africa's biggest problem--the crushing passivity of the people's mind set." [*Seeing the work of a small British charity there*] inspired me, renewing my flagging faith in developing charities. But traveling in Malawi refreshed another belief, too: one I've been trying to banish all my life, but an observation I've been unable to avoid since my African childhood. It confounds my ideological belief that there is no God. Now a confirmed atheist, I've become convinced of the enormous contribution that Christian evangelism makes in Africa. . . . I used to avoid this truth by applauding--as you can--the practical work of mission churches in Africa. It's a pity, I would say, that salvation is part of the package, but Christians black and white, working in Africa, do heal the sick, do teach people to read and write; and only the severest kind of secularist could see a mission hospital or school and say the world would be better without it. I would allow that if faith was needed to motivate missionaries to help, then, fine: but what counted was that help, not faith. But this doesn't fit the facts. Faith does more than support the missionary; it is also transferred to his flock. This is the effect that matters so immensely, and which I cannot help observing. Coming from Parris this is nothing less than astounding." Ravi Zacharias, *Has Christianity Failed You?*

quote - atheists - Clough : ☩ + "Atheists can't find God for the same reason criminals can't find policemen." Charles Clough, Conservative Theological Society, session #4, August 2003.

quote - Augustine - hermeneutics : [hermeneutics - Augustine - quote](#)☩

quote - Bible - sample : ☩ "Those who only sample the Bible never acquire a taste for it." Readerboard, Christian Family Center, Camano Island, WA.

quote - bible contents : "This book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the Judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its contents." -- Author unknown, cited in Richard L. Mayhue, *The Authority of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 227:236, p. 236.

quote - bible knowledge - Jerome : ☩ + "Ignorance of the Scriptures is ignorance of Christ." Cited in [Ref-0165](#), p. 277.

quote - bible translations - easy : ☉ + "I fear that much of the cry for a translation which requires little effort to understand is rooted in the itch of our age for instant gratification. Many in a generation raised in the climate of instant everything (instant coffee, instant potatoes, instant-on radio and television, microwave ovens, no-iron fabrics, computerized instant banking services - the list is virtually endless) have come to regard instant spirituality and instant Bible knowledge as their birthright. The idea that one must labour over the Word of God in order to mine its gold is a revolutionary concept to many in our day." [Ref-0088](#), p. 21. "It is better to teach each new generation the meaning of the Bible's technical terms than to eliminate them and produce a generation of supposedly biblically literate people, who in reality are biblically and theologically illiterate from having suffered long-term exposure to inaccurate and imprecise versions of the Bible." [Ref-0088](#), p. 38. "Perhaps this generation of Bible translators will continue to embrace orthodox views of Scripture while using the dynamic method of translation. But history teaches that inconsistency in one generation becomes heterodoxy in the next. Where the dynamic method of translation is embraced, it is but one small step to the embracing of the dynamic view of inspiration as well [that the ideas of scripture are inspired rather than the actual words]." [Ref-0088](#), p. 69. "In the GNB (Good News Bible), NIV, JB, and NEB 'cutting off' [Gal. 5:12] is interpreted as referring to the deprivation of the male reproductive glands. In the PME and the LB (Living Bible), a different interpretation is adopted. The statement is made to mean separation from the Christian assembly. The added responsibility of the dynamic-equivalence translator is made apparent by this comparison. He has also become a commentator. . . Without acknowledging that he has done so, such a translator has attached his own personal interpretation to the text, thereby excluding from the reader a consideration of the other possible meanings of the text. A literal translation can, on the other hand, often leave the same obscurity in the English text as is found in the original." [Ref-0110](#), pp. 316-317. See [Ref-0110](#), p. 317 for other significant examples where non-literal translations have imposed an interpretation on ambiguous passages.

quote - birthdays and mortality : ☉ + "Birthdays are nice to have, but too many of them will kill you."

quote - bitterness : ☉ + "You can get bitter or better in your troubles." "Bitterness is the poison we swallow hoping the other person will die."

quote - bondage - Quail : ☉ + "From bondage comes spiritual faith comes courage (in God & His Word) comes liberty comes abundance comes complacency comes apathy comes dependency comes bondage." Dan Quail, Vice President of U.S.

quote - born again : ☉ + "If you are born once, you will die twice; if you are born twice, you will die only once." [Ref-0057](#), July/August 2001, p. 23.

quote - brotherhood of man : ☉ + "The problem with the brotherhood of man is that there are more hoods than brothers." (This is

quite clever, but does not do justice to total depravity as taught in the bible which would assert instead, "The problem with the brotherhood of man is that there are *no* brothers and *all* hoods!")

quote - busy - called : Mtt. 9:9 ☉ + "As Satan chooses to come, with his temptations, to those that are idle, so Christ chooses to come, with his calls, to those that are employed." *Matthew Henry's Commentary on the Whole Bible*, Mtt. 9:9.

quote - Calvinism vs. Arminianism - prayer and preaching : [quote - Arminianism vs. Calvinism - prayer and preaching](#) ☆

quote - Calvinism vs. Arminianism - salvation : [quote - Arminianism vs. Calvinism - salvation](#) ☆

quote - caring : ☉ + "People don't care what you know until they know that you care." [Ref-0106](#).

quote - change : ☉ + "If you always do what you've always done, then you'll always be what you've always been." -- Josh McDowell.

quote - change - Chesterfield : ☉ + "Accuracy demands we keep up with the latest findings -- at least where they're certain. In this respect, Lord Chesterfield's lines are appropriate: "Be not the first by whom the new is tried, Nor yet the last to lay the old aside."" [Ref-0684](#), p. 43.

quote - Christianity - Hitler : ☉ + "The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew." [Ref-0063](#), p. 589.

quote - church : ☉ + "There are two basic reasons why people don't go to church: (1) They don't know a Christian; or (2) they do." - Anonymous

quote - church - tongue : ☉ + "I think the church is more harmed by the termites within than by the woodpeckers on the outside." McGee, J. Vernon, *Thru The Bible*, Vol. V., pg. 653.

quote - church membership : ☉ + "When churches prescribe conditions of membership other than the simple conditions of salvation, they are guilty of making it harder to get into church than into heaven." [Ref-0096](#), p. 356 quoting Dr. E. W. Smith, *The Creed of Presbyterians*.

quote - civilization - Kelly : ☉ + "[Adam's] race became outcasts from that day to this; and all the efforts, and the material progress that man makes in this world are only so many remedial measures to hide the fact that God has driven him out of paradise." [Ref-0414](#), p. 17.

quote - coincidence - anonymous : ☉ + "Coincidences are God's way of remaining anonymous." -- anonymous

quote - coincidence - not kosher - rabbis : ☉ + "The rabbis have a saying: "Coincidence is not kosher word."

quote - comfort - disturb : ☉ + "God has always enabled wise pastors to approach their people with love and patience, and to open their Bibles to the right places to 'comfort the disturbed and disturb the comfortable.'" [Ref-0108](#), p. 499.

quote - comfort - for comforting : ☉ + "God does not give us comfort to make us comfortable. But God gives us comfort to make us *comforters*." -- Billy Graham, cited by [Ref-0106](#).

quote - coming - Jesus - phases - Seiss : ☉ + "If we take the prophecies concerning the first advent, we find it impossible to apply them to any one day, year, or scene in the evangelistic history. Micah said that Christ should "come" out of Bethlehem (Ephrathah), but Hosea said that he would come "out of Egypt." Malachi said that he should "suddenly come to his temple," and Zechariah that he would come to Zion "riding upon an ass, upon a colt the foal of an ass;" whilst, according to Isaiah, "the land of Zebulun and the land of Naphtali" were to see the "great light." All these presentations were his coming. . . . Each one of these particular incidents is alike called his *coming*; but they were only so many separate presentations, at different dates, extending through a period of thirty-three years, all of which together are required to make up the first advent as a whole. And just as it was then, so it will be again. The second coming, like the first, is complex and distributive, extending through a variety of successive and diverse scenes, stages, events, and manifestations, requiring as many, if not still more years. Just what length of time will intervene between the first and sudden catching away of the watching and ready saints, and the final overthrow of Babylon and Antichrist, we may not be able precisely to determine." [Ref-0035](#), pp. 405-406.

quote - commentaries - Erasmus : ☉ + "Why then do we not occupy ourselves exclusively with the great writers of Scripture? Why do we not carry their words around with us, having them always in our hands, imbibing them, examining them, probing into them ceaselessly? Why do we give so much time to Averroes instead of the Gospels? Why do we spend our lives almost entirely with the Commentaries and their mutually contradictory opinions?" Erasmus cited in [Ref-0168](#), p. 29.

quote - commentaries - Zwingli : ☉ + "When I was younger, I gave myself overmuch to human teaching, like others of my day, and when about seven or eight years ago I undertook to devote myself entirely to the Scriptures I was always prevented by philosophy and theology. But eventually I came to the point where led by the Word and Spirit of God I saw the need to set aside all these things and to learn the doctrine of God direct from his own Word. Then I began to ask God for light and the Scriptures became far clearer to me -- even though I read nothing else -- than if I had studied many commentaries and expositors." Zwingli cited in [Ref-0169](#), p. 173.

quote - commitment : ☉ + A duck and a pig were walking down the street and happened upon a church. The sign on the church announced an upcoming meeting concerning helping the poor. After some thought, the chicken suggested to the pig that perhaps they could put together a ham and egg breakfast for the poor. To which the pick replied, "Wait a minute! For you that's just a contribution, but for me that would be total commitment!" Told by pastor Mich Michl, January 13, 2002 at Camano Chapel.

quote - Constantine - Christianity not official religion : ☉ + "Constantine did not, as is often asserted, make Christianity the official state religion of the Roman state, but he did

put an end to the persecution of Christians, or their liability to persecution." David F. Wright, *The Testimony of Blood: The Charisma of Martyrdom*, Ref-0200, 160

(October-December 2003), 387:397, p. 387.

quote - context : ☩ + "As someone has observed, ?A text without a context is merely a pretext." Ref-0207, p. 106.

quote - contradictions - apparent - Baxter :

☩ + "But what if you cannot see how two plain Truths of the Gospel should agree? Will you therefore deny one of them when both are plain? Is not that in high pride to prefer your own understandings before the wisdom of the Spirit of God, who indicted the Scriptures? Should not a humble man rather say, doubtless both are true though I cannot reconcile them." -- Richard Baxter, *Unviuersal Redemption of Mankind by the Lord Jesus Christ* (London: Printed for John Salusbury at the Rising Sun in Cornhill, 1694) 282-283, cited by Georze Zeller, "Do I Interpret the Bible Literally? Seven Tests to See If I Truly Do," Ref-0055, vol. 8 no. 23, March 2004.

quote - cooperating with God : ☩ + "Without Him, we can't. Without us, He won't." Source unknown.

quote - cosmology - not science : ☩ + "In fact, one expert has recently gone even further by claiming that cosmology is not even science, period! A recent article in the prestigious journal *Science* stated: "Cosmology may look like a science, but it isn't a science," says James Gunn of Princeton University, co-founder of the Sloan survey. ?A basic tenet of science is that you can do repeatable experiments, and you can't do that in cosmology." [Science 317:1850, 2007] Darek Isaacs, *The Genesis Code movie: Big premise, big budget but a big mistake!* [<http://creation.mobi/genesis-code-review> accessed 20110401]

quote - creation - EPA : Gen. 1:1; John 1:1 ☩ + "God created the Heaven and the Earth. Quickly He was faced with a class action suit for failure to file an environmental impact statement. He was granted a temporary permit for the heavenly part of the project, but was stymied with a cease and desist order for the earthly part. Appearing at the hearing, God was asked why He began His earthly project in the first place. He replied that He just liked to be creative! Then God said, 'Let there be light' and immediately the officials demanded to know how the light would be made. Would there be strip mining? What about thermal pollution? God explained that the light would come from a huge ball of fire. God was granted permission to make light, assuming that no smoke would result from the ball of fire, and to conserve energy, the light would have to be out half of the time. God agreed and said He would call the light 'Day' and the darkness, 'Night.' The officials replied that they were not interested in semantics. God said, 'Let the Earth bring forth green herb and such as may seed.' The Environmental Protection Agency agreed so long as native seed was used. Then God said, 'Let the waters bring forth the creeping creatures having life; and the fowl that may fly over the Earth.' Officials pointed out that this would require the approval of the Game and Fish Commission coordinated with the Heavenly Wildlife Federation and the Audubongelic Society. Everything was okay

until God said He wanted to complete the project in six days. Officials said that it would take at least 100 days to review the application and impact statement. After that there would be a public hearing. Then there would be 10 to 12 months before. . . . At this point, God created hell!" Written by an anonymous writer M. B. who works for the EPA, cited by Jobe Martin, *The Evolution of a Creationist* (Rockwell, TX: Biblical Discipleship Publishers, 1994), p. 63-64.

quote - crucifixion - Lightner : ☩ + "You don't put kings on crosses, you put them on thrones!" - Dr. Robert Lightner, Ref-0068, tape 3.

quote - crucifixion - math : ☩ + "The best mathematical equation I have ever seen: 1 cross + 3 nails = 4 given." "God grades on the cross, not the curve."

quote - curiosity - Greg Parris : ☩ + "Curiosity is where dreams are formed." - Greg Parris, pastor of Union Chapel, Antioch Gathering of Churches, June 29, 2001.

quote - Darby - maligned : ☩ + "John Nelson Darby has often been criticized as a man who "helped deceive by many means,"¹⁴ a "tortured and confused man"¹⁵ who was given over to "vindictiveness,"¹⁶ "the leader of an extravagant class of schismatics"¹⁷ the "black sheep"¹⁸ of the Plymouth Brethren, "a maze of contradictions,"¹⁹ the "Witchfinder General,"²⁰ a "dictator with plenary powers,"²¹ a man "capable of cruelty and unpleasantness towards his enemies,"²² a man "apt to jump half informed into violent partisanship,"²³ "a petty tyrant" who was "most tyrannical about petty things,"²⁴ a "Goliath of dissent,"²⁵ one who "displayed a wonderful power of bending other minds to his own,"²⁶ a man whose doctrine was "incendiary"²⁷ and whose discipline "anti-christian,"²⁸ a man "accomplished in trench warfare"²⁹ whose teachings displayed "an arrogant spiritualism, most subversive of all peace and brotherhood among Christians,"³⁰ a man who has "shaken Christianity's foundations,"³¹ a man of "breath-taking dogmatism"³² who "ruthlessly destroyed churches"³³ by "trampling in the dust the rights of every conscience," a man who elevated himself to the "high pinnacle of infallibility,"³⁴ a man of "distinct egocentricity"³⁵ whose style was about "the most uncouth, irrelevant, obscure, of any author,"³⁶ and a man whose "increasingly tyrannical domination of the Brethren weakened their witness and relegated them to the outer fringes of nineteenth century Protestantism."³⁷ This grotesque caricature of Darby is not a faithful portrait." Paul R. Wilkinson, "John Nelson Darby and His Views on Israel", Ref-0200 Vol. 166 No. 661, January-March 2009, 84:99, pp. 89-90.

quote - dark age - new - Colson : ☩ + "We live in a *new dark age*. Having elevated the individual as the measure of all things, modern men and women are guided solely by their own dark passions; they have nothing above themselves to respect or obey, no principles to live or die for. Personal advancement, personal feeling, and personal autonomy are the only shrines at which they worship. The reigning god of relativism and the rampant egoism it fosters, coarsen character, destroy any notion of community, weaken civility, promote intolerance, and threaten the disintegration of those very institutions

necessary to the survival and success of ordered liberty." Chuck Colson, *Against the Night* (Ann Arbor, MI: Vine Books, 1989), pp. 107-108 cited in Ref-0818, pp. 23-24.

quote - darkness - lack of fear : ☩ + "A child stayed overnight in a strange house while his parents were away. The lady who took him in offered to leave the light on when he went to bed. Politely he declined the offer. ?I thought,' said the hostess, 'that you might be afraid of the dark.' 'Oh, no,' said the boy, 'it's God's dark.' With Christ in our lives the darkness is dispelled." David J. MacLeod, *The Creation of the Universe by the Word: John 1:3-5*, Ref-0200, Vol. 160 No. 638, April-June 2003, p. 199.

quote - Dawkins -anti-God : ☩ + "The God of the Old Testament is arguably the most unpleasant character in all fiction; jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser, a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully." Richard Dawkins, *The God Delusion*, p. 31 reviewed by Glenn R. Kreider in Ref-0200, Volume 165 Number 657, January-March 2008, p. 92.

quote - death before Adam - Sauer : ☩ + "Only this is certain, that death and destruction in the world of plants and animals raged on the earth for unthinkable periods long before the race of man. This is proved very clearly by the geological strata and the stages of the development of the prehistoric animal world." Ref-0197, p. 35. "Now if one would teach that at the time of the first man the earth *beyond Paradise* was freed from all death and all disharmony -- which the Bible does not expressly teach -- then one must draw the inevitable yet most highly improbable conclusion that the animal species of the Tertiary Age which are like (!) those of the present day -- we think here especially of the flesh-eating animals -- were first destroyed, or as regards their instincts, their forms of feeding, and consequently their whole bodily structure, were transformed anatomically and physiologically, and then, after the fall of man, were once more created anew or changed back into a condition which essentially corresponded to their Tertiary condition. But to accept this is a much greater difficulty than to regard as accurate the connexion of the present forms of animal and plant life with the fossils." Ref-0197, p. 45.

quote - death harmless - Muir : ☩ + "Let children walk with nature, let them see the beautiful blendings and communions of death and life, their joyous inseparable unity, as taught in woods and meadows, plains and mountains and streams of our blessed star, and they will learn that death is stingless indeed, and as beautiful as life, and that the grave has no victory, for it never fights. All is divine harmony." -- John Muir. This quote was shared at the memorial service of a friend's father.

quote - death of God : ☩ + "Philosopher Friedrich Nietzsche proclaimed the death of God, Charles Darwin supplied the murder weapon, and then everything that happened in the 20th century followed from this important discovery that God is the product of our own imagination." Phillip Johnson, *Evolution and Christian Faith*, Ref-0066 15.1 (2002), p. 12

quote - decision making - bible as Ouija board :

☩ + "As Haddon Robinson explains . . . *There's a story that has lasted a long time not only because of its humor but also because of its insight. It's about a man attempting to discover the mind of God by taking his changes with the Bible. He simply shut his eyes, opened up his Bible, and put his finger on a passage. Opening his eyes, he read this passage from Matthew 27: "Then he went away and hanged himself." Somehow, the fellow didn't think that gave him any direction for his problem, so he closed his eyes again and opened his Bible to another passage. He looked and read Jesus' statement in Luke 10: "Go and do likewise." That wasn't quite what he was looking for either, so he tried one more time. He shut his eyes, opened his Bible, and read the statement in John 2:5, "Do whatever he tells you."* Haddon Robinson, *Decision Making by the Book* (Grand Rapids: Discovery House, 1998), 18 cited by [Ref-0237](#), p. 8.

quote - devil - name of :

☩ + "An old writer has said the name Devil is most suggestive of his character. If 'd' is taken away, *evil* is left. If 'e' is taken away *vile* is left. If 'v' is taken away *ill* is left. And if 'i' is taken away and the next letter be aspirated, it tells of *hell*." [Ref-0215](#), "Names and Titles of the Antichrist"

quote - discernment - Anderson :

[discernment - lacking](#)☆

quote - discipleship - Peters :

☩ + "Discipleship is a perpetual school which may lead from one degree to another but does not graduate its scholars. . . . Discipleship is a unique and continuous experience, a growth in grace and in the knowledge of the Lord Jesus Christ." George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody, 1972), p. 188, cited by Russell L. Penny, "The Mission of the Church", [Ref-0229](#), p. 66.

quote - dispensationalism - Chafer :

☩ + "If one does not bring a lamb to the altar in worshiping God, then he is a dispensationalist." -- Dr. Lewis Sperry Chafer [Ref-0024](#), p. 520.

quote - dispensationalism - Sproul :

☩ + R. C. Sproul referred to dispensationalism as a "very serious distortion of Biblical truth" in a Q/A session on his radio show., *Ask R.C.*, October 21, 2010.

[\[http://feeds.feedburner.com/ligonier/CPvg\]](http://feeds.feedburner.com/ligonier/CPvg)

quote - dispensationalism - Sproul - audio :

[2010102901.mp3](#)☆

quote - doctrine - avoided - Johnson :

☩ + "There is a prevalent conviction that the faith the church has confessed in the past is not adequate for a post-Enlightenment culture; the idea that the faith must be accommodated to culture has undermined the teaching of the church's faith. Popular evangelical faith has developed a bias against theology (not to mention the intellect) and has elevated the bias to the level of a virtue, defending it as vigorously as democracy. This is reflected more and more in the pulpits of professing evangelical churches. Doctrine . . . is purposely avoided. . . . They focus on practical matters, such as family concerns and personal growth, not doctrine, sometimes mixing psychotherapeutic concepts with biblical teaching.. They often emphasize religious experience. They seek to feel God's love, not understand church theology, a theme that plays well with the decreasing importance

of denominational doctrine among baby boomers." Gary L. W. Johnson, in Gary L. W. Johnson and R. Fowler White, eds., *Whatever Happened to the Reformation?* (Grand Rapids, MI: Baker Books, 2005), p. 1 cited by [Ref-0818](#) p. 25.

quote - doctrine - avoided - Lloyd-Jones :

☩ + Lloyd-Jones felt that the Church was unprepared to face the unexpected because: "Precise thinking, and definition, and dogma have been at a serious discount. The whole emphasis has been placed upon religion as a power which can do things for us and which can make us happy. The emotional and feeling side of religion has been over-emphasized at the expense of the intellect. Far too often people have thought of the Christian religion merely as something which gives a constant series of miraculous deliverances from all sorts and kinds of ills. The slogans of which we have heard so much testify to this. The phrases most frequently used have been 'Try Religion' or 'Try prayer', and the impression has often been given that we have but to ask God for whatever we may chance to need and we shall be satisfied . . . We have been so intent upon ourselves and our moods and feelings and inward states, that when we are confronted by an external problem that nevertheless affects us profoundly, we do not know how to think or where to begin." Martin Lloyd-Jones, [Ref-0935](#), p. 24.

quote - doctrine - avoided - Pink :

☩ + "In addition to the widespread effects of unscriptural teaching, we also have to reckon with the deplorable superficiality of the present generation. To announce that a certain book is a treatise on doctrine is quite sufficient to prejudice against it the great bulk of church-members and most of our preachers as well. The craving today is for something light and spicy, and few have patience, still less desire, to examine carefully that which would make a demand both upon their hearts and their mental powers." Pink, A.W., *The Sovereignty of God*, p. 3.

quote - doctrine - avoided - Saward :

☩ + "The Rev. Michael Saward has described the 'disturbing legacy' of the 1960's and 1970's in these words: *A generation brought up on guitars, choruses, and home group discussions. Educated, as one of them put it to me, not to use words with precision because the image is dominant, not the word. Equipped not to handled doctrine but rather to 'share'. A compassionate, caring generation, suspicious of definition and labels, uneasy at, and sometimes incapable of, being asked to wrestle with sustained didactic exposition of theology. Excellent when it comes to providing religious music, drama, and art. Not so good when asked to preach and teach the Faith or to express it in writing.*" [Ref-0935](#), pp. 794-795.

quote - dominion theology - against - Sauer :

Acts 15:14 ☩ + "The present age (from Pentecost to the return of Christ) has not the christianizing of races as its goal, but the calling out of *individuals* ?out of all peoples,' and thereby the formation of the church out of Jews and Gentiles (Acts 15:14)." [Ref-0197](#), p. 154.

quote - ecumenical unfaithfulness :

☩ + A *Tale of Two Sisters* or *The Tragedy of Ecumenical Unfaithfulness* "With heart so kind

and gentle, And sympathetic eye; With touching, deep affection, And loyal, tender tie- Was LOVE betrothed to DOCTRINE To hold him all her days: And walk the path of gladness United in His ways. ~ Her younger sister also Had qualities as fair, Of caring, selfless, kindness, And warmth without compare; Thus UNITY was drawn to The husband of her youth: And pledged herself for ever To be the bride of TRUTH. ~ But TIME, with bitter envy, Across the testing years, Pursued the slow erosion Of happiness to tears; Till LOVE began to weary Of DOCTRINE'S pleasant voice, And UNITY grew cold to The partner of her choice. ~ Then LOVE began to notice The charms of HERESY, And awed by his opinions, She wanted to be free; And UNITY perceived that Her virtues were desired By many, many others Whose ways she so admired. ~ At length, two precious unions, So promising, so blest, Were darkened by delusion, Disloyalty, unrest; Till came the day of sorrows, And rending vows of youth, When LOVE divorced her DOCTRINE And UNITY her TRUTH." -Author unknown

quote - ecumenism - lifeless - Lloyd-Jones :

☩ + "Spiritual power is not something which belongs to the world of mathematics, and so if we united all the denominations and added all the powers which each one has together, even that would not create spiritual life. The burial of many bodies in the same cemetery does not lead to resurrection. Life is more important than unity." Martyn Lloyd-Jones, [Ref-0935](#), p. 162.

quote - education - Luther :

☩ + "For this reason we must fear for our time, in which, thanks to the publication of many books, people indeed become very learned men, but also very unlearned Christians."

quote - education - Tyndale :

☩ + "In a passage in *The Practice of Prelates* of 1530, marked in the margin 'The use of universities', [Tyndale] wrote: 'And in the universities they have ordained that no man shall look in the Scripture until he be noselled [nursed] in heathen learning eight or nine years and armed with false principles with which he is clean shut out of the understanding of Scripture.'" [Ref-0230](#), p. 37. "Explaining that the world does not understand God and that Socrates, Plato and Aristotle do not reveal him, he [Tyndale] presents the common Church view, asking 'How can he be a divine, and wotteth not what is *subjectum in theologia*?' " [Ref-0230](#), p. 168.

quote - education - Wuest :

☩ + "An educated ministry that is spiritual, is one of the most beautiful things in all the world." [Ref-0946](#), p. 141.

quote - election - evangelism :

☩ + "If God has already chosen (elected) who will be saved and who will not, what difference does it make whether we (or anyone else for that matter) seek to propagate the gospel? Nothing can change the fact that the elect will be saved and the nonelect will not. Two points should be made by way of response. One is that God has rendered certain the end, his plan also includes the means to that end. His plan may well include that our witness is the means by which an elect person will come to saving faith. . . The other consideration is that we do not know in detail what God's plan is. So we must proceed on the basis of what God

has revealed of his wish. Accordingly, we must witness." [Ref-0139](#), pp. 361-362.

quote - emotionalism vs. rationalism - church history : ☺ + "This trend is characteristic of the pendulum swing between emotionalism and intellectualism that has been evidenced throughout church history. In the second century AD, Montanism was a move to experience over doctrine, while Gnosticism in the second to third centuries was a move in the other direction, toward a heretical rationalism. In the third through tenth centuries, monasticism swung the pendulum back to the emotional with its focus on contemplation; then there was again a swing back toward the intellect with Scholasticism, in the eleventh to fourteenth centuries. In reaction, the fourteenth to fifteenth centuries experienced the advent of mysticism, rebounding back to the intellectual with the Reformation in the sixteenth to seventeenth centuries. Out of the reformation came Pietism and Methodism in the seventeenth and eighteenth centuries, swinging the pendulum back to an emotional focus with the twentieth-century advent of Pentecostalism and Charismatic movements." [Ref-0818](#), p. 26.

quote - Erasmus - contribution to Reformation : ☺ + "Alexander Pope, in about 1709, towards the end of his *Essay on Criticism* wrote: "With Tyranny, then Superstition join'd, As that the Body, this enslav'd the Mind; Much was Believ'd, but little understood, And to be dull was constru'd to be good; A second Deluge Learning thus o'er-run. And the Monks finish'd what the Goths begun. At length, Erasmus, that great, injur'd Name, (The Glory of the Priesthood, and the Shame!) Stemm'd the wild Torrent of a barb'rous Age, And drove those Holy Vandals off the Stage." [Ref-0230](#), p. 68.

quote - Erasmus - scripture and common man : ☺ + Erasmus expressed a longing for the Scriptures to be translated into all languages: "Would that, as a result, the farmer sing some portion of them at the plow, the weaver hum some parts of them to the movement of his shuttle, the traveller lighten the weariness of the journey with stories of this kind! Let all the conversations of every Christian be drawn from this source." [Ref-0169](#), pp. 110-111.

quote - Erasmus led to Luther : ☺ + "Erasmus laid the egg which Luther hatched." Cited by [Ref-0230](#), p. 67.

quote - error - subtle : ☺ + "We have somehow got hold of the idea that error is only that which is outrageously wrong; and we do not seem to understand that the most dangerous person of all is the one who does not emphasize the right things." D. Martyn Lloyd-Jones, *Sermon on the Mount*, p. 2:244.

quote - error has some truth : [quote - truth among error](#) ☆

quote - eternity - Van Loon : ☺ + "The eminent Dutch historian, Hendrick Van Loon, in *The Story of Mankind* thus describes the length of eternity: High up in the North, in the land called Svitjod, there stands a rock. It is one hundred miles high, and one hundred miles wide. Once very thousand years, a little bird comes to this rock to sharpen its beak. When the rock has thus been worn away, then a single day of Eternity will have gone by!" [Ref-0207](#), p. 358.

quote - ethics - situational - Plato : ☺ + "Then if any one at all is to have the privilege of lying, the rulers of the state should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should meddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them [the rulers] in return is to be deemed a more heinous fault. . . (*The Republic*, Book III)", cited by [Ref-0183](#), p. 223n6.

quote - evolution - altruism : ☺ + ". . . there is no accepted evolutionary explanation for altruism; the fact that there are two warring camps [among evolutionists] across a wide rift that has been continuing for decades demonstrates that." [Ref-0056](#), July/August/September 2002, p. 2.

quote - evolution - criticizing - Thompson : ☺ + "Suppression of criticism of evolution is not a recent phenomenon. In his Preface to the 1959 (100th anniversary) edition of *Origin of Species*, Professor W. R. Thompson, FRS, detailed the shortcomings of evolutionary theory, and then commented: "It is therefore right and proper to draw the attention of the non-scientific public to the disagreements about evolution. But some recent remarks of evolutionists show that they think this unreasonable. This situation, where scientific men rally to the defense of a doctrine they are unable to define, much less demonstrate with scientific rigour, attempting to maintain its credit with the public by the suppression of criticisms and the elimination of difficulties, is abnormal and undesirable in science." Lloyd To, "A Review of *Slaughter of the Dissidents*" by Jerry Bergman [Ref-0784](#), 23(2) 2009, 37:40, p. 37.

quote - evolution - ethics - Huxley : ☺ + "One of Darwin's earliest champions, Thomas Huxley, gave a lecture in 1893 in which he argued that evolution and ethics are incompatible. Hew that 'the practice of that which is ethically best -- what we call goodness or virtue -- involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence.'" Thomas Huxley, "Evolution and Ethics," The Romanes Lecture, 1893 cited in [Ref-0179](#), p. 15.

quote - evolution - family lineage - Hastings : ☺ + "I do not wish to meddle with any man's family matters, or quarrel with any one about his relatives. If a man prefers to look for his kindred in the zoological gardens, it is of no concern of mine; if he wants to believe that the founder of his family was an ape, a gorilla, a mud-turtle, or a monar [moner], he may do so; but when he insists that / shall trace my lineage in that direction, I say No sir! . . . I prefer that my genealogical table shall end as it now does, with "Cainan, which was the son of Seth, which was the son of Adam, which was the son of God," rather than invent one which reads, "Which was the son of a skeptic, which was the son of monkey, which was the son of oyster, which was the son of monar, which was the son of mud!" -- a genealogical table which begins in the mud and ends in the gravel, which has a monar at the head, a monkey in the middle, and an infidel at the tail." H. L. Hastings, [Ref-0792](#), p. 15.

quote - evolution - human : ☺ + "The remarkable fact is that all the physical

evidence we have for human evolution can still be placed, with room to spare, inside a single coffin." Quoting Lyall Watson in *Science Digest*, [Ref-0065](#), vol. 5, no. 3, May/June 2000, p. 4.

quote - evolution - illusory - Lewis : ☺ + ". . . universal evolutionism is a kind of optical illusion, produced by attending exclusively to the [checken's] emergence from the egg. We are taught from childhood to notice how the perfect oak grows from the acorn and to forget that the acorn itself was dropped by a perfect oak. We are reminded constantly that the adult human being was an embryo, never that the life of the embryo came from two adult human beings. We love to notice that the express engine of to-day is the descendant of the 'Rocket'; we do not equally remember that the 'Rocket' sprints not from some even more rudimentary engine, but from something much more perfect and complicated than itself--namely, a man of genius. The obviousness of naturalness which most people seem to find in the idea of emergent evolution thus seems to be a pure hallucination." C. S. Lewis, *The Weight of Glory* (Simon and Schuster, New York, NY: 1996), p. 104 cited in Jerry Bergman, "C. S. Lewis: creationist and anti-evolutionist", [Ref-0784](#), 23(3) 2009, 110:115, p. 112.

quote - evolution - incompatible with Christianity : ☺ + "Without Adam, without the original sin, Jesus Christ is reduced to a man with a mission on the wrong planet. Sin becomes not an ugly fate due to man's disobedience, but only the struggle of instincts. Christianity has fought, still fights, and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing! Christianity, if it is to survive, must have Adam and the original sin and the fall from grace or it cannot have Jesus the redeemer who restores to those who believe what Adam's disobedience took away." Bozarth, G.R., *The Meaning of Evolution*, American Atheist, 1978, 20:30. "I live on the other side of Charles Darwin. And Charles Darwin not only made us Christians face the fact that the literal creation story cannot be quite so literal, but he also destroyed the primary myth by which we had told the Jesus story for centuries. That myth suggested that there was a finished creation from which we human beings had fallen into sin, and therefore needed a rescuing divine presence to lift us back to what God had originally created us to be. But Charles Darwin says that there was no perfect creation because it is not yet finished. It is still unfolding. And there was no perfect human life which then corrupted itself and fell into sin, there was rather a single cell that emerged slowly over 4.5 to 5 billion years, into increasing complexity, into increasing consciousness. And so the story of Jesus who comes to rescue us from the Fall becomes a nonsensical story. So how can we tell the Jesus story with integrity and with power, against the background of humanity that is not fallen but is simply unfinished?"

Australian Broadcast Corporation TV *Compass* interview with Bishop John Shelby Spong, by Geraldine Doogue, in front of a live audience at the Eugene Groosen Hall, ABC Studios, Ultimo, Sydney, Australia, 8 July 2000. Copied from transcript at [<http://www.abc.net.au/compass/intervs/sponq2001.htm>], 6 August 2001. [Ref-0028](#), Vol 24 No 2 March-May 2002, p. 15.

quote - evolution - intelligence - evidence :

☪ + “Despite the mega-billions of dollars spent on the search for extraterrestrial life, it has often been pointed out that the universe gives the appearance of being designed specifically for life in the only place we find it -- the earth. When these same scientists swap their telescopes for microscopes, and look at the DNA molecule contained in every living creature, they see highly coded information as part of the most complex language system in the universe. This is the very same intelligence for which they are searching the heavens? They claim this information evolved by chance, yet if they were to receive even an extremely simple ordered sequence from space, they would say it was a sign of intelligence!” Gary Bates, “SETI: Coming in from the Cold of Space”, [Ref-0028](#), 26(3) June-August 2004, p. 50. “It is therefore no surprise to find a fundamental contradiction lying right at the very heart of the SETI program. SETI pioneer Professor Carl Sagan devised a set of four criteria that they could use to distinguish possible intelligent communications among the constant noise of radio static that comes from all parts of the sky. When those four criteria were applied to the information on the DNA molecule (to see if it comes from an intelligent source), it passed the test. So, the criteria that would alert the SETI astronomers of the presence of “evolved” life in outer space would tell them, if they wanted to know, that life did not evolve -- it came from an intelligent Creator.” [Ref-0814](#), p. 161.

quote - evolution - life from non-life :

☪ + “All worldviews have adopted certain ‘first principles’ that cannot be proved scientifically. A naturalistic scientist cannot prove his first principles, for no scientist has ever seen life coming from nonliving matter. Life comes from living things. This fits well with the Christian set of first principles. Christians believe that life, namely, the living God, is the source of all life.” David J. MacLeod, *The Creation of the Universe by the Word: John 1:3-5*, [Ref-0200](#), Vol. 160 No. 638, April-June 2003, p. 195.

quote - evolution - Marx :

☪ + “Karl Marx. . . self-consciously followed Darwin in the devising of his economic and social theories. He inscribed a copy of his book *Das Kapital* to Darwin, ‘from a devoted admirer.’ He referred to Darwin’s *The Origin of Species* as ‘the book which contains the basis in natural history for our view.’” [Ref-0179](#), p. 15.

quote - evolution - transitions lacking :

☪ + “Gould and the American Museum people are hard to contradict when they say there are no transitional fossils. As a paleontologist myself, I am much occupied myself with the problems of identifying ancestral forms in the fossil record. I will lay it on the line: There is not one such fossil for which one can make a watertight argument.” [Ref-0065](#), vol. 5, no. 3, p. 4. Quoting Colin Patterson, director of the British Museum of Natural History.

quote - evolution - virtue : ☪ + “One of Darwin’s earliest champions, Thomas Huxley, gave a lecture in 1893 in which he argued that evolution and ethics are incompatible. He wrote that *the practice of that which is ethically best -- what we call goodness or virtue -- involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence.*” [Ref-0164](#), Vol. 13 No. 1, Spring 2002, p 9 citing Huxley, *Evolution and Ethics*, The Romanes Lecture, 1893.

quote - evolution vs. creation : ☪ + “many get the impression that the creation/evolution debate is only about the book of Genesis. After all, there are 65 other books in the Bible, so it cannot be that important a debate on that basis. However people settle that issue, we still have all the rest of the Bible with Jesus, sin, salvation, the cross, resurrection, and so on, so it does not really matter very much, does it? Well that would be a big error, because the debate over creation and evolution is not just a debate about the historical details of Genesis. It is about every single one of those books of the Bible. It is about whether God is real or imaginary. That is what the debate is about. Is God real or imaginary? Did God create man or did man create God? This is the subject.” Phillip Johnson, *Evolution and Christian Faith*, [Ref-0066](#) 15.1 (2002), p. 11

quote - experience - learning : ☪ + “If experience is the greatest teacher, then why do I keep repeating the class?”

quote - experience - seeking - Lloyd-Jones :

☪ + “Seek not an experience but seek Him, seek to know Him, seek to realize His presence, seek to love Him and give yourself entirely to Him. If *He* is at the centre you will be safe, but if you are simply seeking for experience, if you are simply seeking for thrills, if you are simply seeking for exciting, well then, you are opening the door to the counterfeit and probably you will receive it.” Martyn Lloyd-Jones, [Ref-0935](#), p. 235.

quote - experience - doctrine - balance - Lloyd-Jones :

☪ + “We seem to be opposing everything and thus we receive criticisms from all sides. . . For myself as long as I am charged by certain people with being nothing but a Pentecostalist and on the other hand with being an intellectual, a man who is always preaching doctrine, as long as the two criticisms come I am very happy, but if one or the other should ever cease, then is the time to be careful and to begin to examine the very foundations. The position of the Scripture as I am trying to show you is one which is facing two extremes. The Spirit is essential, experience is vital, truth and definition and doctrine and dogma are equally vital and essential, and our whole position is one which proclaims this, that experience which is not based solidly upon truth and doctrine is dangerous.” Martyn Lloyd-Jones, [Ref-0935](#), p. 160.

quote - expository preaching - context :

☪ + “If I received five letters in the mail one day, it would make no sense to read a sentence or two out of one, skip two, read a few sentences out of another, and go to the next one and read a few out of that, and on and on. If I really want to comprehend the letter-what is going on, the tone, the spirit, the attitude, and the purpose-I must start from the beginning and

go to the end of each one. If that is true of personal correspondence, then how much more is it so of divine revelation.”

quote - expository preaching - innovation :

☪ + “The preacher’s proper task is to *deliver* the goods, not to *manufacture* them. He’s the waiter, not the chef.” Richard L. Mayhew, [Ref-0110](#), p. 257.

quote - faith - Calvin :

☪ + “Faith alone saves, but the faith that saves is not alone.” (referring to works)

quote - faith alone :

☪ + “Faith alone justifies, but not the faith which is alone.” (Originally a Latin phrase of the Reformation.)

quote - family - separation - Rydelnik :

☪ + “In 1996 I received a phone call from my cousin in Israel, telling me that my father had just died. A Holocaust survivor and an Orthodox Jew, my father had cut all ties with me when I became a follower of Yeshua (Jesus). He moved to Israel and refused contact with me. Despite my repeated efforts to reach my father through the years, he would never respond. When he died, his only surviving sibling, my aunt, instructed the entire family not to let me know of his passing. Gratefully one of my Israeli cousins refused this last painful demand and called me. . . . If someone could have earned his way into heaven on the basis of suffering, certainly my father could have. He lost his first wife, five sons, and an adopted daughter to the gas chambers of Auschwitz. He himself had suffered miserably in the Lodz ghetto and then in several concentration camps. After the war, he remarried and his new wife died while giving birth to my half brother. Then he married my mother, with whom he had a daughter (my sister Esther), who died in a drowning accident in Berlin when she was two years old. After this tragedy my parents moved to America and tried to rebuild their lives. More than twenty years later my mother, my two sisters, and I confessed faith in Yeshua, causing my father to disown us and move to Israel. . . . When my cousin called to notify me of my father’s death, as we were about to hang up, she remembered one last thing she wanted to tell me. On the day before he died, a woman from the Unities States entered my father’s hospital room to visit her own father in the next bed. She happened to see my father’s name on a piece of tape on the wall. So she turned to him and asked if he was related to professor Michael Rydelnik from Chicago. He responded by saying, “He used to be my son, but he is dead to me.” I do not know who this woman is. She has never made any effort to contact me. But according to my cousin she angered my aunt by coming to my father’s deathbed and sharing with him about Yeshua. She told him that Yeshua is the Messiah and that atonement and forgiveness or sin are available through Him. So far as I know, my father rejected here message and died the following day of kidney failure. Yet I can see the mercy and grace of God, for at the very end the Lord sent another ambassador to my father, in the form of an unknown American Jewish believer.” Michael A. Rydelnik, *The Jewish People and Salvation*, [Ref-0200](#), Vol. 165 No. 660, October-December 2008, 447:462, pp. 447,462.

quote - father - bad image : ☪ + “I still do have a fear of cancer. I think a lot of it has to

do with watching my Mom and how she suffered. I admit that I look at life a lot differently now and realize how fragile it is. I don't feel as safe and secure as I used to and I'm not sure if I'll ever get over that. It's also very hard for me to see God as a loving Father since my own father set such a bad example. I love the Lord with all my heart, but I don't like to call him Father since that is still a bad word in my vocabulary." -- anonymous.

quote - feelings - after facts : ☺ + "If you put your Faith in Facts then the Feelings will Follow." - Pastor Dave Dartnall, Camano Chapel. [Picture a train made up of an engine (fact) a middle car (faith) and a caboose (feelings).]

quote - free will - Spurgeon : ☺ + "I've known some of these timorous ones try to say, 'free grace,' but they've had a little impediment in their speech and the word has come out, 'free will.' Arminianism is an error that maketh the grace of God lacky it after the will of man. That maketh the sheep to keep the shepherd, that maketh mortal seed of an immortal God." -- Spurgeon

quote - free will vs. sovereignty - McClain : ☺ + "There still remains the philosophical problem of course, but this is nothing new; it being only an aspect of the wider problem of Divine Sovereignty and Moral Responsibility. And for this there is no completely rational solution which does not end by affirming one and denying the other. But the Word of God teaches the reality of both." [Ref-0183](#), p. 320.

quote - freedom - Luther : ☺ + "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." Martin Luther, "The Freedom of a Christian" in *Martin Luther: Three Treatises* (Philadelphia, PA: Fortress Press, 1957), p. 277.

quote - giants - standing on shoulders of : ☺ + "One of the images most frequently used to illustrate this understanding of the human cultural endeavor was that of "standing on the shoulder of giants." The image is set out particularly clearly in the twelfth-century writer John of Salisbury, who once commented: *We are like dwarves sitting on the shoulders of giants. We see more, and things that are more distant, than they did, not because our site is superior or because we are taller than they, but because they raised us up, and by their great stature add to ours.*" [Ref-0686](#), p. 176.

quote - God not subject to human logic : "The human mind 'must not measure the divine nature by the limitations of [its] own (1:17)'" Hilary of Poitiers, *De Trinitate* in Douglas F. Kelly, "Afraid of Infinity" in *Christianity Today* (Vol. 39, Jan 9, 1995), 32, cited by Steve Lewis, "The Implications of God's Infinity for 'Open' Theism", [Ref-0055](#), Vol. 7 No. 20, March 2003, pp. 88-89.

quote - government - global - McClain : Gen. 11:9 ☺ + "In this connection a question naturally arises: Why would not such a world organization have been a good thing? Would this not, as it is still being argued today, preserve the unity of mankind and thus avoid the confusion and strife which has been historically associated with a multiplicity of nations and governments? Ideally, of course, one world government would seem to furnish the answer to many difficult problems, provided the word was made up of only the *right* kind of people. But the trouble has been

that, ever since the fall of Adam, the world has had the *wrong* kind of people . . . (Rom. 3:23). And in such a world there is mortal danger in a single and total world government. As someone has acutely observed, political power always corrupts and absolute power corrupts absolutely. . . .In a sinful race left to its own devices, one monolithic world state might conceivably put an end to all further political experiment and result in an irreversible totalitarianism." [Ref-0183](#), p. 48.

quote - government - tyranny - Tackett : ☺ + "The king who thinks he's God soon becomes the Devil." Del Tackett, *The Truth Project*, Lesson 10: The American Experiment.

quote - governmental bureaucracy - McClain : 1S. 8:12-13 ☺ "Here [1S. 8:12-13] we have a beginning of governmental bureaucracy, the growth of which in all recorded history of the nations has never been voluntarily halted." [Ref-0183](#), p. 110.

quote - grace and truth : [quote - truth and grace](#)★

quote - gravity : ☺ + "From the law of gravitation we learn that every material object in the universe attracts every other material object. . . Hence every grain of sand in the desert or on the sea-shore is linked up with every sun in the universe. The sluggish earth mounts upward to meet the falling snowflake." [Ref-0096](#), p. 314.

quote - guessing - cost : ☺ + "To guess is cheap. To guess wrong is expensive." [Ref-0211](#), pp. 117-118.

quote - heaven - dislike : ☺ + "A lot of Christians talk about heaven, but they don't want to go." -- Wayne House, *Study of Islam* (AP-320), Tyndale Theological Seminary.

quote - heaven - retirement : ☺ + "Working for God on earth does not pay much, but His Retirement plan is out of this world."

quote - hell - Lloyd-Jones : ☺ + "Our education may teach us that Hell does not exist, but death is a surer and sterner master. How much will our degrees and diplomas avail us then? My friends, do let us return to the stern realities of life before it is too late." [Ref-0933](#), p. 88.

quote - hermeneutics - inconsistent : [quote - interpretation - inconsistent](#)★

quote - hermeneutics - inconsistent - Thomas : ☺ + "Changing the rules in the middle of a game can make anyone a winner." Roberth Thomas, 2003 Pre-Trib Study Group presentation.

quote - hermeneutics - single meaning - Tyndale : [hermeneutics - single meaning - Tyndale - quote](#)★

quote - history - known : ☺ + "He will be least in bondage to the past, who is least ignorant of it, and he will be most master of the present whose knowledge is least confined to it." Alfred Ernest Garvie, *The Christian Preacher* (London: T. & T. Clark, 1920), 22, cited by [Ref-0110](#), p. 37.

quote - history - not learned : 1Cor. 10:11 ☺ + "Hegel, though an unbelieving philosopher, was a close student of the meaning or philosophy of history. He said, 'We ask men to study history. The only thing that man learns from the study of history is that men have learned nothing from the study of history.'" [Ref-0171](#), p. 133.

quote - history - repeated : ☺ + "Those who cannot remember the past are condemned to repeat it." Santayana, George, cited by [Ref-0160](#), p. 105.

quote - history - salvation : ☺ + "Christ is only doing one thing in the world -- building His church. God is calling out a people for His name. The part of history that matters most is the redemptive part; all the rest of human history is simply a backdrop, a staging area for the drama of redemption." John MacArthur, "The Master's Seminary Mantle", Vol. 10:2 Summer 2003, p. 1.

quote - Holy Spirit - purpose : ☺ + "Jesus went up so the Holy Spirit could come down so that we could go out." Allan Dunbar, speaking at Camano Chapel, October 7, 2001.

quote - homosexuality - relationship statistics : ☺ + "Studies show that homosexual men, in particular, have a difficult time honoring even the most basic commitments of 'marriage.' A recent study conducted in the Netherlands -- a 'progressive' nation in which gay marriage has been legal for several years -- found that the average homosexual relationship lasts only 1.5 years, and that gay men have an average of eight sexual partners per year outside of their 'primary' relationship! Does that sound like a stable child-rearing environment to you? By stark contrast, 67 percent of first marriages in the United States last 10 years or more, and more than 75 percent of heterosexual married couples report being faithful to their vows." James Dobson, *Family News from Focus on the Family*, September 2003, p. 5 citing Xiridou, Maria; Geskus, Ronald; De Wit, Jon; Coutinho, Roel; Kretzschmar, Mirjam, "The Contribution of Steady and Casual Partnerships to the Incidence of HIV Infection Among Homosexual Men in Amsterdam," *AIDS*, 17 (2003): 1029-38.

quote - homosexuality not civil rights : ☺ + "I have met many former homosexuals, but I've never met a former black." -- Relative of Dr. Martin Luther King.

quote - humanist manifesto II : ☺ + "The Humanist Manifesto II states, *We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity.*" *Humanist Manifesto II*, American Humanist Association, [<http://www.americanhumanist.org/about/manifesto2.html>], cited by [Ref-0057](#), July/August 2002, p. 17.

quote - hypocrisy : [quote - church](#)★

quote - hypocrisy - Ignatius : ☺ + "It is better to be silent and be real, than to talk and not be real." Ignatius, "The Letter of Ignatius to the Ephesians", [Ref-0217](#), 91.

quote - hypocrisy - Julian Lennon : ☺ + Here it is - (by the way, John Lennon abandoned Julian and his mother when he was 5 yrs. of age. I was wondering if Yoko Ono broke up the marriage. Julian is now 40 years old.) "I felt he was a hypocrite. Dad could talk about peace and love out loud to the world, but he could never show it to the people who supposedly meant the most to him: his wife and son. How can you talk about peace and love and have a family in bits and pieces-no communication, adultery, divorce? You can't do it, not if you're being true and

honest with yourself." Given by Pastor Kris Kramer of Camano Chapel on October 6, 2002.

quote - hypocrisy - preacher : ☩ + "We have all heard the story of the man who preached so well and lived so badly, that when he was in the pulpit everybody said he ought never to come out again, and when he was out of it they all declared he never ought to enter it again." C.H. Spurgeon, *Lectures to My Students: First Series* (reprint, Grand Rapids: Baker, 1977), 12:13, cited by [Ref-0110](#), p. 92.

quote - idolatry : Rom. 1:25 ☩ + "The theory that nature did its own creating is just our century's fashion in idolatry. They exchanged the truth of God for a lie and worshipped and served created things rather than the Creator." Phillip Johnson, *Evolution and Christian Faith*, [Ref-0066](#) 15.1 (2002), p. 16

quote - idolatry - God made in man's image :
[quote - image - God made in man's](#)☆

quote - illumination - Wycliffe : ☩ + "The Holy Ghost teaches us the meaning of Scripture as Christ opened its sense to His Apostles." Wycliffe, cited by Workman in *John Wyclif*, 2:151, cited by [Ref-0169](#), p. 65.

quote - image - God made in man's : ☩ + "It has been observed that God created man in His image and man has returned the favor." MacArthur, John, *Revelation_1-11*. Chicago: Moody Press, 1999. Rev. 6:9

quote - imminency - Hindson : ☩ + "No one knows the time so be ready all the time because he could come at any time." -- Ed Hindson

quote - imminency - Pierson : ☩ + "A. T. Pierson stated, 'Imminency is the combination of two conditions, viz.: certainty and uncertainty. By an imminent event we mean one which is certain to occur at some time, uncertain at what time.'" [Ref-0220](#), p. 127

quote - imminency - Spurgeon : ☩ + "What a check, what an incentive, what a bridle, what a spur, such thoughts as these would be to us! Take this for the guide of your whole life. Act as if Jesus would come during the act in which you are engaged; and if you would not wish to be caught in that act by the Coming of the Lord, let it not be your act." Charles Spurgeon, "Watching for Christ's Coming" in *Sermons on the Second Coming of Christ*, pp. 137-138 cited in [Ref-0220](#), p. 147.

quote - imminency - Trench : ☩ + "The Lord's return is possible any day. Impossible no day." -- Archbishop Trench

quote - indecision - Thatcher, Margaret : ☩ + "If you stand in the middle of the road, you can get knocked down by the traffic on both sides." (paraphrase)

quote - individual - importance - Webster :
☩ + "An immense effect may be produced by small powers wisely and steadily directed." Noah Webster.

quote - inspiration - Chafer : ☩ + "The Bible is not a book men could write if he would, and the Bible is not a book man would write if he could." -- Lewis Sperry Chafer

quote - inspiration - poll results : ☩ + "According to pollster George Gallup: 'As recently as 1963, two [Americans] in three viewed the Bible as the actual word of God, to be taken literally, word for word. Today [1999], only one person in three still holds to that interpretation.' Only two years later, in 2001, the Gallup poll showed that only 27 percent of

Americans -- barely one in four -- still believed the Bible to be the inspired Word of God and literally true in every respect." [Ref-0066](#), 15.3 (2002), p. 92.

quote - instinct - extinct : ☩ + Regarding the effect of sin upon man's discernment: "Your instinct is extinct." Pastor Kris Kramer, Camano Chapel.

quote - integrity : ☩ + "If you have integrity nothing else matters. If you don't have integrity, nothing else matters."

quote - intellectualism : ☩ + "Remember. . . He is feeding sheep -- not giraffes!" J. Vernon McGee "Former U.S. President Dwight D. Eisenhower once defined an intellectual as a man who takes more words than necessary to tell more than he knows."

quote - interpretation - inconsistent : ☩ + "Changing the rules in the middle of the game can make anyone a winner." -- Robert Thomas

quote - interpretation - single meaning - Tyndale : [hermeneutics - single meaning - Tyndale - quote](#)☆

quote - Isaac Newton - creationist : ☩ + "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. . . . This Being governs all things, not as the soul of the world, but as Lord over all; and on account of his dominion he is wont to be called Lord God "pantokrator," or Universal Ruler. . . ." Newton, I. General Scholium. Translated by Motte, A. 1825. Newton's Principia: The Mathematical Principles of Natural Philosophy. New York: Daniel Adee, 501. "Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God governs all things and knows all that is or can be done." Tiner, J. H. 1975. Isaac Newton: Inventor, Scientist and Teacher. Milford, MI: Mott Media.

quote - Isaac Newton - epitaph : ☩ + "Nature and Nature's laws lay hid in night: 'God said, Let Newton be! and all was light.'" -- Epitaph for Newton's grave, composed by English poet Alexander Pope.

quote - Isaac Newton - literal interpretation :
☩ + "About the Time of the End, a body of men will be raised up who will turn their attention to the Prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition. -- Sir Isaac Newton" [Ref-0847](#), p. 3.

quote - Isaac Newton - nondenominationalism : ☩ + "Newton's strong belief in individual freedom to learn about God without restraints from any other individual or from a church or government, once almost caused him to give up his position as Lucasian Professor at Cambridge. The matter was resolved when King Charles II made the exceptional ruling that Isaac Newton would not be required to become a member of the Church of England." [Ref-0849](#), p. ix.

quote - Islam vs. Christianity - Ashcroft : ☩ + "Islam is a religion in which God [Allah] requires you to send your son to die for him. Christianity is a faith in which God sent His son to die for you." Attorney-General John Ashcroft

quote - Islam vs. Christianity - Graham : ☩ + "The god of Islam is not the God of Christianity. The doctrines of Scripture are not the doctrines of the Koran. Heaven for

Christians is not the same place as the paradise sought by Muslims. For anyone to say that the two faiths worship the same God is incredibly uninformed. As someone so eloquently has said, 'The god of Islam requires you to give your son to die for him. The God of the Bible gave His Son to die for you.'" Franklin Graham, *The Name*, cited in [Ref-0057](#), July/August 2004, p. 34.

quote - Islam vs. Christianity - House : ☩ + "Islam is at it's best when it is *inconsistent* practiced. Christianity is at it's best when it is *consistently* practiced." Dr. H. Wayne House

quote - Israel - guilty : [curse - blood curse at crucifixion](#)☆

quote - Israel - nation denied - Aphrahat (wrote 337 - 345) : ☩ + "And Jerusalem has been inhabited, after the Babylonians laid it waste, during those seventy weeks about which Daniel testified. Then it was laid waste in its last destruction by the Romans, and it shall not be inhabited again for ever, for it abideth in desolation until the accomplishment of the things determined. So then, all the years of the former and latter desolation of Jerusalem have been four hundred and sixty-five years, and when thou dost deduct from them the seventy years of Babylon, they have been three hundred and ninety-five years. All this argument have I written to thee, because the Jews pride themselves, (saying), "It has been covenanted to us, that we shall be gathered." For if Sodom, whose iniquity was not so great as that of Jerusalem, is not as yet inhabited, and if we say thus, that it will not be restored for ever, how shall Jerusalem be restored, whose iniquity is greater than that of Sodom and her daughters?" Aphrahat, *Demonstration XXI - Of Persecution*, [Ref-0563](#), p. 394.

quote - Israel - nation predicted - Anderson (1841-1918) : ☩ + "But first it must be clearly recognised that in the twenty-fourth of Matthew, as in the book of Daniel, Jerusalem is the centre of the scene to which the prophecy relates; and this of necessity implies that the Jews shall have been restored to Palestine before the time of its fulfilment. Objections based on the supposed improbability of such an event are sufficiently answered by marking the connection between prophecy and miracle. The history of the Abrahamic race, to which prophecy is so closely related, is little else than a record of miraculous interpositions. . . . the question is one of peculiar interest on general grounds, whether passing events are not tending towards this very consummation, the restoration of the Jews to Palestine." [Ref-0762](#), p. 165-167 "if the dismemberment of the Turkish Empire be still delayed, it is due entirely to the jealousies of European nations, whose rival interests seem to render an amicable distribution of its territories impossible. But the crisis cannot be deferred indefinitely; and when it arrives, the question of greatest moment, next to the fate of Constantinople, will be, What is to become of Palestine? Its annexation by any one European state is in the highest degree improbable. The interests of several of the first-rate Powers forbid it. The way will thus be kept open to the Jews, whenever their inclinations or their destinies lead them back to the land of their fathers. . . . the probabilities of the case . . . are in favour of the colonization

of Palestine by that people to whom historically it belongs. . . . But long ere then the Cross must supplant the Crescent in Judea, else it is incredible that the Mosque of Omar should give place to the Jewish Temple on the Hill of Zion." [Ref-0762](#), p. 167-168. "Of the great political changes which must precede his advent [the rise of Antichrist], the most conspicuous are the restoration of the Jews to Palestine, and the predicted division of the Roman earth." [Ref-0762](#), p. 210.

quote - Israel - nation predicted - Baron

(1918) : ☉ + "Writing as far back as 1918, Baron rightly says, "There will be at first, as compared with the whole nation, only a representative minority in Palestine, and a Jewish state will be probably formed, either under the suzerainty of one of the Great Powers, or under international protection . . . A large number more from all parts of the world will in all probability soon be gathered; but we shall only be able to speak of a restoration of the Jews as an accomplished fact when Palestine becomes by international consent (to quote from the Zionist programme) the 'openly recognized and legally assured home' of the Jews, i.e., when the Jews are once more acknowledged as a nation with a land of their own to which they might go." [David Baron, *The Visions and Prophecies of Zechariah*. 3rd. ed. (London, 1919) p. 494." [Ref-1163](#), p. 114.

quote - Israel - nation predicted - Brakel

(1635-1711) : ☉ + "A further example of a more pro-Judaic European eschatology that appeared in the seventeenth century was that expressed by Wilhelmus a Brakel (1635-1711), an esteemed Dutch Reformed theologian who ministered in Rotterdam, Holland, having eschatological views that contrasted with the more standard Augustinian variety, Willem VanGemeren explains that, in objecting to Calvin, Braken held that, "the Church could not be identified with the New Israel. When Paul wrote about "all Israel" (Rom. 11:25) he was referring to the nation, and not the totality of the church and national Israel. This rejection of Calvin was also found in Brakel's contemporaries. Braken expected *all* twelve tribes to repent and express faith in Jesus as the Messiah. He also held that the Jews would be privileged to return to their land. The promise of the land is not just a type of the eternal rest or of heaven, rather it is part and parcel with the covenant of grace which God made to and affirmed with Israel. Brakel kept Israel and church together." Brakel . . . wrote, "Will the Jewish nation be gathered together again from all the regions of the world and from all the nations of the earth among which they have been dispersed? Will they come to and dwell in Canaan and all the lands promised to Abraham, and will Jerusalem be rebuilt? We believe that these events will transpire. We deny, however, that the temple will be rebuilt, and that therein the previous mode of worship will be observed, which prior to Christ's coming was of a typifying nature and would then be of a reflective nature. We also deny that Israel will then have dominion over the entire world--and other such things which the Jews imagine and some Christians dream about." [Ref-1263](#), p. 153.

quote - Israel - nation predicted - Bullinger

(1835-1913) : ☉ + "The Zionist Movement

commenced with the first National Congress of 1896, and has made great strides since then. Other changes in the Balkan States, and in the Constitution of Turkey, which took place so unexpectedly in 1908, show us how suddenly a change may take place which will lead up to the re-settlement of the Jews in their own land, perhaps, at first, under the suzerainty of the Sultan; and prepare the way for the rise of the Beast . . ." [Ref-0214](#), p. 527.

quote - Israel - nation predicted - Darby : ☉

+ "In 1848 he wrote, "As far as the world is concerned, Jerusalem is nothing; it is a city trodden down, with neither commerce nor riches nor ought else. Superstition is established there on the sepulchre of the Lord. It is true, indeed that the kings of the earth are beginning to look that way, because providence is leading in that direction, but as for God, He ever things of it; it is always His house, His city. His eyes and His heart are there continually. Now faith understands this." Paul R. Wilkinson, "John Nelson Darby and His Views on Israel", [Ref-0200](#) Vol. 166 No. 661, January-March 2009, 84:99, p. 96.

quote - Israel - nation predicted - Finch

(1558-1625) : ☉ + "Sir Henry Finch (1558-1625) . . . wrote a seminal book on the topic. . . . Finch not only taught a restoration of Israel to their land, he took many of the details of a Jewish millennium literally. A regathered Israel "shall inhabit all the parts of the land" and "shall continue in it for euer." Finch also taught that all twelve tribes will be united and "all nations shall honour them." [Cited in Culver, "Contribution of Sir Henry Finch," p. 57] cited by Thomas Ice, "Sir Henry Finch: Early Christian Zionist", [Ref-0181](#), Vol. VIII No. 82 November/December 2010, pp. 1,5.

quote - Israel - nation predicted - Larkin

(1850-1924) : ☉ + "From these scriptures we see that the Jews have not been supplanted by either the Gentiles or the Church, and when the time comes they will again become a nation. We indulge in no idle and profitless speculations when we attempt to forecast the future of the Jewish People. All we have to do is to gather together and place in their logical order what the Holy Spirit through the Prophets, has foretold. The method is as simple as the result is sure." Clarence Larkin, *Rightly Dividing the Word*, (New York, NY: Cosimo Classics, 2005), p. 33.

quote - Israel - nation predicted - Mather

(1669) : ☉ + "The first of [Increase Mather's] many works on prophecy was published in London in 1669, entitled "The Mystery of Israel's Salvation Explained and Applied--a discourse concerning the general conversion of the Israelitish nation." . . . Concerning the matter of their return to the land, Mather is clear: "Some have believed and asserted a general conversion of the Jews, yet have doubted whether they should ever again possess the land of their fathers. But the Scripture is very clear and full in this, that you see not how it can justly be denied or questioned." . . . Even the great period of Israel's tribulation was not hidden from Mather's mind. Later in the book he amplifies this truth: "A little before the conversion of the Jews, there will be the most terrible doings in the world that ever were heard of in respect of wars and commotions, the waves of the sea roaring, confused noise, and garments rolled in blood, blood and fire, and vapor of smoke;

but after the kindome [*sic.*] shall be restored unto Israel, then shall be glorious days of peace and tranquility." [Ref-1163](#), pp. 49-52.

quote - Israel - nation predicted - Owen

(1673) : ☉ + "In 1673 an interesting book was published, with a preface by Dr. John Own, "A Collection of Prophecies which Concern the Calling of the Jews and the Glory that Shall Be in the Latter Days." The scores of references were classified under eight headings which may be of interest to my readers: "I. The Jews shall be gathered from all parts of the earth where they now are scattered, and brought home into their own land. II. They shall be carried by the Gentiles to their place; who shall join themselves with the Jews, and become the Lord's people. III. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt--viz.: 1. Drying up the river Euphrates. 2. Causing rivers to flow in desert places. 3. Giving them prophets. 4. The Lord Christ himself shall appear at the head of them. IV. The Jews, being restored, and converted to the faith of Christ, shall be formed into a State, and have Judges and Counsellors over them as formerly: the Lord Christ himself being their King, who shall them also be acknowledged King over all the earth. V. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. VI. The Jews, restored, shall live peaceably, without being divided into two nations, or contending with one another any more. VII. The land of Judea shall be made eminently fruitful, like a Paradise, or the Garden of God. VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews shall never be destroyed, nor infested with enemies any more." All of this material was quoted by the famous Dr. Philip Doddridge in a work now seldom seen [Philip Doddridge: "Works," Leeds, 1802, Vol. V.] [Ref-1163](#), pp. 47-49.

quote - Israel - nation predicted - Ryle

(1816-1900) : ☉ + "I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ, after going through great tribulation (Jer. 30:10-11; 31:10; Rom. 11:25-26; Dan. 12:1; Zech. 13:8-9)." J. C. Ryle (1816-1900), "Ryle, John Charles," [Ref-0114](#), p. 384. "I might show you by scriptural evidence that the Jews will probably first be gathered in an unconverted state, though humbled, and will afterwards be taught to look to Him whom they have pierced, through much tribulation. . . . I can see no ground for refusing to believe that God may yet do wonderful things for the Jewish people. It would not be more marvelous to see them gathered once more into Palestine, than it was to see them brought from Egypt into the promised land. What God has done once, He may surely do again." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, p. 9. "[J. C.] Ryle set forth his prophetic creed in eleven sections, there of which are especially pertinent here: . . . "3. I believe that the Jews shall ultimately be gathered again as a separate nation, restored in their own land, and converted to the faith of Christ, after going through great tribulation (Jer. 30:10-11; 31:10; Rom. 11:25-26; Dan. 12:1; Zech. 13:8-9)" [Ref-1263](#), p. 339

quote - Israel - nation predicted - Scott (1796-1861) : Mtt. 24:21; Rev. 7:14 ☩ + “The great tribulation’ is yet future. It pre-supposes the Jewish nation restored to Palestine in unbelief, to serve Gentile political ends, and brought there by the active intervention of a great maritime power (Isa. 18).” Walter Scott (1796-1861) commenting on Rev. 7:14. [Ref-0225](#), p. 163

quote - Israel - nation predicted - Spurgeon (1855) : Eze. 24:26; Eze. 37:1-10 ☩ + “Preaching on Ezek 24:26 in 1855, just prior to the rise of modern Zionism, he [Spurgeon] declared, *Not long shall it be ere they [the Jews] shall come--shall come from distant lands, where'er they rest or roam; and she who has been the off-scouring of all things, whose name has been a proverb and a bye-word, shall become the glory of all lands. Dejected Zion shall raise her head, shaking herself from dust, and darkness, and the dead. Then shall the Lord feed his people, and make them and the places round about his hill a blessing. I think we do not attach sufficient importance to the restoration of the Jews. We do not think enough of it. But certainly, if there is anything promised in the bible it is this. I imagine that you cannot read the bible without seeing clearly that there is to be an actual restoration of the children of Israel.* [C. H. Spurgeon, *The C. H. Spurgeon Collection, Metropolitan Tabernacle Pulpit*, I, no. 28, 1855 ([Albany, Oregon: Ages Software, 1998](#)), 382] [Ref-1263](#), pp. 11-12. “Speaking on Ezek 37:1-10 in 1864 at the Metropolitan Tabernacle in aid of funds for the British Society for the Propagation of the Gospel amongst the Jews, Spurgeon declared, *This vision has been used, from the time of Jerome onwards, as a description of the resurrection, and certainly it may be so accommodated with much effect. . . . But while this interpretation of the vision may be very proper as an accommodation, it must be quite evident to any thinking person that this is not the meaning of the passage. There is no allusion made by Ezekiel to the resurrection, and such topic would have been quite apart from the design of the prophet's speech I believe he was no more thinking of the resurrection of the dead than of the building of St. Peter's at Rome, or the emigration of the Pilgrim Fathers. . . . The meaning of our text, as opened up by the context, is most evidently, if words mean anything, first, that there shall be a political restoration of the Jews to their own land and to their own nationality; an then, secondly, there is in the text, and in the context, a most plain declaration, that there shall be a spiritual restoration, a conversion in fact, of the tribes of Israel. . . . If there be meaning in words this must be the meaning of this chapter. I wish never to learn the art of tearing God's meaning out of his own words. If there be anything clear and plain, the literal sense and meaning of this passage--a meaning not to be spirited or spiritualized away--must be evident that both the two and the ten tribes of Israel are to be restored to their own land, and that a king is to rule over them.* [C. H. Spurgeon, *The C. H. Spurgeon Collection, Metropolitan Tabernacle Pulpit*, X, no. 582:533 1864 ([Albany, Oregon: Ages Software, 1998](#)), 536-37] [Ref-1263](#), pp. 11-12. “In 1887 [Spurgeon] declared, *We cannot help looking for the restoration of the scattered Israelites to the land which God has*

given to them by a covenant of salt: we also look for the time when they shall believe in the Messiah whom they have rejected, and shall rejoice in Jesus of Nazareth, whom today they despise. There is great encouragement in prophecy to those who work among the seed of Israel; and it is greatly needed, for of all mission fields it has been commonly represented to be the most barren, and upon the work the utmost ridicule has been poured. [C. H. Spurgeon, *The C. H. Spurgeon Collection, Metropolitan Tabernacle Pulpit*, XXXIV, no. 2036, 1887 ([Albany, Oregon: Ages Software, 1998](#)), 545] [Ref-1263](#), pp. 11-12.

quote - Israel - nation predicted - Thomas : ☩ + “In 1849, the author John Thomas wrote in his book (entitled *Elpis Israel?* The Hope of Israel) the following words: “The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial. God has said, “I will save the tents of Judah first.” This is the first stage of restoration...There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-advental colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the messiahship of Jesus, and of the truth as it is in him.”” [\http://bibleinthenews.com/home/view_art.php?p?id_pag=22, accessed 20080312].

quote - Israel - nation predicted - Wesley (1707-1788) : ☩ + Although not explicitly predicting a nation, Charles Wesley's hymn *Calling the Hebrews Home* clearly recognizes the restoration of the Jews in a gathered nation: “O that the chosen band might now their brethren bring And gathered out of every land present to Sion's King. Of all the ancient race not one be left behind But each impelled by secret grace his way to Canaan find! We know it must be done for God hath spoke the word All Israel shall their Saviour own to their first state restored. Rebuilt by His command Jerusalem shall rise Her temple on Moriah stand again, and touch the skies. Send then Thy servants forth to call the Hebrews home From west and east, and south, and north let all the wanderers come. Where'er in lands unknown Thy fugitives remain Bid every creature help them on Thy holy mount to gain.”

quote - Israel - nation predicted - Winchester (1800) : ☩ + “A notable preacher, both in Great Britain and America, at the beginning of the nineteenth century was Dr. Elhanan Winchester; in 1800 he published a most interesting volume entitled, “A Course of Lectures in the Prophecies that Remain to be fulfilled.” The third lecture was devoted to the thesis that “The return of the Jews to their own land is certain.” In this lecture, Dr. Winchester said: “As the Turkish power has always been a great enemy to the Jews and having their land in possession at this time, nothing can well be more evident than that the Turkish power must be greatly weakened before the Jews can return to their country and possess it . . . This even may be easily accomplished if the nations that shall weaken the Turks make this one of their demands, namely, that they which yield up the holly land to its rightful owners, the

Jews, to repossess which God sware to give to the patriarchs and their posterity.” He even foresaw a great conflict to take place here. “The nations round them will make a general combination against them when they least expect it and will gather a numerous and very formidable host to effect their destruction. In this they shall not finally succeed.” [Ref-1163](#), pp. 52-53.

quote - Israel - productivity vs. Arab : ☩ + “As a May 2002 article in *Arab News* by Muhammad Omar Al-Amoudi bemoaning Middle East backwardness pointed out, *Israel's GNP exceeds \$100 billion while the oil revenue of all the Arab countries combined is barely \$113 billion. The average annual income of an Israeli is about 17 times higher than that of an Arab. The Arab's average annual income is \$1,000, while the Israeli average is \$17,000. Twelve percent of Israelis are employed in agriculture and another 12 percent in business, while the remaining 76 percent are employed i the industrial sector. The average spent on scientific research per year per person in Israel is \$110. The Arab world, in contrast, spends a pathetic \$2 [but note the larger population of Arabs]. Israel's leading electronic industry manufactures several times more than all the Arab countries combined produce.” -- Steven Martinovich, *The Washington Times*, cited by [Ref-0182](#), November 2002, p. 11.*

quote - Israel - prophetic importance - Bonar : ☩ + “In the nineteenth century Horatius Bonar published his *Prophetic Landmarks: Containing Data for Helping to Determine the Question of Christ's Pre-millennial Advent*, which is a solid and judicious premillennial apology. . . . He wrote, *The prophecies concerning Israel are the key to all the rest. True principles of interpretation, in regard to them, will aid us in disentangling and illustrating all prophecy together. False principles as to them will most thoroughly perplex and overcloud the whole Word of God.* [p. 228] [Ref-1263](#), p. xvi. “Bonar boldly confessed: . . . *As I believe in Israel's present degradation, so do I believe in Israel's coming glory and preeminence. I believe that God's purpose regarding our world can only be understood by understanding God's purpose as to Israel. I believe that all human calculations as to the earth's future, whether political or scientific, or philosophical or religious, must be failures, if not taking for their data or basis God's great purpose regarding the latter-day standing of Israel.* [H. Bonar, “The Jew,” *The Quarterly Journal of Prophecy* (July, 1870): 209-11] [Ref-1263](#), p. 10.

quote - Israel - prophetic importance - Edwards : ☩ + “[Jonathan] Edwards . . . considered it virtually indisputable that the Jews have been miraculously preserved over many centuries . . . “Nothing is more certainly foretold than this national conversion of the Jews is in the eleventh chapter of Romans. And there are also many passages of the Old Testament that can't be interpreted in any other sense, that I can't now stand to mention. Besides the prophecies of the calling of the Jews, we have a remarkable seal of the fulfillment of this great event in providence by a thing that is a kind of continual miracle, viz. the preserving them a distinct [nation] when in such a dispersed condition for above sixteen hundred years. The world affords nothing else

like it--a remarkable hand of providence. When they shall be called, then shall that ancient people that were alone God's people for so long a time be God's people again, never to be rejected more, one fold with the Gentiles; and then also shall the remains of the ten tribes wherever they are, and though they have been rejected much longer than [the Jews] be brought in with their brethren, the Jews. The prophecies of Hosea especially seem to hold this forth, and that in the future glorious times of the church both Judah and Ephraim, or Judah and the ten tribes, shall be brought in together, and shall be united as one people as they formerly were under David and Solomon (Hos. 1:11), and so in the last chapter of Hosea, and other parts of his prophecy." [Ref-1263](#), p. 335

quote - Israel - prophetic importance -

Horner : ☪ + "How strange it is for those of a Reformed persuasion who, while giving considerable place to the movements of God in human history, yet prefer to ignore the remarkable series of events involving significant Christian participation whereby the modern state of Israel came into being."

[Ref-1263](#), p. 81 ". . . in the field of eschatology there are matters of lesser significance that concern the antichrist, the great tribulation, the rapture, etc. But the issue of the place of Israel in the Bible, and especially in relation to the NT, is a transcendently important one. With regard to this vital matter of national Israel's present existence or nonexistence according to divine covenant, history plainly leads us to an unavoidable conclusion: profound ethical and practical consequences are involved here--even issues of life and death."

[Ref-1263](#), p. 330

quote - Israel - prophetic importance - Ryle :

☪ + "J. C. Ryle explained this inescapable truth as follows: "I assert then that the Jews are at this moment a peculiar people, and utterly separate from all other people on the face of the earth. They fulfill the prophecy of Hosea: "The children of Israel shall bide many days without a king, and without a prince, and without a sacrifice" (Hos. 3:4). For eighteen hundred years they have been scattered over the globe, without a country without a government, without a capital city, strangers and aliens everywhere, often fiercely persecuted and vilely treated. Yet to this moment they continue a distinct, isolated and separate nation, farm more than any nation on the earth. Now how shall we account for this extraordinary state of things? How shall we explain the unique and peculiar position which the Jewish people occupies in the world? Why is it that, unlike Saxons, and Danes, and Normans, and Flemings, and French, this singular race still floats alone, though broken to pieces like a wreck, on the waters of the globe, amidst its 1500 million inhabitants, and after the lapse of eighteen hundred years is neither destroyed, nor crushed, nor evaporated, nor amalgamated, not lost sight of, but lives to this day as separate and distinct as it was when the arch of Titus was built in Rome? I have not the least idea how questions like these are answered by those who profess to deny the divine authority of Scripture. In all my reading I never met with an honest attempt to answer them from the unhappy camp of unbelievers. In fact, it is my firm conviction that among the many difficulties of infidelity there is hardly any one

more really insurmountable than the separate continuance of the Jewish nation. It is a burdensome stone which your modern skeptical writers may affect to despise, but cannot lift or remove out of their way. God has many witnesses to the truth of the Bible, if men would only examine them and listen to their evidence. But you may depend on it there is no witness so unanswerable as one who always keeps standing up and living, and moving before the eyes of mankind. That witness is the Jew." [Ref-1263](#), p. 297 ". . . take up the Jewish subject because of the times in which we live. That man must be blind indeed who does not observe how much the attention of politicians and statesmen in these days is concentrating on the countries around Palestine. The strange position of things in Egypt, the formation of the Suez Canal, the occupation of Cyprus, the trigonometrical survey of Palestine, what curious phenomena these are! What do they mean? What is going to happen next? He that believeth will not make haste. I will not pretend to decide. But I think I hear the voice of God saying, "Remember the Jews, look to Jerusalem." [J. C. Ryle, *Are You Ready For The End of Time?* (Fearn, Scotland: Christian Focus, 2001), 157-59]" [Ref-1263](#), p. 348

quote - Israel - separation - Ryle : [Jews - remain distinct](#) ☆

quote - Israel - treatment of : ☪ + "No nation under heaven could touch Israel for ill without bringing down upon them the wrath of almighty God. The pages of history are strewn with the wreckage of nations who, though great in the eyes and councils of the world, incurred the just wrath of an outraged God. While God reserved the right to judge His chosen people for their sins, He also reserves the right to judge those who spitefully treat the Jews, and thus bring reproach on the One who made an everlasting covenant with Israel." [Ref-0171](#), p. 146. See [Israel - enemies judged](#).

quote - Israel - treatment of Arabs : ☪ + "Yes, Israel has flaws-but compare its treatment of Arabs living inside Israel with the brutal abuse of Jews in Muslim countries for 1,300 years! Even today no Jew can set foot in Saudi Arabia or be a citizen in any Muslim country, whereas about 16 percent of Israel's voting citizens are Arabs." [Ref-0017](#), May 2002.

quote - Israel - unique - WCC - quote : ☪ + "The biblical and historical evidence for Israel's uniqueness fully justifies the following statement which emanated from the inaugural assembly of the World Council of Churches: "In the design of God, Israel has a unique position. It was Israel whith whom God made His covenant by the call of Abraham. It was Israel to whom God revealed His name and gave His law. It was to Israel that He sent His prophets with their message of judgement and of grace. It was Israel to whom He promised the coming of His Messiah. By the history of Israel God prepared the manger in which in the fullness of time He put the Redeemer of all mankind, Jesus Christ." [Ref-0685](#), p. 27.

quote - Israel out of Egypt : [quote - worldliness](#) ☆

quote - Israel unique - Diprose : ☪ + "The survival of the people of Israel and of their culture over three millennia and in almost impossible conditions requires an explanation.

In the preceding sections of this chapter, we have considered some biblical evidence for Israel's uniqueness. We have seen that Paul affirmed this uniqueness, grounding it in their special election which was not rescinded despite the refusal of many of the Jews to recognize Jesus as their Messiah." [Ref-0685](#), p. 21.

quote - Israel unique - Jocz : ☪ + "Jocz. . . says: 'Jewish history is the visible, empirical act of revelation. It demonstrates to all who want to see that the God of Israel is not a philosophical concept, but the living God.'" Jacob Jocz, *A Theology of Election*, p. 3, cited by Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," [Ref-0199](#), p. 248.

quote - Israel unique - Sauer : ☪ + "The laws which govern the existence of many other peoples are in part explicable by the philosophy of history. But Israel's development mocks at all explanation. For, in spite of everything, Israel is Jehovah's people, and the Lord its God is a God Who hides Himself (Isa. 45:15). Every Jew is a walking mystery." [Ref-0197](#), p. 119.

quote - Jerusalem - suffering : ☪ + "Of ten measures of suffering sent by God upon the world, nine fell on Jerusalem." Jewish proverb cited by [Ref-0160](#), p. 106.

quote - Jesus - ignorance of - poll : ☪ + "A 1999 poll in Britain indicated that fewer than half its respondents believed that Jesus Christ is the Son of God. Even more startling, 14 percent said they knew nothing at all about Him. More than one in five believed He was 'just a story.' Almost half of those polled had never attended a church service." [Ref-0066](#), p. 15.3 (2002), p. 92.

quote - Jesus as great human teacher : ☪ + "?!I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic -- on a level with the man who says he is a poached egg -- or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon, or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to." -- C. S. Lewis, *Mere Christianity* [Ref-0063](#), p. 622.

quote - Jesus meek and mild : ☪ + "D. Sayers' observation is helpful: "We have very efficiently pared the claws of the Lion of Judah, certified Him 'meek and mild,' and recommended Him as a fitting household pet for pale curates and pious old ladies" (*The Whimsical Christian: Eighteen Essays* [New York: Macmillan, 1978], 14)." [Ref-1272](#), p. 179n60.

quote - Jewish persecution - unique : ☪ + "In *The Secret War Against the Jews*, Mark Aarons and John Loftus write: 'For more than twenty centuries [Jews] have . . . been persecuted, uprooted, and annihilated. [Yes] many [other] groups have suffered grievously at the hands of tyrants, but there is a crucial difference . . . In each of these cases, the genocide was intended to serve a deeper purpose--the conquest of territory, the

- acquisition of wealth, the enlargement of political power. . . . In contrast, the genocide of the Jewish people was not . . . attempted in order to achieve a more fundamental purpose. *It was the fundamental purpose.* This is what makes the Nazi Holocaust unique.' [John Loftus and Mark Aarons, *The Secret War Against the Jews: How Western Espionage Betrayed the Jewish People* (New York: St. Martin's Press, 1994)]" cited by [Ref-0017](#), Vol. XXIV No. 6 June 2009, p. 4.
- quote - Jewish terror :** ☺ + "Many events in Jewish history are too terrible to be believed, but nothing in Jewish history is too terrible to have happened." [Ref-0153](#), p. 286.
- quote - Jews - Bonar :** ☺ + "Bonar declared: . . . *In him we see the development of God's great purpose as to the woman's seed, the representative of a long line of kings and prophets, the kinsmen of Him who is the Word made flesh. It was a Jew who sat on one of the most exalted thrones of the earth; it is a Jew who now sits upon the throne of heaven. It was a Jew who wrought such miracles once on our earth, who spoke such gracious words. It was a Jew who said, "Come unto me and I will give you rest," and a Jew who said, "Behold I come quickly, and my reward is with me." It was Jewish blood that was shed on Calvary; it was a Jew who bore our sins in His own body on the tree. It was a Jew who died, and was buried, and rose again. It is a Jew who liveth to intercede for us, who is to come in glory and majesty as earthly judge and monarch. It is a Jew who is our Prophet, our Priest, our King. Let us, then, speak reverently of the Jew, whatever his present degradation may be.* [H. Bonar, "The Jew," *The Quarterly Journal of Prophecy* (July, 1870): 209-11]" [Ref-1263](#), p. 9.
- quote - Jews - contention among :** ☺ + "There is a popular jest about two Jews who were stranded for many decades on a desert island. By the time they were rescued, they had built three magnificent synagogues, one for each of them to pray in, and a third which both refused, on principle, to attend." [Ref-0153](#), p. 205.
- quote - language fluency - Robertson :** ☺ + "From one point of view a grammar of the Greek New Testament is an impossible task, if one has to be a specialist in the whole Greek language, in Latin, in Sanskrit, in Hebrew and the other Semitic tongues, in Church History, in the Talmud, in English, in psychology, in exegesis. I certainly lay no claim to omniscience. I am a linguist by profession and by love also, but I am not a specialist in the Semitic tongues, though I have a working knowledge of Hebrew and Aramaic, but not of Syriac and Arabic. The Coptic and the Sanskrit I can use. The Latin and the Greek, the French and German and Anglo-Saxon complete my modest linguistic equipment. I have, besides, a smattering of Assyrian, Dutch, Gothic and Italian." [Ref-1236](#), p. viii.
- quote - Latin - dead language :** ☺ + "Latin is a dead language, | As dead as dead can be, | First it killed the Romans, | And now it's killing me!" [Ref-0684](#), p. 61.
- quote - learning - experience :** [quote - experience - learning](#) ☆
- quote - Levites vs. Levis :** [priesthood - of believers](#) ☆
- quote - liberalism - Richard Niebuhr :** ☺ + "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." Richard Niebuhr, *The Kingdom of God in America*, cited in [Ref-0958](#), p. 528.
- quote - logic - judging God :** ☺ + "To quickly do they summon providence to the court of reason." [Ref-0211](#), p. 315.
- quote - love - epitaph :** ☺ + "I dropped a tear in the ocean. When it's found is when I'll stop loving you." Plaque on a bench dedicated to Damien T. Ficek at Ecola State Park in Oregon.
- quote - love - neighbor :** ☺ + "To love the word for me is no chore. The problem for me is my neighbor next door."
- quote - love over doctrine :** ☺ + "We don't need to think alike to love alike." - David Ferencz, First Unitarian Bishop of Transylvania.
- quote - Luther - books about :** ☺ + "There have been more books written about Martin Luther than any other individual other than Jesus Christ." Kevin Stillely, *The Reformation and the Reformers*, Tape 2A, Tyndale Theological Seminary
- quote - Luther - Revelation :** Rev. 1:1 ☺ + "Even if it were a blessed thing to believe what is contained in it, no man knows what that is." [Ref-0183](#), p. 6.
- quote - lying - a child's view :** ☺ + "A lie is an abomination to God but a very present help in time of trouble." - Anonymous child.
- quote - managers - ministers :** ☺ + "Christian author Os Guinness quotes a Japanese businessman who said, "Whenever I meet a Buddhist leader, I meet a holy man. Whenever I meet a Christian leader, I meet a manager."" Donald S. Whitney, D.Min., "The Almost Inevitable Ruin of Every Minister . . . and How to Avoid It", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005) 1-5, p. 4.
- quote - martyr - false :** ☺ + "Some of us carry our cross, others of us wear it." Anonymous, [Ref-0106](#).
- quote - materialism :** ☺ + "Get all you can, can all you get, bury the can." Tom Withers, Camano Chapel Home LIFE Group.
- quote - meaning of life - solutions :** ☺ + A Hedonist's Solution: Party Harder; A Philosopher's Solution: Think Deeper; An Intellectual's Solution: Study Further; A Materialist's Solution: Acquire More; A Religionist's Solution: Be Religious.
- quote - meaningless :** ☺ + Meaninglessness doesn't come from being weary of pain, but from being weary of pleasure.
- quote - membership - church - Lloyd-Jones :** ☺ + "We must re-grasp the idea of church membership as being the membership of the body of Christ and as the biggest honour which can come man's way in this world. Through discipline, we must lay great acclaim on membership of the society and we must re-emphasize the truth that God gives the Holy Spirit only to those who obey him. The need is not for widening the appeal, but to proclaim that strait is the gate, and narrow the way, which leadeth unto life. This means possibly that many will shy away from the churches and will leave them; and from the point of view of statistics and accounts and collections everything looks hopeless, and those who try to keep the churches alive are afraid. But be sure of this, that the Lord's word will be verified: 'Whosoever will try to keep this life will lose it, and whosoever will lose his life for my sake will receive it.'" Martyn Lloyd-Jones, [Ref-0935](#), p. 128.
- quote - millennial kingdom - McClain :** ☺ + "In the Premillennial view the coming Kingdom becomes the consummating link between history and the eternal order, thus guarding the Church from either illusion or despair as regards the present life." [Ref-0183](#), p. xii.
- quote - mind - matter :** ☺ + "Great is the man who moves minds instead of matter." Ralph Waldo Emerson (unbeliever)
- quote - ministry - Spirit-led :** ☺ + "It is not enough that we are willing and eager to work for God, but the work itself must be of God." A. W. Tozer in *Tozer on the Holy Spirit: A 366-Day Devotional*, compiled by Marilynne E. Foster, for March 8th.
- quote - miserly :** ☺ + "Several years ago the Los Angeles Times reported the story of an elderly man and wife who were found dead in their apartment. Autopsies revealed that both had died of severe malnutrition, although investigators found a total of \$40,000 stored in paper bags in a closet. For many years Hetty Green was called America's greatest miser. When she died in 1916, she left an estate valued at \$100 million, an especially vast fortune for that day. But she was so miserly that she ate cold oatmeal in order to save the expense of heating the water. When her son had a severe leg injury, she took so long trying to find a free clinic to treat him that his leg had to be amputated because of advanced infection. It has been said that she hastened her own death by bringing on a fit of apoplexy while arguing the merits of skim milk because it was cheaper than whole milk." [Ref-0159](#), preface.
- quote - missions vs. worship - Piper :** ☺ + "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever." John Piper, *Let the Nations be Glad: The Supremacy of God in Missions* (Grand Rapids, MI: Baker, 1993), 11, cited by Russell L. Penny, "The Mission of the Church", [Ref-0229](#), p. 59.
- quote - monasticism - Wycliffe :** ☺ + "He urged the preaching of the whole gospel and the dissolution of the monasteries because God never intended 'the religious to hide in cloisters.'" Wycliffe, cited in *Advocates of Reform*, p. 26, cited in [Ref-0169](#), p. 67.
- quote - monogamy - a child's view :** ☺ + "A Christian man can only have one wife. This is called 'monotony.'" - Anonymous child.
- quote - mutation harmful :** ☺ + "Richard Dawkins, probably the most outspoken Darwinist in Britain, was asked if he could name one example of a mutation creating new information. He couldn't come up with one example. Mutations are harmful. They cause sickle cell anemia, cystic fibrosis, Down's syndrome. They never give you an improvement over the normal man or organism." [Ref-0065](#), vol. 5, no. 3, p. 5.
- quote - nature - confusion about :** ☺ + "One of the tragic themes of modern history is the problematic and ambivalent relationship of human beings to the created world.

Postmodern and post-industrial global culture is caught between worship and waste, between loathing and loving matter. We seem unable to choose between consumption or devotion, strict control or fearful chaos, between the natural and the manufactured. What . . . is the nature of nature?" Michael P. Jensen, "The Gospel of Creation," in *Basic Christian Doctrines*, ed. Carl F. H. Henry (New York, NY: Holt, Rinehart, and Winston, 1962), 130, cited by David J. MacLeod, *The Creation of the Universe by the Word: John 1:3-5*, [Ref-0200](#), Vol. 160 No. 638, April-June 2003, p. 200.

quote - need - savior : ☩ + "If our greatest need had been information, God would have sent us an educator; If our greatest need had been technology, God would have sent us a scientist; If our greatest need had been money, God would have sent us an economist; If our greatest need had been pleasure, God would have sent us an entertainer; But our greatest need was forgiveness, so God sent us a Savior." Pastor Steve Redfern, Camano Chapel (<http://www.camanochapel.org>), Sermon on 12/9/2001

quote - neo-orthodoxy - use of scripture : ☩ + "The attitude of Barth and Brunner toward Scripture, like that of the liberal school, is highly critical; they have no compunction about rearranging the Biblical material or throwing out portions or regarding its history in part mythical. Much of their system seems obscure; in fact, they appear at times to make a virtue of obscurity and irrationality." [Ref-0183](#), p. 15.

quote - observation - importance : ☩ + "Sir William Osler, the eminent physician, always sought to impress upon young medical students the importance of observing details. While stressing this point in a lecture before a student group he indicated a bottle on his desk. 'This bottle contains a sample for analysis,' he announced. 'It's possible by testing it to determine the disease from which the patient suffers.' Suiting actions to words, he dipped a finger into the fluid and then into his mouth. 'Now,' he continued, 'I am going to pass this bottle around. Each of you taste the contents as I did and see if you can diagnose the case.' As the bottle was passed from row to row, each student gingerly poked his finger in and bravely sampled the contents. Osler then retrieved the bottle. 'Gentlemen,' he said, 'Now you will understand what I mean when I speak about details. Had you been observant you would have seen that I put my *index* finger into the bottle but my *middle* finger into my mouth.'" Traina, *Bible Study*, pp. 32-33 cited in [Ref-0110](#), p. 211. See also [Ref-0110](#), pp. 212-215.

quote - Old Testament vs. New Testament : ☩ + "The relationship between the two covenants is well summarized by the famous statement of St. Augustine: '? . . . the Old Testament revealed in the New, the New veiled in the Old' [Augustine *Expositions on the Book of Psalms*, Ps. 106:31 in Philip Schaff, ed., *Nicene and Post-Nicene Fathers*, 2d series, vol. 8.] Or as another has put it, 'The New is in the Old contained, and the Old is in the New explained.' [W. Graham Scroggie, *Know Your Bible*, 1:12]" [Ref-0075](#), p. 22.

quote - opinions vs. revelation : ☩ + "Men constantly deceive themselves by postulating

their own particular feelings and opinions as moral axioms. To some it is self-evidently true that a holy God cannot permit sin; hence they infer that there is no God. To others it is self-evident that a merciful God cannot permit a portion of His rational creatures to be forever the victims of sin and misery, and consequently they deny the doctrine of eternal punishment. Some assume that the innocent cannot justly be punished for the guilty, and are led to deny the vicarious and substitutionary suffering and death of Christ. And to others it is an axiom that the free acts of a free agent cannot be certain and under the control of God, so they deny the foreordination, or even the foreknowledge, of such acts." [Ref-0096](#), p. 49.

quote - opposing Zionism is anti-Semitism - Helene : ☩ + "Helene is a first-generation American, the child of a Holocaust survivor. . . . Helene's feeling of not belonging is accentuated by stark evidences of growing anti-Semitism in America. She is dismayed by fast-spreading campus anti-Semitism. She notes how Israel is being used as an "icon" to assign blame for the sufferings of the Palestinian people and to justify worldwide anti-Semitism. "There's not a place on earth from which we haven't eventually been thrown out," she said. "We've been through this time and time again. The main reason Israel is so important to me is that it represents a place that will take me in should I have to flee. When you challenge the existence of Israel, you challenge the existence of Jews everywhere. That's the real issue.'" Bill Sutter, *From Bill Sutter's Desk*, [Ref-0057](#), July/August 2009, p. 4.

quote - opposing Zionism is anti-Semitism - King : ☩ + ". . . You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say, let the truth ring forth from the high mountain-tops, let it echo through the valleys of God's green earth: When people criticize Zionism, they mean Jews -- this is God's own truth. . . . And what is anti-Zionist? It is the denial to the Jewish people of a fundamental right that we justly claim for the people of Africa and freely accord all other nations of the Globe. It is discrimination against Jews, my friend, because they are Jews. In short, it is anti-Semitism. . . . Let my words echo in the depths of your soul: When people criticize Zionism, they mean Jews -- make no mistake about it." Dr. Martin Luther King, Jr., cited in [Ref-0182](#), December 2002, p. 28.

quote - optimism - Lincoln : ☩ + "You can complain because roses have thorns, or you can rejoice because thorns have roses." - Lincoln

quote - out of place - Barnhouse : ☩ + "I have pointed out elsewhere that there are four things out of place in the universe. The Church is out of place; she ought to be in Heaven. Israel is out of place; she should be in the land that has been sworn to her and possessing every part of it. The devil is out of place; he ought to be in the lake of fire while he is still roaming free. Christ is out of place; He should be through with intercession and seated upon His own throne reigning instead of upon His Father's throne interceding." [Ref-0224](#), p. 109.

quote - Palestinian - meaning - Netanyahu : ☩ + "Indeed, during the years my mother grew up as a child in the land of Israel, it was she

and her friends who were called Palestinians (just as my uncles and their Jewish friends, from Tel Aviv or Jerusalem, when they served in World War II in the British army, were called by the British), for the Arab inhabitants of the land did not call themselves that and certainly did not regard themselves in any such way. If they had a national affinity whatsoever, it was to the larger Arab world." Iddo Netanyahu, "The Courage to Fight On," [Ref-0057](#), July/August 2004, p. 31.

quote - Palestinian State - DeYoung : ☩ + "The truth is there never was a state called Palestine under Palestinian leadership. Prior to the Six-Day War in June 1967, the Old City of Jerusalem and the land east towards the Jordan River was under the sovereignty of the nation of Jordan. Palestinians living in those areas had Jordanian passports and were subjects of the late King Hussein. Before the Jordanians took control of the land in question, the British administered it, dating back to 1917. In December 1917 General Edmund Allenby of the British Empire accepted the surrender of the entire West Bank area, including the city of Jerusalem, from the Ottoman-Turkish Empire that had controlled the area for more than four hundred years." Jimmy DeYoung, *Dateline:Jerusalem*, [Ref-0057](#), September/October 2002, p. 22.

quote - Palestinian State - Ergun Caner : ☩ + "Time and time again, Emir and I have asked fellow MBBs [Muslim-background Christian believers], "Show us 'Palestine' on any map. When did the Palestinians ever form a government, have a capital, or maintain an embassy?" Ergun Caner, "The MBBs' Dirty Little Secret", [Ref-0057](#), November/December 2004, p. 10.

quote - papal bulls - Tyndale : Ex. 32:4 ☩ + "As Aaron made a calf, so the pope maketh bulls." [Ref-0230](#), p. 234. "The pope's bull slayeth more than Aaron's calf, even an hundred thousand for one hair of them." [Ref-0230](#), p. 312.

quote - peace - Corrie Ten Boom : ☩ + "If you look around, you will be stressed. If you look inside, you will be depressed. If you look at God, you will be at rest." Corrie Ten Boom

quote - peace - undeserved - Lloyd-Jones : ☩ + "Then came a crisis in September, 1938 [WWII]. Men and women crowded to places of worship and prayed for peace. Afterwards they assembled to thank God for peace. But was it because they had decided to use peace for the one and only true purpose, namely, to 'live a quiet and peaceable life in all godliness and honesty'? Was it in order that they might walk 'in the fear of the Lord and in the comfort of the Holy Ghost'? The facts speak for themselves. Thus I ask the questions: Had we a right to peace? Do we deserve peace? Were we justified in asking God to preserve peace and to grant peace? What if war has come because we by our disobedience and godlessness and sinfulness had so utterly abused the blessings of peace? Have we a right to expect God to preserve a state of peace merely to allow men and women to continue a life that is an insult to His holy Name?" Martyn Lloyd-Jones, [Ref-0935](#), pp. 25-26.

quote - permanence of Jews - Emperor Frederick's chaplain : ☩ + "The great Prussian Emperor Frederick often would test his chaplain with theological questions.

Frederick, however, said he did not have time for long answers and explanations. He wanted simple answers that he could comprehend quickly. One day he asked his chaplain if he could provide simple and succinct evidence for the truth of the Bible. Frederick asked if the chaplain could provide evidence in just one word. The wise chaplain responded that he could do just that. 'What is the magical word?' Frederick asked. The chaplain replied, 'Israel, your majesty. The people of Israel.'" [Ref-0057](#), May/June 2002, p. 17.

quote - permanence of Jews - Mark Twain :

☺ + "If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also way out of proportion to the weakness of his numbers. . . . The Egyptian, the Babylonians, and the Persians rose, filled the planet with sound and splendour, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they were gone; . . . The Jew saw them all, survived them all, and is now what he always was. . . . All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" Quoting Mark Twain, [Ref-0057](#), June/July 2000, 25.

quote - permanence of Jews - Nicholas

Berdyayev : ☺ + "I remember how the materialist interpretation of history, when I attempted in my youth to verify it by applying it to the destinies of the people, broke down in the case of the Jews, where destiny seemed absolutely inexplicable from the materialistic standpoint. . . . According to the materialistic . . . criterion, this people ought long ago to have perished. Its survival is a mysterious and wonderful phenomenon demonstrating that the life of this people is governed by a special predetermination, transcending the processes of adaptation expounded by the materialistic interpretation of history. The survival of the Jews . . . their endurance under absolutely peculiar conditions and the fateful role played by them in history; all these point to the peculiar and mysterious foundations of their destiny." Berdyayev, Nicholas. *The Meaning of History*. London: Geoffrey Bles, Centenary Press, 1936. pp. 86-87, cited by [Ref-0009](#), pp. 839-840.

quote - persecution - Ignatius :

☺ + "Christianity is greatest when it is hated by the world." Ignatius, "The Letter to the Romans", [Ref-0217](#), p. 103.

quote - persistence : [ant - consider](#)☆

quote - perspicuity - Erasmus : ☺ + "I strongly disagree with those who would not have the Holy Scriptures read by layfolk and translated into the vulgar tongues, as though Christ had imparted a teaching so obscure that it could be understood only by a handful of theologians, or as though the safety of the Christian religion lay in ignorance of it." Erasmus cited in [Ref-0168](#), p. 28

quote - perspicuity - Thomas Scott : ☺ +

"Thomas Scott, who preceded Torrey, similarly noted, "The things that are absolutely necessary to salvation, are few, simple, and obvious to the meanest capacity, provided it be attended by a humble teachable disposition: but the most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume." John MacArthur, "The Perspicuity of Scripture: The Emergent Approach" [Ref-0164](#), Volume 17 Number 2 Fall 2006, 141:158, p. 156.

quote - pessimism - Lincoln : [quote - optimism - Lincoln](#)☆

quote - philosophy - Luther : ☺ + "I believe I owe this duty to the Lord, of crying out against philosophy and turning men to Holy Scripture. For perhaps were anyone else to do it . . . he would be afraid, or would not be believed. But I who have already wasted many years on such things, and have encountered and heard of many like myself, see that it is a vain pursuit, doomed to perdition. . . . It is high time now to be carried away from other studies and to learn Christ and him crucified." W.A., LVI, 371, 17 and 26, cited by [Ref-0168](#), p. 62.

quote - Pope vs. Bible : ☺ + "The reformers', it has often been said, 'dethroned the Pope and enthroned the Bible.'" [Ref-0235](#), p. xiii.

quote - postmodernism - self-refuting : ☺ +

"Postmodernists deny that objective truth exists. but how can they know that their claim, 'truth does not exist,' is true if there is no such thing as 'truth?' So postmodernism is self-refuting: its absolute truth is that there is no absolute truth; its absolute ethic is that all ethics are relative; and its objective worldview is that all worldviews are subjective -- a quagmire of suffocating, soul-destroying subjectivism." Don Batten, *Editorial*, [Ref-0028](#), December 2003 - February 2004, <http://www.AnswersInGenesis.org>, p. 6.

quote - prayer - bible : ☺ + "The Coastal

Messenger crew landed on a shore and met a lady who was overjoyed to learn that her visitors were missionaries. She related how she had wanted a Bible. Living in an isolated place with no opportunity to go to a town, she had prayed for one. not long after that, a Bible floated in with the tide. Knowing God had answered her prayer, she carefully dried its pages and began reading it. She realized that God had now sent someone to help her understand it." Roy Getman, *Coastal Missions Newsletter*, October 2005. <http://www.coastalmiissions.ca>

quote - prayer and God's will : ☺ + "Nothing lies beyond the reach of prayer except that which lies outside the will of God."

quote - praying vs. studying word : ☺ + "I am reminded that one old saint was asked, 'Which is the more important: reading God's Word or praying?' To which he replied, 'Which is more important to a bird: the right wing or the left?'" [Ref-0109](#), n. July 10

quote - preach - scripture - Chambers : ☺ +

"Sow the Word of God, and everyone who listens will get to God. If you sow vows, resolutions, aspirations, emotions, you will reap nothing but exhaustion, ". . . and ye shall sow your seed in vain, for your enemies shall eat it" (Leviticus 26:16); but sow the Word of God, and as sure as God is God, it will bring forth fruit. Human sympathy and human emotions and human hypnotism in preaching

are the signs of a spiritual hireling and a thief. Sow emotions, and the human heart will not get beyond you. There are men and women at work for God who steal hearts from God, not intentionally, but because they do not preach the Word of God. . . . See that you sow the real seed of the Word of God, and then leave it alone." Oswald Chambers, "The Servant as His Lord," *The Complete Works of Oswald Chambers* (Discovery House Publishers 2000), pp. 1281-82.

quote - preaching - Christ - Spurgeon : ☺ +

"Spurgeon instructed a young preacher, 'Don't you know, young man, that from every town and every village and every hamlet in England, wherever it may be, there is a road to London? So from every text of Scripture there is a road to Christ. And my dear brother, your business is, when you get to a text, to say, now, what is the road to Christ? I have never found a text that had not got a road to Christ in it, and if ever I do find one, I will go overhedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it.'" Charles H. Spurgeon, "Christ Precious to Believers," quoted by David L. Larsen, *The Anatomy of Preaching* (Grand Rapids, MI: Baker, 1989), 168, cited by Sidney Greidanus, "Preaching Christ from the Old Testament", [Ref-0200](#), vol. 161 no. 641, January-March 2004, (pp. 3-13) p. 9.

quote - preaching - passion : ☺ + "G.

Campbell Morgan argues that *passion* is an essential ingredient for an effective delivery. In explaining what he means by 'passion,' he recalls a discussion the English actor Macready had with a well-known pastor. The pastor was trying to understand why crowds flocked to fictional plays but few came to hear him preach God's changeless truth. Macready responded, 'This is quite simple. . . . I present my fiction as though it were truth, you present your truth as though it were fiction.'" G. Campbell Morgan, *Preaching* (reprint, Grand Rapids: Baker, 1974), p. 36. cited in [Ref-0110](#), p. 325.

quote - preaching - priorities wrong : ☺ +

"The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among the people and raised the clamor for talent instead of grace, eloquence instead of piety, rhetoric instead of revelation, reputation and brilliancy instead of holiness." E.M. Bounds, *Power Through Prayer* (Grand Rapids: Baker, n.d.), 74, cited by [Ref-0110](#), p. 74.

quote - preaching - quality of : ☺ + ". . . a

good sermon poorly preached is no better than a poor sermon properly preached. One has light but no heat; the other heat with no light." [Ref-0110](#), p. 321.

quote - preaching - Spurgeon : ☺ + "Charles

Spurgeon said: 'We want again Luthers, Calvins, Bunyans, Whitefields, men fit to mark eras, whose names breathe terror in our [foes'] ears. We have dire need of such. Whence will they come to us? They are the gifts of Jesus Christ to the Church, and will come in due time. He has power to give us back again a golden age of preachers, a time as fertile of great divines and mighty ministers as was the Puritan age, and when the good old truth is once more preached by men whose lips are touched as with a live coal from

off the altar, this shall be the instrument in the hand of the Spirit for bringing about a great and thorough revival of religion in the land. I do not look for any other means of converting men beyond the simple preaching of the gospel and the opening of men's ears to hear it. The moment the Church of God shall despise the pulpit, God will despise her." [Ref-0789](#), p. 201.

quote - pride - acronym : ☩ + P.R.I.D.E. = Please Remember I Deserve Exaltation. Lacy Couch/CO-101 Introduction to Biblical Counseling, Tyndale Theological Seminary [\[http://www.tyndale.edu\]](http://www.tyndale.edu)

quote - pride - looking down : ☩ + "As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you [God]." C. S. Lewis, *Mere Christianity*, 108:11, cited by [Ref-0122](#), p. 337.

quote - pride - self esteem : ☩ +

"Self-esteem is the psychological word for pride." Dr. S. Lewis Johnson

quote - pride - transforming power : Pr.

18:12; Isa. 14:13; Eze. 28:17; Dan. 4:33 ☩ + "See Nebuchadnezzar, the mighty builder of Babylon, creeping on the earth, devouring grass like oxen, until his nails had grown like bird's claws, and his hair like eagles' feathers (Dan. 4:33). *Pride made the boaster a beast, as once before it made an angel a devil.* God hates high looks, and never fails to bring them down. All the arrows of God are aimed at proud hearts." C. H. Spurgeon, *Morning and Evening*, March 6th, evening.

quote - priest - Roman Catholicism -

Armerding : ☩ + "The late Carl Armerding (1889-1987), well-known Bible teacher, professor at Dallas Seminary and Wheaton College, and president of the Central American Mission, told that when he was a boy he had a close friend who was a Roman Catholic. One day his friend asked Carl if he would like to go to church with him. Carl asked his parents, and they agreed to let him go if Carl's friend would go with him the next week to the Armerdings' local church. Both sets of parents agreed to the arrangement. Carl went, and he admitted that he was impressed with the liturgy, the candles, the incense, the altar, the stained glass, and the high vaulted ceilings. "Well," his friend asked, "how did you like it?" Carl was noncommittal. He answered, "It was new to me." The next week they attended Carl's home church, a little store-front gospel hall that served as the meeting place of a Brethren assembly. As was their custom, the Christians there celebrated the Lord's Supper with the chairs arranged in a circle around a plain table with a loaf of bread and a cup of wine. There was singing, prayer, and some Bible exposition. "Well," Carl asked his friend on the way home, "how did you like it?" His friend answered, "It's all right for them that likes it, but you ain't got no priest!" Carl reported the conversation to his father who said, "But Carl, we do have a priest. The Book of Hebrews tells us that the Lord Jesus is our priest." David J. MacLeod, "Christ, the Believer's High Priest: An Exposition of Hebrews 7:26-28", [Ref-0200](#), 162 (July-September 2005): 331-43, p. 335.

quote - priesthood - Levites vs. Levis :
[priesthood - of believers](#)☆

quote - principles : ☩ + "A people that values its privileges above its principles soon loses both."

quote - printing the Bible : ☩ + "God suffers in the multitude of souls whom His holy word cannot reach. Religious truth is imprisoned in a small number of manuscript books, which confine instead of spreading the public treasure. Let us break the seal which seals up holy things, and give wings to truth, in order that she may go and win every soul that comes into this world, by her word, no longer written at great expense by a hand easily palsied, but multiplied like the wind by an untiring machine. . . Yes it is a press, certainly, but a press from which shall soon flow, in inexhaustible streams, the most abundant and most marvellous liquor that has ever flowed to relieve the thirst of men! Through it, God will spread His word. A spring of pure truth shall flow from it; like a new start it shall scatter the darkness of ignorance, and cause a light heretofore unknown to shine amongst men." [Ref-0029](#), p. 323, 334.

quote - prophecy - purpose : ☩ + "As someone once said, 'Bible prophecy is not given so we can make a *calendar* -- it's given to mold our *character*.'" [Ref-0697](#), p. 1.

quote - prophecy - purpose - Anderson : ☩ + "And the study of prophecy, rightly understood, has a range no narrower than this. Its chief value is not to bring us a knowledge of "things to come," regarded as isolated events, important though this may be; but to enable us to link the future with the past as part of God's great purpose and plan revealed in Holy Writ." [Ref-0762](#), p. 15.

quote - provision : ☩ + "If you give God everything you have, he will provide everything you need." [Ref-0211](#), p. 82.

quote - psychology - a religion : ☩ + "Karl Kraus, a Viennese journalist, made this perceptive comment: 'Despite its deceptive terminology, psychoanalysis is not a science but a religion -- the faith of a generation incapable of any other.'" Quoted in Bobgan, *PsychoHeresy* cited in [Ref-0108](#), p. 12.

quote - Puritan - definition : ☩ + "A puritan is such a one", the London lawyer John Manningham wrote in 1602, 'as loves God with all his soul, but hates his neighbor with all his heart.'" [Ref-0235](#), p. 124.

quote - quantum mechanics - mysterious - Bohr : ☩ + "Niels Bohr said, 'Whoever says they understand quantum mechanics does not understand quantum mechanics.'" Jerry Bergman, "Professor Allan Sandage - his research led to Intelligent Design", [Ref-0784](#), 25(2) 2011, 78-82, p. 79.

quote - questions - fool : ☩ + "A fool can ask more questions than a wise man has time to answer."

quote - rationalism - Sauer : ☩ + "There is nothing really so irrational as rationalism. Whoever wishes to peer into God's secrets must be adorned with the threefold ornament of humility, reverence, and faith; and where these are found the soul can restfully commit to the Most High all matters not revealed." [Ref-0197](#), p. 37.

quote - red shift - Hubble : ☩ + "Later he became disillusion with the recession interpretation: ' . . . it seems likely that red-shifts may not be due to an expanding Universe, and much of the speculation on the structure of the universe may require

re-examination.' He said that what became known as the Hubble Law could also be due to "some hitherto unknown principle of nature", but not due to expansion of space -- now called cosmological expansion." John Hartnett, "Does the Bible really describe expansion of the universe?", [Ref-0784](#), 25(2) 2011, 125-127, p. 125.

quote - Reformation - cause : ☩ + "[The Reformation] was not the result of political imposition. It came from the discovery of the Word of God as originally written, . . . in the language of the people. Moreover, it could be read and understood, without censorship by the Church or mediation through the Church, as it was written to be read, as a coherent, cross-referring whole. Such reading produced a totally different view of everyday Christianity: the weekly, daily, even hourly ceremonies so lovingly catalogued by some Catholic revisionists are not there; Purgatory is not there; there is no aural confession and penance. Two supports of the Church's wealth and power collapsed. Instead, there was simply individual faith in Christ as Savior, found in the Scripture. That and only that 'justified' the sinner, whose root failings were now in the face of God, not the bishops or the pope." [Ref-0230](#), p. 58.

quote - relationship vs. rules : ☩ + "Rules without relationship lead to rebellion." Josh McDowell, "Helping Your Kids to Say No," *Focus on the Family*, 16 October 1987.

quote - relics - Erasmus : ☩ + "Honourest thou the bones of Paul hid in a shrine, and honourest thou not the mind of Paul hid in his writings? Magnifiest thou a piece of his carcase shining through a glass, and regardest not thou the whole mind of Paul shining through his letters?" *Enchiridion militis Christiani* [Handbook of the Christian Knight], 1501, cited by [Ref-0230](#), p. 66.

quote - religion - opiate : ☩ + "For it is a fact, though not generally known, that the infamous and now widely publicized dictum about religion being 'an opium does for . . . the people' was originally written by . . . Charles Kingsley." Charles Kingsley was a leader of the 'Christian Socialism' movement. [Ref-0183](#), p. 11.

quote - religion vs. relationship : ☩ + "Religion is hanging *around* the cross. Christianity is hanging *on* the cross." -- Leonard Ravenhill.

quote - repentance vs. faith : "If conversion were likened to a coin, repentance and faith would be the 'heads and tails' [sic] of the coin. As repentance falls short of salvation without saving faith, so faith falls short of salvation if it is somehow divorced from repentance." Elmer L. Towns, "Salvation By Grace Through Faith", [Ref-0055](#), Vol. 7 No. 20, March 2003, p. 33.

quote - replacement theology - Caner : Rom. 9:1 ☩ "Though they are, in the Hebrew Scriptures' own terms, a "stiff-necked" and "stubborn" people, God has not abandoned them. To teach otherwise is unbiblical, ungodly, racist, and anti-Semitic. I do not care how beloved these well-known authors may be; nor do I care how many engagements this position will cost me. I cannot abandon God's people or replace His plans. Romans 9-11 still remains in the Book." Ergun Caner, "The MBBs' Dirty Little Secret", [Ref-0057](#), November/December 2004, p. 10.

quote - retirement - heaven : [quote - heaven - retirement](#)☆

quote - Revelation - commentators : Rev. 1:1 ☩ "The literary genius G.K. Chesterson once quipped, 'Though St. John the Evangelist saw many strange monsters in his vision, he saw no creatures so wild as one of his own commentators.'" [Ref-0146](#), p. 308.

quote - revival - Lloyd-Jones : ☩ + "Revivals are 'special times' in the history of the church, 'made "special" not by the schemes and devices of men, but by the intervention of God'. The church, Dr Lloyd-Jones preached, has here 'great days' and her 'ordinary days': 'There are not only the great experiences but also the ordinary, everyday experiences, and a church that is *always* praying for a continual revival is a church that has not understood her mission. The church is not meant always to be in a sate of revival but is also to do ordinary, every-day work. But some remember this fact so well that they forget that the church is meant to have special occasions!" [Ref-0933](#), p. 204.

quote - riches - Wesley : ☩ + "I fear, wherever riches have increased the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger and love of the world in all its branches." -- John Wesley, [Ref-0063](#), p. 455.

quote - riot : ☩ + "Wherever the apostle Paul went there was a riot, but wherever I go they serve tea!" Comment of a pastor.

quote - salvation vs. lost first : ☩ + "You can't get anyone saved unless you first get them lost." Dr. Robert Lightner, AST-307 Soteriology, Tyndale Theological Seminary, tape 1A.

quote - salvation vs. sanctification : ☩ + "Be ye fishers of men. You catch them - He'll clean them." "God doesn't call the qualified, He qualifies the called."

quote - salvific emphasis of the Bible : ☩ + "Cut the Bible anywhere and it bleeds." - Source unknown.

quote - Satan - future of : ☩ + "If Satan reminds you of your sinful past then remind him of his future."

quote - school - spiritually dead : ☩ + "To think someone can go to school with the spiritually dead and not end up smelling like a corpse is a serious mistake. Puritan Thomas Watson put it this way: "Suppose you had a friend in the hospital with a deadly and contagious disease. If you spent many hours next to your friend, what do you suppose is more likely to occur, that you would infect him with your health, or that he would infect you with his disease?" Jack Hughes, "The New Perspective's View of Paul and the Law", [Ref-0164](#) Vol. 16 No. 2 Fall 2005 261-276, p. 276.

quote - scripture - depth and simplicity : ☩ + "Holy Scripture is a stream of running water, where alike the elephant may swim, and the lamb walk." -- Gregory the Great. [Ref-0213](#), p. vii.

quote - scripture - ignorance : ☩ + "Gary Bishop was leading an Eden team in inner-city Manchester recently, when he went into a school and asked the class if they could name

the first book of the Bible. When met with 30 blank faces, he prompted them by telling them it began with G, to which a lone voice suggested the answer was 'Jesus'. Kerry-Anne Cooper was advertising an evangelistic event at her local secondary school. She gave out free sweets along with a little slip of paper, on which was written: 'The best things in life are free. John 3:16'. After a while, one lad came up to her and asked, 'Who *is* this John I have to meet at quarter past three? And where do I meet him?'" Words Krishna Kandiah, *Open Book?* [<http://www.christianitymagazine.co.uk>] accessed 201101.

quote - scripture - judges spirit - Muller : ☩ + "I will seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them." George Muller, *The Berean Call*, February 1994. [<http://www.theberean.org>].

quote - scripture over philosophy - Hodge : ☩ + "If the office of the theologian, as is so generally admitted, be to take the facts of Scripture as the man of science does those of nature, [then he must] found upon them his doctrines, instead of deducing his doctrines from the principles or primary truths of his philosophy . . ." [Ref-0406](#), p. 2:347.

quote - scripture vs. sin : [quote - sin vs. word](#)☆

quote - seeker friendly - Lloyd-Jones : ☩ + "There is something even worse than that about the situation as I see it, and that is that present-day preaching does not even annoy men, but leaves them precisely where they were, without a ruffle and without the slightest disturbance. . . . The church is regarded as a sort of dispensary where drugs and soothing mixtures are distributed and in which everyone should be eased and comforted. And the one theme of the church must be "the love of God". Anyone who happens to break these rules and who produces a disturbing effect upon members of his congregation is regarded as an objectionable person. . . ." [Ref-0933](#), p. 207. "The days in which we live are characteristic of superficiality, they cry is for entertainment and endless meetings, music, drama, dancing, etc., but a solid life and witness cannot be built up that way." Martyn Lloyd-Jones, [Ref-0935](#), p. 668.

quote - seeker friendly - MacArthur : ☩ + "Because of its emphasis upon the felt needs of man rather than on what God has disclosed, the seeker philosophy at its core is anthropocentric rather than theocentric. Consequently, MacArthur describes the seeker movement in terms of "entertaining the goats at the expense of feeding the sheep."" Andy Woods, "The Significance of Systematic Theology", [Ref-0055](#), Vol. 8 No. 25, December 2004, p. 304.

quote - self esteem - education : [quote - self esteem - education](#)☆ ☩ + "We live in a society today where challenging children and teenagers with high standards is considered harmful to their "self-esteem." Bad grades written in red ink are considered a cause for counseling. Instead of pushing children to excel, standards of academic achievement

are lowered. Failure and difficulty, properly controlled by loving parents, should be used to motivate and develop character. Christian children are not immune to these lowered standards. Children in the Church are not properly challenged to learn fundamental doctrine and matters of Biblical history. They are also not properly taught to pursue personal holiness. Instead, Sunday school is designed to keep children entertained. Like most of our society, Christian parents seem more concerned with appeasing children and entertaining them as opposed to disciplining and educating them. This culture of entertainment creates short attention spans and an aversion to learning." Henry B. Smith, Jr., "Beneath the Surface: An Editorial Comment", [Ref-0066](#), 20.3 2007, 1:2, p. 1.

quote - self esteem - pride : [quote - pride - self esteem](#)☆

quote - self righteousness : ☩ + "The ladder of human works, including promises, is well-worn but too short." [Ref-0097](#) 42. "God grades on the cross, not the curve."

quote - sewing - reaping : [quote - sin affects character](#)☆

quote - signs - Pink : ☩ + "The many proofs that the manifestation of the Man of Sin is an event of the near future are so many calls to God's own children to be ready for the Return of the Saviour, for before the Son of Perdition can be revealed the Lord Himself must first descend into the air and catch away from these scenes, unto Himself, His own blood-bought people." [Ref-0215](#).

quote - simplification - extreme : ☩ + "It was William James who once suggested that, considered from a certain abstract viewpoint, even a masterpiece of violin music might be described as 'a scraping of horses' tails over cats' bowels!'" [Ref-0183](#), p. 4.

quote - sin - large and small : ☩ + "*The Confession of Faith* . . . [was] completed in April . . . 1647. It is, with its companion, the *Shorter Catechism*, a classic of Calvinism. . . . The section on repentance (xv) contains the statement: *As there is no sin so small but it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly repent.*" [Ref-1096](#), pp. 325-326.

quote - sin affects character : ☩ + Peter Kreeft cites the poet Samuel Smiles: 'Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny.' Peter Kreeft, *Back to Virtue*, 169, cited by [Ref-0122](#), p. 332.

quote - sin vs. word : ☩ + "Either sin will keep you from God's Word, or God's Word will keep you from sin." Anonymous, [Ref-0108](#), p. 288.

quote - skepticism - Anderson : ☩ + "But what concerns us here is the indisputable fact that rationalism in this its most subtle phase is leavening society. The universities are its chief seminaries. The pulpit is its platform. Some of the most popular religious leaders are amongst its apostles. No class is safe from its influence. And if even the present could be stereotyped, it were well; but we are entered on a downward path, and they must indeed be blind who cannot see where it is leading. If the authority of the Scriptures be unshaken, vital truths may be lost by one generation, and recovered by the next; but if that be touched, the foundation of all truth is undermined, and all power of recovery is gone. The Christianized sceptic of to-day will soon give

place to the Christianized infidel, whose disciples and successors in their turn will be infidels without any gloss of Christianity about them." [Ref-0762](#), p. 7.

quote - skepticism - Jack : ☩ + "A skeptic should always be skeptical about his skepticism." Billy Jack Barrantine, Tyndale Theological Seminary, *Introduction to Apologetics* AP-101

quote - skepticism - Ryle : ☩ + "I ask you, then, to settle it firmly in your mind, that when God says a thing shall be done, we ought to believe it. We have no right to begin talking of probably and improbably, like and unlikely, possible and impossible, reasonable and unreasonable. What is all this but veiled skepticism, and infidelity in disguise? What hath the Lord said? And what hath the Lord spoken? What saith the Scriptures? What is written in the Word? These are the only questions we have a right to ask; and when the answer to them is plain, we have nothing to do but believe. Our reason may rebel. Our preconceived ideas of what God ought to do may receive a rude shock. Our private systems of prophetic interpretation may be shattered to pieces. Our secret prejudices may be grievously offended. But what are we to do? We must abide by Scripture, or be of all men most miserable. At any cost let us clink to the Word. "Let God be true, and every man a liar." J. C. Ryle, "Coming Events and Present Duties, and Prophecy" (1867) cited by Richard L. Mayhue, "Editorial", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 1:14, p. 10.

quote - social gospel : ☩ + "William Booth, the first general of the Salvation Army, once said that the real objective of the Salvation Army was, not just the amelioration of social conditions, but first and foremost the bringing of men to repentance that their souls might be saved. He once said: 'Take a man from the filth and squalor of the slums, exchange his rags for decent clothing, move him from the stifling stench of the city tenement to a neat little cottage in the pure air of the country, put him on his feet economically where he can make a decent living for himself and his family, and then let him die in his sins, unsaved, and be lost forever at last--really it is not worth while, and I, for one, would not attempt it.'" Cited by Harry Ironside, *Except Ye Repent*, pp. 181-182. "We are not here to put out the fire (physical needs) but to pull that man from the fire (salvation)."

quote - socialism - McClain : ☩ + "But the twin errors of Socialism are: first, that they have left the true God out of their panaceas; and, second, they have an unwarranted confidence in the alleged 'goodness' of sinful men." [Ref-0183](#), p. 227.

quote - spirit - judge by scripture - Muller : [quote - scripture - judges spirit - Muller](#) ☆

quote - spiritual death : ☩ + "And says Dr. Hewitt: 'Can the corpse in the graveyard be aroused by the sweetest music that ever has been invented, or by the loudest thunder which seems to shake the poles? Just as soon shall the sinner, dead in trespasses and sins, be moved by the thunder of the law, or by the melody of the Gospel.'" [Ref-0096](#), p. 180.

quote - spiritualizing - Walvoord : ☩ + John Walvoord, late president and chancellor of Dallas Theological Seminary, saw this spiritualizing slight-of-hand for what it is. He

observed, "A literal promise spiritualized is exegetical fraud." [Ref-0081](#), p. 200.

quote - suffer - believers : ☩ + "When God has a controversy with a Church or with a people, the *tribulation* reaches all, however the *judgment* may be only for his foes. The gold and the dross are cast alike into the furnace, the dross to be consumed in it, the gold to come out from it purer than before. The holy prophet is entangled outwardly in the same doom with the ungodly king (Jer. 39:4; 43:6; cf. Mt. 24:20-21)" [Ref-0212](#), p. 123.

quote - suffering - Rueb : ☩ + "Your response to suffering will be determined by your reason for living." by Dick Rueb, Christian in full-time ministry with terminally ill with cancer. Son-in-law of Dick & Betty MacCoon.

quote - teaching : ☩ + "For the greatness of this master-teacher [Jesus] lies not only in what he says, but in how he teaches me to think in the way he thinks. And the excellence of the good disciple such as I want to be in this Torah-lesson is shown not by the lessons he learns - but the conclusions he draws. If the good teacher teaches lessons and the good disciple learns them, the great teacher shows how to learn and the great disciple draws conclusions." [Ref-0137](#), p. 55.

quote - teaching - secular - prayer prohibited :

quote - technology - danger - McClain : ☩ + "We are caught today . . . between the *Tower* and *Abyss*. And it has become a serious question whether men can any longer trust themselves with the appalling things they have made. For while these things, on the one hand, offer the promise of a future surpassing the highest dreams of a sinful humanity, it is also true that the same things are warning us of possible catastrophe black as the pit itself. The community of nations is now existing precariously in the delicate balance of what Mendes-France has called an 'equilibrium of terror'; and thoughtful men of affairs are not too optimistic about the outcome of human action. The desperate danger of the hour lies in what a few men -- perhaps one man -- may be able to precipitate upon modern civilization involving the possible destruction of all its works. It is becoming clearer that we are not passing through merely another one of those minor crises not uncommon to mankind, but rather that we have reached a cataclysmic junction in the history of the world from where there can be no point of return." [Ref-0183](#), p. xiii.

quote - terminology - argument - Locke : ☩ + "Trying to win an argument where terms are not mutually understood is like trying, as Locke has reminded us, 'to disposses a vagrant of his habitation who has no settled above.'" [Ref-0183](#), p. 519 citing Locke, *Essay Concerning Human Understanding*, Book III, Chapter X.

quote - terrorism - Christianity vs. Islam : ☩ + "Christians' committed acts of terror in *disobedience* to the word of Christ, whereas Muslims commit acts of terror in *obedience* to the word of Muhammed. Therefore, every war waged in the name of Christianity must be viewed by true followers of Christ as *unholy*, whereas every *jihad* waged in the name of Allah must be viewed by true followers of Islam as *holy*." [Ref-0160](#), p. 21.

quote - terrorism vs. martyrdom : ☩ + "Radical Muslims believe that they are not

terrorists but martyrs. But the difference, as someone has pointed out, is that a martyr says, 'I will die for what I believe,' and a terrorist says, 'You will die for what I believe!'" [Ref-0160](#), p. 206.

quote - theocracy - McClain : ☩ + "Various astute rulers in the long history of human government, rightly estimating the tremendous power of religion over the minds of men, have been greatly intrigued with the idea of some kind of union between church and state, in which the government would establish and support some widely accepted religion and this religion in turn would lend its influence to the state. All such alliances thus humanly originated have been based on selfish motives and opportunist policies on both side, and hence must always break down in the end. Since each side pays a price for the unnatural union, and the price is ever increasing, the break becomes inevitable (cf. Rev. 17). A union between church and state is safe only when inaugurated and controlled by the one true God in a kingdom of His own (Zec. 14:9,16-21)." [Ref-0183](#), p. 75. "The American policy of complete separation of church and state, which most sensible men fully approve under present conditions, is not however the ideal policy. It is rather a policy of *precaution* in a sinful world, where political and ecclesiastical power too often get into the wrong hands, and the result is intolerable oppression. But under the personal rule of the Messianic King the union of church and state will not only be safe; it will also be the highest possible good." [Ref-0183](#), p. 245.

quote - today - focus on : ☩ + "If you ruminate about the past or have an agenda for the future you'll have problems." - Deb Garland

quote - tolerance vs. love : ☩ + Tolerance says 'you must agree with me' Love says 'I must tell you the truth.' Tolerance 'you must approve of what I do' Love says 'I'll love you even when your behavior offends me.' Tolerance is indifferent, Love is active. Tolerance costs nothing, Love costs everything.

quote - tongue - baby : ☩ + "It takes a baby two years to learn to talk and fifty years to learn to keep his mouth shut."

quote - tongue - church - tongue : ☆

quote - tongue - fishing : ☩ + (fishing) "If the fish had kept his mouth shut, he wouldn't have been caught."

quote - total depravity - Tyndale : ☩ + "The fault of Adam hath made us heirs of the vengeance and wrath of god, and heirs of eternal damnation. And hath brought us into captivity and bondage under the devil. And the devil is our lord, and our ruler, our head, our governor, our prince, yea and our god. And our will is locked and knit faster unto the will of the devil, than could an hundred thousand chains bind a man unto a post. Unto the devil's will consent we, with all our hearts, with all our minds, with all our might, power, strength, will and lust. With what poisoned, deadly, and venomous hate, hateth a man his enemy? With how great malice of mind inwardly do we slay and murder? With what violence and rage, yea and with how fervent lust commit we advourity [adultery], fornication and such like uncleanness? With what pleasure and

- delectation inwardly serveth a glutton his belly?" [Ref-0230](#), p. 131.
- quote - translations - ambiguity :** ☺ + "Translators have to ask themselves, 'What am I going to do with ambiguity?' If the Greek or Hebrew isn't clear, what it can mean several different things, what am I going to do? The KJV, NASB, RSV, and ESV generally answer that question, 'Leave it alone. If we can reproduce in English the same ambiguity that is present in the Greek, then we will leave it ambiguous. We will not make up the reader's mind.' On the other hand, the NIV will not leave any ambiguity. They make up the reader's mind whenever they feel it is necessary, and the NLT goes to even greater lengths than the NIV." [Ref-0221](#), p. 30.
- quote - translations - gender neutrality :** ☺ + ". . . when it comes to the Bible, it's really hard to remove its patriarchal character, and it is a legitimate question as to whether we should. In fact, the only way to get rid of its patriarchal character is to so radically retranslate it that we are becoming so interpretive that the translation, in my mind, is of limited value. In my opinion, this is the problem with the NRSV, and to a lesser extent the TNIV. The Bible is an ancient, patriarchal book, and if we turn it into a modern inclusive book to get rid of every 'he' used in a generic sense, we significantly change what it says" [Ref-0221](#), p. 35.
- quote - translations - new always criticized - Jerome :** ☺ + "His [Jerome's] only purpose was to restore the Latin manuscripts to conform to the original Greek. Of his detractors he said, with characteristic sarcasm, "If they dislike water drawn from the clear spring, let them drink of the muddy streamlet." [Ref-0236](#), pp. 71-72.
- quote - translations - pleasing man :** ☺ + "Think of Psalm 1 . . . if you say 'Blessed is the person,' there is a huge contingent, millions of evangelicals, who are used that verse saying 'man' and who still use the word 'man' in a generic sense, and they are not going to buy your Bible. But the minute you say 'man,' you've lost another contingent of people." [Ref-0221](#), p. 37.
- quote - translations - reading level :** ☺ + "The KJV is written at about a twelfth-grade level. The NIV is written at about the ninth-grade level. The NLT is written firmly at the third-grade level. So, for example, the word 'fort' is considered a fourth-grade word and the translators couldn't use it. They could use the word 'stronghold,' probably because you can look at its two parts and figure out what it means. They couldn't use the word 'manure' but could use the word 'poop.' (There is stuff about poop in the Bible and you have to have a word for it.)" [Ref-0221](#), p. 21.
- quote - translators - traitors :** ☺ + "There is an Italian proverb which says, 'Translators are traitors' (*Traduttore, traditore*; 'Translators, traitors'), and it's true. All translation loses meaning. All translators are traitors to the actual meaning. There is no such thing as a noninterpretive translation. . . . Are you going to translate words [formal equivalence] and be interpretive, or are you going to translate meaning [dynamic equivalence] and be more interpretive?" [Ref-0221](#), p. 30.
- quote - Trinity - importance - Augustine :** ☺ + "Augustine, the church father, stated well the importance of this doctrine when he wrote,
- "In no other subject is error more dangerous or inquiry more laborious, or discovery of truth more profitable." Robert P. Lightner, *The God of the Bible and Other Gods* (Grand Rapids: Kregel, 1998), 90. Cited by Steve Lewis, "The Doctrine of the Trinity - Part 1", [Ref-0785](#), Volume 12 Number 35 March 2008, 31:48, p. 33.
- quote - truth among error :** ☺ + "Remember that a clock that is stuck is right twice in twenty-four hours." -- David Larsen.
- quote - truth and grace :** John 1:14-17 ☺ + "Often, conservatives emphasize truth (morals) and liberals emphasize grace (compassion). Conservatives want to conserve what's right; liberals want to liberate from what's wrong. Liberals' commitment to fighting racism in the sixties was commendable. But sometimes liberals fight against true standards, like the beliefs that abortion, fornication, adultery, and homosexual behavior are wrong. They embrace tolerance as a grace substitute. Liberal Christians often end up being liberals first, Christians second. Conservatives want to restore lost values. They want to go back to the days when prayer was allowed in schools. But they forget that the same schools that allowed prayer didn't allow black children! By trying to conserve so many things -- even things that were clearly wrong -- conservative Christians have sometimes been conservatives first, Christians second. Why should we have to choose between conservatism's emphasis on truth and liberalism's emphasis on grace? Why can't we oppose injustice to minorities and to the unborn? Why can't we oppose greedy ruination of the environment and anti-industry New Age environmentalism? Why can't we affirm the biblical right to ownership of property and emphasize God's call to voluntarily share wealth with the needy? Why can't we uphold God's condemnation of sexual immorality, including homosexual practices, and reach out in love and compassion to those trapped in destructive lifestyles and dying from AIDS? We cannot do these things if we are first and foremost either liberals or conservatives. We can do these things only if we are first and foremost followers of Christ, who is full of grace and truth." -- Randy Alcorn, "The Grace and Truth Paradox," Multnomah Publishers, 2003, pp. 79-81, cited by [Ref-0228](#), May 7, 2004.
- quote - universe formed by chance :** ☺ + "The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference." Richard Dawkins.
- quote - what why when where how and who - Kipling :** ☺ + "Whenever the interpreter is studying prophecy, he should have the 'six honest, serving men' of Rudyard Kipling at his finger tips: **I keep six honest, serving men, They taught me all I knew; Their names are What and Why and When, And Where and How and Who.**" [Ref-0207](#), p. 133.
- quote - wife - care by husband :** ☺ + "When the wife realizes that her husband is the guardian of her soul, then she is free." Mal Couch, Nov 7, 2001.
- quote - will - God's - Cooper :** ☺ + "God's will-nothing less, nothing more, nothing else."
- Dr. David Cooper [\[http://www.biblicalresearch.info\]](http://www.biblicalresearch.info)
- quote - wine :** ☺ + "The Bible does not teach total abstinence. It teaches total control." -- Mal Couch.
- quote - wisdom - Berlioz :** ☺ + "Time is a great teacher, but unfortunately it kills all its pupils." -- Hector Berlioz. Craig Larman, *Applying UML and Patterns: An Introduction to Object-Oriented Analysis and Design and Iterative Development*, 3rd ed., p. 3.
- quote - work - inheritance :** ☺ + "A retired lawyer sent me this statement which he found in a will. It read, 'To my son I leave the pleasure of earning a living. For twenty-five years he thought the pleasure was mine. He was mistaken.'" McGee, J. Vernon. *Thru The Bible With J. Vernon McGee*, 5:461.
- quote - work - loaves and fishes :** Mtt. 14:17; Mark 6:38; Mark 8:19; Luke 9:13; John 6:9 ☺ + "I am afraid that many Christians are thinking like a little boy in Sunday school whose teacher asked, 'Johnny, which of the parables do you like best?' The little fellow answered, 'The one where everybody loafs and fishes.'" McGee, J. Vernon. *Thru The Bible With J. Vernon McGee*, 5:462.
- quote - working mothers :** ☺ + "Putting a women into the work force takes her out of the home force." -- Mal Couch
- quote - works of man :** [quote - self righteousness](#) ☆
- quote - worldliness :** ☺ + "It only took God one day to get Israel out of Egypt, but it took another 40 years to get Egypt out of Israel." - Source unknown.
- quote - worry :** ☺ "The story is told of a man who walked merrily down the street with his head raised high and whistling a happy tune. A friend of his who knew him to be a worrisome fellow stopped him and inquired as to his sudden change in disposition. The man replied that he had just struck a deal with a person who agreed to take on all his cares and concerns. He need not worry anymore because this hired helper would worry for him. 'How much are you paning him?,' his friend inquired. 'Oh, I give him a thousand dollars a week,' the man replied. 'One thousand dollars a week!' The friend was amazed. 'Where are you going to come up with that kind of money?' The man replied smugly, 'That's his worry.'" James Harmeling, *Overcoming the Anxiety of Provision in Following Christ: A Practical Exposition of Matthew 6:25-34*, [Ref-0055](#), March 2001, 75.
- quote - worship - choruses - Radmacher :** ☺ + "7-11 choruses: seven words sung eleven times" -- Earl Radmacher.
- quote - worship - romance - Tozer :** ☺ + "A. W. Tozer some years ago said: *Much of the singing in certain types of meetings has in it more of romance than it has of the Holy Spirit. Both words and music are designed to rouse lust. Christ is courted with a familiarity that reveals a total ignorance of Who He is.*" cited by Mal Couch, "Editorial: The Contemporary Music Scene", [Ref-0055](#), Vol. 8 No. 25, December 2004, p. 300.
- quote - worship vs. missions - Piper :** [quote - missions vs. worship - Piper](#) ☆
- quote - Zionism - Wingate :** ☺ + "There is only one important book on the subject [Zionism], the Bible, and I have read it thoroughly." Charles Orde Wingate

(1903-1944). Wingate, a British officer stationed in Palestine (1936-39) organized and trained special night squads comprised primarily of Jewish Haganah fighters. [Ref-0057](#), January/February 2003, p. 12.

quote ? doctrinal agreement : ☩ + "In essentials, unity. In non-essentials, liberty. In all things, charity." Philipp Melancthon. ". . . theory without practice is dead, and. . . practice without theory is blind. The trouble with the professing church is not primarily in its practice, but in its theory. Christians do not know, and many do not even care to know, the doctrines of Scripture. Doctrine is intellectual, and Christians are generally anti-intellectual. Doctrine is ivory tower philosophy, and they scorn ivory towers. The ivory tower, however, is the control tower of civilization. It is a fundamental, theoretical mistake of the practical men to think that they can be merely practical, for practice is always the practice of some theory. The relationship between theory and practice is the relationship between cause and effect. If a person believes correct theory, his practice will tend to be correct." [Ref-0154](#), p. 60.

quote- paganism - new : ☩ + "Fastidious about pollution and animal rights, the techno-pagan does not engage in human sacrifices on the solstices; rather he offers human sacrifice daily in test tubes and abortion clinics. Neo-pagans no longer enslave catamites and prostitutes for their temples as the ancient pagan cultures once did; instead they publish studies that discover that incest and 'intergenerational sex' are not necessarily harmful to children." Mary Jo Anderson, "Catholics Under Attack," *Whistleblower Magazine*, August 2002, p. 6.

quotes - how NT quotes OT : Isa. 7:14 (cf. Mtt. 1:22 literal/literal); Isa. 29:13 (cf. Mtt. 15:7-9 literal/typical); Jer. 31:15 (cf. Mtt. 2:17-18 literal/application); Hos. 11:1 (cf. Mtt. 2:15 literal/typical); Mic. 5:2 (cf. Mtt. 2:5 literal/literal); Mtt. 1:22 (cf. Isa. 7:14 literal/literal); Mtt. 2:5 (cf. Mic. 5:2 literal/literal); Mtt. 2:15 (cf. Hos. 11:1 literal/typical); Mtt. 2:17-18 (cf. Jer. 31:15 literal/application); Mtt. 2:23 (summation); Mtt. 15:7-9 (cf. Isa. 29:13 literal/typical) ☩ NT quotes of OT fall into 4 categories. (1) Literal/Literal = literal prophecy plus literal fulfillment. (2) Literal/Typical = literal prophecy with literal fulfillment *and* typological application in NT. (3) Literal/Application = literal prophecy with literal fulfillment *and* application to NT. (4) Summation = quotation of OT in NT which doesn't explicitly exist, but which summarizes teachings from the OT. [Ref-0011](#), pp. 146-152 "It is estimated that there are about 300 direct quotations from the Old Testament in the New Testament." [Ref-0117](#), p. 98. "We find in the Gospels numerous citations from and allusions to the Old Testament. The figures are: in Matthew, 128; in Mark, 63; in Luke, 96; and in John, 43; the grand total being 330 citations and allusions; and these are from at least twenty-four of the thirty-nine Books of the Old Testament." [Ref-0117](#), p. 146.

quotes - NT quotes and allusions to non-canonical writings : Num. 22:28; Num. 24:17; Acts 17:28; 1Cor. 15:33; 2Ti. 3:8; Tit. 1:12; Jude 1:14-15 ☩ "The New Testament writers make use of a number of these books [Pseudepigrapha], for example Jude 1:14-15

have a possible quotation from the Book of Enoch (1:9) and the Assumption of Moses (1:9); and an allusion from the Penitence of Jannes and Jambres is found in 2 Timothy 3:8. Of course it should be remembered that the New Testament also quotes from the heathen poets Aratus (Acts 17:28); Menander (1Cor. 15:33); and Epimenides (Titus 1:12). Truth is truth no matter where it is found, whether uttered by a heathen poet, a pagan prophet (Num. 24:17), or even a dumb animal (Num. 22:28). Nevertheless, it should be noted that no such formula as 'it is written' or 'the Scriptures say' is connected with these citations." [Ref-0075](#), p. 262. "Paul apparently quotes the third century B.C. Stoic poet Aratus of Soli who appears to be quoting from a hymn to Zeus by the poet Cleanthes." [Ref-0105](#), p. 341. In Acts 17:28, Paul refers to a writing by Cretan poet Epimenides concerning Zeus (or Jupiter): 'They fashioned a tomb for thee, Oh Holy and High One. The Cretans, always liars, evil beasts, idol bellies. But thou art not dead, thou livest and abidest forever for in thee we live and move and have our being.' Here Paul also quotes Aratus, a Stoic poet, wrote *Ta Phainomena* in which he says of Zeus: 'We are his offspring.' [Ref-0100](#), Tape 16:B.

Qur'an - Jerusalem and Islam - #00057.doc : [#00057.doc](#)☩

Quran : [Q'uran](#)☩

Quran - commentary - Wherry, E.M. : [2002052502.htm](#)☩

rabbi - Jesus : Mtt. 26:25; Mtt. 26:49; Mark 9:5; Mark 11:21; Mark 14:45; John 1:38; John 1:49; John 3:2; John 3:26; John 4:31; John 6:25; John 9:2; John 11:8; John 20:16

rabbi - joke - circumcized car : [joke - rabbi - circumcised car](#)☩

rabbi - joke - local call : [joke - rabbi - local call](#)☩

rabbi - seated : [seated - rabbi](#)☩

Rabbi Talks With Jesus, A : [Ref-0137](#)☩

rabbinic - bible : ☩ + "The second Rabbinic Bible was published in Venice in 1524/25 only eight years after its predecessor. . . . A Rabbinic Bible contains the Masoretic Text (with masora), the Targums, and rabbinic commentaries all on the same page." [Ref-0841](#), p. 18. "Students of the Masorah owe Jacob ben Chayyim ibn Adonijah (dates uncertain, late fifteenth to sixteenth century) a great debt of gratitude, because he rescued the Masorah and restored it to its original function, the preservation of the text tradition. Ben Chayyim came to Italy around 1520 to escape persecution. In Venice, Daniel Bomberg's press specialized in Hebrew books, and ben Chayyim entered his employ about 1517 as a corrector. Bomberg had already published the *First Rabbinic Bible*, edited by Felix Pratensis (1516-17), but he was planning a new edition. The first edition had not been received well by Christians because of its Jewish emphasis, and Jews were not pleased that its editor, Pratensis, was a Jew converted to Christianity. Ben Chayyim, a learned Jew skilled in the Bible text, seemed an obvious choice to prepare the second edition. . . . by this time the Masorah had fallen into disuse and was reduced to mere ornamentation in many manuscripts. Thus, ben Chayyim had to select, order, analyze, and correct the material from his sources and collate it into his new edition. The *Second Rabbinic Bible* appeared in 1524-25.

Ben Chayyim converted to Christianity in 1527, leaving Bomberg with the same problem he had with Pratensis. Ben Chayyim's name was omitted from subsequent editions of the Bible." [Ref-0842](#), p. 24.

Rabbinical Views of Messiah - DOC 00068 : [00068.doc](#)☩

rabbis - coincidence - not kosher - quote : [quote - coincidence - not kosher - rabbis](#)☩

Rabbis - meet Pope : [2004011601.htm](#)☩

rabbit - chews cud : Lev. 11:6 ☩ The Hebrew phrase 'chew the cud' simply means 'raising up what has been swallowed'. Coney and rabbits go through such similar motions to ruminants that Linnaeus, the father of modern classification (and a creationist), at first classified them as ruminants. Also, rabbits and hares practise 'refection,' which is essentially the same principle as rumination, and does indeed 'raise up what has been swallowed'. The food goes right through the rabbit and is passed out as a special type of dropping. These are re-eaten, and can now nourish the rabbit as they have already been partly digested.

rachaph - hovering : [hovering - rachaph](#)

Rachel - buried in Bethlehem : [Bethlehem - Rachel buried](#)

Rachel - death of : Gen. 35:19

Rachel - favored over Leah : Gen. 33:2

Rachel - given to Jacob : [Jacob - wives given](#)☩

Rachel - saddle not searched : Gen. 31:34; Lev. 15:9; Lev. 15:19-22

Rachel - sons of : Gen. 35:24

Rachel - sons of mail Bilhah : Gen. 35:25

Rachel - tomb - mosque : Gen. 35:19; Gen. 48:7; 1S. 10:2 ☩ "The United Nations Educational, Scientific, and cultural Organization (UNESCO) has officially voted to declare Rachel's Tomb to be a mosque. It also called for Rachel's Tomb and the Tomb of the Patriarchs in Hebron -- the burial site of the other biblical patriarchs and matriarchs -- to be removed from Israel's National Heritage list. The Palestinian Authority (PA) claims Rachel's Tomb is holy to Muslims as the site of the Bilal Bin Rabah Mosque and demands control over both the Tomb and the Tomb of the Patriarchs, as well as the Temple Mount in Jerusalem." [Ref-0057](#), January/February 2011, p. 41.

Rachel - weeping : Jer. 31:15; Jer. 40:1-2; Mtt. 2:18 ☩ "Jeremiah 31:15 speaks of Ramah as the place of weeping because it was there the Babylonians gathered the captive young men of Judah before sending them into exile (Jer 40:1-2). There Rachel was said to weep for her children. Obviously, the matriarch Rachel had been long dead when Jeremiah wrote. So Jeremiah did not use her name literally (i.e., weeping from her grave) but rather symbolically, representing all of Jewish mothers. Thus Jeremiah states that Jewish mothers were weeping for their sons who had died in the war with Babylon and for the young men who were being taken to a distant land as captives. Jeremiah was referring to the deep pain of Jewish mothers at the loss of their young men to Nebuchadnezzar and the Babylonians. So the question is, Since Jer 31:15 refers to the Babylonian exile, how could Matthew cite the Slaughter of the innocents as fulfilling this text?" [Ref-1272](#), p.

105. "The reason for Matthew's citation of Jer 31:15 was to show that Scripture had a continuing relevance. As David L. Cooper wrote, "Matthew simply applies the language of this prophecy to a similar situation of his day." Just as Rachel represented Jewish mothers who wept at the death and exile of their sons, so Jewish mothers once again mourned when wicked Herod murdered their children. And Rachel has continued to lament and has refused to be consoled for her children as they have been murdered by Crusaders, Nazis, and terrorists. Sadly, this is a Scripture that has had continued relevance for centuries." [Ref-1272](#), p. 108. "[By quoting this text, Matthew] understood a principle in a biblical passage and then applied it to [his] contemporary situation. Thus Matthew recognized that Jeremiah wrote of the suffering of Rachel, the personification of Jewish mothers, at the exile. He, in turn, applied the principle that the Jewish mothers of Bethlehem still wept because of the suffering of their children at the hands of wicked Herod." [Ref-1272](#), p. 108.

racism - Darwinian connection : [Darwinism - racism connection](#)☆

racist - Zionism not : [Zionism - racist - not](#)☆

radioactive - dating - Zircon : [2004101901.htm](#)☆

radioactive decay - acceleration : ☼ + Woodmorappe J., March 21, 2001. *Billionfold Acceleration of Radioactivity Demonstrated in Laboratory.*

[\[http://www.answersingenesis.org/docs2001/0321_acc_beta_decay.asp\]](#). "When uranium decays to lead, a by-product of this process is the formation of helium, a very light, inert gas, which readily escapes from rock. Certain crystals called zircons, obtained from drilling into very deep granites, contain uranium which has partly decayed into lead [and released helium]. By measuring the amount of uranium and 'radiogenic lead' in these crystals, one can calculate that, if the decay rate has been constant, about 1.5 billion years must have passed. . . . However, there is a significant proportion of helium from that ?1.5 billion years of decay' still inside the zircons. . . . In fact, the results show that because of all the helium still in the zircons, these crystals (and since this is Precambrian basement granite, by implication the whole earth) could not be older than 14,000 years. In other words, in only a few thousand years, 1.5 billion years' worth (at today's rates) of radioactive decay has taken place. Interestingly, the data have since been refined and updated to give a date of 5,680 (+/- 2000) years. . . . Another dramatic breakthrough concerns radiocarbon. It's long been known that radiocarbon (i.e. carbon-14) keeps popping up reliably in samples (of coal, oil, gas, etc.) which are supposed to be 'millions of years' old. However, with the short half-life of C14 it should decay to zero in only some tens of thousands of years at most. . . . Dr. Baumgardner sent five diamonds to be analyzed for C14. It was the first time this had been attempted, and the answer came back positive -- C14 was present. The diamonds, formed deep inside the earth, are assumed by evolutionists to be over a billion years old. Nevertheless they contained radioactive carbon, even though, if the billion-year age were correct, they 'shouldn't have'. This is

exceptionally striking evidence, because a diamond has remarkably strong lattice bonds (that's why it's the hardest substance known), so subsequent atmospheric or biological contamination should not find its way into the interior. The diamonds' carbon-dated 'age' of about 58,000 years is thus an upper limit for the age of the whole earth." Carl Wieland, *Radiometric Dating Breakthroughs*, [Ref-0028](#), 26(2) March-May 2004, pp. 42-44.

radioactivity - Babylon - 00004.doc : [00004.doc](#)☆

radiohalos - young earth : ☼ + "The implications are astounding. First, the polonium halos required an abundant supply of polonium, in fact, an amount equivalent to 100 million years of radioactive decay of uranium, at today's rates. However, all this polonium had to be available quickly, before it could decay away. That is, it all had to concentrate within hours, or a few days at the most. Therefore, the polonium halos mean that 100 million years of radioactive decay of uranium (at today's rates) occurred in just a few days! In other words, the radioactive decay of uranium was formerly up to a billion times faster than it is today! Second, if uranium decayed at such a super-fast rate, the other radioactive elements decayed much faster too." Andrew A. Snelling, *Radiohalos: Startling evidence of catastrophic geologic processes on a young earth*, [Ref-0028](#), 28(2) March-May 2006, pp. 48-49.

radioisotope - dating methods : [2003122301.jpg](#)☆

radioisotope dating - inaccurate : ☼ The following dates (in millions of years) utilize the potassium-argon method. **1.** Hualalai, basalt (Hawaii, A.D. 1800-1801) = 1.60 +/- 0.16 and 1.41 +/- 0.08 (2 samples) **2.** Mt. Etna, basalt (Sicily, 122 BC) = 0.25 +/- 0.08 **3.** Mt. Etna, basalt (Sicily, A.D. 1792) = 0.35 +/- 0.08 **4.** Mt. Lassen, plagioclase (California, A.D. 1915) = 0.11 +/- 0.03 **5.** Sunset Crater, basalt (Arizona, A.D. 1064-1065) = 0.27 +/- 0.09 and 0.25 +/- 0.15 (two samples) **6.** Mt. St. Helens lavadome, whole rock (Washington, A.D. 1980-1986) = 0.35 +/- 0.05 **7.** Mt. St. Helens lavadome, feldspar (Washington, A.D. 1980-1986) = 0.34 +/- 0.06 **8.** Mt. St. Helens lavadome, amphibole (Washington, A.D. 1980-1986) = 0.9 +/- 0.2 **9.** Mt. St. Helens lavadome, pyroxene (Washington, A.D. 1980-1986) = 1.7 +/- 0.3 **10.** Mt. St. Helens lavadome, pyroxene (Washington, A.D. 1980-1986) = 2.8 +/- 0.6 [Ref-0003](#), 23(3) June-August 2001, pp. 24-25.

radiometric - age of earth and moon : [age - radiometric age of earth and moon](#)☆

Radmacher - The Nature and Result of Literal Interpretation : [2003120809.doc](#)☆

Radmacher, E. D., Allen, R. B., & House, H. W. (1997). The Nelson study Bible : New King James Version. Nashville: T. Nelson Publishers. : [Ref-0526](#)☆

Radmacher, Earl D, ed. The Nelson Study Bible : [Ref-0107](#)☆

ragged - Christianity : [Christianity - ragged](#)☆

rags - filthy : Isa. 64:6

Rahab - Egypt : [Egypt - Rahab](#)

Rahab - faith : Jos. 2:11

Rahab - mother of Boaz : [Boaz - mother Rahab](#)

Rahfs, Septuaginta : [Ref-0809](#)☆

rain - blessing : Isa. 30:23

rain - early and latter : Deu. 11:14; Pr. 16:15; Jer. 5:24

rain - first occurrence : Gen. 2:6; **Gen. 7:4; Gen. 7:11** ☼ "Many older creationist models asserted that there was no rain or rainbow before the Flood . . . Yet this first passage is describing the situation before Man was created; it is silent on whether there was subsequent rain in the 1656 years before the Flood (Genesis 5). And there are plenty of examples in Scripture where God took pre-existing objects or actions and bestowed a new covenantal meaning on them. For example, the bread and wine obviously pre-dated the Lord's Supper. Furthermore, the Bible gives no indication that the 'laws of nature' . . . were any different before the Flood from what they are now. Yet they would have to be if there were no evaporation, precipitation and differential refraction before the Flood." [Ref-0784](#), Jonathan Sarfati, *Flood models and biblical realism*, 24(3), 46:53, p. 46. (In reality, the question of whether there was some evaporation (and condensation) or whether refraction was possible before the Flood has no bearing on the matter.)

rain - from prayer : 1S. 12:18; 1K. 8:35; 2Chr. 6:26; Jas. 5:17

rain - hydrological cycle : [water - hydrological cycle](#)

rain - lack from God : [drought - from God](#)

rain - Messiah like : Ps. 72:6

rain - none as judgment : Jer. 3:3

rain - none before flood : Gen. 2:5-6; Gen. 7:11

rain - righteousness : Isa. 45:8

rain - stopped by Elijah : [Elijah - rain stopped](#)

rainbow - around throne : Eze. 1:28; Rev. 4:3

Rainbows From Revelation : [Ref-0040](#)☆

raised - dead : [dead - raised](#)

ram - Persia represented as : [Persia - represented as ram](#)☆

ram's horn : [shofar](#)☆

RamBam - Maimonides : [Maimonides - RamBam](#)☆

Rameses - Egypt - early : Gen. 47:11; Ex. 1:11; Ex. 12:37; Num. 33:3; Num. 33:5 ☼ ". . . the name "Rameses" is referred to in a burial painting from the reign of Amenhotep III of the 18th Dynasty. This would precede the reign of Rameses I by at least sixty years. Moreover, the Scriptures refer to Goshen as "the land of Rameses" in the year Jacob joined his son Joseph in Egypt (Gen. 47:11) nearly 400 years before the reign of Rameses I and just over 400 years before the time of Rameses II. Remember, these Roman numeral assignments to the Pharaoh's do not appear in the Egyptian records. They have been so designated by modern scholars, thus there well could have been a famous "Rameses" long before Rameses 1 as Genesis 47:11 strongly asserts. . . . In fact, the Scripture in question (Ex. 1:11) informs us that the City of Rameses (older names = Tanis, Zoan or Avaris) was under construction and completed before the birth of Moses (cp. Ex. 2:2-10); thus it was built long before the rule of Rameses II." [Ref-0186](#), p. 51.

Ramm, Bernard. Protestant Biblical Interpretation : [Ref-0015](#)☆

Ramoth Gilead - city of refuge : Jos. 21:38

ransom - believers by Jesus : Isa. 53:8; Mtt. 20:28; Mark 10:45; 2Cor. 5:21; 1Ti. 2:6; Heb. 2:9; 1Pe. 3:18

ransom - theory of atonement : ☩ “Before the eleventh century the dominant teaching on this subject was as old as Origen, who believed that through sin mankind had made itself subject to the devil. The mark of this subjection was death. God in his grace wished to free men, be he was unable to because the devil’s claim was just. Consequently, to neutralize Satan’s claim, a ransom had to be paid in the form of a valuable person over whom Satan had no right -- a sinless person.” [Ref-0063](#), p. 282.

ransom - wicked for righteous : Isa. 43:3; Pr. 11:8; Pr. 21:18

rape - incident : Gen. 30:21; 2S. 13:14

raphe - Hebrew grammar : [Hebrew grammar - raphe](#)☆

rapist - hates victim : 2S. 13:15

rapture - 64 reasons : [2002051801.htm](#)☆

rapture - before antichrist revealed : 2Th. 2:8

rapture - church missing in Revelation : 2Th. 2:1; Rev. 3:22 (ekklesia, last mention until Rev. 22:16); Rev. 14:14-20; Rev. 22:16 (ekklesia, first mention since Rev. 3:22)

rapture - church not Israel : [Israel - church not - rapture](#)☆

rapture - elders - pretrib : [2008021401.pdf](#)☆

Rapture - History of Pre-tribulation View - DOC 00015 : [00015.doc](#)☆

rapture - imminency and : [imminency - rapture and](#)☆

rapture - Jesus teaches : John 14:1-3; 1Th. 4:13-18 ☩ “However, it was the late Mennonite comentator, J. B. Smith, [J. B. Smith, *A Revelation of Jesus Christ: A Commentary on the Book of Revelation* (Scottsdale, PA: Herald Press, 1961), pp. 311-313] who demonstrated just how extensive the relationship of these two passages really are. . . . When it comes to a comparison between John 14:1-3 and 1 Thessalonians 4:13-18 we see amazing parallels. That John 14:1-3 is a rapture reference is supported by the progression of words and thoughts when compared to Paul’s more extensive rapture passage (1Th. 4:13-18). | trouble (John 14:1) vs. sorrow (1Th. 4:13) | believe (John 14:1) vs. believe (1Th. 4:14) | God, me (John 14:1) vs. Jesus, God (1Th. 4:14) | told you (John 14:2) vs. say to you (1Th. 4:15) | come again (John 14:3) vs. coming of the Lord (1Th. 4:15) | receive you (John 14:3) vs. caught up (1Th. 4:17) | to myself (John 14:3) vs. to meet the Lord (1Th. 4:17) | be where I am (John 14:3) vs. ever be with the Lord (1Th. 4:17)” Tommy Ice, [Ref-0181](#), Volume VIII Number 83 January 2011, p. 5.

rapture - Jewish wedding model : [2003022501.tif](#)☆

rapture - not in view : Mtt. 24:40; Luke 17:34

rapture - of Elijah : [Elijah - rapture](#)☆

rapture - origin of term : ☩ The word *rapture* is not found in the Bible. It is based on the Latin verb *rapto*, which means ‘to seize’ and ‘to carry off,’ taken from the phrase ‘caught up’ in the 1Th. 4:17 of the Latin Vulgate which reads: *Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus.* “. . . John Darby did not invent the Rapture. Huebner is correct when he explains, ‘The word *rapture* was in use, to designate the catching up of the saints, long before 1832. For example, Joseph Mede

(1586-1638) wrote, *Therefore, it is not needful that the resurrection of those which slept in Christ, and the rapture of those which shall be left alive together with them in the air. . .*” Heubner, *Precious Truths Revived and Defended*, p. 95. Cited in [Ref-0181](#), October 2002, p. 3.

rapture - partial - advocates : ☩ + “Dr. John F. Walvoord, in his book, *The Rapture Question*, mentions these writers: *The modern theory of partial rapture seems to have originated in the writings of Robert Govett who published a book setting forth the theory as early as 1853 (Entrance Into the Kingdom). In this book he expounds his view that participation in the kingdom is conditional and depends upon worthy conduct. The most able exponent of this split rapture teaching in the twentieth century is G.H. Lang (The Revelation of Jesus Christ; Firstborn Sons: Their Rights and Risks). Another was D.M. Panton, editor of The Dawn (London) magazine (pp. 105,106). Many others have succumbed to the partial rapture error, including G.H. Pember, A. Edwin Wilson, J.A. Seiss, Edward Irving, T. Austin-Sparks, and Watchman Nee.* Miles Stanford, *Critique of “THE REIGN OF THE SERVANT KINGS: A Study on Eternal Security and the Final Significance of Man” by Joseph Dillow.* [[http://withchrist.org/mjs/reign.htm](#)] accessed 20110115.

rapture - populating the millennium : Mtt. 25:34; Rev. 20:7-9 ☩ “Since no wicked nations exist on earth at the beginning of the alleged millennium, having all been sent to eternal punishment; since the righteous cannot fall into sin and cannot bear children; and since the wicked dead have not yet been raised according to the premillennialist, just whom could Satan gather to war against the saints?” Floyd E. Hamilton, “The Basis of Millennial Faith” (Grand Rapids, MI: Wm. B. Eerdmans Publ. Co., 1942), p. 135 cited in [Ref-0207](#), pp. 339-340.

rapture - posttribulation - AGAINST : Mtt. 25:31 ☩ “. . . if the rapture will take place in connection with the Lord’s posttribulation coming, the subsequent separation of the sheep from the goats (see Mtt. 25:31ff.) will be redundant. Separation will have taken place in the very act of translation.” Mayhue, Richard L., ‘Why a Pretribulation Rapture?’ [Ref-0164](#), Vol. 13 No. 2, Fall 2002, pp. 244-245.

rapture - pretribulation : ☩ “Since the rapture will take all living believers to heaven, it must occur before any of those who enter the millennium are saved. Yet since believers who survive the Great Tribulation will enter the millennium, the church’s rapture must take place *before* anyone is converted in the Tribulation.” Richard Shalom Yates, “The Resurrection of the Tribulation Saints”, [Ref-0200](#) Volume 163 Number 652, October-December 2006, 453:466, p. 465.

rapture - pretribulation - Brother Dolcino : ☩ + “*The History of Brother Dolcino*, composed in 1316 by an anonymous source, reveals another important pretribulation passage. As leader of the Apostolic Brethren in northern Italy, Brother Dolcino led his people through times of tremendous papal persecution. One of the group wrote the following astonishing words: [T]he Antichrist was coming into this world within the bounds

of the said three and a half years; and after he had come, then he [Dolcino] and his followers would be transferred into Paradise, in which are Enoch and Elijah. And in this way they will be preserved unharmed from the persecution of Antichrist.” James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation,” [Ref-0164](#) Vol. 13 No. 2, Fall 2002, p. 159n19. See also Francis Gumerlock, “A Rapture Citation in the Fourteenth Century,” [Ref-0200](#), 159 (2002):349-62.

rapture - pretribulation - Darby vs.

MacDonald : ☩ “Margaret MacDonald. . . had her vision in 1830; Darby came to the pre-trib position in 1827. Besides, Margaret’s vision had nothing in it about a pre-trib rapture. Anyone who thinks she was his source hasn’t read the account of her vision. That is why I reprinted it in the appendix of my book, *The Rapture.*” [Ref-0181](#), October 2002, p. 1.

rapture - pretribulation - Didache : ☩ + “It is interesting to know. . . that. . . early Christians taught that a separate resurrection of believers will take place at the Lord’s coming (*The Didache* 16:6-8) instead of a general resurrection, as some would have us believe today.” William C. Varner, Book review of “The Didache”, [Ref-0164](#), 14/1 (2003):130-133(133).

rapture - pretribulation - Ephraem the Syrian A.D. 373) : ☩ “For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins.” Ephraem the Syrian, A.D. 373. [Ref-0031](#), p. 108.

rapture - pretribulation - Increase Mather : ☩ “Paul Boyer says that Increase Mather proved ‘that the saints would *be caught up into the Air* beforehand, thereby escaping the final conflagration -- an early formulation of the Rapture doctrine more fully elaborated in the nineteenth century.” Thomas Ice, *The Rapture, John 14, and Myths*, [Ref-0055](#), March 2001, 39, quoting Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture*, 75.

rapture - pretribulation - Irenaeus : ☩ “Another illustration of pretribulationism may be found in Irenaeus’ book *Against Heresies* (Book V, Chapter xix). After describing the sinfulness of the present age, the church father Irenaeus comments: *And therefore, when in the end the Church shall be suddenly caught up from this [evil] age, it is said, ‘There shall be tribulation such as not been since the beginning; neither shall be.’*” [Ref-0207](#), pp. 71-72.

rapture - pretribulation - Peter Jurieu : ☩ + “Jurieu was a ‘prominant theologian and apologist in the French Reformed Church. He came to believe that Calvinists would be restored to France, because of his interpretation of the prophecies of the Apocalypse.’ In his work, *Approaching Deliverance of the Church* (1687), he taught that ‘Christ would come in the air to rapture the saints and return to heaven before the battle of Armageddon. He spoke of a secret rapture prior to His coming in glory and judgment at Armageddon.’” James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation,” [Ref-0164](#) Vol. 13 No. 2, Fall 2002, p. 162.

rapture - pretribulational - reasons : Jer. 30:7; Dan. 9:24; John 14:1; Rom. 5:9; 1Cor. 1:7; 1Cor. 15:51; Php. 3:20; 1Th. 1:10; 1Th. 4:15; 1Th. 4:18; 1Th. 5:9; 2Th. 2:6-7; Tit. 2:13; Jas. 5:8; 2Pe. 2:5-9; Rev. 4:1; Rev. 6:17; Rev. 11:18; Rev. 15:1; Rev. 15:7; Rev. 16:1; Rev. 16:19 ☪ + “Seven arguments favoring the pre-tribulational view: 1. The purpose of the tribulation concerns Israel rather than the church (Jer 30:7; Dan 9:24). 2. There is an absence of any reference to the church on the earth in Rev 4-19. 3. The church is promised an exemption from divine wrath (1 Thess 10; 5:9; Rom 5:9) and the tribulation represents a time of divine wrath (Rev 6:17; 11:18; 15:1, 7; 16:1, 19). 4. Because the rapture is imminent it must take place before the tribulation period can begin (Jas 5:8; 1 Thess 1:10; 4:15; 1 Cor 1:7; 15:51; Philip 3:20). 5. The doctrine of the rapture is designed to comfort believers (John 14:1; 1 Thess 4:18; Titus 2:13). 6. The Antichrist cannot come to power until the church’s restraining ministry is removed (2 Thess 2:6-7). 7. Symbolic parallels mandate that the rapture must take place before the tribulation period begins (2 Pet 2:5-9; Gen. 5:24).” Andy Woods, *When is the Rapture Relative to the Future Seven-Year Tribulation Period?*, [\[http://spiritandtruth.org/teaching/the_rapture_question/02_when_is_the_rapture/02_when_is_the_rapture.htm\]](http://spiritandtruth.org/teaching/the_rapture_question/02_when_is_the_rapture/02_when_is_the_rapture.htm) accessed 20091018.

rapture - pretribulational - Shepherd of Hermes A.D. 100-120 : ☪ “[T]he author was told in a vision: *You have escaped from the great tribulation on account of your faith, and because you did not doubt in the presence of the beast.*” Ref-0031, p. 230. “You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly.” Thomas Ice, *The Rapture, John 14, and Myths*, Ref-0055, March 2001, 36 quoting *The Shepherd of Hermas* 1.4.2

rapture - pretribulational - St. Victorinus : ☪ “As early as A.D. 270, St. Victorinus, Bishop of Petau, wrote a commentary on the book of Revelation in which he said, *And I saw another great and wonderful sign, seven angels having the seven last plagues; for in them is completed the indignation of God. For the wrath of God always strikes the obstinate people with seven plagues, that is, perfectly, as it is said in Leviticus; and these shall be in the last time, when the church shall have gone out of the midst* [emphasis added]” St. Victorinus, Bishop of Petau, “The Writings of Tertullianus,” trans. R.E. Wallis, *Commentary on the Apocalypse of the Blessed John*, vol. III, published by T. Clark, 1870, p. 428, cited by Ref-0181, October 2002, p. 3.

rapture - pretribulational - views prior to 1800 : ☪ “Peter Jurieu in his book *Approaching Deliverance of the Church* (1687) taught that Christ would come in the air to Rapture the saints and return to heaven before the battle of Armageddon. He spoke of a secret Rapture prior to His coming in glory

and judgment at Armageddon. Philip Doddridge’s commentary on the New Testament (1738) and John Gill’s commentary on the new Testament (1748) both use the term *Rapture* and speak of it as imminent. It is clear that these men believed that this coming will precede Christ’s descent to the earth and the time of judgment. The purpose was to preserve believers from the time of judgment. James Macknight (1763) and Thomas Scott (1792) taught that the righteous will be carried to heaven, where they will be secure until the time of judgment is over.” Thomas Ice, *The Rapture, John 14, and Myths*, Ref-0055, March 2001, 39, quoting Paul N. Benware, *Understanding End Times Prophecy: A Comprehensive Approach*, pp. 197-198

rapture - secret? : Heb. 9:28 ☪ “the common view that the resurrection will be a public affair, to be witnessed by the world, is now discarded as untenable in the light of Christ’s (also pertaining to “the first-fruits”) resurrection, which was strictly private. It is now held, and properly, that the members will be raised like the Head was (for if a public resurrection, humanly speaking, is desirable, then surely it ought to have been that of Christ’s), in order that the preparatory events for the coming judgment of the world may be introduced in such a manner (privately) as to establish “the snare” and “the net” intended for the unbelieving and wicked. Leading prophetic writers justly have no hesitancy in asserting that no mortal eye of unbelief shall behold the resurrection. This at once places the translation of the saints in a new aspect, and indicates, as it accompanies the resurrection, that it also is unseen (like Enoch’s and Elijah’s) by the world.” Ref-0141, 2:314-315.

rapture - typological hint? : Sos. 2:10; Sos. 2:13

Rapture - us vs. them : [2005083101.pdf](#) ☆
rapture - vs. coming in judgment : [coming - Jesus comes two times](#)

rapture - vs. second coming - contrast : Zec. 14:4; Mal. 4:2; Mtt. 24:14; Mtt. 24:37-41; Mtt. 25:31-34; Luke 21:11; Luke 21:15; John 14:3; Acts 1:11; 1Th. 1:10; 1Th. 3:13; 1Th. 4:13-18; 1Th. 5:1-3; 1Th. 5:9; 2Th. 1:6-9; 2Th. 2:1; 2Th. 2:3-12; Jude 1:14; Rev. 1:7; Rev. 6:12-17; Rev. 19:6-14; Rev. 20:1-7 ☪ The following contrasts can be seen between the rapture and the second coming. 1. Christ comes *for* His own (John 14:3; 1Th. 4:17; 2Th. 2:1) vs. *with* His own (1Th. 3:13; Jude 1:14; Rev. 19:14). 2. He comes in the *air* (1Th. 4:17) vs. to the *earth* (Zec. 14:4; Acts 1:11). 3. He *claims* His bride (1Th. 4:16-17) vs. He comes *with* His bride (Rev. 19:6-14). 4. Removal of *believers* (1Th. 4:17) vs. manifestation of *Christ* (Mal. 4:2). 5. *Only* His own see Him (1Th. 4:13-18) vs. *Every eye* shall see Him (Rev. 1:7). 6. *Tribulation* begins (2Th. 1:6-9) vs. *millennial kingdom* begins (Rev. 20:1-7). 7. Saved are *delivered from wrath* (1Th. 1:10; 5:9) vs. *unsaved experience the wrath* of God (Rev. 6:12-17). 8. *No signs* precede rapture (1Th. 5:1-3) vs. *signs* precede second coming (Luke 21:11,15). 9. Focus is *Lord and church* (1Th. 4:13-18) vs. focus is *Israel and kingdom* (Mtt. 24:14). 10. *World* is deceived (2Th. 2:3-12) vs. *Satan* is bound (Rev. 20:1-2). Ref-0083, pp. 101-102 11. At the rapture, believers depart the earth (1Th. 4:15-17), but at the final event of the second coming,

unbelievers are taken away from the earth (Mtt. 24:37-41). 12. At the rapture, unbelievers remain on earth, but at the final event of the second coming, believers remain on earth (Mtt. 25:34). 13. At the rapture, there is no mention of establishing Christ’s Kingdom on earth, but at the final event of the second coming, Christ has come to set up His Kingdom on earth (Mtt. 25:31,34). Mayhue, Richard L., ‘Why a Pretribulational Rapture?’, Ref-0164, Vol. 13 No. 2, Fall 2002, pp. 247. “No one who diligently seeks the answer to this inquiry can fail to be impressed by the fact that at first sight some confusion seems to mark the statements of Scripture with respect to it. Certain passages testify that Christ will return to earth, and stand once more on that same Olivet on which His feet last rested ere He ascended to His Father; and others tell us as plainly that He will come, not to earth, but to the air above us, and call His people up to meet Him and be with Him. These Scriptures again most clearly prove that it is His believing people who shall be “caught up,” leaving the world to run its course to its destined doom; while other Scriptures as unequivocally teach that it is not His people but the wicked who are to be weeded out, leaving the righteous “to shine forth in the kingdom of their Father.” And the confusion apparently increases when we notice that Holy Writ seems sometimes to represent the righteous who are to be thus blessed as Jews, sometimes as Christians of a dispensation in which the Jew is cast off by God. These difficulties admit of only one solution, a solution as satisfactory as it is simple; namely, that what we term the second advent of Christ is not a single event, but includes several distinct manifestations. At the first of these He will call up to Himself the righteous dead, together with His own people then living upon earth. With this event this special “day of grace” will cease, and God will again revert to “the covenants” and “the promises,” and that people to whom the covenants and promises belong will once more become the centre of Divine action toward mankind.” Ref-0762, p. 154. “The sufferings of Christ and the glories which should follow” were foretold in such a way that a superficial reader of the old Scriptures would have failed to discover that there were to be two advents of Messiah. And even the careful student, if unversed in the general scheme of prophecy, might have supposed that the two advents, though morally distinct, should be intimately connected in time. So is it with the future. Some regard the second advent as a single event; by others its true character is recognised, but they fail to mark the interval which must separate its first from its final stage. An intelligent apprehension of the truth respecting it is essential to the right understanding of unfulfilled prophecy.” Ref-0762, p. 156.

rapture - vs. second coming, rapture : Luke 24:36; John 14:1-3; Rom. 8:19; 1Cor. 1:7-8; 1Cor. 15:51-53; 1Cor. 16:22; Php. 3:20-21; Col. 3:4; 1Th. 1:10; 1Th. 2:19; 1Th. 4:13-18; 1Th. 5:9; 1Th. 5:23; 2Th. 2:1; 1Ti. 6:14; 2Ti. 4:1; Tit. 2:13; Heb. 9:28; Jas. 5:7-9; 1Pe. 1:7; 1Pe. 1:13; 1Jn. 2:28-29; 1Jn. 2:3; 1Jn. 2:1-2; Jude 1:21; Rev. 2:25; Rev. 3:10 ☪ Ref-0031, p. 156.

rapture - vs. second coming, second coming : Dan. 2:44-45; Dan. 7:9-14; Dan. 12:1-3; Zec. 14:1-15; Mtt. 13:41; Mtt. 24:15-31; Mtt. 26:64;

Mark 13:14-27; Mark 14:62; Luke 21:25-28; Luke 21:34-35; Acts 1:9-11; Acts 3:19-21; 1Th. 4:13; 2Th. 1:6-10; 2Th. 2:8; 2Pe. 3:1-14; Jude 1:14-15; Rev. 1:7; Rev. 19:11 (- 20:6); Rev. 22:7; Rev. 22:12; Rev. 22:20 ☪
[Ref-0031](#), p. 156.

Rapture Question, The, Walvoord :

[Ref-0190](#)☆

rapture Ā– timing of - Timing of Rapture - 00069.doc : [00069.doc](#)☆

rapture-itis - antidote : [2Cor. 5:9](#)

raptured - Enoch : [Enoch - raptured](#)

rare - prophecy : [prophecy - rare](#)

rare - vision : [prophecy - rare](#)

Rashi - hermenutics : [Ps. 2:1](#); [Isa. 9:6](#); [Isa. 42:1-9](#); [Zec. 6:12](#) ☪

"Rash lived in an era of religious disputations between Christians and Jews, which included both public debates and written pamphlets designed to convince Jewish people of the messiahship of Jesus based on messianic prophecy. Therefore, Rashi initiated the attempt to rebut Christian interpretation of messianic passages through the use of peshat. Thus, Rashi's commentaries reflect his desire to counter Christianity. Rosenthal sates, "Many a comment on a passage in the Pentateuch, in Isaiah, Jeremiah, Ezekiel or the Psalms is concluded with the statement that his interpretation is according to the plain sense and serves as 'an answer to the Christians.'" . . . Rashi's use of peshat took on an additional nuance." [Ref-1272](#), p. 116. "In order to refute Christian claims, Rashi made a significant shift in the meaning of peshat: he equated the simple meaning of the text with the historical interpretation. This means that Rashi would often rebut the Christian claim that a given verse was messianic and referred to Jesus by countering that it referred "to a biblical historical person or event." Hence, Rashi no longer understood the peshat as the *plain* sense of the text but the *historical* sense. Moreover, Rashi frequently argued for the historical sense of a passage even if this meant that "he had to depart from traditional exposition." [Ref-1272](#), p. 116. "Those who followed Rashi's view of peshat as referring to the historical sense included his grandson, Samuel ben Meir (also known as Rashbam, 1085-1174), Joseph Bekhor Shor (twelfth century), David Kimchi (also known as Radak, 1160-1235), Abraham Ibn Ezra (1089-1164), and Don Isaac Abravanel (1437-1509). Building upon Rashi's work, these scholars also used the historical sense to combat Christological interpretation and even emphasized this approach more than Rashi." [Ref-1272](#), p. 118. ". . . the purpose of medieval Jewish exegesis was polemical. Peshat was used as a tool to advance an antimessianic, historical interpretation of the messianic texts. Thus, the literal sense of the Scriptures became identified with the historical sense. Hence, when the Reformers borrowed literal interpretation from Rashi and other medieval Jewish exegetes, . . ." [Ref-1272](#), pp. 121-122. ". . . Rashi, in rejecting traditional interpretations, was not necessarily, as is sometimes maintained, departing from an allegorical messianic interpretation and instead adopting a literal one. Rather, he was departing from the literary and messianic interpretation to a historical understanding. . . . some of Rashi's interpretations are quite messianic while others are historical. The

deciding factor was whether a particular messianic passage could be understood to refer to the first coming of Jesus or to Jesus' deity. If this was an issue, then Rashi would commonly interpret those texts as referring to a historical figure. However, if the passage fit the traditional Jewish conception of the Messiah or referred to what Christians perceived as the Second Coming, Rashi would maintain the messianic interpretation." [Ref-1272](#), p. 117. "Psalm 2 is another example of Rashi's influence on messianic interpretation. . . . Rashi understood the text as having a historical referent, writing, "Our Sages [*Ber. 7b*] expounded the passage as referring to the King Messiah, but according to its apparent meaning [the *peshat*], it is proper to interpret it as referring to David himself." Today it is fairly common for evangelical scholarship to see the Psalms as essentially historical and to follow Rashi's view that Psalm 2 addresses David or the Davidic king." [Ref-1272](#), p. 124. "Rashi, in an attempt to avoid the apparent deity of the child [in *Isa. 9:6*], understands the title as follows: "The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah's name, 'the prince of peace.'" To accomplish this interpretation, Rashi must take God as the subject of the third person singular verb "he called," although it is more likely that it is an indefinite personal subject ("one calls"). As a result of Rashi's identification of God as the subject of the verb, the divine titles do not describe the Messiah but God Himself, thereby avoiding the Christian idea of a divine Messiah. . . . Rashi breaks with the midrashic idea that the verse speaks of the Messiah and rather identifies the child with Hezekiah." [Ref-1272](#), pp. 124-125. "Isaiah 42:1-9 is yet another example of shifting interpretation because of Rashi's influence. This passage, the first of the famous Servant Songs, was recognized as messianic in the ancient *Targum Jonathan*, paraphrasing it as "Behold, my servant, the Messiah, whom I bring, my chosen one, in whom one delights." . . . Rashi, however, rejects the messianic interpretation of *Isa 42:1* and instead identifies collective Israel as the historical referent." [Ref-1272](#), pp. 125-126. ". . . the Midrash . . . asks [concerning *Zec. 6:12*], "What is the name of the Messiah?" Then, after giving various names from differing Old Testament texts, it says, "His name is 'Branch' as it is stated, 'Behold, a man whose name is Branch, and who shall branch forth from his place, and build the Temple of the Lord' (*Zec. 6:12*)." Rashi rejects the messianic interpretation and opts for a historical one, writing concerning the Branch, 'He is Zerubbabel, mentioned above (3:8) . . . Remarkably, Rashi is arguing that his view reflects the peshat, the simple meaning of the text, although Zerubbabel is nowhere to be found in this text." [Ref-1272](#), p. 127. "The point of this discussion of the importance of Rashi and medieval Jewish interpreters has been to show that their anti-Christian polemic has subtly crept into Christian interpretation of the Old Testament. This is a result of Rashi's shift in the use of peshat from the literal/literary meaning to the historical sense." [Ref-1272](#), p. 128.

Rashi - name : ☪ Rashi lived from 1040-1105, "so known from the initials of his name, Rabbi Solomo [*Shlomo*] ben Isaac, known as the

greatest of Jewish Bible commentators." [Ref-0230](#), p 296.

Rashi - occupation : ☪ "Although serving as a rabbi, teacher and a judge, Rashi earned his living as a vintner." [Ref-1272](#), p. 113.

rationalism - Anderson - quote : [quote - skepticism - Anderson](#)☆

rationalism - preterism defends scripture : [preterism - defending scriptural integrity](#)☆

rationalism - Sauer - quote : [quote - rationalism - Sauer](#)☆

rationalism - vs. emotionalism - church

history - quote : [quote - emotionalism vs. rationalism - church history](#)☆

raven - fed by : [1K. 17:4](#)

raven - not meat eater yet : [Gen. 8:7](#)

raven - unclean bird : [Gen. 8:7](#); [Lev. 11:15](#); [1K. 17:4](#)

razor - Okham's : [Okham's razor](#)☆

read - law : [scripture - read](#)

read - law - publicly : [law - read - publicly](#)

readability - translation - dynamic

equivalence : [translation - dynamic equivalence - readability](#)☆

reading - bible schedule - McArthur :

[2002121301.doc](#)☆; [2002121802.doc](#)☆

reading - longer - textual criticism - original : [textual criticism - longer reading - original](#)☆

reading level - translations - quote : [quote - translations - reading level](#)☆

reading levels - translations : [translation - reading levels](#)☆

Ready To Rebuild : [Ref-0144](#)☆

Real Meaning of The Zodiac, The :

[Ref-0102](#)☆

reality - spiritual over physical : [permanence - spiritual over physical](#)

Reality of Prayer, E. M. Bounds : [Ref-0923](#)☆

reaped - 100 fold : [Gen. 26:12](#); [Mtt. 13:8](#); [Mtt. 13:23](#); [Mark 4:8](#)

reaper - plowman overtakes : [fruitfull - harvest](#)

reaping - wheat vs. tares : [Isa. 65:8](#); [Mtt. 13:30](#); [Mtt. 13:39](#); [Mtt. 13:49](#); [Mtt. 15:13](#); [Luke 3:17](#); [Rev. 14:15](#); [Rev. 14:19](#)

reappearance of Christ - lightning : [lightning - reappearance of Christ](#)

Reardon, Bernard M. G. Religious Thought

in the Reformation : [Ref-0168](#)☆

reason - give : [apologetics](#)☆

reason - vs. faith : [faith - vs. reason](#)☆

reason and Christianity - Erasmus :

[Erasmus - reason and Christianity](#)☆

Rebekah - Laban, brother : [Laban - Rebekah's brother](#)

Rebekah - marries Isaac - Jones :

[chronology - B.C. 1856 - Isaac married](#)

[Rebekah - Jones](#)☆

rebelled - by Red Sea : [Red Sea - rebelled by](#)

rebellion - as witchcraft : [witchcraft - rebellion as](#)

rebellion - is as divination : [1S. 15:23](#)

rebellious - heart : [heart - rebellious](#)

rebels - saved : [Ps. 107:10-22](#)

rebuild - God prevents : [Job 12:14](#); [Isa. 25:2](#)

rebuilding - Babylon - NY Times 20120211 :

[2012041702.htm](#)☆

rebuilding - Babylon - World Monuments

Fund : [2012041701.htm](#)☆

rebuke - believer - sin : [believer - sinning - rebuke](#)

rebuke - brother in sin : [Luke 17:3](#)

rebuke - public : [public - rebuke](#)

rebuking - Satan : [Satan - rebuking](#)
recapitulation - embryonic - Embryos - Ernst Haeckel's - 00059.doc : [00059.doc](#)☆
received - antichrist : [antichrist - received in place of Christ \[5001.16\]](#)☆
received - others as Christ : Mtt. 18:5; Mtt. 25:40; Mtt. 25:45; Luke 9:48; Luke 10:16; John 13:20; 2Cor. 5:20; Gal. 4:14
received text - Textus Receptus : [Textus Receptus](#)☆
Rechabite - priests : [priests - Rechabite](#)
reciprocity - God : Deu. 32:21; Zec. 7:13; Rom. 10:19
recommended - commentaries : [commentaries - recommended](#)☆
reconciled - believers to God : 2Cor. 5:17; Eph. 2:14-18
reconciliation - attempt : [peace - attempt](#)
reconciliation - by Christ : Dan. 9:24; Rom. 5:1; Rom. 5:10-11; 2Cor. 5:18-20; Eph. 2:16; Col. 1:20
reconciliation - ministry of believers : 2Cor. 5:18-20
reconciliation - rejected : Rom. 12:18
reconstructionism - Christian : [theonomy - definition](#)☆
Recovering Biblical Manhood And Womanhood, Piper, John and Wayne Grudem : [2002092601.htm](#)☆; [2002092601.pdf](#)☆
red - moon - blood : [moon - blood](#)☆
red heifer : Num. 19:2; Num. 19:9; Deu. 21:3; Heb. 9:13 ☪ "But to be purified from defilement caused by contact with the dead, ritual immersion was not enough. Something special is required -- something that is found in the 113th of the 613 Mandatory Commandments in Judaism. This commandment states: 'The ashes of the Red Heifer are to be used in the process of ritual purification.' According to Numbers 19, from which this commandment came, the only way to be cleansed from corpse impurity (including the case of unknown homicide, Deuteronomy 21:1-9) is to be sprinkled with water containing the ashes of a Red Heifer, and this water has to be handled by someone who is ceremonially clean." [Ref-0146](#), p. 363. "The Mishnah records that only nine of them were ever sacrificed in all of Israel's past history" [Ref-0146](#), p. 366. "As a ritual it was unique among all the ordinances given to Israel. It was the only sacrifice that required that the animal be a particular color. It was the only sacrifice that had to be offered outside the camp of Israel (later, outside the Temple precinct on the Mount of Olives). It was the only sacrifice in which the ashes were to be preserved after the sacrifice was burned." [Ref-0146](#), p. 367.
Red Sea - all Egyptian soldiers perished : Ex. 14:28; Deu. 11:4; Ps. 106:11; Isa. 43:17
Red Sea - baptism : [baptism - in Red Sea](#)
Red Sea - meaning : Ex. 23:31; Num. 21:4; Num. 33:10-11; Deu. 1:40; Deu. 2:1; 1K. 9:26 ☪ "The verb כָּרַךְ means 'to bring to an end, to consume, to cease, or to fulfill' . . . The common element . . . is the idea of 'end' or 'termination.' Even the seemingly remote meaning of כָּרַךְ as 'reed' or more probably 'marsh' is nicely understood as that which was customarily found at the end or edge of the water. This is why כָּרַךְ did not refer to a particular water plant but to the marsh area in

general, which was ordinarily composed of a variety of weeds." Joel D. McQuitty, "The Location and Nature of the Red Sea Crossing" (Th.M. thesis, Capital Bible Seminary, Lanham, Md., May 6, 1986) 138, cited by R. Larry Overstreet, "Exegetical and Contextual Facets of Israel's Red Sea Crossing", [Ref-0164](#), 14/1 (2003):63-86(84). The term Red Sea "consistently refers to the Red Sea and to larger bodies of water with which it connects -- the Gulf of Aqaba, the Persian Gulf, and the Arabian Sea." R. Larry Overstreet, "Exegetical and Contextual Facets of Israel's Red Sea Crossing", [Ref-0164](#), 14/1 (2003):63-86(86). "While yam suph is used in the Bible for both the Gulf of Aqaba (Ex 23:31; Nu 21:4; Dt 1:40, 2:1; 1 Kgs 9:26) and the Gulf of Suez (Nu 33:10-11), place names in the Exodus account do not fit the region around either body of water. Instead, a literal and careful understanding of the Biblical text suggests another location." - [2005093001.htm](#)
 "The "Red Sea" phrase came into the account with the third century B.C. translation of the Old Testament into Greek. Called the Septuagint (abbreviated LXX) its translators made *yam suph* ("Sea of Reeds") into *eruthra thalassē* ("Red Sea"). The Latin Vulgate followed their lead with *marī Rubro* ("red Sea") and most English versions continued that tradition. . . . In classical Greek, the name Red Sea was used for both gulfs as well as the main body of the Red Sea, the Persian Gulf and the Indian Ocean (Kitchen 2003:262-63; Hoffmeier 1997:200). Unfortunately, today we do not know why these bodies of water were originally called "Red Sea" (Hoffmeier 1997:206). One interesting suggestion has a Biblical basis. Maybe the Red Sea received its name from the Edomites, perennial Old Testament enemies of the Israelites. The Edomites, whose name means "red" in Hebrew, controlled the Gulf of Aqaba during much of the Old Testament period. It has been suggested that later Israelites had difficulty referring to this sea by the name of their enemy (that is, the Edomite Sea), so they used the meaning of Edom ("red," Greek *eruthra*) instead of identify it (Hoffmeier 1997:206)." Gary A. Byers, "New Evidence from Egypt on the Location of the Exodus Sea Crossing, Part 1", [Ref-0066](#), 19.1 2006, 14:22, p. 14. "In the Bible, the name *yam suph* is used in reference to the Gulf of Aqaba (Ex. 23:31; Num. 21:4; Deu. 1:40; 2:1; 1K. 9:26) and apparently the Gulf of Suez (Num. 33:10-11). That makes both legitimate candidates for the sea crossing location." Gary A. Byers, "New Evidence from Egypt on the Location of the Exodus Sea Crossing, Part 1", [Ref-0066](#), 19.1 2006, 14:22, p. 16. "All 21 verses in which the LXX translates *yam suph* as "Red Sea" (Ex. 10:19; 13:18; 15:4,22; 23:31; Nu. 14:25; 21:4; 33:10,11; Deu. 1:40; 2:2; 11:4; Jos. 2:10; 4:23; 24:6; Ne. 9:9; Ps. 106:7,9,22; 136:13,15 [Ps. 135:13,15 in LXX]) refer to the miraculous crossing, either directly or as a general theme. . . . Both verses in which the LXX translates *yam suph* as something other than "Red Sea" (1K. 9:26; Jer. 49:21) refer geographically to the Gulf of Aqaba and thematically not to the miraculous crossing. . . . One *yam suph* verse remains. For Judges 11:16 the renderings split between two codices, or ancient versions, of the LXX--Alexandrinus and Vaticanus. Alexandrinus renders *yam suph* as *tha'lassa*

erythra, 'Red Sea,' as with the 21 verses listed earlier; Vaticanus, however, renders *yam suph* as *tha'lassa Siph*, "Siph Sea," wherein Siph is a Greek transliteration of the Hebrew *sufh*. . . . Stated simply, we need to understand how the Jewish translators of the LXX came to render the Hebrew (*yam suph*) as "Red Sea," instead of its literal meaning, "Sea of Reeds." An equally important question must also be answered in relationship to these concerns: In Acts 7:36 and Hebrews 11:29 the NT authors, under the inspiration of the Spirit, record that the place of the crossing of the Hebrews was the Red Sea. It is generally agreed among scholars that these NT writers (and Stephen, as the speaker in Acts 7) were using the text of the LXX . . . In quoting the LXX, did the NT writers validate, through divine inspiration, the rendering "Red Sea," even if it is an erroneous translation of *yam suph*? . . . Is there some way we can understand that both "Red Sea" and "Red Sea" translations are from the Lord, and are valid for our understanding and instruction? (This was Jerome's begrudging conclusion . . . as well as Augustine's.)" Scott Lanser and Erich D. Schwartz, "The Red Sea in the NT", [Ref-0066](#), 21.1 2008, 3:11, pp. 4-6. "Jerome postulated that *sufh* while meaning 'red,' might also mean 'reed.' In short, Jerome thought that *yam suph* could apply both to the Red Sea and the Reed Sea through which the Israelites passed (Hoffmeier 1997: 207)." Scott Lanser and Erich D. Schwartz, "The Red Sea in the NT", [Ref-0066](#), 21.1 2008, 3:11, p. 7. "Josephus, a contemporary of the NT writers, wrote of the Red Sea and echoed the LXX writers in affirming that the Israelites' miraculous crossing was at the Red Sea. . . . Our earliest extant use of the "Red Sea," where the two words are combined in one term, is in Herodotus, the great Greek historian from the fifth century BC. His phrase, "that which is called the Erythraian Sea" (basically the same term as *erythra' tha'lassa*, "Red Sea") (predated him. Moreover, his Red or Erythraian Sea differed from ours, and needs to be understood as part of his greater picture of world geography. . . . Herodotus often used "southern sea" and "Red Sea" interchangeably. . . . Both were represented as the great sea that met the Atlantic in the west . . . and from which extended the Arabian and Persian Gulfs. . . . So the ancient Red Sea extended far beyond its modern designation, and what was once called the Arabian Gulf of the Red Sea (Josephus's "Egyptian Bay of the Red Sea") is now the entire Red Sea. . . ." Scott Lanser and Erich D. Schwartz, "The Red Sea in the NT", [Ref-0066](#), 21.1 2008, 3:11, p. 8. "Here [Acts 7:36, Heb. 11:29], under the New Covenant, the Red Sea crossing has now become the Red Sea crossing--that great and mighty spiritual sea that undergirds the world would now become a testimony to the saving power of God for the world. . . . It would point us to Christ, Who would pour out His life-giving blood, that whosoever will may come, and wash, and be made white as snow. Jesus indeed is our *erythra' tha'lassa*, which washes away our sins and leads us on to spiritual victory. It is not by accident that the Holy Spirit chose to transform the language of this text." Scott Lanser and Erich D. Schwartz, "The Red Sea in the NT", [Ref-0066](#), 21.1 2008, 3:11, p. 10.
Red Sea - not crossed : [2005093001.htm](#)☆

Red Sea - parted : Ex. 14:21; Ex. 15:8; Deu. 11:4; Jos. 2:10; Jos. 4:23; Ne. 9:11; Ps. 66:6; Ps. 74:13; Ps. 78:13; Ps. 106:7-9; Ps. 136:13; Isa. 43:2; Isa. 43:16-17; Isa. 50:2; Isa. 51:10; Isa. 51:15; Isa. 63:12; Nah. 1:4

Red Sea - rebelled by : Ex. 14:11; Ps. 106:7; Ps. 106:13

Red Sea - similar to crossing of : Isa. 11:16

red shift - anomolies : ☉ + See *Doppler toppler?*, [Ref-0003](#), 14(3) 2000, pp. 39-45 See *A different view of the universe*, [Ref-0003](#), 14(3) 2000, pp. 46-50. "In 1967, Margaret and Geoffrey Burbidge noticed that the redshifts measured from quasars or Quasi Stellar Objects (QSOs) seem to be more commonly near $z = 1.95$. Once sufficient QSO redshifts were measured, in 1971 K. G. Karlsson found that they tended to fall at certain preferred values $z = 0.061, 0.30, 0.60, 0.91, 1.41, 1.96$. . . (the last values listed here being the one the Burbidges had found). This fact undermines the standard interpretation of quasar redshift being from the expansion of the universe (the Hubble law) and calls into doubt all redshifts of extra-galactic objects." John Hartnett, "A Review of *The Virtue of Heresy: Confessions of a Dissident Astronomer*" by Hilton Ratcliffe. [Ref-0784](#), 23(2) 2009, 32:37, p. 33.

red shift - expansion of universe : [heavens - stretched](#)☆

red shift - Hubble - quote : [quote - red shift - Hubble](#)☆

red-shift - quantization : ☉ + "This arrangement of galaxy red-shifts is called *quantization*. It has been reported in the astronomy literature for over 25 years now. At first, the data was challenged, but more observational work has demonstrated that pattern clearly. Humphreys shows, using simple geometric calculations, that this 'concentric shelled' arrangement of galaxies should not be visible to us unless we are located at, or very close to, the cosmic centre. Thus, the simplest interpretation of this observation is that the universe does indeed have a centre, and the Milky Way is very close to it. Humphreys calls this view of the universe the 'galactocentri model' . . ." David Demick and Carl Wieland, *In the middle of the action*, [Ref-0028](#) 28(1) December 2005-February 2006, p. 55.

red-shift - Space - 00042.doc : [00042.doc](#)☆

redaction - passages considered : Deu. 2:10-12; Deu. 33:1; Deu. 34:1; Jdg. 8:30 ☉ + "On the basis of the above evidence, it is safe to say that Deuteronomy 33-34 was added to the Mosaic Torah as part of its final canonical redaction. . . . Some older conservative commentators have conjectured the writer of this section to be Ezra . . . This is feasible on the basis of Ezra 7:10, which literally reads, "For Ezra had set his heart to search the Law of the Lord, and to *do/make it* . . . and to teach his statutes and judgments in Israel." Perhaps Ezra did play a role in the final shaping of the Pentateuch, as a scribe and writer of inspired Scripture." [Ref-1272](#), pp. 63, 63n76. "The book of Judges appears to have been written (or undergone final editing) not during the time of the events in the book but sometime after the fall of the Davidic dynasty and the captivity. This is evident from the time notation in Judge 18:30. There it says that the pagan priesthood begun by Moses' grandson Jonathan continued "until the time of the exile from the land." [Ref-1272](#), p. 73.

redactors - manuscripts? : [manuscripts - rewritten?](#)☆

redeemed - 24 elders : [elders - 24 redeemed](#)☆

redeemed - elders : [2008021401.pdf](#)☆

redeemer - birth - pain : [childbirth - pain - redeemer](#)

redemption - by blood : Eph. 1:7

redemption - costly : Ps. 49:7-8

redemption - covenant - origin : [covenant theology - origin](#)☆

redemption - firstborn : Num. 18:15

redemption - in OT : Ex. 15:13; Job 33:28; Ps. 49:7; Ps. 49:15; Ps. 103:4; Ps. 130:8; Isa. 35:9; Isa. 41:14; Isa. 43:14; Isa. 44:6; Isa. 44:22-24; Isa. 48:17; Isa. 48:20; Isa. 49:7; Isa. 49:26; Isa. 52:3; Isa. 52:9; Isa. 54:8; Isa. 60:16; Isa. 63:16; Jer. 32:8

redemption - Judaism denies : [Judaism - redemption denied](#)☆

redemption - not for angels : [angels - redemption](#)

redemption - of dedicated property :

[dedicated - property - redemption of](#)

redemption - purchased : Ex. 15:13-16; Jer. 32:8; Rev. 5:1

redemption - secondary theme : [glory - primary theme](#)☆

Redemption Truths, Sir Robert Anderson : [Ref-0918](#)☆

Rediscovering Expository Preaching : [Ref-0110](#)☆

Rediscovering Pastoral Ministry : [Ref-0052](#)☆

redshift - quasar : [quasar - redshift](#)☆

Reece - chronology : [chronology - Reece](#)☆

Reed, D. A. (1997, c1986). Jehovah's Witnesses : Answered Verse-by-Verse (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0532](#)☆

Reed, D. A. (1997, c1989). How to rescue your loved one from the Watchtower (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0529](#)☆

Reed, D. A. (1997, c1993). Jehovah's Witness literature : Critical guide to Watchtower publication (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0531](#)☆

Reed, D. A. (1997, c1996). Answering Jehovah's Witnesses : Subject by Subject (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0527](#)☆

Reed, D. A., & Farkas, J. R. (1997, c1994). How to rescue your loved one from Mormonism (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0528](#)☆

Reed, D. A., & Farkas, J. R., How to Rescue Your Loved One from Mormonism : [Ref-0823](#)☆

Reed, D. A., & Farkas, J. R., Mormonism: Changes, Contradictions, and Errors : [Ref-0822](#)☆

Reed, D. A., & Farkas, J., R. (1997, c1992). Mormons : Answered Verse-by-Verse (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0533](#)☆

Reed, D. A., Mormons: Answered Verse-by-Verse : [Ref-0821](#)☆

Reed, D. A., Reed, D. A., Huntoon, S., & Cornell, J. (1997, c1990). Index of Watchtower Errors, 1879 to 1989 (electronic ed.). Grand Rapids: Baker Book House. : [Ref-0530](#)☆

Reeds - sea of - Red Sea : [Red Sea - meaning](#)☆

Reese Chronological Bible, The : [Ref-0135](#)☆

Reese, Edward. The Reese Chronological Bible : [Ref-0135](#)☆

Ref-0000 : ☉ All entries of the form "Ref-XXXX", where "N" is a number, represent various reference works cited by the notes.

Ref-0001 : ☉ Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1994).

Ref-0002 : ☉ Roy B. Zuck, *Basic Bible Interpretation* (CO: Cook Communications, 1991).

Ref-0003 : ☉ Answers in Genesis, *Creation Ex-nihilo Technical Journal* [now titled *Technical Journal*, [Ref-0691](#)].

Ref-0004 : ☉ Ronald E. Baxter, *Charismatic Gift of Tongues*.

Ref-0005 : ☉ John Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago, IL: Moody Press, 1971).

Ref-0006 : ☉ Philip Birnbaum, *Encyclopedia Of Jewish Concepts* (NY: Hebrew Publishing Company, 1995).

Ref-0007 : ☉ Eric von Fange, *Genesis and the Dinosaur* (Erich A. Von Fange, 1990).

Ref-0008 : ☉ Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: Eerdmans Publishing Company, 1979).

Ref-0009 : ☉ Arnold Fruchtenbaum, *Israelology - The Missing Link in Systematic Theology* (Tustin, CA: Ariel Ministries Press, 1989).

Ref-0010 : ☉ Randall Price, *Jerusalem in Prophecy* (Eugene, OR: Harvest House Publishers, 1998).

Ref-0011 : ☉ Arnold Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1998).

Ref-0012 : ☉ Raphael Patai *The Messiah Texts* (Detroit, MI: Wayne State University Press, 1979).

Ref-0013 : ☉ Mal Couch, *Introductory Thoughts On Revelation*.

Ref-0014 : ☉ *New English Bible*, electronic edition (Dallas, TX: Biblical Studies Press, 1998). [<http://www.bible.org>]

Ref-0015 : ☉ Bernard Ramm, *Protestant Biblical Interpretation* (MI: Baker Book House, 1970).

Ref-0016 : ☉ Chuck Missler, *Personal Update* (Koinonia House.). [<http://www.khouse.org>]

Ref-0017 : ☉ Dave Hunt and T.A. McMahon. *The Berean Call* [<http://www.thebereancall.org>]

Ref-0018 : ☉ Mal Couch, *The Biblical Doctrine of The Holy Spirit* (Ft. Worth, TX: Tyndale Biblical Institute, 1995).

Ref-0019 : ☉ John Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan Publishing House, 1991).

Ref-0020 : ☉ Ken Connolly, *The Indestructible Book* (AZ: Bridgestone Multimedia Group, MCMXCVII).

Ref-0021 : ☉ Alfred Edersheim, *The Life and Times of Jesus The Messiah* (MA: Hendrickson Publishers, 1995).

Ref-0022 : ☉ Mal Couch, *Revelation Commentary* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]

- Ref-0023** : ☉ Arthur W. Kac, *The Messiahship of Jesus: Are Jews Changing Their Attitude Toward Jesus?* (MI: Baker Book House, 1980).
- Ref-0024** : ☉ Paul Enns, *The Moody Handbook of Theology* (IL: Moody Press, 1989).
- Ref-0025** : ☉ Randall Price, *The Stones Cry Out: What Archaeology Reveals About the Truth of the Bible* (OR: Harvest House Publishers, 1997).
- Ref-0026** : ☉ Flavius Josephus, *Antiquities of The Jews*.
- Ref-0027** : ☉ Flavius Josephus, *Jewish Wars*.
- Ref-0028** : ☉ *Creation Magazine* (Creation Ministries International), [<http://www.CreationOnTheWeb.com>]
- Ref-0029** : ☉ Alphonse De Lamartine, *Memories of Celebrated Characters*.
- Ref-0030** : ☉ W.E. Vine, *Vine's Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson Publishers, 1996).
- Ref-0031** : ☉ Timothy Demy and Thomas Ice, *When the Trumpet Sounds* (Eugene, OR: Harvest House Publishers, 1995).
- Ref-0032** : ☉ John Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press, 1966).
- Ref-0033** : ☉ Alexander Hislop, *The Two Babylons* (NJ: Loizeaux Brothers, Inc., 1959).
- Ref-0034** : ☉ William Smith, *Dictionary of Greek and Roman Geography*.
- Ref-0035** : ☉ Joseph A. Seiss, *The Apocalypse* (Grand Rapids, MI: Zondervan Publishing House, 1966).
- Ref-0036** : ☉ B. W. Newton, *Babylon and Egypt, Their Future History and Doom*.
- Ref-0037** : ☉ R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament*.
- Ref-0038** : ☉ John Walvoord and Roy. B. Zuck. *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983).
- Ref-0039** : ☉ James Orr, *International Standard Bible Encyclopedia* (Albany, OR: Ages Software, Inc. 1999).
- Ref-0040** : ☉ James O. Combs, *Rainbows From Revelation* (Springfield: Tribune Publishers, 1994).
- Ref-0041** : ☉ Jacob Neusner, *The Mishnah A New Translation* (New Haven & London: Yale University Press, 1988).
- Ref-0042** : ☉ *Khouse eNews* (Koinonia House). [<http://www.khouse.org>]
- Ref-0043** : ☉ Robert Anderson, *The Coming Prince* (Grand Rapids: Kregel Publications, 1957). [See [Ref-0044](#), p. 137 for comments concerning possible errors by Anderson.]
- Ref-0044** : ☉ Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977).
- Ref-0045** : ☉ *Daniel Commentary* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0046** : ☉ AVAILABLE
- Ref-0047** : ☉ Will Durant, *The Story of Civilization*.
- Ref-0048** : ☉ *The American Heritage Dictionary, Deluxe Computer Edition*.
- Ref-0049** : ☉ James O. Combs, *Mysteries of the Book of Daniel* (Springfield: Tribune Publishers, 1994).
- Ref-0050** : ☉ J. Dwight Pentecost, *Things To Come : A Study in Biblical Eschatology* (Grand Rapids: Zondervan Publishing House, 1958).
- Ref-0051** : ☉ Randall Price, *World of the Bible News and Views*, [<http://www.WorldOfTheBible.com>] wbrandr@itouch.net
- Ref-0052** : ☉ John MacArthur Jr., *Rediscovering Pastoral Ministry* (Dallas: Word Publishing, 1995).
- Ref-0053** : ☉ Paige Patterson, *Inspiration and Inerrancy (AST-314)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0054** : ☉ R. Laird Harris, *Theological Wordbook of the Old Testament* (Chicago: Moody Press. 1999, c1980).
- Ref-0055** : ☉ Mal O. Couch, ed., *The Conservative Theological Journal* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0056** : ☉ Charles C. Ryrie, *Dispensationalism* (Chicago: Moody Press, 1995).
- Ref-0057** : Isa. 46:13 ☉ *Israel My Glory* (Friends of Israel Gospel Ministry) [<http://www.foi.org>]. See Isa. 46:13
- Ref-0058** : ☉ Mal Couch, *Church History 1 (CH-201)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0059** : ☉ *Transactions*, Center for Interdisciplinary Studies, Princeton Theological Seminary, Princeton NJ 08542, 547wad@ptsmail.ptsem.edu
- Ref-0060** : ☉ Rene Pache, *The Inspiration And Authority Of Scripture* (Salem: Sheffield Publishing Company, 1969).
- Ref-0061** : ☉ Ante-Nicene Fathers - Justin Martyr
- Ref-0062** : ☉ John D. Woodbridge, ed., *Great Leaders of the Christian Church* (Chicago: Moody Press, 1988).
- Ref-0063** : ☉ Tim Dowley, ed., *The History of Christianity* (Minneapolis: Fortress Press, 1995).
- Ref-0064** : ☉ Norman L. Geisler, ed., *Inerrancy* (Grand Rapids: Zondervan Publishing House, 1980).
- Ref-0065** : ☉ *Creation Matters* (Creation Research Society). [<http://www.creationresearch.org>]
- Ref-0066** : ☉ *Bible and Spade* (Associates for Biblical Research). [<http://www.biblearchaeology.org>]
- Ref-0067** : ☉ *Ariel Ministries Newsletter*, (Tustin, CA: Ariel Ministries). [<http://www.ariel.org>]
- Ref-0068** : ☉ Robert Lightner, *Biblical Dispensationalism (AST-403)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0069** : ☉ Graham W. Scroggie, *A Guide To The Gospels* (Grand Rapids: Kregel Publications, 1995).
- Ref-0070** : ☉ Bruce M. Metzger, *NRSV Apocrypha - Notes to the Reader* (Cambridge: University Press, 1989).
- Ref-0071** : ☉ Geze Vermes, *The Complete Dead Sea Scrolls* (London: Penguin Books, 1997).
- Ref-0072** : ☉ Renald E. Showers, *There Really Is a Difference! A Comparison of Covenant and Dispensational Theology* (Bellmawr: The Friends of Israel Gospel Ministry, 1990). [<http://www.foigm.org>]
- Ref-0073** : ☉ F. F. Bruce, *The Canon of Scripture* (Downers Grove: Intervarsity Press, 1988).
- Ref-0074** : ☉ Josh D. McDowell, *The New Evidence That Demands A Verdict* (Nashville: Thomas Nelson Publishers, 1999).
- Ref-0075** : ☉ Normal L. Geisler and William E. Nix, *A General Introduction To The Bible* (Chicago: Moody Press, 1986).
- Ref-0076** : ☉ Kenneth Barker, ed., *NASB Study Bible* (Grand Rapids: Zondervan Publishing House, 1999).
- Ref-0077** : ☉ Josh McDowell, *More Than A Carpenter* (Wheaton: Tyndale House Publishers, 1977).
- Ref-0078** : ☉ Kenneth L. Gentry and Thomas Ice, *The Great Tribulation: Past or Future? Two Evangelicals Debate the Question* (Grand Rapids: Kregel Publications, 1999). [<http://www.kregel.com>]
- Ref-0079** : ☉ Charles C. Ryrie, *Come Quickly, Lord Jesus* (Eugene, OR: Harvest House, 1996).
- Ref-0080** : ☉ Wayne H. House, *Chronological and Background Charts of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1981).
- Ref-0081** : ☉ John Walvoord, *The Millennial Kingdom* (Grand Rapids: Zondervan Publishing House, 1959).
- Ref-0082** : ☉ *Israel Today Magazine*, P.O. Box 10010, Jerusalem 93503 ISRAEL, info@israeltoday.co.il
- Ref-0083** : ☉ Timothy Demy and Thomas Ice, eds., *The Return: Understanding Christ's Second Coming and the End Times* (Grand Rapids, MI: Kregel Publications, 1999). [<http://www.kregel.com>]
- Ref-0084** : ☉ A. T. Robertson, *A Harmony of the Gospels* (New York: Harper & Row Publishers, 1950).
- Ref-0085** : ☉ William D. Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan Publishing House, 1993). See also [<http://www.teknia.com>]
- Ref-0086** : ☉ Thomas Holland, *Crowned With Glory* (New York: Writers Club Press, 2000).
- Ref-0087** : ☉ Orville J. Nave, *Nave's Topical Bible* (Peabody, MA: Hendrickson Publishers, 1995).
- Ref-0088** : ☉ Robert P. Martin, *Accuracy of Translation* (Edinburgh: Banner of Truth Trust, 1989).
- Ref-0089** : ☉ John MacArthur, *The MacArthur Study Bible* (Nashville: Word Publishing, 1997).
- Ref-0090** : ☉ Aron Dotan, *Biblia Hebraica Leningradensia* (Peabody: Hendrickson Publishers, 2001).
- Ref-0091** : ☉ Robert L. Thomas and Stanley N. Gundry, *The NIV Harmony of the Gospels* (San Francisco, CA: Harper Collins Publishers, 1988).
- Ref-0092** : ☉ Dwight J. Pentecost, *Designed to be Like Him* (Grand Rapids: Discovery House Publishers, 1994).
- Ref-0093** : ☉ James R. White, *The Roman Catholic Controversy* (Minneapolis: Bethany House Publishers, 1996).
- Ref-0094** : ☉ Trinitarian Bible Society (U.S.A.), 1600 Leonard NW, Grand Rapids, MI 49504 mailto:tbsusa@aol.com

- Ref-0095** : ☉ Robert Lightner, *Soteriology (AST-307)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0096** : ☉ Loraine Boettner, *The Reformed Doctrine of Predestination* (Phillipsburg: Presbyterian and Reformed Publishing Company, 1932).
- Ref-0097** : ☉ Robert P. Lightner, *Sin, The Savior, And Salvation* (Grand Rapids: Kregel Publications, 1991).
- Ref-0098** : ☉ Charles Ryrie, *Basic Theology* (Wheaton, IL: Victor Press, 1987).
- Ref-0099** : ☉ Ray Summers and Thomas Sawyer, *Essentials of New Testament Greek* (Nashville, TN: Broadman and Holman Publishers, 1995).
- Ref-0100** : ☉ Arnold Fruchtenbaum, *Book of Acts (GB-325)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0101** : ☉ E. W. Bullinger, *The Witness of the Stars* (Grand Rapids, MI: Kregel Publications, 1967).
- Ref-0102** : ☉ James D. Kennedy, *The Real Meaning of The Zodiac* (Fort Lauderdale, FL: Coral Ridge Ministries, 1993).
- Ref-0103** : ☉ Joseph A. Seiss, *The Gospel in the Stars* (Grand Rapids, MI: Kregel Publications, 1882, 1972).
- Ref-0104** : ☉ John Walvoord, *Jesus Christ Our Lord* (Chicago, IL: Moody Bible Institute, 1969).
- Ref-0105** : ☉ Mal Couch, *A Bible Handbook to the Acts of the Apostles* (Grand Rapids, MI: Kregel Publications, 1999).
- Ref-0106** : ☉ Lacy Couch, *Introduction to Biblical Counseling (CO-101)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0107** : ☉ Earl D. Radmacher, ed., *The Nelson Study Bible* (Nashville, TN: Thomas Nelson Publishers, 1997).
- Ref-0108** : ☉ John F. MacArthur Jr. and Wayne A. Mack, *Introduction to Biblical Counseling* (Dallas, TX: Word Publishing, 1994).
- Ref-0109** : ☉ Aiden Wilson Tozer, *Tozer on the Holy Spirit* (Camp Hill, PA: Christian Publications, 2000).
- Ref-0110** : ☉ John MacArthur Jr., *Rediscovering Expository Preaching* (Dallas: Word Publishing: 1992).
- Ref-0111** : ☉ Charles Spurgeon, *Lectures To My Students* (Grand Rapids, MI: Baker Book House, 1977).
- Ref-0112** : ☉ Page H. Kelley, *Biblical Hebrew* (Grand Rapids, MI: Eerdmans Publishing Co, 1992).
- Ref-0113** : ☉ *Christian Research Journal* (Santa Margarita, CA: Christian Research Institute, n.d.). [<http://www.equip.org>]
- Ref-0114** : ☉ Mal Couch, ed., *Dictionary of Premillennial Theology* (Grand Rapids, MI: Kregel Publications, 1996).
- Ref-0115** : ☉ Thomas R. Edgar, *Satisfied by the Promise of the Spirit* (Grand Rapids, MI: Kregel Publications, 1996).
- Ref-0116** : ☉ Gene Edward Veith, *Postmodern Times* (Wheaton, IL: Crossway Books, 1994).
- Ref-0117** : ☉ Graham W. Scroggie, *A Guide To The Gospels* (Grand Rapids, MI: Kregel Publications, 1948, 1995).
- Ref-0118** : ☉ Alexander Strauch, *Minister of Mercy: The New Testament Deacon* (Littleton, CO: Lewis and Roth Publishers, 1992). [<http://www.lewisandrothpublishers.com>]
- Ref-0119** : ☉ Mrs. Charles E. Cowman, *Streams In The Desert* (Grand Rapids, MI: Zondervan Publishing House, 1925, 1996).
- Ref-0120** : ☉ Walter C. Kaiser, Jr., Peter H. Davids, F. F. Bruce and Manfred T. Brauch, *Hard Sayings of the Bible* (Downers Grove, IL: InterVarsity Press, 1996).
- Ref-0121** : ☉ E. W. Bullinger, *The Companion Bible* (Grand Rapids, MI: Kregel Publications, 1922).
- Ref-0122** : ☉ Normal Geisler and Peter Bocchino, *Unshakable Foundations* (Minneapolis, MN: Bethany House Publishers, 2001). [<http://www.bethanyhouse.com>]
- Ref-0123** : ☉ Mal Couch, *A Bible Handbook to Revelation* (Grand Rapids, MI: Kregel Publications, 2001).
- Ref-0124** : ☉ Philip Schaff, *History of the Christian Church* (Oak Harbor, WA: Logos Research Systems, 1997).
- Ref-0125** : ☉ Henry Morris, *The Revelation Record* (Wheaton, IL: Tyndale House, 1983).
- Ref-0126** : ☉ Robert L. Thomas, *Revelation_1-7: An Exegetical Commentary* (Chicago, IL: Moody Press, 1992). ISBN:0-8024-9265-7.
- Ref-0127** : ☉ Robert L. Thomas, *Revelation_8-22: An Exegetical Commentary* (Chicago, IL: Moody Press, 1992). ISBN:0-8024-9267-3.
- Ref-0128** : ☉ J. Weingreen, *A Practical Grammar For Classical Hebrew* (Oxford, England: Oxford University Press, 1939, 1959).
- Ref-0129** : ☉ Daniel B. Wallace, *Greek Grammar Beyond The Basics* (Grand Rapids, MI: Zondervan Publishing House, 1996).
- Ref-0130** : ☉ Tim LaHaye, *Tim LaHaye Prophecy Study Bible* (Chattanooga, TN: AMG Publishers, 2001).
- Ref-0131** : ☉ Paul J. Achtemeier, *Harper's Bible Dictionary* (San Francisco, CA: Harper & Row, 1985.)
- Ref-0132** : ☉ *King James Version Study Bible* (Nashville, TN: Thomas Nelson, 1997, c1988).
- Ref-0133** : ☉ David Allen Black, *It's Still Greek To Me* (Grand Rapids, MI: Baker Book House, 1998).
- Ref-0134** : ☉ John R. Kohlenberger III, *NIV Compact Nave's Topical Bible* (Grand Rapids, MI: Zondervan Publishing House, 1993).
- Ref-0135** : ☉ Edward Reese, *The Reese Chronological Bible* (Bloomington, MN: Bethany House Publishers, 1994 12th ed., c1980).
- Ref-0136** : ☉ Abdullah Yusuf Ali, *The Meaning Of The Holy Qur'an* (MD: Amana Publications, 2001).
- Ref-0137** : ☉ Jacob Neusner, *A Rabbi Talks With Jesus* (Montreal, Quebec: McGill-Queen's University Press, 1993).
- Ref-0138** : ☉ Bruce M. Metzger, *A Textual Commentary On The Greek New Testament* (Stuttgart, Germany: United Bible Society, 1994).
- Ref-0139** : ☉ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985).
- Ref-0140** : ☉ G. W. Anderson, *The Theocratic Kingdom*. See [Ref-0094](#).
- Ref-0141** : ☉ George H. N. Peters, *The Theocratic Kingdom* (Grand Rapids, MI: Kregel, [1884], 1978).
- Ref-0142** : ☉ Randall Price, *In Search Of Temple Treasures* (Eugene, OR: Harvest House Publishers, 1994).
- Ref-0143** : ☉ Stanley D. Toussaint, *Behold The King* (Portland, OR: Multnomah Press, 1980). ISBN:0-930014-39-1
- Ref-0144** : ☉ Thomas Ice and Randall Price, *Ready To Rebuild* (Eugene, OR: Harvest House Publishers, 1992).
- Ref-0145** : ☉ *The Nobel Qur'an*. Islamsoft Solutions: 2000-2001.
- Ref-0146** : ☉ Randall Price, *The Coming Last Days Temple* (Eugene, OR: Harvest House Publishers, 1999). [<http://www.WorldOfTheBible.com>], wbrandl@itouch.net
- Ref-0147** : ☉ W. A. Criswell, ed., *Holy Bible - Baptist Study Edition - NKJV* (Nashville, TN: Thomas Nelson Publishers, 1991).
- Ref-0148** : ☉ Kenneth L. Gentry, Jr., *Before Jerusalem Fell* (Atlanta, GA: American Vision, 1998).
- Ref-0149** : ☉ Lewis S. Johnson, *Romans in Greek, Chapters 9 - 11 (LS-306)* (Fort Worth, TX: Tyndale Theological Seminary, n.d.). [<http://www.tyndale.edu>]
- Ref-0150** : ☉ Chaim Potok, *Wanderings* (New York, NY: Ballantine Books, 1978).
- Ref-0151** : ☉ Eli Barnavi, ed., *A Historical Atlas of the Jewish People* (New York, NY: Schocken Books, 1992).
- Ref-0152** : ☉ Martin Gilbert, *The Illustrated Atlas of Jewish Civilization* (New York, NY: Macmillan Publishing Company, 1990).
- Ref-0153** : ☉ Abba Eban, *Heritage: Civilization And The Jews* (New York, NY: Summit Books, 1984).
- Ref-0154** : ☉ Gordon H. Clark, *Logical Criticisms of Textual Criticism* (Jefferson, MD: The Trinity Foundation, 1990).
- Ref-0155** : ☉ Lee M. Spetner, *Not By Chance!* (Brooklyn, NY: The Judaica Press, 1997).
- Ref-0156** : ☉ *Creation Research Society Quarterly* (Creation Research Society). [<http://www.creationresearch.org>]
- Ref-0157** : ☉ Bruce K. Waltke and M. O'Conner, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990).
- Ref-0158** : ☉ Charles Hodge, *Commentary On The Epistle To The Ephesians* (Grand Rapids, MI: Eerdmans Publishing Company, 1994).
- Ref-0159** : ☉ John MacArthur, *Ephesians: MacArthur New Testament Commentary* (Chicago, IL: Moody Press, 1996, c1986).
- Ref-0160** : ☉ Randall Price, *Unholy War* (Eugene, OR: Harvest House Publishers, 2001).
- Ref-0161** : ☉ Normal L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent In The Light Of The Cross* (Grand Rapids, MI: Baker Books, 1993).
- Ref-0162** : ☉ James White, *The Potter's Freedom* (Amityville, NY: Calvary Press Publishing, 2000).
- Ref-0163** : ☉ E. W. Hengstenberg, *Christology Of The Old Testament* (Grand Rapids, MI: Kregel Publications, c1970, 1847).

- Ref-0164** : ☉ Richard L. Mayhue, ed., *The Master's Seminary Journal* (Sun Valley, CA: Master's Seminary). [<http://www.mastersem.edu>]
- Ref-0165** : ☉ James G. McCarthy, *The Gospel According to Rome* (Eugene, OR: Harvest House Publishers, 1995).
- Ref-0166** : ☉ *Catechism Of The Catholic Church* (New York, NY: Doubleday, 1995). Paragraph numbers appear within square brackets (e.g., [966]).
- Ref-0167** : ☉ John Eadie, *Galatians: A Commentary on the Greek Text* (Eugene, OR: Wipf and Stock Publishers, 1998).
- Ref-0168** : ☉ Bernard M. G. Reardon, *Religious Thought in the Reformation* (London, England: Longman Group Ltd., 1995, 1981).
- Ref-0169** : ☉ William R. Estep, *Renaissance and Reformation* (Grand Rapids, MI: Eerdmans Publishing Company, 1986).
- Ref-0170** : ☉ Martin D. Lloyd-Jones, *Studies In The Sermon On The Mount* (Grand Rapids, MI: Eerdmans Publishing Company, 2000, 1959).
- Ref-0171** : ☉ Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago, IL: Moody Press, 1969).
- Ref-0172** : ☉ Charles V. Taylor, *The First Hundred Words* (Gosford, Australia: The Good Book Company, 1996).
- Ref-0173** : ☉ W. Gesenius, *Gesenius' Hebrew Grammar* (Oxford, England: Clarendon Press, 1909).
- Ref-0174** : ☉ Henry M. Morris, *The Defender's Study Bible* (Grand Rapids, MI: Word Publishing, Inc., 1995).
- Ref-0175** : ☉ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002).
- Ref-0176** : ☉ John W.
- Ref-0177** : ☉ Gary F. Zeolla, *Differences Between Bible Versions* (Bloomington, IN: 1st Books Library, 2001). [<http://www.dtl.org>]
- Ref-0178** : ☉ Larry Pierce, *Tense Voice Mood* (Ontario: Woodside Bible Fellowship, 1994).
- Ref-0179** : ☉ John MacArthur, *The Battle For The Beginning* (Nashville, TN: W Publishing Group, 2001).
- Ref-0180** : ☉ John J. Davis, *Paradise To Prison* (Grand Rapids, MI: Baker Book House, 1975).
- Ref-0181** : ☉ Tim LaHaye, *Pre-Trib Perspectives* (Dallas, TX: Pre-Trib Research Center, n.d.). [<http://www.pre-trib.org>]
- Ref-0182** : ☉ Zola Levitt, *Levitt Letter* (Dallas, TX: Zola Levitt Ministries, Inc.). Zola Levitt Ministries, Inc., Box 12268, Dallas, TX 75225-0268. [<http://www.levitt.com>]
- Ref-0183** : ☉ Alva J. McClain, *The Greatness Of The Kingdom* (Winona Lake, IN: BMH Books, 1974, c1959).
- Ref-0184** : ☉ Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew* (Grand Rapids: Zondervan Publishing House, 2001). See also [<http://www.basicsofbiblicalhebrew.com>], [<http://www.oaksoft.com>].
- Ref-0185** : ☉ Merrill F. Unger, R. K. Harrison and Howard Frederic Vos, *New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988).
- Ref-0186** : ☉ Floyd Nolen Jones, *Chronology of the Old Testament* (Woodlands, TX: KingsWord Press, 1999). ISBN:0-9700328-2-X
- Ref-0187** : ☉ Robert Jamieson, A. R. Fausset and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997).
- Ref-0188** :
- Ref-0189** : ☉ Keith A. Mathison, *Dispensationalism: Rightly Dividing the People of God?* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1995).
- Ref-0190** : ☉ John Walvoord, *The Rapture Question* (Grand Rapids, MI: Zondervan Publishing House, 1979).
- Ref-0191** : ☉ Vern S. Poythress, *Understanding Dispensationalists* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1994, c1987).
- Ref-0192** : ☉ John H. Gerstner, *A Primer On Dispensationalism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1982).
- Ref-0193** : ☉ John H. Gerstner, *Wrongly Dividing The Word Of Truth* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1991).
- Ref-0194** : ☉ M. R. Vincent, *Word Studies In The New Testament* (New York, NY: Scribner's Sons, 1924).
- Ref-0195** : ☉ Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, c1948, 1976).
- Ref-0196** : ☉ Nosson Scherman, ed., *Tanach - The Stone Edition* (Brooklyn, NY: Mesorah Publications, Ltd., 2001).
- Ref-0197** : ☉ Erich Sauer, *The Dawn Of World Redemption* (Grand Rapids, MI: Eerdmans Publishing Company, c1964, 1951).
- Ref-0198** : ☉ John S. Feinberg and Paul D. Feinberg, eds., *Tradition and Testament* (Chicago, IL: Moody Press, 1981).
- Ref-0199** : ☉ John S. Feinberg, ed., *Continuity And Discontinuity* (Westchester, IL: Crossway Books, 1988).
- Ref-0200** : ☉ Roy B. Zuck, ed., *Bibliotheca Sacra* (Dallas, TX: Dallas Theological Seminary, n.d.). [<http://www.dts.edu>]
- Ref-0201** : ☉ John F. Walvoord and Mal Couch, *Blessed Hope* (Chattanooga, TN: AMG Publishers, 2001).
- Ref-0202** : ☉ Dwight J. Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids, MI: Zondervan Publishing House, 1981).
- Ref-0203** : ☉ Frederick William Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2000)
- Ref-0204** : ☉ Arnold G. Fruchtenbaum, *The Footsteps of the Messiah* (Tustin, CA: Ariel Press, 1982).
- Ref-0205** : ☉ Alexander Strauch, *Biblical Eldership* (Littleton, CO: Lewis and Roth Publishers, 1995).
- Ref-0206** : ☉ David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (Grand Rapids, MI: Kregel Publications, 1918).
- Ref-0207** : ☉ Paul Lee Tan, *The Interpretation of Prophecy* (Dallas, TX: Bible Communications, Inc, 1974).
- Ref-0208** : ☉ Larry Spargimino, *The Anti-Prophets: The Challenge of Preterism* (Oklahoma City, OK: Hearthstone Publishing, 2000)
- Ref-0209** : ☉ Tim LaHaye and Thomas Ice, *The End Times Controversy* (Eugene, OR: Harvest House Publishers, 2003)
- Ref-0210** : ☉ David Chilton, *Days of Vengeance* (Tyler, TX: Dominion Press, 1987)
- Ref-0211** : ☉ Randy Alcorn, *Safely Home* (Wheaton, IL: Tyndale House Publishers, 2001)
- Ref-0212** : ☉ Richard Trench, *Commentary on the Epistles to the Seven Churches in Asia* (Eugene, OR: Wipf and Stock Publishers, 1861)
- Ref-0213** : ☉ Alan F. Johnson, *Revelation: The Expositor's Bible Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1996)
- Ref-0214** : ☉ E. W. Bullinger, *Commentary on Revelation* (Grand Rapids, MI: Kregel Publications, 1984, 1935)
- Ref-0215** : ☉ Arthur Walkington Pink, *The Antichrist* (Oak Harbor, WA: Logos Research Systems, 1999, 1923)
- Ref-0216** : ☉ Mal Couch, *Premillennial Dictionary of Theology* (Grand Rapids, MI: Kregel Publications, 1996)
- Ref-0217** : ☉ J. B. Lightfoot and J. R. Harmer, *The Apostolic Fathers* (Grand Rapids, MI: Baker Book House, 1989)
- Ref-0218** : ☉ Mal Couch, *An Introduction to Classical Evangelical Hermeneutics* (Grand Rapids, MI: Kregel Publications, 2000)
- Ref-0219** : ☉ Arnold G. Fruchtenbaum, *The Footsteps of the Messiah*, rev. ed. (Tustin, CA: Ariel Ministries, 2003).
- Ref-0220** : ☉ Renald E. Showers, *Maranatha: Our Lord, Come!* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1995). [<http://www.foigm.org>]
- Ref-0221** : ☉ William D. Mounce, *Greek for the Rest of Us* (Grand Rapids, MI: Zondervan, 2003).
- Ref-0222** : ☉ Archbishop Ussher, *The Annals of the World: Revised and Updated by Larry and Marion Pierce* (Green Forest, AR: Master Books, 2003, 1658).
- Ref-0223** : ☉ Robert H. Mounce, *The Book of Revelation* (Grand Rapids, MI: Eerdmans Publishing Company, 1977).
- Ref-0224** : ☉ Donald Grey Barnhouse, *Revelation: An Expositional Commentary* (Grand Rapids, MI: Zondervan, 1971).
- Ref-0225** : ☉ Walter Scott, *Overcoming the World Missions Crisis* (London, England: Pickering and Inglis, n.d.).
- Ref-0226** : ☉ Ronald E. Baxter, *Charismatic Gift of Tongues* (Grand Rapids, MI: Kregel Publications, 1981).
- Ref-0227** : ☉ Arndt, William, F. Wilbur Gingrich, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaption of the Fourth Revised and Augmented Edition of Walter Bauer's Griechisch-Deutsches Worterbuch Zu Den Schrift En Des Neuen Testaments Und Der Ubrigen Urchristlichen Literatur*. Chicago: University of Chicago Press, 1996, c1979. ISBN:0-226-03932-3.
- Ref-0228** : ☉ Dave Hunt and T. A. McMahon, *TBC This Week* [<http://www.thebeyondcall.org>]

- Ref-0229** : ☉ Russell Penney, *Overcoming the World Missions Crisis* (Grand Rapids, MI: Kregel Publications, 2001).
- Ref-0230** : ☉ David Daniell, *William Tyndale: A Biography* (London: Yale University Press, 1994).
- Ref-0231** : ☉ Robert L. Thomas, *Evangelical Hermeneutics: The New Versus the Old* (Grand Rapids, MI: Kregel, 2002).
- Ref-0232** : ☉ Jonathan Sarfati, *Refuting Compromise* (Green Forest, AR: Master Books, 2004).
- Ref-0233** : ☉ Gleason L. Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids, MI: Zondervan, 1982).
- Ref-0234** : ☉ Martin Luther, *Commentary On Romans* (Grand Rapids, MI: Kregel Publications, 1954).
- Ref-0235** : ☉ Adam Nicolson, *God's Secretaries* (New York, NY: Harper Collins Publishers, 2003).
- Ref-0236** : ☉ Neil R. Lightfoot, *How We Got the Bible*, 3rd ed. (Grand Rapids, MI: Baker Book House, 2003).
- Ref-0237** : ☉ Dave R. Swavely, *Decisions, Decisions: How (and How Not) to Make Them*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2003).
- Ref-0238** : ☉ Stanley N. Gundry, ed., *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987).
- Ref-0239** : ☉ F. F. Bruce, *The New Testament Documents: Are They Reliable?*, 6th ed. (Grand Rapids, MI: Eerdmans Publishing Company, 1981, c1943).
- Ref-0240** : ☉ Leland Ryken, *The Word of God in English: Criterial for Excellence in Bible Translation*, (Wheaton, IL: Crossway Books, 2002).
- Ref-0241** : ☉ American Standard Version. 1955. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0242** : ☉ The Amplified New Testament. FORMAT=Libronix.
- Ref-0243** : ☉ New Geneva study Bible. 1997, c1995 (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0244** : ☉ Biblia Hebraica Stuttgartensia : With Westminster Hebrew Morphology. 1996, c1925; morphology c1991. Stuttgart; Glenside PA: German Bible Society; Westminster Seminary. FORMAT=Libronix.
- Ref-0245** : ☉ Christian History : Zinzendorf and the Moravians. 1982; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0246** : ☉ Christian History : John Wesley. 1983; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0247** : ☉ Christian History : John Wycliffe. 1983; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Logos Library system. Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0248** : ☉ Christian History : Ulrich Zwingli. 1984; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0249** : ☉ Christian History : The Anabaptists. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0250** : ☉ Christian History : The Baptists. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0251** : ☉ Christian History : C. S. Lewis. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0252** : ☉ Christian History : Jonathan Edwards and the Great Awakening. 1985; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0253** : ☉ Christian History : Pietism. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0254** : ☉ Christian History : John Bunyan. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0255** : ☉ Christian History : John Calvin. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0256** : ☉ Christian History : Jan Comenius. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0257** : ☉ Christian History : Money. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0258** : ☉ Christian History : Augustine. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0259** : ☉ Christian History : William Tyndale. 1987; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0260** : ☉ Christian History : Women in the early church. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0261** : ☉ Christian History : Money 2. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0262** : ☉ Christian History : Russian Christianity. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0263** : ☉ Christian History : Charles Finney. 1988; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0264** : ☉ Christian History : Caspar Schwenckfeld. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0265** : ☉ Christian History : The Waldensians. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0266** : ☉ Christian History : Spiritual awakenings in North America. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0267** : ☉ Christian History : Bernard of Clairvaux. 1989; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0268** : ☉ Christian History : Dwight L. Moody. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0269** : ☉ Christian History : William and Catherine Booth. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0270** : ☉ Christian History : Persecution in the Early Church. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0271** : ☉ Christian History : 100 Most important events in church history. 1990; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0272** : ☉ Christian History : Charles Haddon Spurgeon. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0273** : ☉ Christian History : Women in the Medieval Church. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0274** : ☉ Christian History : The golden age of hymns. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0275** : ☉ Christian History : Dietrich Bonhoeffer. 1991; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0276** : ☉ Christian History : Christianity and the Civil War. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0277** : ☉ Christian History : Martin Luther, early years. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0278** : ☉ Christian History : Columbus and Christianity. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.

- Ref-0279** : ☉ Christian History : William Carey and the Great Missions Century. 1992; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0280** : ☉ Christian History : Worship in the early church. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0281** : ☉ Christian History : George Whitefield. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0282** : ☉ Christian History : Martin Luther, later years. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0283** : ☉ Christian History : The Crusades. 1993; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0284** : ☉ Christian History [computer file] : The American Puritans. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0285** : ☉ Christian History : Francis of Assisi. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0286** : ☉ Christian History : How we got our Bible. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0287** : ☉ Christian History : John Chrysostom. 1994; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Logos Library Systems. Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0288** : ☉ Christian History : Camp meetings and circuit riders. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0289** : ☉ Christian History : John Knox and the Scottish Reformation. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0290** : ☉ Christian History : Paul and his times. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0291** : ☉ Christian History : Thomas Cranmer and the English Reformation. 1995; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0292** : ☉ Christian History : Everyday faith in the Middle Ages. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0293** : ☉ Christian History : The American Revolution. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0294** : ☉ Christian History : Heresy in the early church. 1996; Published in electronic form by Logos Research Systems, 1996 (electronic ed.). Carol Stream IL: Christianity Today. FORMAT=Libronix.
- Ref-0295** : ☉ The Constitution of the United States of America. 1998 (electronic ed.). Oak Harbor WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0296** : ☉ The Declaration of independence. 1998. Oak Harbor WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0297** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0298** : ☉ Early Church Fathers Overview. FORMAT=Libronix.
- Ref-0299** : ☉ The Holy Bible : English standard version. 2001. Wheaton: Standard Bible Society. FORMAT=Libronix.
- Ref-0300** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0301** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0302** : ☉ The Greek New Testament according to the Byzantine text form : 2000 revision, with morphology. 2002. Bellingham: Logos Research Systems. FORMAT=Libronix.
- Ref-0303** : ☉ Historic Creeds and Confessions. 1997 (electronic ed.). Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0304** : ☉ The Holy Bible : Holman Christian standard version. 2003. Nashville: Holman Bible Publishers. FORMAT=Libronix.
- Ref-0305** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0306** : ☉ The Apocrypha : King James Version. 1995. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0307** : ☉ King James Version study Bible. 1997, c1988 (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0308** : ☉ The Holy Bible : King James Version. 1995. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0309** : ☉ KJV Bible commentary. 1997, c1994. Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0310** : ☉ Logos basic map set. 1997. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0311** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0312** : ☉ Logos Hymnal. 1995 (1st edition.). Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0313** : ☉ The NASB Topical Index. 1998 (electronic ed.). La Habra, CA: The Lockman Foundation. FORMAT=Libronix.
- Ref-0314** : ☉ Nelson's electronic Bible reference library user's guide. 1997 (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0315** : ☉ NET Bible notes : Study notes for the New English Translation. 1998 (electronic edition.). Dallas, TX: Biblical Studies Press. FORMAT=Libronix.
- Ref-0316** : ☉ New English Translation : NET Bible. 1998 (electronic edition.). Dallas, TX: Biblical Studies Press. FORMAT=Libronix.
- Ref-0317** : ☉ New American Standard Bible : 1995 update. 1995. LaHabra, CA: The Lockman Foundation. FORMAT=Libronix.
- Ref-0318** : ☉ New American Standard Bible. 1986; Published in electronic form by Logos Research Systems, 1996 (electronic edition.). La Habra, CA: The Lockman Foundation. FORMAT=Libronix.
- Ref-0319** : ☉ The Holy Bible : New International Version. 1996, c1984. Grand Rapids: Zondervan. FORMAT=Libronix.
- Ref-0320** : ☉ The New King James Version. 1996, c1982. Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0321** : ☉ Holy Bible : New Living Translation. 1997. Wheaton, Ill.: Tyndale House. FORMAT=Libronix.
- Ref-0322** : ☉ The Holy Bible : New Revised Standard Version. 1996, c1989. Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0323** : ☉ The Revised Standard Version. 1971. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0324** : ☉ Scrivener's 1881 Textus Receptus. 1995 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0325** : ☉ Septuaginta : With morphology. 1996, c1979. Stuttgart: Deutsche Bibelgesellschaft. FORMAT=Libronix.
- Ref-0326** : ☉ Standard Lesson Commentary : Concise Bible Dictionary. 2004. Cincinnati: Standard Publishing. FORMAT=Libronix.
- Ref-0327** : ☉ Logos Bible software overview guide. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0328** : ☉ The treasury of scripture knowledge : Five hundred thousand scripture references and parallel passages. 1995. Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0329** : ☉ Exploring Logos Searching. 1997 (electronic ed.). Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0330** : ☉ Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). Harper's Bible dictionary (1st ed.). San Francisco: Harper & Row. FORMAT=Libronix.
- Ref-0331** : ☉ Anthony Garland. CrosslinksTopicalIndex. FORMAT=Libronix.
- Ref-0332** : ☉ Anthony Garland. CrossLinksTopicalIndexTest. FORMAT=Libronix.
- Ref-0333** : ☉ Archer, G. L. (1998, c1994). A survey of Old Testament introduction ([3rd. ed.]). Chicago: Moody Press. FORMAT=Libronix.
- Ref-0334** : ☉ Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's

- Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur. Chicago: University of Chicago Press. FORMAT=Libronix. ISBN:0-226-03932-3.
- Ref-0335** : ☉ Augustine, S., Bishop of Hippo, & Pusey, E. B. (1996). The confessions of St. Augustine. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0336** : ☉ Augustine, S., Bishop of Hippo. Selected Sermons of St. Augustine. FORMAT=Libronix.
- Ref-0337** : ☉ Baker, J. D. (1997, c1995). Christian cyberspace companion : Guide to the Internet and Christian online resources (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0338** : ☉ Beasley-Murray, G. R. (1998). Vol. 36: Word Biblical Commentary : John (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. FORMAT=Libronix.
- Ref-0339** : ☉ Bellett, J. G. (2004; 2004). The Minor Prophets. Galaxie Software. FORMAT=Libronix.
- Ref-0340** : ☉ Biblical Studies Press. (2003; 2003). The NET Bible (Noteless); Bible. English. NET Bible. Biblical Studies Press. FORMAT=Libronix.
- Ref-0341** : ☉ Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. (1997, c1982). The Greek New Testament. Federal Republic of Germany: United Bible Societies. FORMAT=Libronix.
- Ref-0342** : ☉ Bounds, E. (1996). Power through prayer (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0343** : ☉ Bounds, E. M. (1991). The possibilities of prayer. Grand Rapids, MI: Baker Book House. FORMAT=Libronix.
- Ref-0344** : ☉ Bridges, R. F., & Weigle, L. A. (1997, c1994). King James Bible word book (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0345** : ☉ Bromiley, G. W. (1988; 2002). The International Standard Bible Encyclopedia, Revised. Wm. B. Eerdmans. FORMAT=Libronix.
- Ref-0346** : ☉ Brown, F., Driver, S. R., & Briggs, C. A. (2000). Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (electronic ed.). Oak Harbor, WA: Logos Research Systems. FORMAT=Libronix.
- Ref-0347** : ☉ Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. (1996, c1968). The Jerome Biblical commentary. Englewood Cliffs, N.J.: Prentice-Hall. FORMAT=Libronix.
- Ref-0348** : ☉ Bruce, F. F. (1998). Vol. 45: Word Biblical Commentary : 1 and 2 Thessalonians (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. FORMAT=Libronix.
- Ref-0349** : ☉ Bunyan, J. (1995). The pilgrim's progress : From this world to that which is to come. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0350** : ☉ Bunyan, J., & Bunyan, J. (1996). The riches of John Bunyan. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0351** : ☉ Calvin, J., & Beveridge, H. (1997). Institutes of the Christian religion. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0352** : ☉ Chapman, B. (1994). Greek New Testament Insert. (2nd ed., revised.). Quakertown, PA: Stylus Publishing. FORMAT=Libronix.
- Ref-0353** : ☉ Comfort, P. W. (1991). The complete guide to Bible versions. Wheaton, Ill.: Living Books. FORMAT=Libronix.
- Ref-0354** : ☉ Cook, H. N. [o. c. (1995, c1842). The Scripture alphabet of animals. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0355** : ☉ Craigie, P. C. (1998). Vol. 19: Word Biblical Commentary : Psalms 1-50 (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. FORMAT=Libronix.
- Ref-0356** : ☉ Crain, C. (2004; 2004). Readings On The Epistle To The Romans. Galaxie Software. FORMAT=Libronix.
- Ref-0357** : ☉ Crain, C. (2004; 2004). Readings On The First Epistle Of John. Galaxie Software. FORMAT=Libronix.
- Ref-0358** : ☉ Daniel B. Wallace. (1999; 2002). Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament. Zondervan Publishing House and Galaxie Software. FORMAT=Libronix.
- Ref-0359** : ☉ Darby, J. N. (2004; 2004). Notes on the Epistle to the Hebrews. Galaxie Software. FORMAT=Libronix.
- Ref-0360** : ☉ Dennett, E. (2004; 2004). Christ as the Morning Star And The Sun of Righteousness. Galaxie Software. FORMAT=Libronix.
- Ref-0361** : ☉ Dennett, E. (2004; 2004). Malachi: Or the State of things at the End. Galaxie Software. FORMAT=Libronix.
- Ref-0362** : ☉ Dennett, E. (2004; 2004). The Step I Have Taken. Galaxie Software. FORMAT=Libronix.
- Ref-0363** : ☉ Dennett, E. (2004; 2004). Zechariah the Prophet. Galaxie Software. FORMAT=Libronix.
- Ref-0364** : ☉ Dickens, C. (1997). A Christmas Carol. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0365** : ☉ Douglas, J., Douglas, J., & Clouse, R., G. (1997, c1991). Vol. 4j: Biographical entries from New 20th-century encyclopedia of religious knowledge (electronic ed.). Baker reference library ;; Logos Library System. Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0366** : ☉ Dunn, J. D. G. (1998). Vol. 38A: Word Biblical Commentary : Romans 1-8 (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. FORMAT=Libronix.
- Ref-0367** : ☉ E.M. Bounds. (1996). The necessity of prayer (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0368** : ☉ Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0369** : ☉ Edersheim, A. (1997). Bible History : Old Testament. Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0370** : ☉ Elwell, W. A., & Beitzel, B. J. (1988). Baker encyclopedia of the Bible. Grand Rapids, MI: Baker Book House. FORMAT=Libronix.
- Ref-0371** : ☉ Elwell, W. A., & Elwell, W. A. (1997, c1984). Vol. 1: Biographical entries from Evangelical dictionary of theology (electronic ed.). Baker reference library ;; Logos Library System. Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0372** : ☉ Elwell, W. A. (1996, c1989). Evangelical Commentary on the Bible. (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0373** : ☉ Elwell, W. A., & Elwell, W. A. (1997, c1996). Evangelical dictionary of biblical theology (electronic ed.). Baker reference library; Logos Library System. Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0374** : ☉ Elwell, W. A., & Elwell, W. A. (1997, c1993). Handbook of Evangelical Theologians (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0375** : ☉ Elwell, W. A., & Buckwalter, D. (1996, c1991). Topical Analysis of the Bible : With the New International Version (electronic ed.). Baker Reference Library; Logos Library System. Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0376** : ☉ Enns, P. P. (1997, c1989). The Moody handbook of theology. Chicago, Ill.: Moody Press. FORMAT=Libronix.
- Ref-0377** : ☉ Farkas, J. R., & Reed, D., A. (1997, c1995). Mormonism : Changes, contradictions, and errors (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0378** : ☉ Fischer, B., & Weber, R. (1997, c1969). Biblia sacra : Iuxta Vulgatam versionem (Ed. quartam emendatam.). Stuttgart: Deutsche Bibelgesellschaft. FORMAT=Libronix.
- Ref-0379** : ☉ Freedman, D. N. (1996, c1992). The Anchor Bible Dictionary. New York: Doubleday. FORMAT=Libronix.
- Ref-0380** : ☉ Friberg, T., Friberg, B., & Miller, N. F. Vol. 4: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. (Grand Rapids, MI: Baker Books, 2000). FORMAT=Libronix.
- Ref-0382** : ☉ Geisler, N. L., & Nix, W. E. (1996, c1986). A general introduction to the Bible (Rev. and expanded.). Chicago: Moody Press. FORMAT=Libronix.
- Ref-0383** : ☉ Gesenius, F. W. (2003). Gesenius' Hebrew grammar (E. Kautzsch & S. A. E. Cowley, Ed.) (2d English ed.). Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0384** : ☉ Gesenius, W., & Tregelles, S. P. (2003). Gesenius' Hebrew and Chaldee lexicon to the Old Testament Scriptures. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0385** : ☉ Gibbon, E. (2004). The history of the decline and fall of the Roman Empire. (H. H. Milman, Ed.). Bellingham: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0386** : ☉ Grant, F. W. (2004; 2004). Facts And Theories As To A Future State. Galaxie Software. FORMAT=Libronix.
- Ref-0387** : ☉ Grant, F. W. (2004; 2004). Genesis: In Light of the New Testament. Galaxie Software. FORMAT=Libronix.
- Ref-0388** : ☉ Grant, F. W. (2004; 2004). Leaves From The Book. Galaxie Software. FORMAT=Libronix.

- Ref-0389** : ☉ Grant, F. W. (2004; 2004). Some Lessons From The Book Of Exodus. Galaxie Software. FORMAT=Libronix.
- Ref-0390** : ☉ Grant, F. W. (2004; 2004). The Crowned Christ. Galaxie Software. FORMAT=Libronix.
- Ref-0391** : ☉ Green, M. P. (1989). Illustrations for Biblical Preaching : Over 1500 sermon illustrations arranged by topic and indexed exhaustively (Revised edition of: The expositor's illustration file.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0392** : ☉ Greenlee, J. H. (1992). An exegetical summary of Philippians. Dallas, TX: Summer Institute of Linguistics. FORMAT=Libronix.
- Ref-0393** : ☉ Groothuis, D. R. (1997, c1997). The soul in cyberspace (electronic ed.). Grand Rapids, MI: Baker Book House. FORMAT=Libronix.
- Ref-0394** : ☉ Grudem, W. A. (1994). Systematic theology : An introduction to biblical doctrine. Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House. FORMAT=Libronix.
- Ref-0395** : ☉ Hammack, M., L. (1997, c1984). A dictionary of women in church history (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0396** : ☉ Hampton Keathley IV. (1996; 2002). The Minor Prophets. Galaxie Software. FORMAT=Libronix.
- Ref-0397** : ☉ Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). Theological Wordbook of the Old Testament (electronic ed.). Chicago: Moody Press. FORMAT=Libronix.
- Ref-0398** : ☉ Hartman, F. H. (1994). Zechariah : Israel's messenger of the Messiah's triumph. Bellmawr, NJ: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0399** : ☉ Henry, M. (1996, c1991). Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume. Peabody: Hendrickson. FORMAT=Libronix.
- Ref-0400** : ☉ Henry, M., & Scott, T. (1997). Matthew Henry's Concise Commentary. Oak Harbor, WA: Logos Research Systems. FORMAT=Libronix.
- Ref-0401** : ☉ Herzig, S. (1997). Jewish Culture and Customs (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0402** : ☉ Hiscox, E. T., & Hoadley, F. T. (1998, c1994). The star book for ministers (2nd rev. ed.). Willow Grove, PA: Woodlawn Electronic Publishing. FORMAT=Libronix.
- Ref-0403** : ☉ Hocking, W. J. (2004; 2004). The Son Of His Love: Papers On The Eternal Sonship. Galaxie Software. FORMAT=Libronix.
- Ref-0404** : ☉ Hodge, C. (1994). Ephesians. The Crossway classic commentaries. Wheaton, Ill.: Crossway Books. FORMAT=Libronix.
- Ref-0405** : ☉ Hodge, C. (1993). Romans. The Crossway classic commentaries. Wheaton, Ill.: Crossway Books. FORMAT=Libronix.
- Ref-0406** : ☉ Hodge, C. (1997). Systematic theology. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0407** : ☉ Huckel, T. (1998). The Rabbinic Messiah. Philadelphia: Hananeel House. FORMAT=Libronix.
- Ref-0408** : ☉ J. G. Bellett. (2004; 2004). Short Meditations On Elisha. Galaxie Software. FORMAT=Libronix.
- Ref-0409** : ☉ Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). A commentary, critical and explanatory, on the Old and New Testaments. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0410** : ☉ Jewish Publication Society. (1997, c1985). Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text. Philadelphia: Jewish Publication Society. FORMAT=Libronix.
- Ref-0411** : ☉ Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Peabody: Hendrickson. FORMAT=Libronix.
- Ref-0412** : ☉ Kantenwein, L. L. (2003). Diagrammatical analysis. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0413** : ☉ Keil, C. F., & Delitzsch, F. (2002). Commentary on the Old Testament. Peabody, MA: Hendrickson. FORMAT=Libronix.
- Ref-0414** : ☉ Kelly, W. (2004; 2004). Lectures on the Book of Daniel. Galaxie Software. FORMAT=Libronix.
- Ref-0415** : ☉ Kelly, W. (2004; 2004). In The Beginning, And The Adamic Earth. Galaxie Software. FORMAT=Libronix.
- Ref-0416** : ☉ Kelly, W. (2004; 2004). Lectures on the Epistle of Jude. Galaxie Software. FORMAT=Libronix.
- Ref-0417** : ☉ Kelly, W. (2004; 2004). Lectures On The Epistle Of Paul The Apostle To The Galatians. Galaxie Software. FORMAT=Libronix.
- Ref-0418** : ☉ Kelly, W. (2004; 2004). Lectures On The Epistle Of Paul, The Apostle, To The Ephesians. Galaxie Software. FORMAT=Libronix.
- Ref-0419** : ☉ Kelly, W. (2004; 2004). The Preaching To The Spirits In Prison. Galaxie Software. FORMAT=Libronix.
- Ref-0420** : ☉ Kelly, W. (2004; 2004). Three Prophetic Gems. Galaxie Software. FORMAT=Libronix.
- Ref-0421** : ☉ Kiraz, G. A., Ph.D. (2003). Meltho fonts user guide. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0422** : ☉ Kittel, G., Friedrich, G., & Bromiley, G. W. (1995, c1985). Theological dictionary of the New Testament. Grand Rapids, MI: W.B. Eerdmans. FORMAT=Libronix.
- Ref-0423** : ☉ Theological dictionary of the New Testament. 1964-c1976 (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.). Grand Rapids, MI: Eerdmans. FORMAT=Libronix.
- Ref-0424** : ☉ Knapp, C. (2004; 2004). The Kings of Judah and Israel. Galaxie Software. FORMAT=Libronix.
- Ref-0425** : ☉ Koehler, L., Baumgartner, W., Richardson, M., & Stamm, J. J. (1999, c1994-1996). The Hebrew and Aramaic lexicon of the Old Testament (electronic ed.). Leiden; New York: E.J. Brill. FORMAT=Libronix.
- Ref-0426** : ☉ Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994-2000). Vol. 5: The Hebrew and Aramaic lexicon of the Old Testament : Volume 5: Aramiac (electronic ed.). Logos Library System; The Hebrew and Aramaic lexicon of the Old Testament. Leiden; New York: E.J. Brill. FORMAT=Libronix.
- Ref-0427** : ☉ Krus, J., G. (1997, c1994). Quick scripture reference for counseling (electronic ed.). Grand Rapids, MI: Baker Book House. FORMAT=Libronix.
- Ref-0428** : ☉ Levy, D. M. (1997). Guarding the Gospel of Grace: Contending for the Faith in the Face of Compromise (Galatians and Jude) (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0429** : ☉ Levy, D. M. (1987). Joel, the day of the Lord : A chronology of Israel's prophetic history (1st ed.). Bellmawr, N.J.: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0430** : ☉ Levy, D. M. (1992). Malachi : Messenger of rebuke and renewal. Bellmawr, N.J.: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0431** : ☉ Levy, D. M. (1999). Revelation: Hearing the Last Word (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0432** : ☉ Levy, D. M. (1993). The tabernacle : Shadows of the Messiah : Its sacrifices, services, and priesthood. Bellmawr, NJ: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0433** : ☉ Liddell, H. (1996). A lexicon : Abridged from Liddell and Scott's Greek-English lexicon. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0434** : ☉ Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). A Greek-English lexicon (Rev. and augm. throughout /). Oxford; New York: Clarendon Press; Oxford University Press. FORMAT=Libronix.
- Ref-0435** : ☉ Lockman Foundation (La Habra, C. (1998, c1986). Santa Biblia : La Biblia de las Americas : Con referencias y notas. (electronic ed.). La Habra, CA: Editorial Funacion, Casa Editorial para La Fundacion Biblica Lockman. FORMAT=Libronix.
- Ref-0436** : ☉ Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament : Based on semantic domains (electronic ed. of the 2nd edition.). New York: United Bible societies. FORMAT=Libronix.
- Ref-0437** : ☉ Luther, M. (1996). Commentary on Galatians (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0438** : ☉ Luther, M. Luther's Little Instruction Book. FORMAT=Libronix.
- Ref-0439** : ☉ Luther, M. (1997). Commentary on Galatians. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0440** : ☉ Luther, M. (1996). Disputation of Doctor Martin Luther on the power and efficacy of indulgences : October 31, 1517. Oak Harbor WA: Logos Research Systems. FORMAT=Libronix.
- Ref-0441** : ☉ Lutheran Church -- Missouri Synod. A Brief Statement of the Doctrinal Position of the Lutheran Church -- Missouri Synod. FORMAT=Libronix.

- Ref-0442** : ☉ MacArthur, J. J. (1997, c1997). The MacArthur Study Bible (electronic ed.). Nashville: Word Pub. FORMAT=Libronix.
- Ref-0443** : ☉ MacArthur, J. (1996, c1986). Ephesians. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0444** : ☉ MacArthur, J. (1996, c1987). Galatians. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0445** : ☉ MacArthur, J. (1987). God's high calling for women. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0446** : ☉ MacArthur, J. (2001). Philippians. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0447** : ☉ MacArthur, J. (1999). Revelation 1-11. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0448** : ☉ MacArthur, J. (2000). Revelation 12-22. Chicago, Ill.: Moody Press. FORMAT=Libronix.
- Ref-0449** : ☉ MacArthur, J. (1996, c1991, c1994). Romans. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0450** : ☉ Mays, J. L., Harper & Row, P., & Society of Biblical Literature. (1996, c1988). Harper's Bible commentary. San Francisco: Harper & Row. FORMAT=Libronix.
- Ref-0451** : ☉ McGarvey, J. W. (1999). The four-fold Gospel. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0452** : ☉ McGee, J. V. (2001, c1988). The best of J. Vernon McGee : A collection of his best-loved sermons, volume 1 (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0453** : ☉ McGee, J. V. (2001, c2000). David : A man after God's own heart (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0454** : ☉ McGee, J. V. (2000, c1996). Doctrine for difficult days (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0455** : ☉ McGee, J. V. (2001, c1992). Feasting on the word (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0456** : ☉ McGee, J. V. (2000, c1995). Jesus : Centerpiece of scripture (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0457** : ☉ McGee, J. V. (2001, c1995). Love, liberation & the law : The Ten commandments (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0458** : ☉ McGee, J. V. (2001, c1998). Marriage & divorce (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0459** : ☉ McGee, J. V. (2001, c1997). More real characters (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0460** : ☉ McGee, J. V. (2000, c1994). On comfort : Words of hope for the hurting (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0461** : ☉ McGee, J. V. (2000, c1993). On prophecy : Man's fascination with the future (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0462** : ☉ McGee, J. V. (2001, c1990). Questions and answers (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0463** : ☉ McGee, J. V. (2001, c1995). Real characters : How God uses unlikely people to accomplish great things (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0464** : ☉ McGee, J. V. (2001, c1988). Ruth and Esther : Women of faith (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0465** : ☉ McGee, J. V. (1997, c1981). Thru the Bible commentary (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0466** : ☉ McGee, J. V. (2001, c1999). Who is God? : Bringing the infinite into focus (electronic ed.). Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0467** : ☉ McQuaid, E. (1991). Not to the strong. Bellmawr, N.J.: The Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0468** : ☉ McQuaid, E. (1986). The outpouring : Jesus in the feasts of Israel. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0469** : ☉ McQuaid, E. (1994). Come, Walk With Me: Poems, Devotionals, and Short Walks Among Pleasant People and Places (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0470** : ☉ McQuaid, E. (1996). There is Hope (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0471** : ☉ Meldau, F. J. (1997, c1988). The prophets still speak : Messiah in both testaments. Bellmawr: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0472** : ☉ Merriam-Webster, I. (1992). The Merriam-Webster dictionary of quotations. Springfield, Mass.: Merriam-Webster. FORMAT=Libronix.
- Ref-0473** : ☉ Merriam-Webster, I. (1996, c1993). Merriam-Webster's collegiate dictionary. (10th ed.). Springfield, Mass., U.S.A.: Merriam-Webster. FORMAT=Libronix.
- Ref-0474** : ☉ Merriam-Webster, I. (1996, c1988). Merriam-Webster's collegiate thesaurus. Springfield, Mass.: Merriam-Webster. FORMAT=Libronix.
- Ref-0475** : ☉ Merriam-Webster, I. (1998). Merriam-Webster's Spanish-English dictionary. Springfield, Mass.: Merriam-Webster. FORMAT=Libronix.
- Ref-0476** : ☉ Metzger, B. M., & United Bible Societies. (1994). A textual commentary on the Greek New Testament, second edition; a companion volume to the United Bible Societies' Greek New Testament (4th rev. ed.). London; New York: United Bible Societies. FORMAT=Libronix.
- Ref-0477** : ☉ Mills, M. (1999). The consolidated Gospel. Dallas: 3E Ministries. FORMAT=Libronix.
- Ref-0478** : ☉ Mills, M. (1999). Genesis : A study guide to the book of Genesis. Dallas: 3E Ministries. FORMAT=Libronix.
- Ref-0479** : ☉ Mills, M. (1997, c1987). Revelations : An exegetical study of the Revelation to John. Dallas: 3E Ministries. FORMAT=Libronix.
- Ref-0480** : ☉ Negev, A. (1996, c1990). The Archaeological encyclopedia of the Holy Land (3rd ed.). New York: Prentice Hall Press. FORMAT=Libronix.
- Ref-0481** : ☉ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. Brill. FORMAT=Libronix.
- Ref-0482** : ☉ Neusner, J. (1996, c1988). The Mishnah : A new translation. New Haven: Yale University Press. FORMAT=Libronix.
- Ref-0483** : ☉ Newberry, T., & Berry, G. R. (2004). The interlinear literal translation of the Greek New Testament. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0484** : ☉ Norris, D. T. (1997 c1995). Logos Deluxe Map Set. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0485** : ☉ Orr, J., M.A., D.D. (1999). The International standard Bible encyclopedia : 1915 edition (J. Orr, Ed.). Albany, OR: Ages Software. FORMAT=Libronix.
- Ref-0486** : ☉ Packer, J. (1996, c1973). Knowing God (electronic ed.). Downers Grove: InterVarsity. FORMAT=Libronix.
- Ref-0487** : ☉ Pastor Bob Bolender. Books of the Bible and their Abbreviations. FORMAT=Libronix.
- Ref-0488** : ☉ Patterson, F. G. (2004; 2004). A Chosen Vessel. Galaxie Software. FORMAT=Libronix.
- Ref-0489** : ☉ Patterson, F. G. (2004; 2004). The Lord's Host. Galaxie Software. FORMAT=Libronix.
- Ref-0490** : ☉ Pfeiffer, C. F., Vos, H. F., & Vos, H. F. (1996, c1967). The Wycliffe historical geography of Bible lands. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0491** : ☉ Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo : Complete and unabridged. Peabody: Hendrickson. FORMAT=Libronix.
- Ref-0492** : ☉ Pierce, L. Tense Voice Mood. Ontario: Woodside Bible Fellowship. FORMAT=Libronix.
- Ref-0493** : ☉ Pierpont, W. G., & Robinson, M. A. (1995, c1991). The New Testament in the original Greek : According to the Byzantine/Majority textform. Roswell, GA: The Original Word Publishers. FORMAT=Libronix.
- Ref-0494** : ☉ Pink, A. W. (2000). A Guide to Fervent Prayer (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0495** : ☉ Pink, A. W. (2000). An Exposition of Hebrews (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0496** : ☉ Pink, A. W. (2000). Comfort for Christians (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0497** : ☉ Pink, A. W. (2000). Eternal Security (electronic ed.). Escondido, CA: The Ephesians Four Group. FORMAT=Libronix.
- Ref-0498** : ☉ Pink, A. W. (2000). Exposition of John (electronic ed.). Escondido, CA: The Ephesians Four Group. FORMAT=Libronix.
- Ref-0499** : ☉ Pink, A. W. (2000). Gleanings in Exodus (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0500** : ☉ Pink, A. W. (2000). Gleanings in Genesis (electronic ed.). Escondido, CA: The Ephesians Four Group. FORMAT=Libronix.

- Ref-0501** : ☉ Pink, A. W. (2000). Gleanings in Joshua (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0502** : ☉ Pink, A. W. (2000). Gleanings in the Scriptures: Man's Total Depravity (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0503** : ☉ Pink, A. W. (2000). Interpretation of the Scriptures (electronic ed.). Escondido, CA: Ephesians Four group. FORMAT=Libronix.
- Ref-0504** : ☉ Pink, A. W. (2000). Practical Christianity (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0505** : ☉ Pink, A. W. (2000). The Divine Covenants (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0506** : ☉ Pink, A. W. (2000). The Ten Commandments (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0507** : ☉ Pink, A. W. (1996, c1992). The attributes of God (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0508** : ☉ Pink, A. W. (2002). E4's Spiritual Growth (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0509** : ☉ Pink, A. W. (.). E4's The Arthur Pink Anthology (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0510** : ☉ Pink, A. W. (.). E4's The Beatitudes (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0511** : ☉ Pink, A. W. (.). E4's The Doctrine of Sanctification (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0512** : ☉ Pink, A. W. (.). E4's Why Four Gospels? (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0513** : ☉ Pink, A. W. (2002). Gleanings from Paul: The Prayers of the Apostle (electronic ed.). Escondido, Ca: Ephesians Four Group. FORMAT=Libronix.
- Ref-0514** : ☉ Pink, A. W. (2000). Regeneration or the New Birth (electronic ed.). Escondido, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0515** : ☉ Pink, A. W. (1996). The sovereignty of God (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0516** : ☉ Pink, A. W. (2002). Studies in Saving Faith (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0517** : ☉ Pink, A. W. (2002). The Doctrine of Revelation (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0518** : ☉ Pink, A. W. (.). The Life of David (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0519** : ☉ Pink, A. W. (.). The Lord's Prayer (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0520** : ☉ Pink, A. W. (2002). The Prophetic Parables of Matthew 13 (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0521** : ☉ Pink, A. W. (2002). The Redeemer's Return (electronic ed.). Escondido, CA: Ephesians Four Group. FORMAT=Libronix.
- Ref-0522** : ☉ Pink, A. W. (1999). The antichrist. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0523** : ☉ Pink, A. W. (1999). The doctrine of justification. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0524** : ☉ Pink, A. W. (1999). The Godhood of God. Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0525** : ☉ Putnam, F. C. (2002, c1996, c2002). Hebrew Bible Insert : A Student's Guide to the Syntax of Biblical Hebrew. Quakertown, PA: Stylus Publishing. FORMAT=Libronix.
- Ref-0526** : ☉ Radmacher, E. D., Allen, R. B., & House, H. W. (1997). The Nelson study Bible : New King James Version. Nashville: T. Nelson Publishers. FORMAT=Libronix.
- Ref-0527** : ☉ Reed, D. A. (1997, c1996). Answering Jehovah's Witnesses : Subject by Subject (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0528** : ☉ Reed, D. A., & Farkas, J. R. (1997, c1994). How to rescue your loved one from Mormonism (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0529** : ☉ Reed, D. A. (1997, c1989). How to rescue your loved one from the Watchtower (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0530** : ☉ Reed, D. A., Reed, D. A., Huntoon, S., & Cornell, J. (1997, c1990). Index of Watchtower Errors, 1879 to 1989 (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0531** : ☉ Reed, D. A. (1997, c1993). Jehovah's Witness literature : Critical guide to Watchtower publication (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0532** : ☉ Reed, D. A. (1997, c1986). Jehovah's Witnesses : Answered Verse-by-Verse (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0533** : ☉ Reed, D. A., & Farkas, J., R. (1997, c1992). Mormons : Answered Verse-by-Verse (electronic ed.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0534** : ☉ Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). Dictionary of Christianity in America. Downers Grove, Ill.: InterVarsity Press. FORMAT=Libronix.
- Ref-0535** : ☉ Ridout, S. (2004; 2004). How to Study the Bible. Galaxie Software. FORMAT=Libronix.
- Ref-0536** : ☉ Ridout, S. (2004; 2004). King Saul: The Man After The Flesh (Notes on 1 Samuel). Galaxie Software. FORMAT=Libronix.
- Ref-0537** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. I : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0538** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. II : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0539** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. III : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0540** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. IV : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0541** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. V : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0542** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. VI : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0543** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. VII : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0544** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. VIII : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0545** : ☉ Roberts, A., Donaldson, J., & Coxe, A. C. (1997). The Ante-Nicene Fathers Vol. X : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0546** : ☉ Robertson, A. (.). Robertson's Word Pictures in Six Volumes (electronic ed.). : : ., FORMAT=Libronix.
- Ref-0547** : ☉ Rossier, H. L. (2004; 2004). Meditations On The Book Of Joshua. Galaxie Software. FORMAT=Libronix.
- Ref-0548** : ☉ Rutherford, S. (1996). Letters of Spiritual Counsel : Taken from Samuel Rutherford's Letters (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0549** : ☉ Rylie, C. C. (1998, c1981). What you should know about Inerrancy. Willow Grove, PA: Woodlawn Electronic Publishing. FORMAT=Libronix.
- Ref-0550** : ☉ Savage, J. A. (2004; 2004). The Scroll of Time; Or, Epochs And Dispensations Of Scripture. Galaxie Software, (1997). FORMAT=Libronix.
- Ref-0551** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. I.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0552** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. II.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0553** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. III.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0554** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0555** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IX.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0556** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. V.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0557** : ☉ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol.*

- VI. (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0558** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. VII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0559** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. VIII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0560** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. X.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0561** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XI.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0562** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0563** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XIII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0564** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XIV.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0565** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. I.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0566** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. II.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0567** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. III.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0568** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. IV.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0569** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. V.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0570** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VI.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0571** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0572** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VIII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0573** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. IX.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0574** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. X.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0575** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XI.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0576** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0577** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XIII.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0578** : ☼ Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XIV.* (Oak Harbor: Logos Research Systems, 1997). FORMAT=Libronix.
- Ref-0579** : ☼ Schaff, P., & Schaff, D. S. (1997). *History of the Christian church.* Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0580** : ☼ Scofield, C. I. (2002). *Dictionary of Scripture proper names.* New York: Oxford University Press. FORMAT=Libronix.
- Ref-0581** : ☼ Scofield, C. I. (2002). *The Scofield study Bible.* New York: Oxford University Press. FORMAT=Libronix.
- Ref-0582** : ☼ Scofield, C. I. (2002). *Subject-Index to the Holy Scriptures.* New York: Oxford University Press. FORMAT=Libronix.
- Ref-0583** : ☼ Scott, B. (1997). *The Feasts of Israel* (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0584** : ☼ Scott, B. (1998). *When Prophets Speak of Judgment* (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0585** : ☼ Shedd, W. G. T., & Gomes, A. W. (2003). *Dogmatic theology* (3rd ed. /). Phillipsburg, N.J.: P & R Pub. FORMAT=Libronix.
- Ref-0586** : ☼ Showers, R. E. (1982). *The most high God : Commentary on the book of Daniel.* Bellmawr, NJ: Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0587** : ☼ Showers, R. E. (1990). *There really is a difference! : A comparison of covenant and dispensational theology.* Bellmawr, NJ: The Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0588** : ☼ Showers, R. E. (1995). *Maranatha Our Lord, Come!* (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0589** : ☼ Showers, R. (1997). *Those Invisible Spirits Called Angels* (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. FORMAT=Libronix.
- Ref-0590** : ☼ Smith, H. (2004; 2004). *The Last Words.* Galaxie Software. FORMAT=Libronix.
- Ref-0591** : ☼ Smith, J. H. (1992; Published in electronic form, 1996). *The new treasury of scripture knowledge : The most complete listing of cross references available anywhere—every verse, every theme, every important word.* Nashville TN: Thomas Nelson. FORMAT=Libronix.
- Ref-0592** : ☼ Smith, M. H. (1996, c1994). *Systematic Theology, Volume One : Prolegomena, Theology, Anthropology, Christology* (electronic ed.). Greenville SC: Greenville Presbyterian Theological Seminary Press. FORMAT=Libronix.
- Ref-0593** : ☼ Smith, W. (1997). *Smith's Bible dictionary.* Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0594** : ☼ Spencer, D. A. (1993). *Hymn and Scripture Selection Guide : A cross-reference tool for worship leaders* (Revised and expanded edition.). Grand Rapids: Baker Book House. FORMAT=Libronix.
- Ref-0595** : ☼ Spurgeon, C. H. (1995). *Morning and evening : Daily readings.* Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0596** : ☼ Spurgeon, C. H. (2000). *The New Park Street Pulpit, Volume 3* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0597** : ☼ Spurgeon, C. H. (2000). *The New Park Street Pulpit, Volume 4* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0598** : ☼ Spurgeon, C. H. (2000). *The New Park Street Pulpit, Volume 5* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0599** : ☼ Spurgeon, C. H. (2000). *The New Park Street Pulpit, Volume 6* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0600** : ☼ Spurgeon, R. C. H. (2000). *According to Promise* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0601** : ☼ Spurgeon, R. C. H. (2000). *Daily Help* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0602** : ☼ Spurgeon, R. C. H. (2000). *My Conversion* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0603** : ☼ Spurgeon, R. C. H. (2000). *Power in the Blood* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0604** : ☼ Spurgeon, R. C. H. (2000). *The Prayers of Spurgeon* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0605** : ☼ Spurgeon, R. C. H. (2000). *The Soul Winner* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0606** : ☼ Spurgeon, R. C. H. (2000). *Sovereign Grace Sermons* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0607** : ☼ Spurgeon, R. C. H. (2000). *Strong Faith* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0608** : ☼ Spurgeon, R. C. H. (2000). *The Practice of Praise* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0609** : ☼ Spurgeon, R. C. H. (2000). *When Christ Returns* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0610** : ☼ Spurgeon, R. C. H. (2000). *Your Available Power* (electronic ed.). Escondito, California: Ephesians Four Group. FORMAT=Libronix.
- Ref-0611** : ☼ Stephanus. (1995). *Stephen's 1550 Textus Receptus.* Oak Harbor, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0612** : ☼ Stern, D. H. (1989). *Jewish New Testament : A translation of the New Testament that expresses its Jewishness* (1st ed.). Jerusalem, Israel; Clarksville, Md., USA:

- Jewish New Testament Publications. FORMAT=Libronix.
- Ref-0613** : ☉ Strong, A. H. (2004). Systematic theology. Bellingham, Wa.: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0614** : ☉ Strong, J. (1996). The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.). Ontario: Woodside Bible Fellowship. FORMAT=Libronix.
- Ref-0615** : ☉ Strong, J. (1997, c1996). New Strong's guide to Bible words (electronic ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0616** : ☉ Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Aramaic (Old Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0617** : ☉ Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0618** : ☉ Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0619** : ☉ Swanson, J., & Nave, O. (1994). New Nave's. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0620** : ☉ The apocalypse of St. John. 1907 (H. B. Swete, Ed.) (2d. ed.). New York: The Macmillan company. FORMAT=Libronix.
- Ref-0621** : ☉ Thomas Nelson Publishers. (1996). Nelson's complete book of Bible maps & charts : Old and New Testaments. (Rev. and updated ed.). Nashville, Tenn.: Thomas Nelson. FORMAT=Libronix.
- Ref-0622** : ☉ Thomas Nelson Publishers. (2001). What does the Bible say about-- : The ultimate A to Z resource fully illustrated. Nelson's A to Z series. Nashville, Tenn.: Thomas Nelson. FORMAT=Libronix.
- Ref-0623** : ☉ Thomas Nelson, I. (2002; 2002). eBible Quick Start Guide. Thomas Nelson, Inc. FORMAT=Libronix.
- Ref-0624** : ☉ Thomas, I. (1996). The golden treasury of Puritan quotations (electronic ed.). Simpsonville SC: Christian Classics Foundation. FORMAT=Libronix.
- Ref-0625** : ☉ Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition. Anaheim: Foundation Publications, Inc. FORMAT=Libronix.
- Ref-0626** : ☉ Thomas, R. L., & The Lockman Foundation. (1998, c1981, c1998). New American Standard exhaustive concordance of the Bible : Updated edition. Anaheim: Foundation Publications, Inc. FORMAT=Libronix.
- Ref-0627** : ☉ Throckmorton, B. H., & Throckmorton, B. H., Jr. (1997, c1992). Gospel Parallels-NRSV : A comparison of the Synoptic Gospels (electronic ed. of the 5th ed.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0628** : ☉ Torrey, R. (1995, c1897). The new topical text book : A scriptural text book for the use of ministers, teachers, and all Christian workers. Oak Harbor, WA: Logos research Systems, Inc. FORMAT=Libronix.
- Ref-0629** : ☉ Tov, E., & Computer Assisted Tools for Septuagint Studies. (2003). The parallel aligned Hebrew-Aramaic and Greek texts of Jewish scripture - Alexandrinus and Theodotion variants. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0630** : ☉ Tov, E., & Computer Assisted Tools for Septuagint Studies. (2003). The parallel aligned Hebrew-Aramaic and Greek texts of Jewish Scripture. Bellingham, WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0631** : ☉ Underwood, J., Nickelson, R. L., & Underwood, J. (2004). King James Version standard lesson commentary : 2004-2005. Cincinnati: Standard Publishing. FORMAT=Libronix.
- Ref-0632** : ☉ Underwood, J., Nickelson, R. L., & Underwood, J. (2004). The NIV standard lesson commentary : 2004-2005. Cincinnati: Standard Publishing. FORMAT=Libronix.
- Ref-0633** : ☉ Unger, M. F., Harrison, R. K., Vos, H. F., Barber, C. J., & Unger, M. F. (1988). The new Unger's Bible dictionary (Rev. and updated ed.). Chicago: Moody Press. FORMAT=Libronix.
- Ref-0634** : ☉ Varner, W. (1984). The chariot of Israel : Exploits of the prophet Elijah (1st ed.). West Collingswood, N.J.: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0635** : ☉ Varner, W. (1987). Jacob's dozen : A prophetic look at the tribes of Israel (1st ed.). Bellmawr, N.J.: Friends of Israel Gospel Ministry. FORMAT=Libronix.
- Ref-0636** : ☉ Vincent, M. (.). Vincent's Word Studies (electronic ed.). : : FORMAT=Libronix.
- Ref-0637** : ☉ Vine, W., & Bruce, F. (1981; Published in electronic form by Logos Research Systems, 1996). Vine's Expository dictionary of Old and New Testament words. Old Tappan NJ: Revell. FORMAT=Libronix.
- Ref-0638** : ☉ Vos, H. F., & Thomas Nelson Publishers. (1996). Exploring church history. Nelson's Christian cornerstone series. Nashville: Thomas Nelson Publishers. FORMAT=Libronix.
- Ref-0639** : ☉ Walkte, B. K., & O'Connor, M. P. (1990). An introduction to biblical Hebrew syntax. Winona Lake, Ind.: Eisenbrauns. FORMAT=Libronix.
- Ref-0640** : ☉ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible knowledge commentary : An exposition of the scriptures. Wheaton, IL: Victor Books. FORMAT=Libronix.
- Ref-0641** : ☉ Walvoord, J. F. (1990). The prophecy knowledge handbook. Wheaton, Ill.: Victor Books. FORMAT=Libronix.
- Ref-0642** : ☉ Weiss, R. A. (1994). Jewish sects of the New Testament era. Cedar Hill, TX: Cross Talk. FORMAT=Libronix.
- Ref-0643** : ☉ Wenham, G. J. (1998). Vol. 1: Word Biblical Commentary : Genesis 1-15 (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. FORMAT=Libronix.
- Ref-0644** : ☉ Whitaker, R., Brown, F., Driver, S. (. R., & Briggs, C. A. (. A. (1997, c1906). The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament : From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius. Oak Harbor WA: Logos Research Systems, Inc. FORMAT=Libronix.
- Ref-0645** : ☉ Wolston, W. T. P. (2004; 2004). Another Comforter. Galaxie Software. FORMAT=Libronix.
- Ref-0646** : ☉ Wolston, W. T. P. (2004; 2004). Behold The Bridegroom!. Galaxie Software. FORMAT=Libronix.
- Ref-0647** : ☉ Wolston, W. T. P. (2004; 2004). The Church: What is it?. Galaxie Software. FORMAT=Libronix.
- Ref-0648** : ☉ Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. (1996, c1982, c1962). New Bible Dictionary (electronic ed. of 3rd ed.). Downers Grove: InterVarsity Press. FORMAT=Libronix.
- Ref-0649** : ☉ Young, R. (1997). Young's literal translation. Oak Harbor: Logos Research Systems. FORMAT=Libronix.
- Ref-0650** : ☉ Youngblood, R. F. (1997, c1995). Nelson's new illustrated Bible dictionary : An authoritative one-volume reference work on the Bible with full color illustrations (F. Bruce, Ed.) (electronic ed. of the revised ed. of Nelson's illustrated Bible dictionary.). Nashville: Thomas Nelson. FORMAT=Libronix.
- Ref-0651** : ☉ Zuck, R. B., Bock, D. L., & Dallas Theological Seminary. (1996, c1994). A biblical theology of the New Testament. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0652** : ☉ Zuck, R. B., Merrill, E. H., & Bock, D. L. (1996, c1991). A Biblical theology of the Old Testament. Chicago: Moody Press. FORMAT=Libronix.
- Ref-0653** : ☉ F. F. Bruce, *The Book of the Acts* (Grand Rapids, MI: Eerdmans, 1988).
- Ref-0654** : ☉ Josh McDowell, *The Resurrection Factor* (San Bernardino, CA: Here's Life Publishers, Inc., 1981).
- Ref-0655** : ☉ Kelly, William. *Lectures on Romans*. FORMAT=Libronix.
- Ref-0656** : ☉ Kelly, William. *Lectures on 1 & 2 Thessalonians*. FORMAT=Libronix.
- Ref-0657** : ☉ Kelly, William. *Lectures on 1 & 2 Timothy*. FORMAT=Libronix.
- Ref-0658** : ☉ Kelly, William. *Christ Tempted and Sympathizing*. FORMAT=Libronix.
- Ref-0659** : ☉ Darby, John Nelson. *Food for the Desert* FORMAT=Libronix.
- Ref-0660** : ☉ Ridout, Samuel. *King Saul: The Man After The Flesh* FORMAT=Libronix.
- Ref-0661** : ☉ Dennett, Edward. *The Seven Churches* FORMAT=Libronix.
- Ref-0662** : ☉ Dennett, Edward. *Unsearchable Riches* FORMAT=Libronix.
- Ref-0663** : ☉ Knapp, Christopher. *A Fruitful Bough* FORMAT=Libronix.
- Ref-0664** : ☉ Knapp, Christopher. *Life and Times of Samuel the Prophet* FORMAT=Libronix.
- Ref-0665** : ☉ Jennings, F. C. *Old Groans and New Songs* FORMAT=Libronix.
- Ref-0666** : ☉ Jennings, F. C. *Satan* FORMAT=Libronix.
- Ref-0667** : ☉ Grant, F. W. *God's Evangel* FORMAT=Libronix.
- Ref-0668** : ☉ Grant, F. W. *The Revelation of Christ (Things That Are)* FORMAT=Libronix.
- Ref-0669** : ☉ Grant, F. W. *The Revelation of Christ (Things That Shall Be)* FORMAT=Libronix.

- Ref-0670** : ☪ Bellett, J. G. *Short Meditations On Elisha* FORMAT=Libronix.
- Ref-0671** : ☪ Bellett, J. G. *The Mornings of Scripture* FORMAT=Libronix.
- Ref-0672** : ☪ Savage, John Ashton. *The Kingdom of God and of Heaven* FORMAT=Libronix.
- Ref-0673** : ☪ Stuart, C. E. *From Advent To Advent* FORMAT=Libronix.
- Ref-0674** : ☪ Stuart, C. E. *Tracings From The Gospel of John* FORMAT=Libronix.
- Ref-0675** : ☪ Pollock, Algernon J. *Things Which Must Come To Pass* FORMAT=Libronix.
- Ref-0676** : ☪ von Poseck, J. A. *Light in our Dwellings* FORMAT=Libronix.
- Ref-0677** : ☪ Nichols, J. W. H. *Musings in the Psalms* FORMAT=Libronix.
- Ref-0678** : ☪ Miller, Andrew *Meditations on The Song of Solomon* FORMAT=Libronix.
- Ref-0679** : ☪ Van Winkle, P. *The Christophanies* FORMAT=Libronix.
- Ref-0680** : ☪ Conaway, J. P. *Gems, Jewels and Precious Stones of the Bible* FORMAT=Libronix.
- Ref-0681** :
- Ref-0682** : ☪ Balz, H. R. and Schneider, G. *Exegetical Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1990, c1993). FORMAT=Libronix.
- Ref-0683** : ☪ Robinson, J. M., Smith, R., & Coptic Gnostic Library Project *The Nag Hammadi library in English* (4th rev. ed. /). (Leiden; New York: E.J. Brill, 1996). FORMAT=Libronix.
- Ref-0684** : ☪ Arthur L. Farstad, *The New King James Version In The Great Tradition* (Nashville, TN: Thomas Nelson Publishers, 1989).
- Ref-0685** : ☪ Ronald E. Diprose, *Israel and the Church: The Origin and Effects of Replacement Theology* (Rome, Italy: Istituto Biblico Evangelico Italiano, 2000).
- Ref-0686** : ☪ Alister McGrath, *In The Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture* (New York, NY: Doubleday, 2001).
- Ref-0687** : ☪ Hodges, Zane C. and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (Nashville, TN: Thomas Nelson Publishers, 1985). FORMAT=Libronix.
- Ref-0688** : ☪ J. Strong, *The New Strong's Guide to Bible Words* (Nashville, TN: Thomas Nelson Publishers, 1996). FORMAT=Libronix.
- Ref-0689** : ☪ R. J. Morgan, *Nelson's Complete Book of Stories, Illustrations & Quotes* (Nashville, TN: Thomas Nelson Publishers, 2000). FORMAT=Libronix.
- Ref-0690** : ☪ C. R. Swindoll and R. B. Zuck, *Understanding Christian Theology* (Nashville, TN: Thomas Nelson Publishers, 2003). FORMAT=Libronix.
- Ref-0691** : ☪ Answers in Genesis, *TJ: The in-depth journal of Creation*, [<http://www.answersingenesis.com>]. See Ref-0003.
- Ref-0692** : ☪ Ergun Mehmet Caner and Emir Fethi Caner, *Christian Jihad* (Grand Rapids, MI: Kregel Publications, 2004).
- Ref-0693** : ☪ Stephan A. Kaufman, ed. *Targums from the Comprehensive Aramaic Lexicon* (Cincinnati, OH: Hebrew Union-College-Jewish Institute of Religion, 2005). FORMAT=Libronix.
- Ref-0694** : ☪ P. W. Comfort and D. P. Barrett *The Text of the Earliest New Testament Greek Manuscripts* (Wheaton, IL: Tyndale House, 2001). FORMAT=Libronix.
- Ref-0695** : ☪ A. C. Myers *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans Publishing Co., 1987). FORMAT=Libronix.
- Ref-0696** : ☪ J. Calvin *Calvin's Commentaries* (Albany, OR: Ages Software, 1998). FORMAT=Libronix.
- Ref-0697** : ☪ Matthew Waymeyer *Revelation, 20 and the Millennial Debate* (The Woodlands, TX: Kress Christian Publications, 2001, 2004).
- Ref-0698** : ☪ D. A. Carson *Exegetical Fallacies*, 2nd ed. (Grand Rapids, MI: Baker Books, 1996).
- Ref-0699** : ☪ Paul Jouon and T. Muraoka, *A Grammar Of Biblical Hebrew* (Rome, Italy: Editrice Pontificio Istituto Biblico, 2000). FORMAT=Libronix.
- Ref-0700** : ☪ Lewis Sperry Chafer, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1948, 1976). FORMAT=Libronix.
- Ref-0701** : ☪ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983). FORMAT=Libronix.
- Ref-0702** : ☪ Martyn Lloyd-Jones, *Selected Works of Martyn Lloyd-Jones* (Wheaton, IL: Crossway Books, 2000). FORMAT=Libronix.
- Ref-0703** : ☪ R. A. Torrey, *What the Bible Teaches* (Redding, CA: Pleasant Places Press, 1898). FORMAT=Libronix.
- Ref-0704** : ☪ F. W. Krummacher, *Elisha: A Prophet for Our Times* (Redding, CA: Pleasant Places Press, 1838, 2005). FORMAT=Libronix.
- Ref-0705** : ☪ William M. Thayer, *From Poorhouse to Pulpit: A biography of John Kitto* (Redding, CA: Pleasant Places Press, 1859, 2005). FORMAT=Libronix.
- Ref-0706** : ☪ E. W. Bullinger, *Great Cloud of Witnesses* (Redding, CA: Pleasant Places Press, 1911, 2005). FORMAT=Libronix.
- Ref-0707** : ☪ Frederick Barton, *Favorite Scripture Tets of Famous People* (Redding, CA: Pleasant Places Press, 1900, 2005). FORMAT=Libronix.
- Ref-0708** : ☪ Charles Spurgeon, *John Ploughman's Talk* (Redding, CA: Pleasant Places Press, 1868, 2005). FORMAT=Libronix.
- Ref-0709** : ☪ Charles Spurgeon, *John Ploughman's Pictures: More of His Talk* (Redding, CA: Pleasant Places Press, 1880, 2005). FORMAT=Libronix.
- Ref-0710** : ☪ F. B. Meyer, *Cheer for Life's Pilgrimage* (Redding, CA: Pleasant Places Press, 1897, 2005). FORMAT=Libronix.
- Ref-0711** : ☪ F. B. Meyer, *The Bells of Is* (Redding, CA: Pleasant Places Press, 1894, 2005). FORMAT=Libronix.
- Ref-0712** : ☪ J. E. Conant, *How to Get Decisions in Personal Work* (Redding, CA: Pleasant Places Press, 1933, 2005). FORMAT=Libronix.
- Ref-0713** : ☪ Ruben G. Thwaites, *Epochs of American History: The Colonies* (Redding, CA: Pleasant Places Press, 1897, 2005). FORMAT=Libronix.
- Ref-0714** : ☪ John Kitto, *Scripture Lands* (Redding, CA: Pleasant Places Press, 1850, 2005). FORMAT=Libronix.
- Ref-0715** : ☪ George H. M. Peters, *The Theocratic Kingdom* (Redding, CA: Pleasant Places Press, 1884, 2005). FORMAT=Libronix.
- Ref-0716** : ☪ Clinton Macomber, *Apprenticing for Eternity* (Redding, CA: Pleasant Places Press, 1993, 2001, 2005). FORMAT=Libronix.
- Ref-0717** : ☪ Todd Bolen, *The Pictorial Library of Bible Lands, Volume 3 - Jerusalem* (Grand Rapids, MI: Kregel, 2004).
- Ref-0718** : ☪ H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge, England: Cambridge University Press, 1920). FORMAT=Libronix.
- Ref-0719** : ☪ H. P. V. Nunn, *Key to the Elements of New Testament Greek* (Cambridge, England: Cambridge University Press, 1923). FORMAT=Libronix.
- Ref-0720** : ☪ H. P. V. Nunn, *The Elements of New Testament Greek* (Cambridge, England: Cambridge University Press, 1923). FORMAT=Libronix.
- Ref-0721** : ☪ Martin Luther, *Martin Luther's Basic Theological Writings* (Minneapolis, MN: Fortress Press, 2005). FORMAT=Libronix.
- Ref-0722** : ☪ Mark Edwards and George Tavard, *Luther: A Reformer for the Churches - An Ecumenical Study Guide* (Minneapolis, MN: Fortress Press, 1983). FORMAT=Libronix.
- Ref-0723** : ☪ Timothy F. Lull, ed., *A Study Guide for Martin Luther's Basic Theological Writings* (Minneapolis, MN: Fortress Press, 2005). FORMAT=Libronix.
- Ref-0734** : ☪ Nathaniel West, *The Thousand Years in Both Testaments* (Fincastle, VA: Scripture Truth Book Company, 1889).
- Ref-0735** : ☪ R. A. Meltebeke, *Jesus Christ the Greatest Life* (Portland, OR: Western Seminary, 1999). FORMAT=Libronix.
- Ref-0736** : ☪ Blass, F., Debrunner, A. and Funk, R. W., *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1961). FORMAT=Libronix.
- Ref-0737** : ☪ AuthorFirst AuthorLast, *The Holy Bible, Today's New International Version* (Grand Rapids, MI: Zondervan, 2005). FORMAT=Libronix.
- Ref-0738** : ☪ Simon E. & L. Resnikoff & Motzkin, *The First Hebrew Primer* (Oakland, CA: EKS Publishing, 1992). FORMAT=Libronix.
- Ref-0739** : ☪ W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul* (New York, NY: Charles Scribner's Sons, 1893). FORMAT=Libronix.
- Ref-0740** : ☪ Tom Dowley, *Introduction to the History of Christianity* (Minneapolis, MN: Fortress Press, 2002). FORMAT=Libronix.
- Ref-0741** : ☪ F. L. Godet, *A Commentary on the Gospel of Luke* (New York, NY: I.K. Funk & Co., 1881). FORMAT=Libronix.
- Ref-0742** : ☪ Paul Lagasse, *The Columbia Encyclopedia* (Detroit: MI, 2000). FORMAT=Libronix.
- Ref-0743** : ☪ Frederic William Farrar, *History of Interpretation* (London: England, MacMillan and Co., 1886). FORMAT=Libronix.
- Ref-0745** : ☪ Robert Anderson, *Daniel in the Critic's Den* (Grand Rapids, MI: Kregel, 1909, c1990).

- Ref-0746** : ☪ Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock, 1998).
- Ref-0747** : ☪ Answers in Genesis, *Answers Magazine*, <http://www.answersmagazine.com>
- Ref-0748** : ☪ Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors* (Louisville, KY: Westminster John Knox Press, 2002). FORMAT=Libronix.
- Ref-0749** : ☪ Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors* (Louisville, KY: Westminster John Knox Press, 2002). FORMAT=Libronix.
- Ref-0750** : ☪ Frederic William Farrar, *The Life and Work of St. Paul* (Minneapolis: MN, Klock and Klock Christian Publishers, 1902). FORMAT=Libronix.
- Ref-0751** : ☪ John S. Feinberg and Paul D. Feinberg, eds., *Tradition and Testament* (Chicago, IL: Moody Press, 1981). FORMAT=Libronix.
- Ref-0752** : ☪ Michael William Holmes, *The Apostolic Fathers: Greek Texts and English Translations* (Grand Rapids, MI: Baker Books, 1999). FORMAT=Libronix.
- Ref-0753** : ☪ Kirsopp Lake, *Lake's Apostolic Fathers in Greek* (London: Macmillan, 1912-13). FORMAT=Libronix.
- Ref-0754** : ☪ Joseph Barber Lightfoot, *Lightfoot's Apostolic Fathers in Greek* (London: Macmillan and Co., 1891). FORMAT=Libronix.
- Ref-0755** : ☪ Joseph Barber Lightfoot, *Lightfoot's Apostolic Fathers in English* (London: macmillan and Co., 1891). FORMAT=Libronix.
- Ref-0756** : ☪ Kirsopp Lake, *Lake's Apostolic Fathers in English* (London: Macmillan, 1912-13). FORMAT=Libronix.
- Ref-0757** : ☪ Michael William Holmes, *The Apostolic Fathers: Greek Texts* (Grand Rapids, MI: Baker Books, 1999). FORMAT=Libronix.
- Ref-0758** : ☪ Robert Anderson, *The Silence of God* (TX: Galaxie Software, 2004). FORMAT=Libronix.
- Ref-0759** : ☪ Robert Anderson, *The Lord From Heaven* (TX: Galaxie Software, 2004). FORMAT=Libronix.
- Ref-0760** : ☪ Robert Anderson, *The Gospel and It's Ministry* (TX: Galaxie Software, 2004). FORMAT=Libronix.
- Ref-0761** : ☪ Robert Anderson, *Forgotten Truths* (TX: Galaxie Software, 2004). FORMAT=Libronix.
- Ref-0762** : ☪ Robert Anderson, *The Coming Prince* (TX: Galaxie Software, 2004). FORMAT=Libronix.
- Ref-0763** : ☪ T. B. Baines, *The Revelation of Jesus Christ* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0764** : ☪ Anthony C. Garland, *A Testimony of Jesus Christ: A Commentary on the Book of Revelation* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0765** : ☪ Algernon J. Pollock, *Things Which Must Shortly Come to Pass* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0766** : ☪ J. Hampton Keathley, *Studies in Revelation* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0767** : ☪ Henry Allan Ironside, *Revelation: An Expository Commentary* (Neptune, NJ: Loizeaux Brothers, 1920). FORMAT=Libronix.
- Ref-0768** : ☪ F. W. Grant, *Revelation: Things That Shall Be* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0769** : ☪ F. W. Grant, *Revelation: Present Things* (TX: Galaxie Software, 2005). FORMAT=Libronix.
- Ref-0770** : ☪ Henry Allan Ironside, *Daniel: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1953). FORMAT=Libronix.
- Ref-0771** : ☪ Henry Allan Ironside, *Esther: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1921). FORMAT=Libronix.
- Ref-0772** : ☪ Henry Allan Ironside, *Nehemiah: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1913). FORMAT=Libronix.
- Ref-0773** : ☪ Henry Allan Ironside, *Proverbs: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1908). FORMAT=Libronix.
- Ref-0774** : ☪ Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield, England: JSOT, 1999). FORMAT=Libronix.
- Ref-0775** : ☪ Johnston M. Cheney, *Jesus Christ The Greatest Life* (Eugene, OR: Paradise Publishing, 1999). FORMAT=Libronix.
- Ref-0776** : ☪ James Stalker, *The Life of Jesus Christ* (Chicago, IL: Henry A. Sumner and company, 1882). FORMAT=Libronix.
- Ref-0777** : ☪ Frederic William Farrar, *The Life of Christ* (New York, NY: Cassell publishing company, 1888). FORMAT=Libronix.
- Ref-0778** : ☪ Frederic William Farrar, *The Life of Lives: Further Studies in the Life of Christ* (New York, NY: Dodd, Mead & company, 1900). FORMAT=Libronix.
- Ref-0779** : ☪ M. S. Mills, *The Life of Christ: A Study Guide to the Gospel Record* (Dallas, TX: 3E Ministries, 1999). FORMAT=Libronix.
- Ref-0780** : ☪ Reinhard Wonneberger, *Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia, 2nd rev. ed.* (Roma: Editrice Pontificio Istituto Biblico, 1990). FORMAT=Libronix.
- Ref-0781** : ☪ Trevor Hart, *The Dictionary of Historical Theology* (Cumbria, U.K.: Paternoster Press, 2000). FORMAT=Libronix.
- Ref-0782** : ☪ John H. Niemei?, *The Rapture And Revelation, 5:9-10: Establishing the Pre-Seventieth Week Rapture*, The Chafer Theological Seminary Pastor's Conference: March 13-16, 2006.
- Ref-0783** : ☪ + *Answers Update*, Answers in Genesis [<http://www.answersinGenesis.org>]
- Ref-0784** : ☪ + *Journal of Creation*, Creation Ministries International [<http://www.CreationOnTheWeb.com>]
- Ref-0785** : ☪ *Journal of Dispensational Theology*, Fort Worth, TX: Tyndale Theological Seminary. [<http://www.tyndale.edu>]
- Ref-0786** : ☪ Wayne Grudem et. all, *Translating Truth* (Wheaton, IL: Crossway Books, 2005).
- Ref-0787** : ☪ Harry A. Sturz, *The Byzantine Text-Type & New Testament Textual Criticism* (Northville, MI: Biblical Viewpoints Publications, 1984).
- Ref-0788** : ☪ Simon Greenleaf, *The Testimony of the Evangelists* (Grand Rapids, MI: Kregel, 1995).
- Ref-0789** : ☪ John MacArthur, *The Truth War* (Nashville, TN: Nelson Books, 2007).
- Ref-0790** : ☪ Martin Abegg Jr., Peter Flint & Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York, NY: Harper Collins, 1999).
- Ref-0791** : ☪ Keith A. Mathison, *The Shape Of Sola Scriptura* (Moscow, ID: Canon Press, 2001).
- Ref-0792** : ☪ Ronald L. Numbers, *The Creationists: The Evolution of Scientific Creationism* (Los Angeles, CA: University of California Press, 1992).
- Ref-0793** : ☪ Arnold Fruchtenbaum, *A Study Guide of Israel: Historical and Geographical* (Tustin, CA: Ariel Ministries, 1994). FORMAT=Libronix.
- Ref-0794** : ☪ Arnold Fruchtenbaum, *A Passover Haggadah for Jewish Believers (Hebrew)* (Englewood Cliffs, NJ: Beth Sar Shalom Hebrew Christian Fellowship, 1974). FORMAT=Libronix.
- Ref-0795** : ☪ Arnold Fruchtenbaum, *A Passover Haggadah for Jewish Believers (English)* (Englewood Cliffs, NJ: Beth Sar Shalom Hebrew Christian Fellowship, 1974). FORMAT=Libronix.
- Ref-0796** : ☪ Arnold Fruchtenbaum, *Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah* (Tustin, CA: Ariel Ministries, 1998). ISBN:0-914863-07-X, FORMAT=Libronix.
- Ref-0797** : ☪ Arnold Fruchtenbaum, *The Messianic Bible Study Collection* (Tustin, CA: Ariel Ministries, 1983). FORMAT=Libronix.
- Ref-0798** : ☪ Arnold Fruchtenbaum, *Jesus Was a Jew* (Tustin, CA: Ariel Ministries, 1981). ISBN:0914863002, FORMAT=Libronix.
- Ref-0799** : ☪ Arnold Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology* (Tustin, CA: Ariel Ministries, 1994). ISBN:0914863053, FORMAT=Libronix.
- Ref-0800** : ☪ Arnold Fruchtenbaum, *Hebrew Christianity: Its Theology, History and Philosophy* (Tustin, CA: Ariel Ministries, 1983). ISBN:0801034973, FORMAT=Libronix.
- Ref-0801** : ☪ Arnold Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events* (Tustin, CA: Ariel Ministries, 2003). ISBN:0914863096, FORMAT=Libronix.
- Ref-0802** : ☪ Arnold Fruchtenbaum, *Biblical Lovemaking: A Study of the Song of Solomon* (Tustin, CA: Ariel Ministries, 1983). FORMAT=Libronix.
- Ref-0803** : ☪ Arnold Fruchtenbaum, *Ariel's Bible Commentary: The Messianic Jewish Epistles* (Tustin, CA: Ariel Ministries, 2005). ISBN:0914863118, FORMAT=Libronix.
- Ref-0804** : ☪ Arnold Fruchtenbaum, *Ariel's Bible Commentary: The Books of Judges and Ruth* (San Antonio, TX: Ariel Ministries, 2006). ISBN:9780976525233, FORMAT=Libronix.
- Ref-0805** : ☪ Barclay Moon Newman, *The Greek-English Dictionary of the New Testament* (Stuttgart, Germany: Deutsche Bibelgesellschaft: United Bible Societies, 1993). ISBN:3438051133, FORMAT=Libronix.
- Ref-0806** : ☪ Johan Lust, *A Greek-English Lexicon of the Septuagint, Revised Edition* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 2003). ISBN:3-438-05124-9, FORMAT=Libronix.
- Ref-0807** : ☪ H. J. Bosman, *A Hebrew/Aramaic-English and*

- Hebrew/Aramaic-German Lexicon of the Old Testament* (n.p.: Deutsche Bibelgesellschaft, 2003). ISBN:?????????,
FORMAT=Libronix.
- Ref-0808** : ☛ Weber, *Biblia Sacra Vulgata* (Oak Harbor, WA: Logos Research Systems, 1996). ISBN:?????????,
FORMAT=Libronix.
- Ref-0809** : ☛ Rahlfs, *Septuaginta* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1996). ISBN:?????????,
FORMAT=Libronix.
- Ref-0810** : ☛ Eberhard Nestle, *Novum Testamentum Graece 27* (Stuttgart, Germany: Deutsche Bibelstiftung, 1979). ISBN:3438051001, FORMAT=Libronix.
- Ref-0811** : ☛ R. Kittel, *Biblia Hebraica Stuttgartensia: SESB Version* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1969). ISBN:3-438-05218-0, FORMAT=Libronix.
- Ref-0812** : ☛ Roger Oakland, *Faith Undone* (Silverton, OR: Lighthouse Trails, 2007). ISBN:0-9791315-1-0
- Ref-0813** : ☛ John Hartnett, *Starlight, Time and the New Physics* (Australia: Creation Ministries International, 2007). ISBN:978-0-949906-68-7
- Ref-0814** : ☛ Alex Williams and John Hartnett, *Dismantling the Big Bang* (Green Forest, AR: Master Books, 2005). ISBN:978-0-89051-437-5
- Ref-0815** : ☛ Kenneth Wuest, *Wuest's Word Studies in the Greek New Testament* (Grand Rapids, MI: Eerdmans, 1997, c1984). ISBN:?????????,
FORMAT=Libronix.
- Ref-0816** : ☛ Tony Lane, *A Concise History of Christian Thought* (Grand Rapids, MI: Baker Academic, 2006). ISBN:978-0-8010-1-3159-5
- Ref-0817** : ☛ John W. Wenham, *The Elements of New Testament Greek* (London, England: Cambridge University Press, 1965). ISBN:0521067685
- Ref-0818** : ☛ Randall Price, *Searching for the Original Bible* (Eugene, OR: Harvest House Publishers, 2007). ISBN:978-0-7369-1054-5
- Ref-0819** : ☛ Weston Fields, *Unformed and Unfilled* (Collinsville, IL: Burgener Enterprises, 1976). ISBN:0-9641659-0-2
- Ref-0820** : ☛ W. A. Elwell, *Evangelical Dictionary of Biblical Theology* (Grand Rapids, MI: Baker Book House, 1997, c1996). ISBN:?????????,
FORMAT=Libronix.
- Ref-0821** : ☛ D. A. Reed & J. R. Farkas, *Mormons: Answered Verse-by-Verse* (Grand Rapids, MI: Baker Book House, 1997, c1992). ISBN:?????????,
FORMAT=Libronix.
- Ref-0822** : ☛ J. R. Farkas & D. A. Reed, *Mormonism: Changes, Contradictions, and Errors* (Grand Rapids, MI: Baker Book House, 1997, c 1995). ISBN:?????????,
FORMAT=Libronix.
- Ref-0823** : ☛ D. A. Reed & J. R. Farkas, *How to Rescue Your Loved One from Mormonism* (Grand Rapids, MI: Baker Book House, 1997, c1994). ISBN:?????????,
FORMAT=Libronix.
- Ref-0824** : ☛ M. L. Hammack, *A Dictionary of Women in Church History* (Grand Rapids, MI: Baker Book House, 1997, c1984). ISBN:?????????,
FORMAT=Libronix.
- Ref-0825** : ☛ Theodore Pappas, ed., *Encyclopedia Britannica 2002 Deluxe Edition CDROM* (np: Encyclopedia Britannica, Inc., 1994-2002).
- Ref-0826** : ☛ John Dick, D. D. *Acts of the Apostles*. SwordSearcher module.
- Ref-0827** : ☛ Andrew Miller, *Short Papers on Church History* (LONDON: c. 1881). SwordSearcher module.
- Ref-0828** : ☛ *A Dictionary of the Holy Bible*, 1859. SwordSearcher module.
- Ref-0829** : ☛ E. M. Bounds, *Books on Prayer by E. M. Bounds: Necessity of Prayer, Essentials of Prayer, Reality of Prayer, Purpose in Prayer, Weapon of Prayer, Power of Prayer, Prayer and Praying Men* (1835-1913). SwordSearcher module.
- Ref-0830** : ☛ Ashley S. Johnson, LL. D., *Condensed Biblical Cyclopaedia* (Louisville, KY: Guide Printing and Publishing Company, 1896). SwordSearcher module.
- Ref-0831** : ☛ Frank Charles Thompson, *Thompson Chain Topics* (PLACE: PUBLISHER, 1908). SwordSearcher module.
- Ref-0832** : ☛ AUTHORFIRST AUTHORLAST, *Early Christian Creeds* (PLACE: PUBLISHER, DATE). SwordSearcher module.
- Ref-0833** : ☛ Anthony Garland, *Crosslinks Topical Index* (Camano Island, WA: SpiritAndTruth.org, 2008). SwordSearcher module.
- Ref-0834** : ☛ Thomas Holland, *Crowned With Glory* (PLACE: PUBLISHER, 2000). ISBN:0-595-14617-1 SwordSearcher module.
- Ref-0835** : ☛ Clarence Larkin, *Rightly Dividing the Word* (PLACE: PUBLISHER, 1920). SwordSearcher module.
- Ref-0836** : ☛ R. K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Publishers, 1969, 1999). ISBN:1-56563-520-5
- Ref-0837** : ☛ Donald Wiseman, *Nebuchadrezzar and Babylon* (New York, NY: Oxford University Press, 1985, 2004). ISBN:0-19-726100-0C
- Ref-0838** : ☛ Karen H. Jobes and Moisés Silva, *Introduction to the Septuagint* (Grand Rapids, MI: Baker Academic, 2005). ISBN:0-8010-3115-X
- Ref-0839** : ☛ Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings, 3rd ed.* (Grand Rapids, MI: Kregel, 1983). ISBN:0-8254-3825-X ". . . Thiele . . . while claiming to have defended the reliability of the Hebrew Text will be shown to have again and again applied these often mishandled Assyrian data in violation of the clear Hebrew history. In so doing, he created problems with and greatly undermined the integrity of the Hebrew Text." [Ref-0186](#), p. iv. ". . . Thiele's "dual dating" concept violates Scripture and is thoroughly erroneous." [Ref-0186](#), p. 14. "The frustration for this author is that having so said, Thiele did not do that which he stated. He did not honor the Hebrew Scriptures. He did not even come close. A careful study of his labors reveals that his faith and loyalty were totally to the Assyrian Eponym List . . . When the Hebrew Text did not directly fit into the Assyrian chronological scheme, it was contorted and disfigured until it apparently conformed." [Ref-0186](#), p. 119. "For Thiele, and those who have followed in his footsteps, this conclusively proved "the regal years of Solomon were figured from Tishri-to-Tishri" and his entire system was based upon this as an established fact. . . . Dr. Thiele has been shown to have failed to establish his point for if it cannot be proven that inclusive numbering must be applied to the Temple construction, there is no irrefutable proof that Solomon used the Tishri procedure. Moreover, the mathematics simply do not demand a Tishri-to-Tishri calendar for the ascendancy of Solomon to the throne." [Ref-0186](#), p. 125. "Dr. Thiele's frame of reference with regard to the infallible nature of Scripture *vis-a-vis* the absolute certainty with which he viewed the Assyrian/Babylonian records brought him to conclude that somehow the Hebrew Text has to be forced to conform to the secular. He could do no other." [Ref-0186](#), p. 130. "The problem with biblical chronology is that it does not fit with our current understanding of Assyrian chronology. The biblical chronology is too long by about 40 to 50 years, depending on who you read. The latest reconstruction by Thiele is but one of many attempts in the last 100 years to adjust the biblical account to match the current conjectured chronology of the Assyrians. Thiele very creatively manipulated the biblical data to eliminate about 40 years of history. He did this by constructing viceroy relationships to collapse the length of a king's reign by overlapping it with the king's predecessor. He was the first person we know of to make such a detailed reconstruction of the divided kingdom using this approach." Larry Pierce, "Appendix D: Evidentialism - The Bible and Assyrian Chronology", [Ref-0222](#), p. D:27. [2008060101.pdf] "There are many more problems with Thiele's chronology (and McFall's amendments) which space does not permit us to deal with. How much time should be wasted refuting a defective system? Until we get good biblical answers for the 24 year vice-regency of Uzziah and the 12-year overlap of Pekah with the other kings of Israel, not to mention the many conflicts introduced by these changes, we should not surrender the older, longer chronology of the Bible. Since most historians for the Egyptian period have blindly accepted Thiele's dates, they are labouring under a 40 to 50 year error when they try to align Egyptian history with biblical history." Larry Pierce, "Appendix D: Evidentialism - The Bible and Assyrian Chronology", [Ref-0222](#), p. D:32. [2008060101.pdf] "The purpose of this article is twofold. First, Thiele's system is in need of modification. This study suggests modification of Thiele's system in four major and nine minor ways." Leslie McFall, *A Translation Guide to the Chronological Data in Kings and Chronicles*, [Ref-0200](#) Volume 148 Number 589 Jan-Mar 1991, 3:45, p. 4. "If Thiele has displayed any weakness which has directly affected his scheme, it is his conviction that some of the Hebrew numbers have not been faithfully transmitted." Leslie McFall, *A Translation Guide to the Chronological Data in Kings and Chronicles*, [Ref-0200](#) Volume 148 Number 4 Jan-Mar 1991, 3:45, p. 44. "Ezekiel's texts show that non-accession years are to be used for Zedekiah, contrary to the assumption of Thiele and McFall that Zedekiah's years are given by accession counting." Rodger C. Young, "Evidence for Inerrancy from an Unexpected Source: OT Chronology", [Ref-0066](#), Vol. 21 No. 2 Spring 2008, 54:64, p. 60. "In order "to force-fit the biblical data into the mould of secular chronology" Thiele, whose book *The Mysterious Numbers of the Hebrew Kings* has been recognised, by many, as a classic, comes up with some ridiculous ideas such as Azariah (Uzziah) coming to the throne when he was 16 years of age; but he had already

been a viceroy for 24 years so therefore he was 'miraculously' performing his duties as a viceroy 8 years before he was born. To overcome this problem, Thiele, McFall and others say the text is incorrect and that it should read "in the 3rd year of Jeroboam", not the 27th. *This is one way to get rid of the interregnum in Judah as mentioned above.* In a copy of the 1983 edition of Thiele's book (the book has been published three times with major revisions between each printing, according to Pierce), on page 129 it refers to Pekah, who "began his twenty years in 752 as a rival of Menahem, who also began that year". Both Thiele and McFall say that Pekah was a rival king in a different place (Gilead) to both Mehaahem and Pekahiah. However, this is impossible if Pekah was Pekahiah's captain in his army (2 Kings 15:25)." David Austin, "Synchronization of the divided kingdoms of Judah and Israel", Ref-0784, 25(2) 2011, 67-73, p. 68.

- Ref-0840** : ☉ Jack Finegan, *Handbook of Biblical Chronology* (Peabody, MA: Hendrickson, 1998). ISBN:0-56563-143-9
- Ref-0841** : ☉ William R. Scott, *A Simplified Guide to BHS* (N. Richland Hills, TX: BIBAL Press, 2005). ISBN:0-941037-35-5
- Ref-0842** : ☉ Page. H. Kelly, Daniel S. Mynatt, Timothy G. Crawford, *The Masorah of Biblia Hebraica Stuttgartensia* (Grand Rapids, MI: Eerdmans, 1998). ISBN:0-8028-4363-8
- Ref-0843** : ☉ T. C. Mitchell *The Bible in the British Museum* (London, England: British Museum Press, 1988, 1998). ISBN:0-7141-1698-X
- Ref-0844** : ☉ Frank R. Klassen, *The Chronology of the Bible* (Nashville, TN: Regal Publishers, 1975). ISBN:????????? " . . . Klassen took the twenty-year period of 1S. 7:2 out of its immediate context and made it refer to the interval of time from when the Ark was sent to the house of Abinidab until David sent for it after becoming King (2S. 6; 1Chr. 13; 15:12-15). . . . This error in judgment significantly flaws his undertaking over this entire interval. One clear example may be seen on his sketch depicting Samuel's life on page 33. Due to the above mentioned error, Klassen is forced to show him to be approximately thirty-eight years of age . . . around the year that 1S. 8:1 describes Samuel as being "old" and having two grown sons who were serving as judges; thus both in all likelihood were at least thirty years old. . . . Despite its many strong points, it unfortunately contains a fatal flaw with respect to the period of the disruption of the Monarchy. This defect which relates to King Hoshea is to be found on the 41st page of his book. The problem is that 2K. 17:1 states: "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years". Unfortunately, Klassen has made it twelve years to the end of Hoshea's reign rather than to the beginning as the Scripture indicates. The result is that he has the reign of Ahaz beginning in B.C. 732 and Hoshea's commencing in 729, a difference of only three years. . . . The only other questionable decision in this period worthy of comment is on page 40. There, without Biblical direction, he used the date of Uzziah's birth from which to fix the regnal dates of other sovereigns whereas in all other cases he measured from the beginning of the various kings' reigns.
- However this latter is a judgment problem while the 2K. 17:1-4 case is an actual Scripture violation. The net result of these to instances is that the date for the death of Solomon and the ensuing Schism of the kingdom is 29 years too recent as well as all the dates of the events anterior to that happening." Ref-0186, p. 87n1.
- Ref-0845** : ☉ Westminster Theological Journal, (PLACE: Westminster Theological Seminary, 1987, 2002).
- Ref-0846** : ☉ Yohanan Aharoni, Michael Avi-Yonah, *The Macmillan Bible Atlas* (New York, NY: Macmillan Publishing Company, 1993). ISBN:0-02-500605-3
- Ref-0847** : ☉ Alva J. McClain, *Daniel's Prophecy of the 70 Weeks* (Grand Rapids, MI: Zondervan, 1969).
- Ref-0848** : ☉ David L. Cooper, *The 70 Weeks of Daniel* (Los Angeles, CA: Biblical Research Society, 1941).
- Ref-0849** : ☉ Isaac Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of John* (Cave Junction, OR: Oregon Institute of Science and Medicine, 1991). ISBN:0-942487-02-8
- Ref-0850** : ☉ H. L. Willmington, *Willmington's Bible Handbook* (Wheaton, IL: Tyndale House Publishers, 1997). ISBN:0-8423-8174-0, FORMAT=Libronix.
- Ref-0851** : ☉ Francis Beattie1, *The Presbyterian Standards*, ID=2008092001. FORMAT=Cross.
- Ref-0852** : ☉ Louis Berkhof, *Textual Aid to Systematic Theology*, ID=2008092001. FORMAT=Cross.
- Ref-0853** : ☉ Louis Berkhof, *Introductory Volume to Systematic Theology*, ID=2008092001. FORMAT=Cross.
- Ref-0854** : ☉ Louis Berkhof, *Systematic Theology*, ID=2008092001. FORMAT=Cross.
- Ref-0855** : ☉ Louis Berkhof, *Summary of Christian Doctrine*, ID=2008092001. FORMAT=Cross.
- Ref-0856** : ☉ Louis Berkhof, *Manual of Christian Doctrine*, ID=2008092001. FORMAT=Cross.
- Ref-0857** : ☉ Louis Berkhof, *History of Christian Doctrines*, ID=2008092001. FORMAT=Cross.
- Ref-0858** : ☉ Louis Berkhof, *Principles of Biblical Interpretation*, ID=2008092001. FORMAT=Cross.
- Ref-0859** : ☉ Louis Berkhof, *Subjects and Outlines: Biblical, Theological, Historical*, ID=2008092001. FORMAT=Cross.
- Ref-0860** : ☉ Loraine Boettner, *The Christian Attitude Toward War*, ID=2008092001. FORMAT=Cross.
- Ref-0861** : ☉ Loraine Boettner, *Divorce*, ID=2008092001. FORMAT=Cross.
- Ref-0862** : ☉ Loraine Boettner, *A Harmony of the Gospels*, ID=2008092001. FORMAT=Cross.
- Ref-0863** : ☉ Loraine Boettner, *Immortality*, ID=2008092001. FORMAT=Cross.
- Ref-0864** : ☉ Loraine Boettner, *The Millennium*, ID=2008092001. FORMAT=Cross.
- Ref-0865** : ☉ Loraine Boettner, *The Reformed Doctrine of Predestination*, ID=2008092001. FORMAT=Cross.
- Ref-0866** : ☉ Loraine Boettner, *The Reformed Faith*, ID=2008092001. FORMAT=Cross.
- Ref-0867** : ☉ Loraine Boettner, *Roman Catholicism*, ID=2008092001. FORMAT=Cross.
- Ref-0868** : ☉ Loraine Boettner, *Studies in Theology*, ID=2008092001. FORMAT=Cross.
- Ref-0869** : ☉ James P. Boyce, *Abstract of Systematic Theology*, ID=2008092001. FORMAT=Cross.
- Ref-0870** : ☉ John Cotton, *The Keys of the Kingdom of Heaven*, ID=2008092001. FORMAT=Cross.
- Ref-0871** : ☉ A. A. Hodge, *Commentary on the Westminster Confession of Faith* ID=2008092001. FORMAT=Cross.
- Ref-0872** : ☉ A. A. Hodge, *Exposition of the Shorter Catechism* ID=2008092001. FORMAT=Cross.
- Ref-0873** : ☉ Abraham Kuyper, *Lectures on Calvinism* ID=2008092001. FORMAT=Cross.
- Ref-0874** : ☉ Abraham Kuyper, *Encyclopedia of Sacred Theology* ID=2008092001. FORMAT=Cross.
- Ref-0875** : ☉ Abraham Kuyper, *God's Renaissance Man (Biography)* ID=2008092001. FORMAT=Cross.
- Ref-0876** : ☉ Abraham Kuyper, *Work of the Holy Spirit* ID=2008092001. FORMAT=Cross.
- Ref-0877** : ☉ J. G. Machen, *Christianity and Liberalism* ID=2008092001. FORMAT=Cross.
- Ref-0878** : ☉ John Macpherson, *Notes on the Westminster Confession of Faith* ID=2008092001. FORMAT=Cross.
- Ref-0879** : ☉ N. S. McFetridge, *Calvinism in History* ID=2008092001. FORMAT=Cross.
- Ref-0880** : ☉ Moffat, *The Golden Book of John Owen* ID=2008092001. FORMAT=Cross.
- Ref-0881** : ☉ Robert Shaw, *The Reformed Faith (And Exposition of the WCF)* ID=2008092001. FORMAT=Cross.
- Ref-0882** : ☉ Geerhardus Vos, *The Kingdom and the Church* ID=2008092001. FORMAT=Cross.
- Ref-0883** : ☉ Geerhardus Vos, *The Pauline Eschatology* ID=2008092001. FORMAT=Cross.
- Ref-0884** : ☉ B. B. Warfield, *The Plan of Salvation* ID=2008092001. FORMAT=Cross.
- Ref-0885** : ☉ Unspecified Unspecified, *Westminster Confession of Faith* ID=2008092001. FORMAT=Cross.
- Ref-0886** : ☉ Unspecified Unspecified, *Westminster Larger Catechism* ID=2008092001. FORMAT=Cross.
- Ref-0887** : ☉ Unspecified Unspecified, *Westminster Shorter Catechism* ID=2008092001. FORMAT=Cross.
- Ref-0888** : ☉ Unspecified Unspecified, *Westminster Confession in Parallel with the 1689 and Savoy* ID=2008092001. FORMAT=Cross.
- Ref-0889** : ☉ Charles Sears Baldwin, *How To Write a Handbook Based on the English Bible* (New York, NY: MacMillan & Co., 1905). FORMAT=Libronix ID=Download.
- Ref-0890** : ☉ Edward J. Young, *The Book of Isaiah - Volume 1* (Grand Rapids, MI: Eerdmans Publishing Company, 1965). ISBN:0-8028-9551-4 FORMAT=Libronix ID=2008092302
- Ref-0891** : ☉ Edward J. Young, *The Book of Isaiah - Volume 2* (Grand Rapids, MI: Eerdmans Publishing Company, 1969).

- ISBN:0-8028-9552-2 FORMAT=Libronix ID=2008092302
- Ref-0892 :** ☪ Edward J. Young, *The Book of Isaiah - Volume 3* (Grand Rapids, MI: Eerdmans Publishing Company, 1972). ISBN:0-8028-2181-2 FORMAT=Libronix ID=2008092302
- Ref-0893 :** ☪ John N. Darby, *Synopsis of the Bible, Volumes 1-5* (New York, NY: Loizeaux Brothers, 1950). FORMAT=Libronix ID=2008092301
- Ref-0894 :** ☪ Alexander Hislop, *The Two Babylons* (NJ: Loizeaux Brothers, Inc., 1959). FORMAT=SwordSearcher.
- Ref-0895 :** ☪ Philip Mauro, *Wonders of Bible Chronology* (Washington, D.C.: 1933). FORMAT=SwordSearcher.
- Ref-0896 :** ☪ Martin Anstey, *The Romance of Bible Chronology* (n. p., 1913). FORMAT=SwordSearcher.
- Ref-0897 :** ☪ Philip Schaff, *History of the Christian Church* (n.p.: 1819-1893). FORMAT=SwordSearcher.
- Ref-0898 :** ☪ Bill Bonnel, *Bill's Bible Atlas* (n.p.: 2008). FORMAT=SwordSearcher.
- Ref-0899 :** ☪ John Gill, *A Body of Practical Divinity* (n.p.: 1697-1771). FORMAT=SwordSearcher. ☪ T. B. Baines, *The Lord's Coming, Israel, and the Church* (n.p.: 1881). FORMAT=SwordSearcher.
- Ref-0900 :** ☪ John Owen, *A Brief Declaration and Vindication of The Doctrine of the Trinity* (n.p.: 1616-1683). FORMAT=SwordSearcher.
- Ref-0901 :** ☪ Clarence Larkin, *The Second Coming of Christ* (n.p.: 1922). FORMAT=SwordSearcher.
- Ref-0902 :** ☪ Philip Schaff, *Creeds of Christendom* (n.p.: 1819-1893). FORMAT=SwordSearcher.
- Ref-0903 :** ☪ C. I. Scofield, *Rightly Dividing the Word of Truth* (n.p.: 1843-1921). FORMAT=SwordSearcher.
- Ref-0904 :** ☪ John Gill, *Exposition of the Entire Bible* (n.p.: 1690-1771). FORMAT=SwordSearcher.
- Ref-0905 :** ☪ Andrew Miller, *Church History* (n.p.: XXXX-YYYY). FORMAT=SwordSearcher.
- Ref-0906 :** ☪ E. M. Bounds, *Necessity of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0907 :** ☪ E. W. Bullinger, *Commentary on Revelation* (n.p.: 1837-1913). FORMAT=SwordSearcher.
- Ref-0908 :** ☪ John William Burgon, *The Causes of the Corruption of the Traditional Text of the Holy Gospels* (n.p.: 1813-1888). FORMAT=SwordSearcher.
- Ref-0910 :** ☪ John William Burgon, *Inspiration and Interpretation* (n.p.: 1813-1888). FORMAT=SwordSearcher.
- Ref-0911 :** ☪ John William Burgon, *Causes of the Corruption of the Traditional Text* (n.p.: 1813-1888). FORMAT=SwordSearcher.
- Ref-0912 :** ☪ Anthony C. Garland, *A Testimony of Jesus Christ* (Camano Island, WA: SpiritAndTruth.org, 2004). FORMAT=SwordSearcher.
- Ref-0913 :** ☪ C. I. Scofield, *1917 Scofield Reference Bible Notes* (n.p.: 1843-1921). FORMAT=SwordSearcher.
- Ref-0914 :** ☪ Sir Robert Anderson, *The Coming Prince* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0915 :** ☪ Sir Robert Anderson, *Forgotten Truths* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0916 :** ☪ Sir Robert Anderson, *The Gospel and its Ministry* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0917 :** ☪ Sir Robert Anderson, *The Lord from Heaven* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0918 :** ☪ Sir Robert Anderson, *Redemption Truths* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0919 :** ☪ Sir Robert Anderson, *The Silence of God* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0920 :** ☪ Sir Robert Anderson, *Types in Hebrews* (n.p.: 1841-1918). FORMAT=SwordSearcher.
- Ref-0921 :** ☪ Andrew Miller, *Short Papers on Church History* (n.p.: 1810-1883). FORMAT=SwordSearcher.
- Ref-0922 :** ☪ E. M. Bounds, *Essentials of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0923 :** ☪ E. M. Bounds, *Reality of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0924 :** ☪ E. M. Bounds, *Purpose of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0925 :** ☪ E. M. Bounds, *Weapon of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0926 :** ☪ E. M. Bounds, *Power of Prayer* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0927 :** ☪ E. M. Bounds, *Prayer and Praying Men* (n.p.: 1835-1913). FORMAT=SwordSearcher.
- Ref-0928 :** ☪ H. S. Osborn, *A Class-Book of Biblical History and Geography* (New York, NY: American Tract Society, 1890). FORMAT=SwordSearcher.
- Ref-0929 :** ☪ R. A. Torrey, *The Fundamentals: A Testimony to the Truth* (n.p.: 1917). FORMAT=SwordSearcher.
- Ref-0930 :** ☪ J. M. Carroll, *The Trail of Blood* (n.p.: n.d.). FORMAT=SwordSearcher.
- Ref-0931 :** ☪ John Calvin, *Calvin's Verse Commentary* (n.p.: 1509-1564). FORMAT=SwordSearcher.
- Ref-0932 :** ☪ H. D. M. Spence, Joseph S. Exell, *Pulpit Commentary* (n.p.: 1890). FORMAT=SwordSearcher.
- Ref-0933 :** ☪ Ian Murray, *D. Martyn Lloyd-Jones - The First Forty Years* (Carlisle, PN: The Banner of Truth Trust, 1982, 1998). ISBN:0-85151-353-0. FORMAT=Paper.
- Ref-0934 :** ☪ Adele Berlin, Marc Zvi Brettler, *The Jewish Study Bible* (New York, NY: Oxford University Press, 2004). ISBN:0-19-529751-2. FORMAT=Paper.
- Ref-0935 :** ☪ Ian Murray, *D. Martyn Lloyd-Jones - The Fight of Faith* (Carlisle, PN: The Banner of Truth Trust, 1990). ISBN:0-85151-564-0. FORMAT=Paper.
- Ref-0936 :** ☪ Philip Mauro, *Which Version?* (n.p.: 1924). FORMAT=SwordSearcher.
- Ref-0937 :** ☪ John Walvoord, *Matthew: Thy Kingdom Come* (Chicago, IL: Kregel, 1998). ISBN:0825439698. FORMAT=Libronix. ID=2008111901.
- Ref-0938 :** ☪ John Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago, IL: Moody Press, 1971). FORMAT=Libronix. ID=2008111901
- Ref-0939 :** ☪ John Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan Publishing House, 1965). FORMAT=Libronix. ID=2008111901
- Ref-0940 :** ☪ John Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press, 1966). FORMAT=Libronix. ID=2008111901
- Ref-0941 :** ☪ John Walvoord, *Jesus Christ Our Lord* (Chicago, IL: Moody Bible Institute, 1975). FORMAT=Libronix. ID=2008111901
- Ref-0942 :** ☪ John Walvoord, *To Live Is Christ* (Findlay, OH: Dunham Publishing Company, 1961). FORMAT=Libronix. ID=2008111901.
- Ref-0943 :** ☪ John Walvoord, *The Thessalonian Epistles* (Grand Rapids, MI: Zondervan Publishing House, 1976). FORMAT=Libronix. ID=2008111901.
- Ref-0944 :** ☪ John Walvoord, *What We Believe - Discovering the Truths of Scripture* (Grand Rapids, MI: Discovery House, 1990). FORMAT=Libronix. ID=2008111901.
- Ref-0945 :** ☪ John Walvoord, *The Holy Spirit at Work Today* (Chicago, IL: Moody Press, 1977). FORMAT=Libronix. ID=2008111901.
- Ref-0946 :** ☪ Kenneth S. Wuest, *The Practical Use of the Greek New Testament* (Chicago, IL: Moody Bible Institute, 1982). ISBN:0-8024-6737-7. FORMAT=Paper.
- Ref-0947 :** ☪ R. C. Trench, *Synonyms of the New Testament* (Peabody, MA: Hendrikson Publishers, 1989). ISBN:1-56563-559-0. FORMAT=Paper.
- Ref-0950 :** ☪ R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids, MI: Eerdmans, 1969, 1979). ISBN:0-8028-3107-9. FORMAT=Libronix. ID=2008120901
- Ref-0951 :** ☪ E. J. Young, *An Introduction to the Old Testament* (Grand Rapids, MI: Eerdmans, 1960, 1977). ISBN:0-8028-3107-9. FORMAT=Libronix. ID=2008120901
- Ref-0952 :** ☪ Peter C. Craigie, *Ugarit and the Old Testament* (Grand Rapids, MI: Eerdmans, 1983). ISBN:0-8028-1928-1. FORMAT=Libronix. ID=2008120901
- Ref-0953 :** ☪ Wesley J. Perschbacher, *The New Analytical Greek Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 1999). ISBN:0-943575-33-8. FORMAT=Paper. "The Perschbacher revision failed to adjust over 500 parsing or declensional errors in the original Bagster edition; these now have been corrected." Maurice A. Robinson, <http://koti.24.fi/jusalak/GreekNT/PARSINGS.TXT>
- Ref-0954 :** ☪ Emmanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis, MN: Augsburg Fortress Press, 2001). ISBN:0-8006-3429-2. FORMAT=Paper.
- Ref-0955 :** ☪ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago, IL: Moody Press, 1968). ISBN:LC 68-26412. FORMAT=Paper.
- Ref-0956 :** ☪ C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, IL: Moody Press, 1988). ISBN:0-8024-4141-6. FORMAT=Paper.
- Ref-0957 :** ☪ H. E. Dana, Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto, Canada: The MacMillan Company, 1955). FORMAT=Paper.
- Ref-0958 :** ☪ Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans Publishing

- Company, 1992). ISBN:0-8028-0651-1.
FORMAT=Paper.
- Ref-0959** : ☪ *Acts & Facts Magazine*, Institute for Creation Research [<http://www.icr.org>]
- Ref-0960** : ☪ Arno C. Gabelein, *Gabelein's Annotated Bible Commentary* (PLACE: PUBLISHER, 1913, 1922).
FORMAT=SwordSearcher.
- Ref-0961** : ☪ Arno C. Gabelein, *The Work of Christ: Past, Present, and Future* (PLACE: PUBLISHER, 1913).
FORMAT=SwordSearcher.
- Ref-0962** : ☪ *Revised Version, New Testament* (PLACE: PUBLISHER, 1881).
FORMAT=SwordSearcher.
- Ref-0963** : ☪ *Revised Version, Old Testament* (PLACE: PUBLISHER, 1885).
FORMAT=SwordSearcher.
- Ref-0964** : ☪ C. H. Spurgeon, *All of Grace* (PLACE: PUBLISHER, DATE).
FORMAT=SwordSearcher.
- Ref-0965** : ☪ E. W. Bullinger, *The Christian's Greatest Need* (PLACE: PUBLISHER, DATE).
FORMAT=SwordSearcher.
- Ref-0966** : ☪ T. B. Baines, *Miscellaneous Articles* (PLACE: PUBLISHER, ca. 1880).
FORMAT=SwordSearcher.
- Ref-0967** : ☪ David Benedict, *Fifty Years Among the Baptists* (PLACE: PUBLISHER, DATE).
FORMAT=SwordSearcher.
- Ref-0968** : Heb. 1:1 ☪ Anderson, *Types in Hebrews* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0969** : ☪ Athanasius, *On the Incarnation* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0970** : ☪ Augustine, *Confessions of St. Augustine* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0971** : ☪ Augustine, *Enchiridion on Faith, Hope, and Love* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0972** : ☪ Banks and Stevens, *Complete Book of Everyday Christianity, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0973** : ☪ Stevens and Banks, *Complete Book of Everyday Christianity, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0974** : ☪ Barnes, *Barnes' Notes on the New Testament* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0975** : ☪ Bounds, *Complete Works of E. M. Bounds, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0976** : Rev. 1:1 ☪ Bullinger, *Commentary on Revelation* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0977** : ☪ Bunyan, *Holy Warm, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0978** : ☪ Bunyan, *Pilgrim's Progress* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0979** : ☪ Calvin, *Institutes of the Christian Religion* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0980** : ☪ Calvin, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0981** : ☪ Edwards, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0982** : ☪ Finney, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0983** : ☪ Luther, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0984** : ☪ McCheyne, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0985** : ☪ Moody, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0986** : ☪ Morrison, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0987** : ☪ Sunday, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0988** : ☪ Torrey, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0989** : ☪ Wesley, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0990** : ☪ Whitefield, *A Treasury of Great Preaching* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0991** : ☪ Chafer, *Grace: An Exposition of God's Marvelous Gift* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0992** : ☪ Dabney, *Five Points of Calvinism, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0993** : ☪ Darby, *Darby's Translation* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0994** : ☪ Dore, *Dore's Woodcuts* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0995** : ☪ Easton, *Easton's Illustrated Dictionary* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0996** : ☪ Edersheim, *Bible History: Old Testament* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0997** : ☪ Edersheim, *History of the Jewish Nation* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0998** : ☪ Edersheim, *Life and Times of Jesus the Messiah* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-0999** : ☪ Edersheim, *Sketches of Jewish Social Life* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1000** : ☪ Edersheim, *Temple - It's Ministry and Services, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1001** : ☪ Epiphany Software, *Explore Prophecies Fulfilled by Jesus* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1002** : ☪ Epiphany Software, *Explore the Laws of the Bible* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1003** : ☪ Epiphany Software, *Explore the Life of Jesus* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1004** : ☪ Epiphany Software, *Maps* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1005** : ☪ Evans, *Great Doctrines of the Bible, The* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1006** : ☪ Finney, *Finney's Systematic Theology* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1007** : ☪ Finney, *Lectures to Professing Christians* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1008** : ☪ Finney, *Revival Lectures* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1009** : ☪ Fox, *Fox's Book of Martyrs* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1010** : ☪ Gordon, *Quiet Talks about the Healing Christ* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1011** : ☪ Gordon, *Quiet Talks on Power* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1012** : ☪ Gordon, *Quiet Talks on Prayer* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1013** : ☪ Gordon, *Quiet Talks on Service* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1014** : Rom. 1:1 ☪ Haldane, *Exposition of the Epistle to the Romans* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1015** : ☪ Henry, *Matthew Henry Concise Commentary* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1016** : ☪ Hill, *Facts of the Matter* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1017** : ☪ Hitchcock, *Hitchcock's Dictionary of Bible Names* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1018** : 1Cor. 1:1 ☪ Hodge, *Commentary on 1 Corinthians, A* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1019** : 2Cor. 1:1 ☪ Hodge, *Commentary on 2 Corinthians, A* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1020** : Eph. 1:1 ☪ Hodge, *Commentary on Ephesians, A* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1021** : Rom. 1:1 ☪ Hodge, *Commentary on Epistle to the Romans* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1022** : ☪ Jamieson, *Jamieson-Fausset-Brown Bible Commentary* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1023** : ☪ Fausset, *Jamieson-Fausset-Brown Bible Commentary* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1024** : ☪ Brown, *Jamieson-Fausset-Brown Bible Commentary* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1025** : ☪ John of the Cross, *Dark Night of the Soul* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1026** : ☪ Johns, *People's New Testament* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1027** : ☪ Josephus, *Complete Works of Josephus* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.
- Ref-1028** : ☪ Kempis, *Imitation of Christ* (n.p.: Word Search Corporation, 2007),
FORMAT=Cross.

- Ref-1029** : ☪ Law, *A serious Call to a Devout and Holy Life* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1030** : ☪ Lawrence, *Practice of the Presence of God, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1031** : Gal. 1:1 ☪ Luther, *Luther's Commentary on Galatians* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1032** : ☪ Luther, *Table Talk* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1033** : ☪ Mace, *Mace New Testament* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1034** : Jas. 1:1 ☪ Manton, *Exposition of the Epistle of James, An* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1035** : Mt. 1:1; Mark 1:1 ☪ McGarvey, *Commentary on Matthew and Mark* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1036** : Acts 1:1 ☪ McGarvey, *Acts of the Apostles* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1037** : ☪ McGarvey, *Four-Fold Gospel* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1038** : ☪ McGarvey and Pendleton, *Thessalonians, Corinthians, Galatians, and Romans* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1039** : 1Cor. 1:1; 2Cor. 1:1; Gal. 1:1; Rom. 1:1; 1Th. 1:1; 2Th. 1:1 ☪ Pendleton and McGarvey, *Thessalonians, Corinthians, Galatians, and Romans* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1040** : ☪ McGoldrick, *God's Renaissance Man* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1041** : ☪ Milton, *Paradise Lost* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1042** : ☪ Milton, *Paradise Regained* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1043** : ☪ Moffatt, *Golden Book of John Owen, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1044** : ☪ Montgomery, *Centenary Translation of the New Testament* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1045** : ☪ Murray, *Absolute Surrender* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1046** : ☪ Murray, *Humility* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1047** : ☪ Murray, *Lord's Table, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1048** : ☪ Murray, *Prayer Life, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1049** : ☪ Murray, *School of Obedience, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1050** : ☪ Murray, *Two Covenants and the Second Blessing, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1051** : ☪ Murray, *True Vine, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1052** : ☪ Murray, *Waiting on God* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1053** : ☪ Nave, *Nave's Topics* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1054** : Rom. 1:1 ☪ Newell, *Romans Verse-by-Verse* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1055** : ☪ Orr, *Christian View of God and the World, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1056** : ☪ Pink, *Sovereignty of God, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1057** : ☪ Ryle, *Holiness* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1058** : ☪ Scofield, *Scofield's Study Notes* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1059** : Rev. 1:1 ☪ Seiss, *Apocalypse, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1060** : Lev. 1:1 ☪ Seiss, *Gospel in Leviticus, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1061** : ☪ Sheldon, *In His Steps* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1062** : ☪ Smith, *Smith's Bible Dictionary* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1063** : ☪ Spurgeon, *Around the Wicket Gate* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1064** : ☪ Spurgeon, *All of Grace* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1065** : ☪ Spurgeon, *Come Ye Children* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1066** : ☪ Spurgeon, *Faith's Checkbook* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1067** : ☪ Spurgeon, *Gospel Extracts* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1068** : ☪ Spurgeon, *Morning and Evening* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1069** : ☪ Spurgeon, *Treasury of David, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1070** : ☪ Strong, *Strong's Concordance* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1071** : ☪ Strong, *Strong's Talking Greek & Hebrew Dictionary* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1072** : ☪ Strong, *Tabernacle of Israel* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1073** : ☪ Torry, *How To Pray* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1074** : ☪ Torry, *New Topical Textbook* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1075** : ☪ Torry, *Revival Addresses* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1076** : ☪ Veerman, *How to Apply the Bible* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1077** : ☪ Vincent, *Vincent's Word Studies in the New Testament* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1078** : ☪ Vos, *Kingdom and the Church, The* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1079** : ☪ Wace, *Dictionary of Christian Biography* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1080** : ☪ Water, *AMG's Encyclopedia of Bible Facts* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1081** : ☪ Wesley, *Wesley New Testament* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1082** : ☪ Weymouth, *Weymouth's New Testament* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1083** : ☪ Young, *Young's Literal Translation* (n.p.: Word Search Corporation, 2007), FORMAT=Cross.
- Ref-1084** : ☪ Norman L. Geisler, Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids, MI: Baker Books, 2002). ISBN:0-8010-6430-9. FORMAT=Libronix ID=2009050701.
- Ref-1085** : ☪ Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, MI: Baker Academic, 1999). ISBN:0-8010-2151-0. FORMAT=Libronix ID=2009050701.
- Ref-1086** : ☪ Norman L. Geisler, Paul D. Feinberg, *Christian Apologetics* (Grand Rapids, MI: Baker Academic, 1976). ISBN:?????????. FORMAT=Libronix ID=2009050701.
- Ref-1087** : ☪ Norman L. Geisler, *Come, Let Us Reason: An Introduction to Logical Thinking* (Grand Rapids, MI: Baker Academic, 2001). ISBN:0-8010-3836-7. FORMAT=Libronix ID=2009050701.
- Ref-1088** : ☪ Norman L. Geisler, *Introduction to Philosophy: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 1980). ISBN:?????????. FORMAT=Libronix ID=2009050701.
- Ref-1089** : ☪ Norman L. Geisler, *Miracles and the Modern Mind: A Defense of Biblical Miracles* (Grand Rapids, MI: Baker Book House, 1992). ISBN:0-8010-3847-2. FORMAT=Libronix ID=2009050701.
- Ref-1090** : ☪ Norman L. Geisler, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids, MI: Baker Academic, 1995). ISBN:0-8010-3875-8. FORMAT=Libronix ID=2009050701.
- Ref-1091** : ☪ Norman L. Geisler, Thomas Howe, *When Critics Ask: A Popular Handbook on Bible Difficulties* (Grand Rapids, MI: Baker Books, 1992). ISBN:9780801011429. FORMAT=Libronix ID=2009050701.
- Ref-1092** : ☪ Norman L. Geisler, Ron Rhodes, *When Cultists Ask: A Popular Handbook on Cultic Misrepresentations* (Grand Rapids, MI: Baker Books, 1997). ISBN:0-8010-1149-3. FORMAT=Libronix ID=2009050701.
- Ref-1093** : ☪ Norman L. Geisler, Ronald M. Brooks, *When Skeptics Ask: A Handbook on Christian Evidences* (Grand Rapids, MI: Baker Books, 1990). ISBN:0-8010-1141-8. FORMAT=Libronix ID=2009050701.
- Ref-1094** : ☪ Norman L. Geisler, Paul K. Hoffman, *Why I Am a Christian: Leading Thinkers Explain Why They Believe* (Grand Rapids, MI: Baker Books, 2001). ISBN:0-8010-1210-4. FORMAT=Libronix ID=2009050701.

- Ref-1095** : ☉ Norman L. Geisler, *Worlds Apart: A Handbook on World Views* (Grand Rapids, MI: Baker House Company, 1989). ISBN:0-8010-3829-4. FORMAT=Libronix ID=2009050701.
- Ref-1096** : ☉ John T. McNeill, *The History and Character of Calvinism* (New York, NY: Oxford University Press, 1967). FORMAT=Paper.
- Ref-1097** : Jas. 1:1 ☉ James M. Boice, *Sure I Believe--So What? An Exposition of James* (Fearn, Scotland: Christian Focus Publications, 1994, 2003). ISBN:1-85792-095-3. FORMAT=Cross.
- Ref-1098** : ☉ John Gresham Machen, *The Literature and History of New Testament Times* (Philadelphia, PA: The Presbyterian Board of Publication and Sabbath School Work, 1915). ISBN:?????????. FORMAT=Cross.
- Ref-1099** : Rom. 1:1 ☉ R. C. Sproul, *The Gospel of God: Romans* (Fearn, Scotland: Christian Focus Publications, 1999, 2002). ISBN:1-85792-490-8. FORMAT=Cross.
- Ref-1100** : Eph. 1:1 ☉ R. C. Sproul, *The Purpose of God: Ephesians* (Fearn, Scotland: Christian Focus Publications, 1994, 2006). ISBN:1-85792-609-9. FORMAT=Cross.
- Ref-1101** : ☉ Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976). ISBN:0-310-27681-0. FORMAT=Paper.
- Ref-1102** : ☉ Ironside, H. A., *Adders' Eggs and Spiders' Webs, or Human Theories Vs Divine Revelation* (Neptune, NJ: Loizeaux Brothers, 1924) FORMAT=Libronix. ID=2009061301.
- Ref-1103** : Jos. 1:1 ☉ Ironside, H. A., *Addresses on the Book of Joshua* (Neptune, NJ: Loizeaux Brothers, 1950) FORMAT=Libronix. ID=2009061301.
- Ref-1104** : John 1:1 ☉ Ironside, H. A., *Addresses on the Epistles of John* (Neptune, NJ: Loizeaux Brothers, 1931) FORMAT=Libronix. ID=2009061301.
- Ref-1105** : 1Th. 1:1; 2Th. 1:1 ☉ Ironside, H. A., *Addresses on the First and Second Epistles of Thessalonians* (Neptune, NJ: Loizeaux Brothers, 1947) FORMAT=Libronix. ID=2009061301.
- Ref-1106** : 1Cor. 1:1 ☉ Ironside, H. A., *Addresses on the First Epistle to the Corinthians* (Neptune, NJ: Loizeaux Brothers, 1938) FORMAT=Libronix. ID=2009061301.
- Ref-1107** : John 1:1 ☉ Ironside, H. A., *Addresses on the Gospel of John* (Neptune, NJ: Loizeaux Brothers, 1942) FORMAT=Libronix. ID=2009061301.
- Ref-1108** : Luke 1:1 ☉ Ironside, H. A., *Addresses on the Gospel of Luke* (Neptune, NJ: Loizeaux Brothers, 1947) FORMAT=Libronix. ID=2009061301.
- Ref-1109** : 2Cor. 1:1 ☉ Ironside, H. A., *Addresses on the Second Epistle to the Corinthians* (Neptune, NJ: Loizeaux Brothers, 1939) FORMAT=Libronix. ID=2009061301.
- Ref-1110** : Sos. 1:1 ☉ Ironside, H. A., *Addresses on the Song of Solomon* (Neptune, NJ: Loizeaux Brothers, 1933) FORMAT=Libronix. ID=2009061301.
- Ref-1111** : 1Ti. 1:1; 2Ti. 1:1; Tit. 1:1; Phm. 1:1 ☉ Ironside, H. A., *Timothy, Titus, and Philemon* (Neptune, NJ: Loizeaux Brothers, 1947) FORMAT=Libronix. ID=2009061301.
- Ref-1112** : ☉ Ironside, H. A., *Baptism: What Saith Scripture?* (Neptune, NJ: Loizeaux Brothers, 1901) FORMAT=Libronix. ID=2009061301.
- Ref-1113** : ☉ Ironside, H. A., *Care for God's Fruit-Trees, And Other Messages* (New York: Loizeaux Brothers, 1945) FORMAT=Libronix. ID=2009061301.
- Ref-1114** : ☉ Ironside, H. A., *The Continual Burnt Offering: Daily Meditations on the Word of God* (Neptune, NJ: Loizeaux Brothers, 1994) FORMAT=Libronix. ID=2009061301.
- Ref-1115** : ☉ Ironside, H. A., *Death and Afterwards* (Neptune, NJ: Loizeaux Brothers, 1936) FORMAT=Libronix. ID=2009061301.
- Ref-1116** : ☉ Ironside, H. A., *Divine Priorities, and Other Messages* (New York: Loizeaux Brothers, 1945) FORMAT=Libronix. ID=2009061301.
- Ref-1117** : ☉ Ironside, H. A., *The Eternal Security of the Believer* (Neptune, NJ: Loizeaux Brothers, 1934) FORMAT=Libronix. ID=2009061301.
- Ref-1118** : Jude 1:1 ☉ Ironside, H. A., *An Exposition of the Epistle of Jude* (Neptune, NJ: Loizeaux Brothers, 1931) FORMAT=Libronix. ID=2009061301.
- Ref-1119** : Gal. 1:1 ☉ Ironside, H. A., *Expository Messages on the Epistle to the Galatians* (Neptune, NJ: Loizeaux Brothers, 1943) FORMAT=Libronix. ID=2009061301.
- Ref-1120** : Eze. 1:1 ☉ Ironside, H. A., *Expository Notes on Ezekiel, the Prophet* (Neptune, NJ: Loizeaux Brothers, 1949) FORMAT=Libronix. ID=2009061301.
- Ref-1121** : Jas. 1:1 ☉ Ironside, H. A., *Expository Notes on the Epistles of James* (Neptune, NJ: Loizeaux Brothers, 1947) FORMAT=Libronix. ID=2009061301.
- Ref-1122** : 1Pe. 1:1; 2Pe. 1:1 ☉ Ironside, H. A., *Expository Notes on the Epistles of Peter* (Neptune, NJ: Loizeaux Brothers, 1947) FORMAT=Libronix. ID=2009061301.
- Ref-1123** : Mark 1:1 ☉ Ironside, H. A., *Expository Notes on the Gospel of Mark* (Neptune, NJ: Loizeaux Brothers, 1948) FORMAT=Libronix. ID=2009061301.
- Ref-1124** : Mtt. 1:1 ☉ Ironside, H. A., *Expository Notes on the Gospel of Matthew* (Neptune, NJ: Loizeaux Brothers, 1948) FORMAT=Libronix. ID=2009061301.
- Ref-1125** : Isa. 1:1 ☉ Ironside, H. A., *Expository Notes on the Prophet Isaiah* (Neptune, NJ: Loizeaux Brothers, 1952) FORMAT=Libronix. ID=2009061301.
- Ref-1126** : Mal. 1:1; Mtt. 1:1 ☉ Ironside, H. A., *The Four Hundred Silent Years (from Malachi to Matthew)* (New York: Loizeaux Brothers, 1914) FORMAT=Libronix. ID=2009061301.
- Ref-1127** : ☉ Ironside, H. A., *Full Assurance: A Series of Messages for Anxious Souls* (New York: Loizeaux Brothers, 1937) FORMAT=Libronix. ID=2009061301.
- Ref-1128** : ☉ Ironside, H. A., *Great Words of the Gospel* (Neptune, NJ: Loizeaux Brothers, 1944) FORMAT=Libronix. ID=2009061301.
- Ref-1129** : ☉ Ironside, H. A., *Holiness, the False and the True* (New York: Loizeaux Brothers, 1953) FORMAT=Libronix. ID=2009061301.
- Ref-1130** : ☉ Ironside, H. A., *In the Heavens: Practical Expository Addresses on the Epistle to the Ephesians* (Neptune, NJ: Loizeaux Brothers, 1937) FORMAT=Libronix. ID=2009061301.
- Ref-1131** : Acts 1:1 ☉ Ironside, H. A., *Lectures on the Book of Acts* (Neptune, NJ: Loizeaux Brothers, 1943) FORMAT=Libronix. ID=2009061301.
- Ref-1132** : Col. 1:1 ☉ Ironside, H. A., *Lectures on the Epistle to the Colossians* (Neptune, NJ: Loizeaux Brothers, 1929) FORMAT=Libronix. ID=2009061301.
- Ref-1133** : Rom. 1:1 ☉ Ironside, H. A., *Lectures on the Epistle to the Romans* (Neptune, NJ: Loizeaux Brothers, 1928) FORMAT=Libronix. ID=2009061301.
- Ref-1134** : Lev. 1:1 ☉ Ironside, H. A., *Lectures on the Levitical Offerings* (Neptune, NJ: Loizeaux Brothers, 1929) FORMAT=Libronix. ID=2009061301.
- Ref-1135** : ☉ Ironside, H. A., *Letters to a Roman Catholic Priest* (New York: Loizeaux Brothers, 1954) FORMAT=Libronix. ID=2009061301.
- Ref-1136** : ☉ Ironside, H. A., *A Life Laid Down: A Brief Memoir of Fannie M. Arthur* (New York: Loizeaux Brothers, 1917) FORMAT=Libronix. ID=2009061301.
- Ref-1137** : ☉ Ironside, H. A., *Looking Backward Over a Third of a Century of Prophetic Fulfillment...* (New York: Loizeaux Brothers, 1930) FORMAT=Libronix. ID=2009061301.
- Ref-1138** : ☉ Ironside, H. A., *The Mass Versus the Lord's Supper* (New York: Loizeaux Brothers, 1926) FORMAT=Libronix. ID=2009061301.
- Ref-1139** : ☉ Ironside, H. A., *The Midnight Cry!* (New York: Loizeaux Brothers, 1928) FORMAT=Libronix. ID=2009061301.
- Ref-1140** : ☉ Ironside, H. A., *The Mission of the Holy Spirit* (New York: Loizeaux Brothers, 1950) FORMAT=Libronix. ID=2009061301.
- Ref-1141** : ☉ Ironside, H. A., *Not Wrath .. (but Rapture: Or, Will the Church Participate in the Great Tribulation)* FORMAT=Libronix. ID=2009061301.
- Ref-1142** : Ezra 1:1 ☉ Ironside, H. A., *Notes on the Book of Ezra* (Neptune, NJ: Loizeaux Brothers, 1913) FORMAT=Libronix. ID=2009061301.
- Ref-1143** : Php. 1:1 ☉ Ironside, H. A., *Notes on the Epistle to the Philippians* (Loizeaux Brothers: Neptune, NJ, 1922) FORMAT=Libronix. ID=2009061301.
- Ref-1144** : Joel 1:1; Amos 1:1; Ob. 1:1; Jonah 1:1; Mic. 1:1; Nah. 1:1; Hab. 1:1; Zep. 1:1; Hag. 1:1; Zec. 1:1; Mal. 1:1 ☉ Ironside, H. A., *Notes on the Minor Prophets* (Neptune, NJ: Loizeaux Brothers, 1909) FORMAT=Libronix. ID=2009061301.
- Ref-1145** : Jer. 1:1 ☉ Ironside, H. A., *Notes on the Prophecy and Lamentations of Jeremiah* (Neptune, NJ: Loizeaux Brothers, 1906) FORMAT=Libronix. ID=2009061301.
- Ref-1146** : ☉ Ironside, H. A., *The Only Begotten Son* (Neptune, NJ: Loizeaux Brothers, 1926) FORMAT=Libronix. ID=2009061301.
- Ref-1147** : ☉ Ironside, H. A., *The Oxford Group Movement, Is It Scriptural?* (Neptune, NJ: Loizeaux Brothers, 1943) FORMAT=Libronix. ID=2009061301.
- Ref-1148** : ☉ Ironside, H. A., *Pamphlets and Short Works by H.A. Ironside* (Neptune, NJ: Loizeaux Brothers, 2009) FORMAT=Libronix. ID=2009061301.
- Ref-1149** : ☉ Ironside, H. A., *The Poems and Hymns of H. A. Ironside* (Bellingham, WA: Logos Research Systems, Inc., 2009) FORMAT=Libronix. ID=2009061301.

- Ref-1150** : ☉ Ironside, H. A., *Praying in the Holy Spirit* (New York: Loizeaux, 1946) FORMAT=Libronix. ID=2009061301.
- Ref-1151** : ☉ Ironside, H. A., *Sailing With Paul: Simple Papers for Young Christians* (Neptune, NJ: Loizeaux Brothers, 1913) FORMAT=Libronix. ID=2009061301.
- Ref-1152** : ☉ Ironside, H. A., *Salvation and Reward* (Neptune, NJ: Loizeaux Brothers, 1930) FORMAT=Libronix. ID=2009061301.
- Ref-1153** : ☉ Ironside, H. A., *Setting the Stage for the Last Act of the Great World Drama* (Neptune, NJ: Loizeaux Brothers, 1949) FORMAT=Libronix. ID=2009061301.
- Ref-1154** : ☉ Ironside, H. A., *Setting the Stage for the Last Act of the Great World Drama* (Neptune, NJ: Loizeaux Brothers, 1937) FORMAT=Libronix. ID=2009061301.
- Ref-1155** : Heb. 1:1 ☉ Ironside, H. A., *Studies in the Epistle to the Hebrews* (Neptune, NJ: Loizeaux Brothers, 1932) FORMAT=Libronix. ID=2009061301.
- Ref-1156** : Ps. 1:1 ☉ Ironside, H. A., *Studies on Book One of the Psalms* (Neptune, NJ: Loizeaux Brothers, 1952) FORMAT=Libronix. ID=2009061301.
- Ref-1157** : ☉ Ironside, H. A., *The Teaching of the So-Called Plymouth Brethren: Is It Scriptural?* (New York: Loizeaux Brothers, 1985) FORMAT=Libronix. ID=2009061301.
- Ref-1158** : ☉ Ironside, H. A., *The Unchanging Christ: And Other Sermons* (New York: Loizeaux Brothers, 1934) FORMAT=Libronix. ID=2009061301.
- Ref-1159** : ☉ Ironside, H. A., *What Think Ye of Christ?* (Neptune, NJ: Loizeaux Brothers, 1930) FORMAT=Libronix. ID=2009061301.
- Ref-1160** : ☉ Ironside, H. A., *Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the Light of Holy Scripture* (Neptune, NJ: Loizeaux Brothers, 1938) FORMAT=Libronix. ID=2009061301.
- Ref-1161** : ☉ Ironside, H. A., *Four Golden Hours: At Kingsway Hall, London With Dr. Harry A. Ironside* (Neptune, NJ: Loizeaux Brothers, 1939) FORMAT=Libronix. ID=2009061301.
- Ref-1162** : ☉ Peter James Silzer, Thomas John Finley, *How Biblical Languages Work* (Grand Rapids, MI: Kregel Publications, 2004). ISBN:0-8254-2644-8. FORMAT=Paper.
- Ref-1163** : ☉ Wilbur M. Smith, *Israeli/Arab Conflict and the Bible* (Glendale, CA: G/L Publications, 1967). FORMAT=Paper.
- Ref-1164** : ☉ Stanley J. Grenz, David Guretzki, Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity Press, 1999). ISBN:0-8308-1449-3. FORMAT=Libronix. ID=2009072001.
- Ref-1165** : ☉ Arthur G. Patzia, Anthony J. Petrotta, *Pocket Dictionary of Biblical Studies* (Downers Grove, IL: InterVarsity Press, 2002). ISBN:0-8308-1467-1. FORMAT=Libronix. ID=2009072001.
- Ref-1166** : ☉ C. Stephen Evans, *Pocket Dictionary of Apologetics and Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002). ISBN:0-8308-1465-5. FORMAT=Libronix. ID=2009072001.
- Ref-1167** : ☉ Matthew S. DeMoss, *Pocket Dictionary for the Study of New Testament Greek* (Downers Grove, IL: InterVarsity Press, 2001). ISBN:0-8308-1464-7. FORMAT=Libronix. ID=2009072001.
- Ref-1168** : ☉ T. Desmond Alexander, ed., Brian S. Rosner, ed., *New Dictionary of Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2000). ISBN:0-8308-1438-8. FORMAT=Libronix. ID=2009072001.
- Ref-1169** : ☉ John H. Walton, Victor H. Matthews, Mark W. Chavalas, *The IVP Bible Background Commentary - Old Testament* (Downers Grove, IL: InterVarsity Press, 2000). ISBN:0-8308-1419-1. FORMAT=Libronix. ID=2009072001.
- Ref-1170** : ☉ Craig S. Keener, *The IVP Bible Background Commentary* (Downers Grove, IL: InterVarsity Press, 1993). ISBN:0-8308-1405-1. FORMAT=Libronix. ID=2009072001.
- Ref-1171** : ☉ Walter C. Kaiser Jr., Peter H. Davids, F. F. Bruce, Manfred T. Brauch *Hard Sayings of the Bible* (Downers Grove, IL: InterVarsity Press, 1983, 1988, 1991). ISBN:0-8308-1423-X. FORMAT=Libronix. ID=2009072001.
- Ref-1172** : ☉ Ralph P. Martin, ed., Peter H. Davids, ed., *Dictionary of the Later New Testament and its Developments* (Downers Grove, IL: InterVarsity Press, 1997). ISBN:0-8308-1779-4. FORMAT=Libronix. ID=2009072001.
- Ref-1173** : ☉ Gerald F. Hawthorne, ed., Ralph P. Martin, ed., Daniel G. Reid, ed., *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993). ISBN:0-8308-1778-6. FORMAT=Libronix. ID=2009072001.
- Ref-1174** : ☉ Craig A. Evans, Stanley E. Porter, *Dictionary of New Testament Background* (Downers Grove, IL: InterVarsity Press, 2000). ISBN:0-8308-1780-8. FORMAT=Libronix. ID=2009072001.
- Ref-1175** : ☉ Joel B. Green, ed., Scot McKnight, ed., I. Howard Marshall, ed., *Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992). ISBN:0-8308-1777-8. FORMAT=Libronix. ID=2009072001.
- Ref-1176** : ☉ Leland Ryken, ed., James C. Wilhoit, ed., Tremper Longman III, ed., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1998). ISBN:0830814515. FORMAT=Libronix. ID=2009072001.
- Ref-1177** : ☉ Charles F. Pfeiffer, ed., Everett F. Harrison, ed., *The Wycliffe Bible Commentary* (Chicago, IL: Moody Bible Institute, 1962, 1990). ISBN:9780802496959. FORMAT=Cross. ID=2009072401.
- Ref-1178** : ☉ Merrill Unger, *Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988). ISBN:9780802490377. FORMAT=Cross. ID=2009072401.
- Ref-1179** : ☉ Merrill Unger, *New Unger's Bible Handbook* (Chicago, IL: Moody Bible Institute, 2005). ISBN:9780802490568. FORMAT=Cross. ID=2009072401.
- Ref-1180** : ☉ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Bible Institute, 1987). ISBN:9780802459541. FORMAT=Cross. ID=2009072401.
- Ref-1181** : ☉ Charles Ryrie, *Object Lessons* (Chicago, IL: Moody Bible Institute, 1981, 1991). ISBN:978-0-8024-6029-5. FORMAT=Cross. ID=2009072401.
- Ref-1182** : ☉ Charles Ryrie, *Balancing the Christian Life* (Chicago, IL: Moody Bible Institute, 1969, 1994). ISBN:978-0-8024-0887-7. FORMAT=Cross. ID=2009072401.
- Ref-1183** : ☉ Charles Ryrie, *So Great Salvation* (n.p. : SP Publications, 1997). ISBN:978-0-8024-7818-4. FORMAT=Cross. ID=2009072401.
- Ref-1184** : ☉ Charles Ryrie, *Basic Theology* (Chicago, IL: Moody Press, 1986, 1999). ISBN:9780802427342. FORMAT=Cross. ID=2009072401.
- Ref-1185** : ☉ Charles Ryrie, *The Holy Spirit* (Chicago, IL: Moody Bible Institute, 1965, 1997). ISBN:9780802435781. FORMAT=Cross. ID=2009072401.
- Ref-1186** : ☉ Charles Ryrie, *A Survey of Bible Doctrine* (Chicago, IL: Moody Bible Institute, DATE). ISBN:978-0-8024-8438-3. FORMAT=Cross. ID=2009072401.
- Ref-1187** : ☉ Charles Ryrie, *Ryrie Study Bible* (Chicago, IL: Moody Bible Institute, 1986, 1995). ISBN:9780802438669. FORMAT=Cross. ID=2009072401.
- Ref-1188** : ☉ William Evans, *How to Prepare Sermons* (Chicago, IL: Moody Bible Institute, 1964). ISBN:9780802437259. FORMAT=Cross. ID=2009072401.
- Ref-1189** : ☉ William Evans, *The Great Doctrines of the Bible* (Chicago, IL: Moody Bible Institute, 1912). ISBN:?. FORMAT=Cross. ID=2009072401.
- Ref-1190** : ☉ R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago, IL: Moody Bible Institute, 1980). ISBN:?. FORMAT=Cross. ID=2009072401.
- Ref-1191** : ☉ Lewis Sperry Chafer, *Grace: An Exposition of God's Marvelous Gift* (PLACE: PUBLISHER, DATE). ISBN:?????????. FORMAT=Cross. ID=2009072401.
- Ref-1192** : ☉ Lewis Sperry Chafer, *The Kingdom in History and Prophecy* (PLACE: PUBLISHER, 1915). ISBN:?????????. FORMAT=Cross/Swordsearcher. ID=2009072401.
- Ref-1193** : ☉ Lewis Sperry Chafer, *He That is Spiritual* (PLACE: PUBLISHER, 1918). ISBN:?????????. FORMAT=Cross. ID=2009072401.
- Ref-1194** : ☉ C. I. Scofield, *Scofield Study Notes* (PLACE: PUBLISHER, 1917). ISBN:?????????. FORMAT=Cross/Swordsearcher. ID=2009072401.
- Ref-1195** : ☉ Eugene H. Peterson, *The Message: Old Testament* (PLACE: PUBLISHER, 2002). ISBN:9780802437259. FORMAT=Cross. ID=2009072401.
- Ref-1196** : ☉ Eugene H. Peterson, *The Message: New Testament* (PLACE: PUBLISHER, 2002). ISBN:9781576832899. FORMAT=Cross. ID=2009072401.
- Ref-1197** : ☉ E. M. Bounds, *The Complete Works of E. M. Bounds* (PLACE: WordSearch Corp., 2007). ISBN:?????????. FORMAT=Cross. ID=2009072401.
- Ref-1198** : ☉ Josephus Flavius, William Whiston, *Complete Works of Flavius Josephus* (PLACE: WordSearch Corp., 2007). ISBN:?????????. FORMAT=Cross. ID=2009072401.

- Ref-1199** : ☉ Frederick William Danker, W. F. Arndt, F. W. Gingrich, *A Greek-English Lexicon of the New Testament and other Early Christian Literature, Third Edition* (Chicago, IL: University of Chicago Press, 2000). ISBN:0-226-03933-1. FORMAT=Paper.
- Ref-1200** : ☉ J. Julius Scott Jr., *Jewish Backgrounds of the New Testament* (Grand Rapids, MI: Baker Academic, 1995, 2007). ISBN:978-0-8010-2240-1. FORMAT=Paper.
- Ref-1201** : ☉ Arthur E. Bloomfield, *A Survey of Bible Prophecy* (Minneapolis, MN: Bethany Fellowship, 1971). ISBN:?????????. FORMAT=Paper.
- Ref-1202** : ☉ Mario Colacci, *The Doctrinal Conflict Between Roman Catholic and Protestant Christianity* (Minneapolis, MN: T. S. Denison & Company, 1962). ISBN:?????????. FORMAT=Paper.
- Ref-1203** : ☉ Harold O. J. Brown, *Heresies: Heresy And Orthodoxy In The History Of The Church* (Peabody, MA: Hendrickson Publishers, 1984, 1988, 2003). ISBN:1-56563-365-2. FORMAT=Paper.
- Ref-1204** : ☉ Arnold Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis* (San Antonio, TX: Ariel Ministries, 2008). ISBN:978-1-935174-00-4, FORMAT=Libronix, ID=2009102301.
- Ref-1205** : ☉ Page. H. Kelly, Daniel S. Mynatt, Timothy G. Crawford, *The Masorah of Biblia Hebraica Stuttgartensia* (Grand Rapids, MI: Eerdmans, 1998). ISBN:0-8028-4363-8, Format=Libronix, ID=2009102302.
- Ref-1206** : ☉ Verlyn D. Verbrugge, ed., *New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan, 2000). ISBN:0-310-25620-8. FORMAT=Paper.
- Ref-1207** : ☉ F. W. Grant, *Leaves from the Book* (PLACE: PUBLISHER, DATE). FORMAT=SwordSearcher.
- Ref-1208** : ☉ Clarence Larkin, *A Medicine Chest for Christian Practitioners* (PLACE: PUBLISHER, 1895). FORMAT=SwordSearcher.
- Ref-1209** : ☉ Lewis Sperry Chafer, *True Evangelism (Winning Souls by Prayer)* (PLACE: PUBLISHER, 1919). FORMAT=SwordSearcher.
- Ref-1210** : ☉ Arno C. Gaebelien, *The Work of Christ: Past, Present, and Future* (PLACE: PUBLISHER, 1913). FORMAT=SwordSearcher.
- Ref-1211** : ☉ Robert L. Thomas, *Revelation_1-7: An Exegetical Commentary* (Chicago, IL: Moody Press, 1992). ISBN:0-8024-9265-7. FORMAT = Libronix. ID = 2010032401.
- Ref-1212** : ☉ Robert L. Thomas, *Revelation_8-22: An Exegetical Commentary* (Chicago, IL: Moody Press, 1992). ISBN:0-8024-9267-3. FORMAT=Libronix. ID=2010032401.
- Ref-1213** : ☉ E. W. Hengstenberg, *Commentary on the Psalms: Vol. 1* (Edinburgh, Scotland: T. & T. Clark, 1869). ISBN:?????????. FORMAT=Libronix. ID=2010032501.
- Ref-1214** : ☉ E. W. Hengstenberg, *Commentary on the Psalms: Vol. 2* (Edinburgh, Scotland: T. & T. Clark, 1867). ISBN:?????????. FORMAT=Libronix. ID=2010032501.
- Ref-1215** : ☉ E. W. Hengstenberg, *Commentary on the Psalms: Vol. 3* (Edinburgh, Scotland: T. & T. Clark, 1869). ISBN:?????????. FORMAT=Libronix. ID=2010032501.
- Ref-1216** : ☉ David Olander, *The Greatness of the Rapture* (Ft. Worth, TX: Tyndale Seminary Press, 2009). ISBN:978-0-9814791-6-3. FORMAT=Paper.
- Ref-1217** : ☉ Christopher Cone, ed., *Practical Aspects of Pastoral Authority* (Fort Worth, TX: Tyndale Seminary Press, 2009). ISBN:978-0-9814791-5-6. FORMAT=Paper.
- Ref-1218** : ☉ John Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica* (Oxford, England: Oxford University Press, 1859). ISBN:0-943575-26-5. FORMAT=Libronix. ID=2010092201.
- Ref-1220** : ☉ E. W. Bullinger, *Numbers in Scripture* (London, England: Eyre & Spottiswoode, 1921). FORMAT=SwordSearcher.
- Ref-1221** : ☉ Canne, Browne, Blayney, Scott, and Others, *Treasury of Scripture Knowledge*. FORMAT=SwordSearcher.
- Ref-1222** : ☉ Tim Morton, *Treasury of Scripture Knowledge - Enhanced*. September 4, 2010. FORMAT=SwordSearcher.
- Ref-1223** : ☉ Kenneth L. Gentry, Jr., *Before Jerusalem Fell* (Atlanta, GA: American Vision, 1998). FORMAT=PDF.
- Ref-1224** : ☉ John M. Frame, *The Amsterdam Philosophy : A Preliminary Critique* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:?????????. FORMAT=Libronix. ID=2010110301.
- Ref-1225** : ☉ John M. Frame, *The Collected Shorter Theological Writings* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:?????????. FORMAT=Libronix. ID=2010110301.
- Ref-1226** : ☉ John M. Frame, *The Doctrine of God. A theology of lordship* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:0-87552-263-7. FORMAT=Libronix. ID=2010110301.
- Ref-1227** : ☉ John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:0-87552-262-9. FORMAT=Libronix. ID=2010110301.
- Ref-1228** : ☉ John M. Frame, *No Other God : A Response to Open Theism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:0875521851. FORMAT=Libronix. ID=2010110301.
- Ref-1229** : ☉ John M. Frame, *Perspectives on the Word of God : An Introduction to Christian Ethics* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:?????????. FORMAT=Libronix. ID=2010110301.
- Ref-1230** : ☉ John M. Frame, *Salvation Belongs to the Lord : An Introduction to Systematic Theology* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, DATE). ISBN:978-1-59638-018-9. FORMAT=Libronix. ID=2010110301.
- Ref-1231** : ☉ Steven C. Meyer, *Signature in the Cell* (New York, NY: Harper Collins, 2009). ISBN:978-0-06-189421-3. FORMAT=Kindle.
- Ref-1231 - Signature in the Cell - citations** : [2010092401.txt](#)☆
- Ref-1232** : ☉ Thomas Aquinas, *Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 1 Part 1, 2 and 3, St. Matthew* (Oxford, England: J.G.F. and J. Rivington, 1841). FORMAT=Libronix.
- Ref-1233** : ☉ Thomas Aquinas, *Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 2, St. Mark* (Oxford, England: J.G.F. and J. Rivington, 1841). FORMAT=Libronix.
- Ref-1234** : ☉ Thomas Aquinas, *Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 3, St. Luke* (Oxford, England: J.G.F. and J. Rivington, 1841). FORMAT=Libronix.
- Ref-1235** : ☉ Thomas Aquinas, *Catena Aurea: Commentary on the Four Gospels collected out of the Works of the Fathers - Vol. 4 Part 1 and 2, St. John* (Oxford, England: J.G.F. and J. Rivington, 1841). FORMAT=Libronix.
- Ref-1236** : ☉ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Bellingham, WA: Logos, 1919, 2006). ISBN:?????????. FORMAT=Libronix.
- Ref-1237** : 2010121901.txt ☉ Gordon Lewis, Bruce Demarest, *Challenges to Inerrancy: A Theological Response* (Chicago, IL: Moody Press, 1984). ISBN:0-8024-0237-2. FORMAT=Paper. See [2010121901.txt](#).
- Ref-1237 - notes** : [2010121901.txt](#)☆
- Ref-1238** : ☉ John H. Sailhamer, *The Meaning of the Pentateuch* (Downers Grove, IL: InterVarsity Press, 2009). ISBN:978-0-8308-3867-7. FORMAT=Kindle.
- Ref-1239** : ☉ Robert P. Lightner, *Handbook of Evangelical Theology* (Grand Rapids, MI: Kregel, 1995). ISBN:0-8254-3145-x. FORMAT=Paper.
- Ref-1240** : ☉ Joel R. Beeke, *Living for God's Glory: An Introduction to Calvinism* (Lake Mary, FL: Reformation Trust, 2008). ISBN:978-1-56769-105-4. FORMAT=Paper.
- Ref-1241** : ☉ H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1969, 1949). ISBN:0-8010-5531-8. FORMAT=Libronix. ID=2011011401. ☉ H. C. Leupold, *Exposition of Ecclesiastes* (Grand Rapids, MI: Baker Book House, 1969, 1959). ISBN:0-8010-5505-9. FORMAT=Libronix. ID=2011011401. ☉ H. C. Leupold, *Exposition of Genesis* (Grand Rapids, MI: Baker Book House, 1969, 1942). ISBN:0-8010-0533-7 and 0-8010-5522-9. FORMAT=Libronix. ID=2011011401. ☉ H. C. Leupold, *Exposition of Isaiah* (Grand Rapids, MI: Baker Book House, 1969, ???). ISBN:0-8010-5577-6. FORMAT=Libronix. ID=2011011401. ☉ H. C. Leupold, *Exposition of The Psalms* (Grand Rapids, MI: Baker Book House, 1969, 1959). ISBN:0-8010-5521-0. FORMAT=Libronix. ID=2011011401. ☉ H. C. Leupold, *Exposition of Zechariah* (Grand Rapids, MI: Baker Book House, 1969, 1956). ISBN:0-8010-5512-1. FORMAT=Libronix. ID=2011011401.
- Ref-1242** : ☉ Lewis Sperry Chafer, *True Evangelism* (New York, NY: Gospel Publishing House, 1911). FORMAT=Libronix/Swordsearcher.
- Ref-1243** : ☉ Lewis Sperry Chafer, *Satan* (New York, NY: Gospel Publishing House, 1909). FORMAT=Libronix/Swordsearcher.
- Ref-1244** : ☉ Lewis Sperry Chafer, *Salvation* (Philadelphia, PA: Sunday School Times

- Company, 1922).
FORMAT=Libronix/Swordsearcher.
- Ref-1245** : ☉ Lewis Sperry Chafer, *Must We Dismiss the Millennium?* (Crescent City, FL: Biblical Testimony League, 1921).
FORMAT=Libronix.
- Ref-1246** : ☉ Lewis Sperry Chafer, *The Kingdom in History and Prophecy* (Chicago, IL: The Bible Institute Colportage Association, 1936). FORMAT=Libronix/Swordsearcher.
- Ref-1247** : ☉ Lewis Sperry Chafer, *He That is Spiritual* (n.c.: n.p., 1911). FORMAT=Libronix.
- Ref-1248** : ☉ Lewis Sperry Chafer, *The Ephesian Letter: Doctrinally Considered* (New York, NY: Loizeaux Brothers, 1935).
FORMAT=Libronix/Swordsearcher.
- Ref-1249** : ☉ Lewis Sperry Chafer, *Dispensationalism* (Dallas, TX: Dallas Seminary Press, 1936, 1951).
FORMAT=Libronix.
- Ref-1250** : ☉ William J. Federer, *America's God and Country: Encyclopedia of Quotations* (Coppell, TX: FAME Publishing, 1994).
ISBN:1-880563-09-6. FORMAT=Paper.
- Ref-1251** : ☉ Robert Duncan Culver, *Systematic Theology: Biblical and Historical* (Fearn, Great Britain: Christian Focus Publications, 2005). ISBN:1-84550-049-0.
FORMAT=Libronix.
- Ref-1252** : ☉ Peter Walkert, *Jesus and His World* (Oxford, England: Lion Publishing, 2003). ISBN:0-7459-5103-1.
FORMAT=Libronix.
- Ref-1253** : ☉ Stephen Tomkins, *Paul and His World* (Oxford, England: Lion Publishing, 2004). ISBN:0-7459-5129-5.
FORMAT=Libronix.
- Ref-1254** : ☉ Timothy Yates, *The Expansion of Christianity* (Oxford, England: Lion Publishing, 2004). ISBN:0-7459-5108-2.
FORMAT=Libronix.
- Ref-1255** : ☉ Andrew Knowles, Pachomios Penkett, *Augustine and His World* (Oxford, England: Lion Publishing, 2004).
ISBN:0-7459-5104-X. FORMAT=Libronix.
- Ref-1256** : ☉ Mary Cunningham, *Faith in the Byzantine World* (Oxford, England: Lion Publishing, 2002). ISBN:0-7459-5100-7.
FORMAT=Libronix.
- Ref-1257** : ☉ G. R. Evans, *Faith in the Medieval World* (Oxford, England: Lion Publishing, 2002). ISBN:0-7459-5101-5.
FORMAT=Libronix.
- Ref-1258** : ☉ Mark Galli, *Francis of Assisi and His World* (Oxford, England: Lion Publishing, 2002). ISBN:0-7459-5102-3.
FORMAT=Libronix.
- Ref-1259** : ☉ Ted Olsen, *Christianity and the Celts* (Oxford, England: Lion Publishing, 2003). ISBN:0-7459-5105-8.
FORMAT=Libronix.
- Ref-1260** : ☉ Graham Tomlin, *Luther and His World* (Oxford, England: Lion Publishing, 2002). ISBN:0-7459-5068-X.
FORMAT=Libronix.
- Ref-1261** : ☉ Jonathan Hill, *Faith in the Age of Reason* (Oxford, England: Lion Publishing, 2004). ISBN:0-7459-5130-9.
FORMAT=Libronix.
- Ref-1262** : ☉ Claus Vogt, Roland Leuschel, *The Global Debt Trap* (Hoboken, NJ: John Wiley & Sons, 2011).
ISBN:978-0-470-76723-8. FORMAT=Paper.
- Ref-1262 - notes** : [2011062401.txt](#)☆
- Ref-1263** : ☉ Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville, TN: Broadman and Holman, 2007). ISBN:978-0-8054-4627-2.
FORMAT=Paper.
- Ref-1263 - notes** : [2011070101.txt](#)☆
- Ref-1264** : ☉ Ed Glasscock, *Matthew: A Gospel Commentary* (Eugene, OR: Wipf & Stock, 1997). ISBN:1-59752-044-6.
FORMAT=Paper.
- Ref-1265** : ☉ Anthony C. Garland, *A Testimony of Jesus Christ: A Commentary on the Book of Revelation - Volume 1*, (Camano Island, WA: SpiritAndTruth.org, 2004) [<http://www.SpiritAndTruth.org/id/revci.htm>].
ISBN:0-9788864-1-0. FORMAT=Paper.
- Ref-1266** : ☉ Anthony C. Garland, *A Testimony of Jesus Christ: A Commentary on the Book of Revelation - Volume 2*, (Camano Island, WA: SpiritAndTruth.org, 2004) [<http://www.SpiritAndTruth.org/id/revci.htm>].
ISBN:0-9788864-1-0. FORMAT=Paper.
- Ref-1267** : ☉ Geoffrey Wigoder, ed. *The New Standard Jewish Encyclopedia*, 5th edition (New York, NY: Doubleday, 1977).
ISBN:0385125194. FORMAT=Paper.
- Ref-1268** : ☉ John Walvoord, *Matthew: Thy Kingdom Come* (Chicago, IL: Moody Bible Institute, 1974). ISBN:08024-5189-6.
FORMAT=Paper.
- Ref-1269** : ☉ Antonio Gallonio, *Torture: Torments of the Christian Martyrs* (New York, NY: Walden Publications, 1939).
FORMAT=Paper.
- Ref-1270** : ☉ Alexander MacLaren, *Expositions of Holy Scripture* (TX: Galaxie Software, 1910, 2011). FORMAT=Cross.
ID=2011091501.
- Ref-1271** : ☉ John W. Burgon, *The Last Twelve Verses of the Gospel According to St. Mark*, (London, England: James Parker and Co., 1871).
FORMAT=Google/SwordSearcher.
- Ref-1272** : ☉ Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* (Nashville, TN: B&H Publishing Group, 2010). ISBN=978-0-8054-4654-8.
FORMAT=Paper.
- Ref-1272 - notes** : [2011011901.txt](#)☆
- Ref-1273** : ☉ John Owen, *The Works of John Owen: Volume 6: Temptation and Sin* (Edinburgh, Scotland: T. & T. Clark, 1862).
ISBN:?????????. FORMAT=Libronix.
- Ref-1274** : ☉ Merrill F. Unger, *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG Publishers, 2002).
ISBN:0-89957-415-7. FORMAT=Paper.
- Ref-1275** : ☉ David J. Brewer, *The United States A Christian Nation* (Philadelphia, PA: John C Winston Co., 1905).
ISBN:?????????. FORMAT=Kindle.
- Ref-1275 - notes** : [2012021201.txt](#)☆
- Ref-1276** : ☉ Lewis Sperry Chafer, *Major Bible Themes* (n.p.: Van Kampen Press, 1926). ISBN:?????????.
FORMAT=SwordSearcher.
- Ref-1277** : ☉ Lewis Sperry Chafer, *The Crowns of the Lord Jesus Christ* (n.p.: n.p., n.y.). ISBN:?????????.
FORMAT=SwordSearcher.
- Ref-1278** : ☉ E. W. Bullinger, *Figures of Speech Used in the Bible* (London, England: Messrs. Eyre and Spottiswoode, 1898).
ISBN:0-8010-0559-0.
FORMAT=Paper/SwordSearcher.
- Ref-1279** : ☉ James Gray, *James Gray's Concise Bible Commentary* (PLACE: PUBLISHER, 1935).
FORMAT=SwordSearcher.
- Ref-1280** : ☉ Joseph S. Exell, *The Biblical Illustrator* (London, England: n.p., 1887).
FORMAT=SwordSearcher.
- Ref-1281** : ☉ D. Martyn Lloyd-Jones, *Authentic Christianity* (Wheaton, IL: Crossway Books, 2000). ISBN:?????????.
FORMAT=Libronix.
- Ref-1282** : ☉ Craig L. Blomberg, *The Historical Reliability of the Gospels (2nd ed.)* (Downers Grove, IL: Intervarsity Press, 2007).
ISBN:978-0-8308-2807-4. FORMAT=Paper.
- Ref-1282 - notes** : [2012030301.txt](#)☆
- Ref-1283** : ☉ John Bunyan, *Grace Abounding to the Chief of Sinners* (Oak Harbor, WA: Logos Research Systems, 1995, 1666).
ISBN:?????????. FORMAT=Libronix.
- Ref-1284** : ☉ Lee I. Levine, *Jerusalem: Portrait of the City in the Second Temple Period* (Philadelphia, PA: Jewish Publication Society, 2002). ISBN:0-8276-0750-4.
FORMAT=Libronix.
- Ref-1285** : ☉ James Hastings, John A. Selbie, John C. Lambert, *A Dictionary of Christ and the Gospels* (Edinburgh, Scotland: T&T Clark, 1906). FORMAT=Libronix.
- Ref-9999** : ☉ AUTHORFIRST AUTHORLAST, TITLE (PLACE: PUBLISHER, DATE).
ISBN:?????????.
FORMAT=Paper/Libronix/Cross/SwordSearcher/Kindle/PDF. ID=YYYYMMDDXX. ☉
AUTHORFIRST1 AUTHORLAST1,
AUTHORFIRST2 AUTHORLAST2,
AUTHORFIRST3 AUTHORLAST3, TITLE
(PLACE: PUBLISHER, DATE).
ISBN:?????????.
FORMAT=Paper/Libronix/Cross/SwordSearcher/Kindle/PDF. ID=YYYYMMDDXX. ☉
AUTHORFIRST1 AUTHORLAST1,
AUTHORFIRST2 AUTHORLAST2, TITLE
(PLACE: PUBLISHER, DATE).
ISBN:?????????.
FORMAT=Paper/Libronix/Cross/SwordSearcher/Kindle/PDF. ID=YYYYMMDDXX.
- references - Books** : [Ref-0000](#)☆
- references - New Testament makes of Old : quotations - New Testament of Old**☆
- refined - men by God** : Pr. 17:3; Jer. 6:28-30; Eze. 22:19-22
- Reformation - cause - quote** : [quote - Reformation - cause](#)☆
- Reformation - Chronology - #00006.doc** : [#00006.doc](#)☆
- Reformation - Erasmus' contribution to - quote** : [quote - Erasmus - contribution to Reformation](#)☆
- reformation - hermeneutics** : [hermeneutics - reformers](#)☆
- Reformation - inspiration** : [inspiration - Reformation](#)☆
- Reformation - Martin Luther** : [Martin Luther - Reformation](#)☆
- reformation - salvation before** : [salvation - precedes morality](#)☆
- Reformed Doctrine of Predestination, The** : [Ref-0096](#)☆
- reformed theology - dangers of** : [2003040201.pdf](#)☆
- Reformed theology - glorify God** : [glorify - God - Reformed theology](#)☆

reformed theology - influence of Greek philosophy : [theology - reformed - influence of Greek philosophy](#)☆

reformed theology - Israel : [Israel - reformed theology](#)☆

refuge - Bozrah/Petra : [Bozrah - as refuge](#)☆

refuge - cities of : [manslaughter - refuge for accidental](#)

refuge - cities of by tribe : [Jos. 20:7](#)

refuge - city - Golan : [Golan - city of refuge](#)

refuge - city - Hebron : [Hebron - city of refuge](#)

refuge - city - Kedesh : [Kedesh - city of refuge](#)

refuge - city - Ramoth Gilead : [Ramoth Gilead - city of refuge](#)

refuge - city - Shechem : [Shechem - city of refuge](#)

refuge - Edom : [X0106 - refugees](#)☆

refuge - manslaughter vs. murder : [murder - vs. manslaughter](#)

refugees - Jewish vs. Palestinian : [2003030401.tif](#)☆

refugees - Palestinian - not by Israel : [F00030 - Palestinian - refugees - not by Israel](#)☆

refute - false teaching : [correction - doctrinal](#)

Refuting Compromise - Jonathan Sarfati : [Ref-0232](#)☆

Regathering in Faith - Diaspora - 00021.doc : [00021.doc](#)☆

Regathering in Unbelief - Diaspora - 00021.doc : [00021.doc](#)☆

regeneration - follows faith : ☪ "In line with something I read in Van Til once I developed the following aphorism: *It is not that the sinner won't come to God because he cannot; but he cannot come to Christ because he will not.* What this approach does is condense the Bible's teaching on human responsibility while showing how God can justly elect some while leaving others to their rightful condemnation. If we reverse this aphorism and start teaching a sinner won't come to God because he cannot come to God, then we are in the soup. For then we must import once more the mantra that "regeneration precedes faith." This teaching, which is highly questionable on a number of fronts (e.g. 1. no passage says it; 2. some passages strongly imply just the opposite; 3. this would cause a theological difficulty with God giving eternal life (regeneration) to a sinner before he has been justified and declared righteous? even a logical order creates a contradiction between God's thoughts and God's Words)." Paul Henebury, *Dispensationalism and TULIP? Unconditional Election*, [<http://dreluctant.wordpress.com/2011/03/31/dispensationalism-and-tulip-unconditional-election/>] accessed 20110406.

regeneration - heaven and earth : [earth - regeneration](#)

regeneration - Holy Spirit : [Holy Spirit - regeneration](#)

regeneration - human : [eternal life - obtained](#)

regeneration - spiritual of Israel : [second coming - preconditions](#)☆

regeneration - Trinity : [Trinity - regenerate](#)

regeneration - vs. conversion : Eph. 1:13 ☪ "Shedd. . . cites the following contracts: 'Regeneration, accordingly, is an act; conversion is an activity, or a process. Regeneration is the origination of life; conversion is the evolution and manifestation of life. Regeneration is wholly an act of God;

conversion is wholly an activity of man. Regeneration is a cause; conversion is an effect. Regeneration is instantaneous; conversion is continuous.'" [Ref-0019](#), p. 130. ". . . the central thought of the doctrine of regeneration is that eternal life is imparted. Regeneration meets the need created by the presence of spiritual death.'" [Ref-0019](#), p. 131. "does the Spirit seal believers *after* they believe the gospel or *when* they believe? . . . Although it is certainly possible to translate this last text [Eph. 1:13] as 'after hearing. . . after believing you were sealed,' both the grammatical possibility of contemporaneity and the overall context lead me to believe that the aorist participle is contemporaneous here. Contextually, the threefold praise to the Godhead is in the first two instances due to God's *prior* action (election, redemption). To be consistent, it should be this way for the third leg (in the least, sealing should not follow believing). Further, in the following context (Eph. 2:1-10), this theme of God's saving grace is given greater articulation. The metaphor of death in that passage as the state from which the elect were delivered gives no confidence that conversion precedes regeneration.'" [Ref-0129](#), p. 625.

registered - genealogy : [genealogy - record of regnal year - Jewish :](#) [year - regnal - Jewish](#)☆

regula fidei - rule of faith : [faith - rule of](#)☆

regulations - Gentile believers : [Gentiles - regulations for believers](#)

Rehoboam - mother - Ammonite : [Ammonite - Rehoboam - mother](#)

Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). Dictionary of Christianity in America. Downers Grove, Ill.: InterVarsity Press. : [Ref-0534](#)☆

Reid, ed., Daniel G., Dictionary of Paul and His Letters : [Ref-1173](#)☆

reign - by conflict : Ps. 110:2; Isa. 63:2; 1Cor. 15:24; Rev. 19:15

reign - length of Davidic : [David - length of reign](#)

reign - of believers : Ps. 45:16; Dan. 7:27; Rev. 2:26; Rev. 3:21; Rev. 5:10; Rev. 20:6; Rev. 22:5

reign - of Jesus rejected : Ps. 2:3; Luke 19:14; Luke 19:27; Rev. 20:8

reign - on earth : Rev. 5:10; Rev. 20:4

reincarnation - AGAINST : [die - once](#)

reins - KJV : Ps. 7:9; Rev. 2:23 ☪ Hebrew *kilyaw*, Gk. *nephrous*, literally "kidneys" - the innermost being of the individual

rejected - Ephraim : [Ephraim - rejected](#)

rejected - God by unbelievers : Job 21:14; Job 22:17

rejected - Israel temporarily : [Israel - rejected temporarily](#)☆

rejected - Joseph : [Joseph - rejected](#)

rejected - law : [law - forsaken](#)

rejected - literal kingdom : [kingdom - offered - literal](#)☆

rejected - Messiah by Israel : [rejected - Messiah by Israel](#); Isa. 49:7; Isa. 53:3; Zec. 12:10

rejected - ministry : [ministry - rejected](#)

rejected - newer : Luke 5:39

rejected - prophecy : [prophecy - rejected](#)

rejected - prophet in own country : [prophet - without honor in own country](#)

rejected - reconciliation : [reconciliation - rejected](#)

rejected - reign of Jesus : [reign - of Jesus - rejected](#)

rejected - Saul by God : [Saul - rejected by God](#)

rejected - scripture : [scripture - rejected](#)

rejected - stone by builders : [stone - identity of builders who rejected](#)

rejected - worship : [worship - rejected](#)

rejection - gospel - allow : Eze. 3:27

rejection - handling : Mtt. 10:14; Luke 10:10; Acts 13:51; Acts 28:24-28

rejection - of Jesus by Israel blesses Gentiles : Isa. 49:6; Rom. 11:11

rejection - of Jesus is rejection of Father : [Son - provides access to Father](#)

rejoice - in persecution and suffering : [suffering - rejoice in](#)

relationship - abusive - signs : [abusive - relationship - signs](#)☆

relationship - intimacy with God : Num. 12:5

relationship - over gift : [gift - relationship over relationship - vs. religion](#) : Gen. 3:7; Jer. 2:22; **Mtt. 7:23**; Luke 10:41; John 7:28; John 16:3 ☪

". . . 'to be' comes before 'to do'. That is where we all fail. Our business is to make ourselves such instruments as shall be fit and meet for the Master's use. He always tells such people how and where and when He wants to use them. You prepare yourself and He will then show you what He wants you to do." Martin Lloyd-Jones, [Ref-0935](#), pp. 177-178.

relationship - vs. rules - quote : [quote - relationship vs. rules](#)☆

relationship - with Jesus - Islam : [Islam - relationship - lacking](#)☆

relationships - church : [church - relationships](#)☆

relationships A- of apostles - Apostolic Families - 00066.doc : [00066.doc](#)☆

relative - moralism - quote : [quote - instinct - extinct](#)☆

relative - truth : [truth - relative](#)☆

relative - truth not : [truth - propositional - not relative](#)☆

relative pronoun - Greek grammar : [Greek grammar - pronoun - relative](#)☆

relative pronoun - Hebrew grammar : [Hebrew grammar - pronoun - relative](#)☆

relative pronouns - who, what, which - grammar : [grammar - relative pronouns - who, what, which](#)☆

relatives - strife with : Gen. 26:35

relatives - support : Isa. 58:7; 1Ti. 5:4; 1Ti. 5:16

relativism - postmodernism - ambiguity : [postmodernism - relativism - ambiguity](#)☆

relativism - postmodernism - convenient : [postmodernism - relativism - convenient](#)☆

relativism - postmodernism - intolerant : [postmodernism - relativism - intolerant](#)☆

Relativistic Morality A- footnote 35 - Quotations - #09002.doc : [#09002.doc](#)☆

relativity - age of universe : [starlight - distant](#)☆

relativity - Einstein : [time - relative](#)☆

release - year of : Deu. 31:10

relented - blessing : [blessing - relented](#)

relented - judgment : [judgment - relented](#)

reliability - Old Testament : [canon - Old Testament - reliability](#)☆

relics - Erasmus - quote : [quote - relics - Erasmus](#)☆

relics - indulgences - purgatory : ☩ + "The collection of [Roman Catholic] relics in 1509 included 5,005 fragments, the viewing of which reduced one's time in purgatory by 1,443 years. By 1518 it is estimated that there were 17,443 pieces on display in twelve aisles. Included among them were such remarkable relics as a veil sprinkled with the blood of Christ, a twig of Moses' burning bush, and a piece of bread from the Last Supper. By 1520 the collection had grown -- despite Luther's opposition -- to 19,013 holy pieces. Those who viewed the relics on All Saint's Day and made the required contribution would receive from the pope an indulgence that would reduce time spent in purgatory -- either by themselves or others -- by up to 1,902,202 years and 270 days." [Ref-0169](#), p. 117.

religion - beginning of : Gen. 3:7; Job 31:33

religion - compulsion - Koran : [Koran - compulsion in religion](#)☆

religion - genocide - causes? : ☩ + "The historical record gives no reason to believe that scientifically-minded rationalists with ideologies are any less dangerous than a 'divisive' religion: quite the opposite is true (the Nazi Holocaust Stalin purges and Pol Pot genocides were caused by evolutionary atheistic regimes; their casualties dwarf those of all 'religious wars' throughout history put together)." Lael Weinberger, *Secular sermons*, [Ref-0784](#), 21(2) 2007, 20:23, p. 21.

religion - kills : [kills - religion](#)☆

religion - men avoid : [men - religion - avoid](#)☆

religion - opiate - quote : [quote - religion - opiate](#)☆

religion - science - opposed? : [science - religion - opposed?](#)☆

religion - self imposed : Col. 2:23

religion - statistics - US : [2008030301.htm](#)☆

religion - vs. relationship : [relationship - vs. religion](#)☆

religion - vs. salvation : Acts 17:22; Rom. 10:3

religion - world - statistics - 1995 :

[2008111501.htm](#)☆

religions - eastern : Isa. 2:6

religions - world - percentage :

[2003031801.htm](#)☆

religious - freedom - Canada : [F00040 - freedom - religious - Canada](#)

religious - hypocrisy : [hypocrisy - religious](#)

religious - robes : [robes - religious](#)

religious freedom - homosexuality :

[homosexuality - religious freedom](#)☆

religious leaders - Jews used to describe :

[Jews - term describes religious leaders](#)

religious leaders - reject Jesus : Luke 9:22

Religious Thought in the Reformation,

Reardon, Bernard M. G. : [Ref-0168](#)☆

remember - God at night : [night - remembering God at](#)

remember - sins no more : Isa. 43:25; Jer.

31:34; Jer. 50:20 (?); Heb. 8:12; Heb. 10:17 ☩

Questionable: Jer. 50:20 (?);

remembered - covenant : [covenant - remembered](#)☆

remembrance - book of : [book - of remembrance](#)

remembrance - tassels : [tassels - remembrance](#)☆

remes - vs. behemah : [behemoth](#)☆

remez - hermeneutics : [hermeneutics - Jewish classical](#)☆

remind - God of promises : [promises - remind God of](#)

remnant - Babylon - 00004.doc : [00004.doc](#)☆

remnant - of Israel : [Israel - remnant of](#)☆

removed - wicked : [wicked - removed](#)

remuneration - elders : [elders - pay](#)☆

Renaisance and Reformation, Estep,

William R. : [Ref-0169](#)☆

renewing - mind : [mind - renewed](#)

renumeration for service : Gal. 6:1

repair - temple : [temple - money for repair](#)

repent - else sin remains : [sin - remains if unrepentant](#)

repent - failure to : Jer. 5:3; Rev. 16:9; Rev. 16:11

repent - for ancestors : [sin - confessing ancestor's](#)☆

repent - translation - Tyndale : [Tyndale - translation terms](#)☆

repentance - baptism of : [baptism - of repentance](#)

repentance - commanded : Luke 13:3; Acts 2:38; Acts 26:20

repentance - from persecution : [persecution - brings repentance](#)

repentance - from sin : Eze. 14:6; Eze. 18:6; Eze. 18:23; Luke 13:1-5; Acts 3:19; Acts 26:20; 2Cor. 12:21; **Heb. 6:1** ☩ + Passages which link repentance with *turning from sin toward God*. "Conversion is turning from evil (Acts 8:22; 2Cor. 12:21; Rev. 2:21-22) to God (Acts 20:21; 26:20; Rev. 16:9). In Acts 3:19 and 26:20 *metanoō* and *epistrephō* are placed side by side; *metanoō* describes the turning from evil and *epistrephō* the turning to God." [Ref-1206](#), p. 367. In Hebrews 6:1 repentance *from dead works* (*μετανοίας ἀπὸ νεκρῶν ἔργων*) is contrasted with faith *toward God* (*πίστεως ἐπὶ θεόν*).

repentance - gift : Acts 5:31; Acts 11:18

repentance - God desires : Isa. 22:12; Jer. 36:3; Jer. 36:7; Eze. 18:27-28; Eze. 18:30-32; Eze. 33:14-16; Eze. 33:19; Joel 2:12-13; Jonah 3:5-10

repentance - heard : 1S. 7:5-6; 1K. 21:27-29; 2K. 22:19; 2Chr. 30:9; 2Chr. 33:12; 2Chr. 33:19; Ne. 9:28

repentance - insincere : 1S. 15:24

repentance - Israel : [second coming - preconditions](#)☆

repentance - late - unacceptable : Num. 14:40-45; Deu. 1:41-45

repentance - prayer of : [prayer - of repentance](#)

repentance - salvation involves : Acts 2:38; Acts 3:19; Acts 11:18; Acts 26:20; 2Cor. 7:10

repentance - sorrow leads to : 2Cor. 7:9-11

repentance - spurned : Jer. 36:24; Jer. 36:31; Jer. 44:10

repentance - time given for : Rev. 2:21

repentance - vs. faith - quote : [quote - repentance vs. faith](#)

repented - God : [mind - God changed](#)

repents - God : **Ex. 32:14**; Num. 23:19 (doesn't repent); Deu. 32:36; Jdg. 2:18; 1S. 15:29 (doesn't repent); Ps. 90:13; Ps. 106:45; Ps. 135:14; Jer. 15:6; Jer. 18:8; Jer. 18:10; Jer. 26:3; Jer. 26:13; Jer. 26:19; Jer. 42:10; Hos. 11:8; Joel 2:13-14; Amos 7:3; Jonah 3:9; Jonah 4:2

Rephaim : Deu. 2:11; Deu. 2:20; Deu. 3:11; Deu. 3:13; Jos. 13:12; Jos. 13:33; Jos. 15:8; Jos. 17:15; Jos. 18:16 ☩ see [Anakim](#)

replacement theology - AGAINST : [Israel - church not](#)☆

replacement theology - analysis of - Vlach : [2012011901.pdf](#)☆

replacement theology - Anglican : ☩ + "The Anglican Peace and Justice Network announced their intention to recommend that their church with an estimated worldwide membership of 75 million Anglicans and Episcopalians follow in the American Presbyterian church's footsteps and consider divesting itself from Israel." Sarah Honig, "And the Beating Goes On," Jerusalem Post, cited by [Ref-0182](#), December 2004, p. 1.

replacement theology - anti-Semitic : ☩ +

"In fact, replacement theology and its corollary -- the Church's self-understanding as the true Israel -- are historically linked with overt contempt for Israel. This is evident both in the *Adversus Judaeos* tradition and in the anti-Semitic thought and practice of Post-Reformation Europe." [Ref-0685](#), p. 134. "It is now generally realized that part of what made both the pogroms of Russia and the *Shoah* played out in Central Europe possible was an attitude of theological contempt toward Israel that had its foundation in "replacement theology." Such theological thinking and the contempt it produced were components of the Christian tradition as early as the second century. Jaroslav Pelikan observes that, "Virtually every major Christian writer of the first five centuries either composed a treatise in opposition to Judaism or made this issue a dominant theme in a treatise devoted to some other subject." [Ref-0685](#), p. 178. "It is now widely recognized that theological prejudice and anti-Judaic legislation paved the way for the Jewish massacres which have stained the recent history of so-called "Christian" Europe." [Ref-0685](#), p. 179. ". . . as our study will unquestionably prove, the wrong perception of Israel and the Jews by Christians, biblically-speaking, has produced consequences of horrific proportions during the history of the Christian Church in all its strands. Such a shameful legacy, perpetuated during the illustrious Reformation and onwards, is still prevalent in substantial degrees in many Calvinist, Reformed, and Sovereign Grace environments." [Ref-1263](#), p. xix. "A supercessionist theology produces an anti-Judaic demeanor with regard to the Jews, and church history is the terrible, unavoidable proof that this is so." [Ref-1263](#), p. 100

replacement theology - Augustine : Ps. 114:3

☩ "Augustine commented on Ps 114:3, *For if we hold with a firm heart the grace of God which hath been given us, we are Israel, the seed of Abraham. . . . Let therefore no Christian consider himself alien to the name of Israel. . . . The Christian people then is rather Israel. . . . But that multitude of Jews, which was deservedly reprobated for its perfidy, for the pleasures of the flesh sold their birthright, so that they belonged not to Jacob, but rather to Esau.* [Augustine, *Expositions on the Book of Psalms by Saint Augustine*, Vol. 5 (Oxford: John Henry Parker, 1853), 114.3] . . . Hence, Augustine's eschatology regarding Israel, as having played out over centuries of church history, is not something that any Christian ought to boast in thoughtlessly. This legacy is certainly unbiblical in its exegetical, theological and ethical outworking, and thus is un-Pauline." [Ref-1263](#), pp. 5-6.

replacement theology - Boettner : ☩ +
 “[Lorraine Boettner’s] book, *The Millennium* . . . contains not only the most emphatic and categorical expressions of supersessionism, but also declarations on the destiny of the Jews that reflect theological anti-Judaism. . . . *After the Jews had forfeited their rights as a chosen nation, or, to put it more accurately, after God had completed His purpose for the Jews as a separate people, they continued to have the privileges of full and free salvation individually.* [L. Boettner, *The Millennium* (Philadelphia: Presbyterian and Reformed, 1958), 312.] [Ref-1263](#), p. 41 “Arnold Fruchtenbaum, a Jewish Christian, rightly expresses his distress: *According to Boettner, the Jews are totally to blame for their history of persecution. The problem is not with the Gentiles’ attitude toward the Jews, but with the Jews failure to disappear. The solution is that the Jews should cease to be Jews, and by so doing will make a great contribution to the world. It is the Jewish failure to assimilate that has produced tragic results, both for the Jews and “for the world at large.” This is theological anti-Semitism with a vengeance!* [Ref-1263](#), p. 42 “Boettner’s contemptible attitude is further evidenced as follows: . . . *The mere fact that these people are Jews does not in itself give them any more moral or legal right to Palestine than to the United States or any other part of the world.* [Boettner, *The Millennium*, 314] [Ref-1263](#), pp. 42-43

replacement theology - Calvin : Rom. 11:2 ☩
 “Like Augustine, Calvin taught that the Christian Church had become the new spiritual Israel, the amalgam of Jew and Gentile, whereby past ethnic identity had become null and void. He commented on Rom 11:2, . . . *Many understand this of the Jewish people, as though Paul had said, that religion would again be restored among them as before: but I extend the word ‘Israel’ to all the people of God, according to this meaning, ‘When the Gentiles shall come in, the Jews also shall return [as an accumulating remnant] from their defection to the obedience of the faith; and thus shall be completed the salvation of the whole Israel of God, which must be gathered from both . . .* [J. Calvin, *The Epistle of Paul the Apostle to the Romans* (Edinburgh: Calvin Translation Society, 1849), 437] [Ref-1263](#), pp. 6-7.

replacement theology - church fathers : ☩ +
 “Thus, as we have seen, churchmen such as Ambrose of Milan, Cyril of Alexandria, John Chrysostom of Antioch, Augustine of Hippo, and Pope Gregory the Great all regarded replacement theology as fact.” [Ref-0685](#), p. 115. “Parkes considers that Justin, Tertullian, Hippolytus, Cyprian, and Origen deserve special mention at this juncture, that is, prior to the infamous fourth century: *They thus represent not only geographically but also in their trainings an astonishingly varied range of interests. Their different writings are of capital importance for the development throughout the Church of the absolute condemnation of the Jews which is characteristic of the patristic literature as a whole.* [Parkes, *The Conflict of the Church and Synagogue* (New York: Atheneum, 1969), 100.] [Ref-1263](#), pp. 19-20.

replacement theology - Cranfield : Rom. 9:1; Rom. 10:1; Rom. 11:1 ☩ + “These three chapters emphatically forbid us to speak of the

Church as having once and for all taken the place of the Jewish people. . . . And I confess with shame to having also myself used in print on more than one occasion this language of the replacement of Israel by the Church.” C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T. & T. Clarke, 1979), 2:448 cited by [Ref-0057](#), May/June 2007, p. 21. “[C. E. B. Cranfield . . . wrote in his commentary concerning Romans 9-11, *It is only where the church persists in refusing to learn this message [of Romans 9-11], where it secretly--perhaps unconsciously--believes that its own existence is based on human achievement, and so fails to understand God’s mercy to itself, that it is unable to believe in God’s mercy for still unbelieving Israel, and so entertains the ugly and unscriptural notion that God has cast off His people Israel and simply replaced it by the Christian Church. These three chapters emphatically forbid us to speak of the Church as having once and for all taken the place of the Jewish people.* [C. E. B. Cranfield, *The Epistle to the Romans*, ICC [Edinburgh: T&T Clark, 1979], 448, n. 2).] [Ref-1263](#), pp. xx-xxi.

replacement theology - Cyprian : ☩ + “The logical place to begin this survey is with Cyprian’s explicit statement of replacement theology in his introduction to his work *Three Books of Testimonies Against the Jews*. He writes, “I have endeavored to show that the Jews, according to what had before been foretold, had departed from God, and had list God’s favor, which has been given them in past time, and had been promised them for the future; while the Christians had succeeded to their place, deserving well of the Lord by faith, and coming out of all nations and from the whole world.” . . . It is significant that the ninth, tenth, and eleventh chapters of Romans are virtually ignored in the *Three Books of Testimonies Against the Jews*. In particular, no part of these chapters is quoted in which reference is made to the present status or future prospect of unbelieving Israel. The choice to ignore these passages shows that Cyprian’s conviction that Israel has irretrievably lost what had been given them in past time and what had been promised them for the future was based on selective use of Scripture.” [Ref-0685](#), pp. 120, 122.

replacement theology - Eusebius : ☩ + “. . . Eusebius, a follower of Origen . . . also believed that the Church was the “new Israel” that replaced the Jews.” [Ref-1263](#), p. 20.

replacement theology - Justin Martyr : ☩ +
 “*The true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham . . . are we who have been led to God through this crucified Christ.* That erroneous statement was written by a Christian who addressed himself to a Jewish man as they debated about Christianity. He later added, “We who have been quarried out from the bowels of Christ are the true Israelitic race.” The debate occurred almost 1,900 years ago (A.D. 155) between Justin Martyr and his Jewish opponent, Trypho.” William L. Krewson, *The Roots of Replacement Theology*, [Ref-0057](#), May/June 2007, p. 19. “Around A.D. 150,, [Justin Martyr] became the first Christian writer to explicitly identify the church as “Israel.” He declared, “For the true spiritual Israel, and descendants of Judah, Jacob,

Isaac, and Abraham . . . are we who have been led to God through this crucified Christ.” He also said, “Since then God blesses this people [i.e., Christians], and calls them Israel, and declares them to be His inheritance, how is that you [Jews] repent not of the deception you practise on yourselves, as if you alone were Israel?” Justin also announced, “We, who have been quarried out from the bowels of Christ, are the true Israelite race.” Michael J. Vlach, “Rejection Then Hope: The Church’s Doctrine of Israel in the Patristic Era”, [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 57-48. “Justin Martyr reapplied OT promises so that the church, not Israel, was viewed as the beneficiary of its promised blessings. Justin declared to Trypho: *And along with Abraham we [Christians] shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham through the like faith. . . . Accordingly, He promises to him a nation of similar faith, God fearing, righteous. . . . but it is not you, “in whom is no faith.”*” Michael J. Vlach, “Rejection Then Hope: The Church’s Doctrine of Israel in the Patristic Era”, [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, p. 61.

replacement theology - Origen : “Origen also taught that the church was the new Israel. In his debate with Celcus, for example, Origen stated, “Our Lord, seeing the conduct of the Jews not to be at all in keeping with the teaching of the prophets, inculcated by a parable that the kingdom of God would be taken from them, and given to the converts from heathenism.” N. R. M. De Lange summarizes Origen’s supersessionist perspective: “Crucial to the whole argument [of Origen] is the paradox that Jews and Gentiles suffer a reversal of roles. The historical Israelites cease to be Israelites, while the believers from the Gentiles become the New Israel. This involves a redefinition of Israel.” . . . In line with supersessionist theology, Augustine explicitly stated that the title “Israel” belonged to the Christian church: “For if we hold with a firm heart the grace of God which hath been given us, we are Israel, the seed of Abraham . . . Let therefore no Christian consider himself alien to the name of Israel.” He also said, “The Christian people then is rather Israel.”” Michael J. Vlach, “Rejection Then Hope: The Church’s Doctrine of Israel in the Patristic Era”, [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, pp. 57-48.

replacement theology - Presbyterian : ☩ +
 “The Presbyterian “Church” USA has called the Palestinian Arabs good and the Israelis evil. As we report in this letter, the Presbyterians, at their annual general assembly this summer [2004], voted 431-62 in favor of joining the divestment campaign against Israel. They are the first Christian denomination to do so. Leaders of this liberal mainline church also approved several other anti-Israel resolutions at their gathering in Richmond, Virginia.” Zola Levitt, “A Note From Zola”, [Ref-0182](#), August, 2004, p. 9.

replacement theology - priesthood : Mal. 1:10-12 ☩ “What emerges from the data we have examined is that the radical transformation of the Christian ministry during the second and third centuries was, to a large extent, the result of the Church taking over the Levitical practice on the assumption that such

instruction was intended for the Church. This assumption is a fruit of replacement theology, according to which the Church, and not Israel, is the true subject of the Law and the Prophets." [Ref-0685](#), p. 136. "The disinheriting of Israel did not remain an isolated element in the development of Christian thought. One area of theology that it influenced in the early Christian centuries was ecclesiology. For example, in what became the standard interpretation of Malachi 1:10-12, the idea that the Church had replaced Israel was linked with the reinterpretation of the Lord's Supper in the Levitical terms of sacrifice. Once the Hebrew Bible was thought to be a thoroughly Christian book, there developed a more general use of Levitical forms and terminology in the context of the Church. Instead of being called elders, local church leaders began to be called priests in order to comply with the new concept of the Christian ministry as sacrificial. At the same time important characteristics of the new covenant, such as the priesthood of all believers, the sufficiency of Christ's once-for-all sacrifice, and the crucial importance of faith in Christ for personal salvation were neglected." [Ref-0685](#), p. 170.

replacement theology - Puritans opposed : [preterism - Puritan response](#)☆

replacement theology - quote - Caner : [quote - replacement theology - Caner](#)☆

replacement theology - Ridderbos : ☩ +

"Consider the comment of Reformed theologian Herman Ridderbos. *The church, then, as the people of the New Covenant has taken the place of Israel, and national Israel is nothing other than the empty shell from which the pearl has been removed and which has lost its function in the history of redemption.* [H. Ridderbos, *Paul, An Outline of His Theology* (trans. J. R. De Witt; Grand Rapids: Eerdmans, 1975), 354-55]" [Ref-1263](#), p. xx.

replacement theology - Roman Catholicism :

☩ + "The belief that Christians have replaced Jews as God's elect remains a part of Christian doctrine to this day. Vatican Council II reaffirmed that 'the Church is the new people of God,' even as it condemned the teaching that the Jews were 'rejected or accursed as if this followed from the Holy Scriptures.'" [Ref-0153](#), p. 108. "Cyril Salim Bustros, the Lebanon-born Greek archbishop of Our Lady of the Annunciation in Boston, Massachusetts was responsible for delivering the final statement. In clarifying remarks, he stated that "the Holy Scriptures cannot be used to justify the return of Jews to Israel and the displacement of the Palestinians, to justify the occupation by Israel of Palestinian lands." He then escalated the situation by declaring that the original promises made by God to the children of Israel "were nullified by Christ. There is no longer a chosen people." Ryan Jones, *Catholic Church: Christ Nullified God's Promises to the Jews*, Israel Today cited by Bible Prophecy Today (<http://www.bible-prophecy-today.com/2010/10/catholic-church-christ-nullified-gods.html>) accessed 20101024.

replacement theology - supersessionism :

☩ + "Supersessionism takes various forms. The first is "punitive" or "retributive" supersessionism which believes Israel to be rejected by God and replaced by the church because of its disobedience and rejection of

Christ. Punitive supersessionism emphasizes Israel's *disobedience* as the primary reason for Israel's rejection by God. A strong form of punitive supersessionism emphasizes the *permanent* rejection of Israel while a milder or moderate form of punitive supersessionism is open in some sense to the idea of a future for national Israel. Another variation of supersessionism is "economic supersessionism." . . . economic supersessionism is the view that "carnal Israel's history is providentially ordered from the outset to be taken up onto the spiritual church." With this form of supersessionism, national Israel corresponds to Christ's church in a prefigurative way. Christ, with His advent, "brings about the obsolescence of carnal Israel and inaugurates the age of the spiritual church." . . . Israel is not replaced because of its disobedience but because its role in the history of redemption expired with the coming of Jesus. It is now superseded by the arrival of the new spiritual Israel -- the Christian church. . . . primarily the early church affirmed punitive supersessionism--Israel was viewed as rejected by God and replaced by the church because of the nation's rejection of Christ." Michael J. Vlach, "Rejection Then Hope: The Church's Doctrine of Israel in the Patristic Era", [Ref-0164](#), Vol. 19 No. 1, Spring 2008, 51:70, p. 53.

replacement theology - times of the Gentiles : [times - of the Gentiles](#)☆

replacement theology - used in support of : ☩ + [Isa. 65:15](#)

replacement theology - variations : ☩

"Covenant theologians themselves do not see eye to eye on how the promises to Israel are fulfilled in the church. One group affirms that the Old Testament promises are now being fulfilled by the church *on earth*. This is Augustinian amillennialism, and it is accepted today by the Roman Catholic church as well as by some Protestant theologians such as Berkhof and Allis. Another group affirms that the promises are being fulfilled by saints up *in heaven* in their state of blessedness. To this group belong such theologians as Duesterdieck, Klieforth, and Warfield." [Ref-0207](#), p. 248.

replacement theology - Wright : Rom. 11:26; Gal. 6:16 ☩ ". . . Wright elsewhere describes "transference" in Romans 11 whereby Paul *has systematically transferred the privileges and attributes of "Israel" to the Messiah and his people. It is therefore greatly preferable to take "all Israel" in v. 26 as a typically Pauline redefinition, as in Galatians 6:16*" [Ref-1263](#), p. 93 ". . . Wright elsewhere describes "transference" in Romans 11 whereby Paul *has systematically transferred the privileges and attributes of "Israel" to the Messiah and his people. It is therefore greatly preferable to take "all Israel" in v. 26 as a typically Pauline redefinition, as in Galatians 6:16*" [Ref-1263](#), p. 93

reprobation - unelect : [chosen - not](#)☆

reproduction - fall made possible- Mormonism : [Mormonism - reproduction - fall made possible](#)☆

reproduction - fruitful : [fruitful - and multiply](#)

reproof - accepted : [teaching - receive](#)

reputation - valuable : Pr. 22:1

rescue - from cross : Ps. 22:8; Mtt. 27:43; Luke 23:35

resisting - Satan : [Satan - immunity from](#)

Resnikoff & Motzkin, Simon E. & L., The First Hebrew Primer : [Ref-0738](#)☆

resolutions - UN - Israel : [2003030406.tif](#)☆

Resources - DOC 09000 : [09000.doc](#)☆

Resources - for sermons - Sermon - resources - 08999.doc : [08999.doc](#)☆

respect - disabled : [disabled - respect](#)

respect - for authority : [authority - respect](#)

respectable - folly of : [foolishness - by](#)

[respectable](#)

respector - God not of persons : [favoritism - none from God](#)☆

responsibility - crucifixion : [crucifixion - responsibility](#)☆

responsibility - free will - McClain - quote :

[quote - free will vs. sovereignty - McClain](#)☆

responsibility - knowledge increases :

[knowledge - increases responsibility](#)

responsibility - sin - individual : [sin -](#)

[responsibility - individual](#)

responsibility - vs. sovereignty :

[sovereignty - vs. responsibility](#)☆

responsibility - vs. sovereignty - kingdom offer :

[kingdom - offer - sovereignty vs.](#)

[responsibility](#)☆

responsible - father : [father - responsible](#)

rest - for Levites : [Levites - rest for](#)

rest - for ministry : Mark 6:31

rest - from works : [works - cease from own](#)

rest - given by God : Deu. 12:9-10; Jos. 22:4;

Jos. 23:1; Jer. 6:16; 2Chr. 14:6; 2Chr. 15:15;

Isa. 63:14

rest - in God : Isa. 7:4; Isa. 28:12; Isa. 30:15;

Isa. 30:18; Ps. 116:7

rest - marriage : Ru. 1:8-9; Ru. 3:1

rest - of God : [Sabbath - rest](#)☆

rest - rejected : Jer. 6:16

rest - six is short of : [six - incomplete](#)

rest - withdrew to wilderness to pray :

[wilderness - withdrew to pray](#)

restitution - theft : [theft - restitution](#)

restoration - and death - Death before The Fall? - 00006.doc : [00006.doc](#)☆

restoration - heaven and earth : [earth -](#)

[regeneration](#)

restoration - Israel : [Israel - restoration](#)☆

restoration - of sinning brother : Gal. 6:1; Jas.

5:19-20

restore - more than was taken : Ex. 22:1-9;

Lev. 5:16; Lev. 6:5; Num. 5:7; 2S. 12:6; Pr.

6:31; Luke 19:8

restrainer - Holy Spirit : [Holy Spirit -](#)

[restrainer](#)☆

resurrection - after heavens destroyed? : Job

14:12

resurrection - anniversary : Gen. 8:4; Ex.

12:2; Ex. 12:41; Mtt. 28:6; Mark 16:6; Luke

24:12; John 20:4-9 ☩ "The day of the

crucifixion was the anniversary not only of the

Exodus, but also of the promise to Abraham

(comp. Exod. 12:41). The day of the

resurrection was the anniversary of the

crossing of the Red Sea, and again of the

resting of the Ark on Ararat (Gen. 8:4). Nisan,

which had been the seventh month, became

the first month at the Exodus. (See Exod.

12:2; cf. Ordo. Sac., ? 299.) On the 17th Nisan

the renewed earth emerged from the waters of

the flood; the redeemed people emerged from

the waters of the sea; and the Lord Jesus rose

from the dead." [Ref-0762](#), p. 117n27.

resurrection - appearances after : Mtt.

28:9-10; Mtt. 28:16-20; Mark 16:12-14; Luke

- 24:13-35; Luke 24:36-43; John 20:14-17; John 20:19-23; John 20:26-29; John 21:1-21; Acts 1:3-9; Acts 9:3-6; Acts 9:26-30; Acts 20:24; Acts 23:11; 1Cor. 15:5-7 ☪ [Ref-0117](#), p. 609.
- resurrection - body** : Ps. 17:15; Luke 24:36; Luke 24:39; John 21:12; Rom. 8:23; 1Cor. 15:35; Php. 3:20-21; 1Jn. 3:2 ☪ "Contrary to popular belief, no biblical passage teaches that Christ's resurrection body was bloodless. The statement in Luke 24:39 describing Christ's resurrection body as 'flesh and bones' does not mean His body was bloodless any more than the failure to mention skin meant that it was skinless! Neither does the statement that 'flesh and blood cannot inherit the kingdom of God' (1Cor. 15:50) exclude blood from the resurrection body, since the text excludes *flesh* -- and Luke 24:39 states that Jesus' resurrection body includes flesh. In the Corinthian passage, Paul was simply saying that mortal flesh -- unglorified bodies -- cannot inherit the eternal kingdom." [Ref-0142](#), pp. 116-117.
- resurrection - by Trinity** : [Trinity - raised Christ](#)☆
- resurrection - Christ - event 01** : Mtt. 28:24 ☪ "The guards witnessed the angel rolling away the stone." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 02** : Mtt. 28:1; Mtt. 28:5-7; Mark 16:1-11; Luke 24:1-10; John 20:1 ☪ "The arrival of the women. Mary Magdalene, Mary the mother of James, Salome and others." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 03** : Mtt. 28:8; Mark 16:8; Luke 24:8-10; John 20:2 ☪ "Mary Magdalene ran to tell the apostles, the other women following more slowly." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 04** : John 20:2-10 ☪ "Mary Magdalene returned with Peter and John and saw the empty tomb." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 05** : John 20:11-17 (cf. Mark 16:9-11) ☪ "The first appearance of Christ, Mary Magdalene remained after Peter and John left and saw Christ." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 06** : John 20:18 ☪ "Mary Magdalene returned to report the appearance of Christ." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 07** : Mtt. 28:9-10 ☪ "The other women returned and saw Christ. The best texts omit here the words 'as they went to tell his disciples.' They actually were on their way back to the garden." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 08** : Mtt. 28:11-15 ☪ "The report of the guards watching the tomb." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 09** : Luke 24:34; 1Cor. 15:5 ☪ "The third appearance of Christ, to Peter in the afternoon." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 10** : Mark 16:12-13; Luke 24:13-35 ☪ "The fourth appearance of Christ, on the road to Emmaus." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 11** : Mark 16:14; Luke 24:36-43; John 20:19-23 ☪ "The fifth appearance of Christ, to the ten disciples. Though Mark mentions eleven, there appeared to be only ten disciples here. The term 'eleven' seems to be used loosely of the group." [Ref-0104](#), pp. 131-132. "In a similar way, Paul refers to the 'twelve' as witnesses of the resurrection (1Cor. 15:5), but actually Judas Iscariot was already dead." [Ref-0104](#), p. 194.
- resurrection - Christ - event 12** : John 20:26-29 ☪ "The sixth appearance of Christ, to the eleven disciples." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 13** : John 21:1-23 ☪ "The Christ - seventh appearance of Christ, to the seven disciples by the Sea of Galilee." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 14** : 1Cor. 15:6 ☪ "The eighth appearance of Christ, to the five hundred." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 15** : 1Cor. 15:7 ☪ "The ninth appearance of Christ, to James the Lord's brother (1Cor. 15:7). This explains apparently why James, not a believer before the resurrection (John 7:5), immediately after the resurrection is included as a believer (Acts 1:14; Gal. 1:19)." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 16** : Mtt. 28:16-20; Mark 16:15-18 ☪ "The tenth appearance of Christ, to the eleven on a mountain in Galilee." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 17** : Luke 24:44-53 ☪ "The eleventh appearance of Christ, at the time of the ascension." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 18** : Acts 7:55-56 ☪ "The twelfth appearance of Christ, to Stephen." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 19** : Acts 9:3-6; Acts 22:6-11; Acts 26:13-18 ☪ "The thirteenth appearance of Christ, to Paul on the road to Damascus." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 20** : Acts 20:24; Gal. 1:12-17 ☪ "The fourteenth appearance of Christ, to Paul in Arabia. This appearance is somewhat conjectural." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 21** : Acts 9:26-30; Acts 22:17-21 ☪ "The fifteenth appearance of Christ, to Paul in the temple." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 22** : Acts 23:11 ☪ "The sixteenth appearance of Christ, to Paul in prison." [Ref-0104](#), pp. 131-132.
- resurrection - Christ - event 23** : Rev. 1:12-30 ☪ "The seventeenth appearance of Christ, to the Apostle John." [Ref-0104](#), pp. 131-132.
- resurrection - disbelief** : Mtt. 22:23-33; Mark 12:18-27; Luke 24:11; Acts 23:8
- resurrection - duration until** : Gen. 40:12; Gen. 40:18; Gen. 40:20; 1S. 30:12-13; 1K. 20:29; Est. 4:16; Est. 5:1; Mtt. 12:40; Mtt. 16:21; Mtt. 17:23; Mtt. 20:19; Mtt. 27:63-4; Mark 8:31; Mark 9:31; Mark 10:34; Luke 9:22; Luke 18:33; Luke 24:7; Luke 24:21; Luke 24:46; John 2:19-22; Acts 10:40; 1Cor. 15:4 ☪ Compare Gen. 40:12,18 with Gen. 40:20 and Est. 4:16 with Est. 5:1 which illustrate similar usage of the phrases *three days* vs. *[on] the third day*. "[to the statement of Mtt. 12:40] must be added all the passages which speak of *?after three days*' (Mtt. 27:63; Mark 8:31; 9:31; 10:34; John 2:19), and also all the passages which speak of *?the third day*' (Mtt. 16:21; 17:23; 20:19; 27:64; Luke 9:22; 13:32; 18:33; 24:7,21,46; Acts 10:40; 1Cor 15:4). That these two expressions were understood to mean the same thing seems clear from Mtt. 27:63-64 which says: 'We remember that that imposter said, while He was yet alive, *After three days I will rise again*. Command therefore that the sepulchre be made sure until *the third day*.'" [Ref-0117](#), pp. 569-570. "Jesus predicted that He would die and be raised on the third day (Mtt. 16:21; Mark 8:31; Luke 9:22). . . . Jesus' body was laid in the tomb on the evening of the day of preparation (Friday), the day before the Sabbath (Mtt. 27:62; 28:1; Mark 15:42; Luke 23:54,56; John 19:31,42). The women returned home and rested on the Sabbath (Saturday, Luke 23:56). Early on the first day of the week (Sunday), they went to the tomb (Mtt. 28:1; Mark 16:1-2; Luke 24:1; John 20:1) which was empty. Furthermore, on the same day He arose from the grave, Jesus walked with two disciples on the road to Emmaus (Luke 24:13), and they told Him that their Master was crucified and 'now it is the third day since this occurred' (Luke 24:21). . . . The most frequent reference to Jesus' resurrection is that it occurred on the third day (not the fourth day) (Mtt. 16:21; 17:23; 20:19; 27:64; Luke 9:22; 18:33; 24:7,21,46; Acts 10:40; 1Cor. 15:4). . . . There are four passages (Mtt. 27:63; Mark 8:31; 9:31; 10:34) which speak of Christ's resurrection as occurring 'after three days,' but this is speaking of the same time period as on 'the third day'. . . . The three Markan passages are paralleled by one or two of the other Synoptic Gospels, and in each case the other Synoptic does not use 'after three days' as Mark does but 'on the third day' (Mark 8:31 = Mtt. 16:21/Luke 9:22; Mark 9:31 = Mtt. 17:23; Mark 10:34 = Mtt. 20:19/Luke 18:33)." [Ref-0044](#), pp. 71-72. For OT examples where portions of three days are counted as a full three days, see [Ref-0044](#), p. 73. "Furthermore, Rabbi Eleazar ben Azariah (lived ca. A.D. 100), who was the tenth in the descent from Ezra, stated: 'A day and night are an Onah [?a portion of time] and the portion of an Onah is as the whole of it.'" Jerusalem Talmud: Shabbath ix. 3; cf. also Babylonian Talmud: Pesahim 4a, cited by [Ref-0044](#), p. 74. "Further, in Jewish counting, a part of a day was counted as a whole day (a figure of speech known as *synecdoche*, for example, 1 Samuel 30:12, where "he had not eaten bread or drunk water for three days and nights" is equivalent in verse 13 with *hayyôm shelosha* (three days ago), which could only mean the day before yesterday. Another example is 1 Kings 20:29 (NIV): *For seven days they camped opposite each other, and on the seventh day the battle was joined. . . .* Another proof text is Matthew 27:63-64: . . ." [Ref-0232](#), p. 80. "Jesus is recorded as saying, "The Son of man will rise again after three days" [Mark 8:31], and "He will be raised again on the third day" [Mtt. 16:21] -- expressions that are used interchangeably. This can be seen from the fact that most references to the resurrection state that it occurred *on* the third day. Also, Jesus spoke of His resurrection in John [John 2:19-22] stating that He would be raised up *in* three days (not the fourth day). Matthew gives weight to this idiomatic usage [Mtt. 27:63]. After the Pharisees tell Pilate of the prediction of Jesus, "After three days I will rise again," they ask for a guard to secure the tomb until the third day. If the phrase, "after three days," had not been interchangeable with the "third day," the Pharisees would have asked for a guard for the fourth day. . . . The Jewish writers have recorded in their

commentaries on the Scriptures the principle governing the reckoning of time. Any part of a period was considered a full period. Any part of a day was reckoned as a complete day. The *Babylonian Talmud* (Jewish commentaries) relates that, "The portion of a day is as the whole of it" (*Mishnah*, Third Tractate, "B. Pesachim," p. 4a.). The *Jerusalem Talmud* . . . says, "We have a teaching, ?A day and a night are an Onah and the portion of an Onah is as the whole of it" (*Mishnah*, Tractate "J. Shabbath," Chapter IX, par. 3.)" [Ref-0654](#), pp. 121-122. See [chronology - inclusive dating](#).

resurrection - first : John 6:40; Acts 26:23; 1Cor. 15:20; 1Cor. 15:23; 2Cor. 4:14; Php. 3:11 (?); Col. 1:18; Rev. 1:5; Rev. 20:4 ☪ "although the resurrection of the righteous is called 'first' in Revelation 20:4, it is not one event but embraces a series of resurrection events, 'Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming' (1Cor. 15:23). Under the single profile of the *first* resurrection, therefore, is to be comprehended the resurrection of Christ, the rapture-resurrection of church saints, and the resurrection of tribulation saints (such as the two witnesses of Revelation 11). It also comprehends the resurrection of Old Testament saints at the end of the tribulation." [Ref-0207](#), pp. 94-95. Questionable: Php. 3:11 (?);

resurrection - importance of : Ps. 2:7; John 11:25; John 14:19; Acts 13:33; Rom. 1:4; Rom. 4:25; Rom. 6:4; **1Cor. 15:12-17**; Php. 3:10 ☪ "The New Testament applies [Ps. 2:7] to the resurrection of Jesus (Acts 13:33; comp. Rom. 1:4), which was the promotion from life in the form of a servant to life in exaltation and thus His 'begetting' into the royal estate." [Ref-0197](#), p. 161. "They [the apostles] had every possible motive to review carefully the grounds of their faith, and the evidence of the great facts and truths which they asserted and these motives were pressed upon their attention with the most melancholy and terrific frequency. It was therefore impossible that they could have persisted in affirming the truths they have narrated, had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact. If it were morally possible for them to have been deceived in this matter, every human motive operated to lead them to discover and avow their error." [Ref-0788](#), p. 32.

resurrection - in OT : Job 14:14; Job 19:25-27; Job 33:25 (?); Ps. 16:9; Ps. 16:10; Ps. 17:15; Ps. 49:9; Ps. 49:15; Ps. 71:20; Ps. 88:10; Jer. 30:9; Jonah 2:6; Isa. 25:8; Isa. 26:19; Isa. 53:10 (compare with v.8); Eze. 37:13; Dan. 12:2; Hos. 13:14; Acts 26:6-8 ☪ Questionable: Job 33:25 (?);

resurrection - Jesus first : Acts 26:23
resurrection - Jesus predicts : Mtt. 16:21; Mtt. 20:19; Mark 8:31; Mark 9:9-10; Mark 10:33-34; Mark 14:28; John 16:17; John 16:28; John 20:9

resurrection - messianic prophecy : [messianic prophecy - resurrection](#)

resurrection - Nazareth Inscription - archaeology : [archaeology - Nazareth Inscription](#) ☆

resurrection - Noah's ark : [ark - Noah's rested](#)

resurrection - of Jesus : Mtt. 28:5; Mark 16:6; Luke 24:5; Acts 2:24; Acts 2:32; Acts 13:30; Acts 13:34-37; Acts 17:31; Rom. 4:24; 1Cor.

6:14; 2Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1Th. 1:10; Heb. 13:20; 1Pe. 1:21

resurrection - of just and unjust : **Dan. 12:2**; Zec. 14:5; Luke 11:31-32; Luke 14:14; **John 5:25-29**; John 11:24; Acts 24:15; Php. 3:10-11; 2Ti. 2:18; Heb. 11:35; Rev. 20:5; Rev. 20:13 ☪ "If, in a passage where *two resurrections* are mentioned where certain *souls lived* at the first, and the rest of the dead lived only at the end of a specified period after the first, -- if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave; -- then there is an end to all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." Alford, Henry. *New Testament for English Readers*. . . . the Didachist grounds his point about the bodily resurrection at the second advent in a prophecy from Zech 14:5. *And then the signs of the truth will appear: [the] first sign [will be] an opening in heaven, then [the] sign of a trumpet sound, and the third [sign will be] a resurrection of dead ones -- but not of all [the dead]. . . . but as it was said: . . . "The Lord will come and all the holy ones with him."* . . . The Didachist does not envision Scripture teaching a future "general" resurrection, but one that consists of believers only . . . He believes this to be consistent with the prophecy in Zech 14:5 about "the holy ones" who will accompany the Lord when he will come." William Varner, "The Didache's Use of the Old and New Testaments", [Ref-0164](#), Vol. 16 No. 1, (Spring 2005), 127:151, p. 140. Regarding the view that the first resurrection (Rev. 20:4) is spiritual: "If this verse refers to the new birth, then the martyrs were beheaded before they were born again" (MacLeod, 2000: 57). This interpretation introduces "the absurdity of having souls being regenerated after they had been beheaded for their faithfulness to Christ!" (McClain 1974: 488)." [Ref-0697](#), p. 38. If Paul taught that all men would be resurrected (Acts 24:14-15), why then would he seek to attain to the resurrection from the dead (Php. 3:10-11). Clearly Paul saw a distinction between various resurrections which all men would participate in.

resurrection - of living and dead : Mtt. 17:3; Luke 9:30; Mark 9:4; 1Th. 4:14-17

resurrection - order : Dan. 12:2; Dan. 12:13; Hos. 13:14; Mtt. 22:30-31; 1Cor. 15:51-53; 1Th. 4:14-17; Rev. 20:4; Rev. 20:12-14 ☪ "It is anticipated in the prophetic Scriptures that Christ by the power of His own resurrection will raise the dead in a series of resurrections, probably in the following order: **1.** the church at the time of the rapture (1Cor. 15:51-53; 1Th. 4:14-17). **2.** Israel and the Old Testament saints at the time of His coming to the earth to establish His kingdom (Dan. 12:2; Hos. 13:14; Mtt. 22:30-31) **3.** the tribulation saints at the time of His second coming (Rev. 20:4) **4.** the probable resurrection of millennial saints at the end of the millennium, though this is not mentioned in the Scriptures specifically **5.** the resurrection and judgement of the wicked

dead at the end of the millennium (Rev. 20:12-14)" [Ref-0104](#), pp. 215-216. "The order of events in the resurrection program would be: **(1)** the resurrection of Christ as the beginning of the resurrection program (1Cor. 15:23); **(2)** the resurrection of the church age saints at the rapture (1Th. 4:16); **(3)** the resurrection of the tribulation period saints (Rev. 20:3-5), together with; **(4)** the resurrection of Old Testament saints (Dan. 12:2; Isa. 26:19) at the second advent of Christ to the earth; and finally **(5)** the final resurrection of the unsaved dead (Rev. 20:5,11-14) at the end of the millennial age. The first four stages would all be included in [the category of] the first resurrection or resurrection to life, inasmuch as all receive eternal life and the last would be the second resurrection, or the resurrection unto damnation, inasmuch as all receive eternal judgment at that time." [Ref-0050](#), p. 411. See *Order of Resurrection* under Revelation 20:5 in *A Testimony of Jesus Christ - Volume 2* for a more detailed presentation. "Some [intertestamental Jews] seem to have expected the final judgment to precede the arrival of the messianic kingdom and the righteous to be raised to share in it forever [1 Enoch 83-90 ("The Dream Visions"); Testament of Judah 25; Testament of Zebulun 10; and Testament of Benjamin 10:4-10--but some of these may be Christian alterations or additions to Jewish books!] In other writings, such as 1 Enoch 91-104, the judgment comes at the close of the kingdom; the righteous are not raised to share it, but later enjoy a blessed immortality. Second Baruch 50:4 also seems to allude to a judgment after the conclusion of the kingdom, and 2 Esdras speaks of it in even more detail." [Ref-1200](#), p. 293.

resurrection - physical : Job 19:26; Acts 26:8; Rom. 8:23; 2Cor. 4:14; Rev. 20:4 ☪ "The interpretation that Rev. 20:4 refers to a bodily resurrection for deceased Tribulation saints is the best view for the following reasons. First, the verb ζάω, which occurs twelve times in Revelation (1:18; 2:8; 3:1; 4:9-10; 7:2; 10:6; 13:14; 15:7; 19:20; 20:4-5), normally refers to eternal (4:9-10) or physical life (2:8; 19:20). When it refers to a local church coming to life, like Sardis in 3:1, the context clarifies that ζάω is being used figuratively. Second since ζάω refers to the physical resurrection of unbelievers in 20:5, its previous usage in verse 4 also refers to a literal resurrection. Third, in contexts that refer to resurrection ζάω is normally an ingressive aorist (Luke 15:52; Rom. 14:9; Rev. 2:8; 13:14) and is translated "they came to life." Fourth, since the saints' resurrection is contrasted with their physical death by beheading (20:4), their resurrection will be physical. Fifth, in verse 5 John used the noun ἀνάστασις, "resurrection," to refer to physical resurrection. Elsewhere, John used this word in John 5:29 and 11:24-25. In both cases Jesus referred to people who would physically come out from their tombs." Richard Shalom Yates, "The Resurrection of the Tribulation Saints", [Ref-0200](#) Volume 163 Number 652, October-December 2006, 453:466, pp. 460-461.

resurrection - prediction not understood : John 20:9; Mark 8:31-33; Mark 9:9-10

resurrection - promised : John 6:29; John 6:39-40; John 6:54

resurrection - reasonable for God : Acts 26:8; Acts 26:25
resurrection - ridiculed : Acts 17:32
resurrection - Sadducees denied : Sadducees - deny supernatural★
Resurrection - Sequence of Events - DOC 00056 : 00056.doc★
resurrection - spiritual : John 5:25; Rom. 6:13; Eph. 2:5; Col. 2:12; Col. 3:1
resurrection - testifies : Acts 17:31; Rom. 1:4
resurrection - timing : Job 14:12 (?); Dan. 12:13 ❖ Questionable: Job 14:12 (?);
resurrection - touching Jesus after : touching - Jesus after resurrection★
resurrection - unjust : Mtt. 12:41-42; Rev. 20:12-13
resurrection - unjust - by Christ : John 5:29; 1Cor. 15:22
resurrection body - Jesus - Bonhoeffer : Bonhoeffer - resurrection body - Jesus★
Resurrection Factor, The - McDowell, Josh : Ref-0654★
resurrections - two : resurrection - of just and unjust★
retained - sin : sin - retained
retirement - AGAINST : old age - productive
retirement - heaven - quote : quote - heaven - retirement★
retribution - laws of : eye - for eye
retribution - planned : vengeance - planned
return - from Egypt by Israel promised : Egypt - return by Israel promised
return - Israel - uncategorized : gathering - of Israel - uncategorized
return - Jews - 2005 : 2005122601.txt★
return - of Christ visible : visible - return of Christ
return - of Israel : Deu. 30:3; Ne. 1:9; Ps. 14:7; Ps. 106:46; Isa. 11:11-16; Isa. 27:12-13; Isa. 43:5; Isa. 49:12; Isa. 49:19-22; Isa. 56:8; Isa. 60:4; Isa. 60:9; Isa. 61:4-9; Isa. 66:20; Jer. 12:15; Jer. 16:14-16; Jer. 23:3; Jer. 33:37; Eze. 9:24; Eze. 11:17; Eze. 20:33-38; Eze. 22:17-22; Eze. 28:25-26; Eze. 36:24; Eze. 37:11; Eze. 37:21; Eze. 39:25-28; Amos 9:14; Zep. 2:1-2; Zec. 8:7-8; Zec. 10:8-12; Mtt. 24:31 (?); Mark 13:27 (?); John 11:52 ❖ aliyah (Ps. 122:4): "go ascend". Ascending [as to Mt. Zion]. Associated with the return to Mt. Zion in Jerusalem. Strong's h5927. "Today, when the Jewish people gather publicly to worship, a specific number of men are honored with the opportunity to make aliyah -- to go up to the Torah and to say the blessings." Ref-0057, May/June 2001, p. 23. "the Reverend John Owen. . .stated as his view. . .that 'the Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their homeland before the end of all things prophesied by St. Peter can occur.'" Ref-0160, p. 74. Questionable: Mtt. 24:31 (?); Mark 13:27 (?);
return - of Israel in faith : gathering - of Israel in faith★
return - of Israel in unbelief : gathering - of Israel in unbelief★
return - to God : Jer. 3:1; Jer. 4:1
Return: Understanding Christ's Second Coming and the End Times, The : Ref-0083★
Reuben - birthright lost : birthright - Reuben lost★; Gen. 49:3 ❖ "Actually Reuben had the right of the firstborn. Nevertheless the Messiah is not 'Lion out of the tribe of

Reuben.' For, on account of sin (as recorded in Gen. 35:22), Reuben was deprived of his firstborn rights and the right concerning the Messiah (1Chr. 5:1; Gen. 49:3-4). The next following brothers, Simeon and Levi, were also excluded (Gen. 49:5-7) on account of their bloody deed at Shechem (Gen. 34:25). Thereupon Reuben's rights as the firstborn were divided as follows: The double share of the material inheritance (Deu. 21:15-17) went to Joseph (in Ephraim and Manasseh; 1Chr. 5:1-2); The priestly dignity (see Ex. 13:2,15), having regard to Ex. 32:26-28, went to Levi (Num. 3:12,45; 8:17-18); and The ruler's dignity (Gen. 43; 33; 48:14,18,19) went to Judah, Jacob's fourth son (1Chr. 5:2). Therefore is the Messiah the 'Lion out of the tribe of Judah' (Rev. 5:5; Gen. 49:9-10)." Ref-0197, p. 157.
Reuben - defiled father's bed : Gen. 35:22; Gen. 49:3; Lev. 20:11; Deu. 27:20; 1Chr. 5:1 ❖ Note that the offspring of Reuben was among those who gave a curse recognizing this sin (Deu. 27:20).
Reuben - spared : Gen. 49:3; Gen. 35:22; Lev. 20:11; Deu. 33:6
Reuben - spares Joseph : Gen. 37:21-22
Rev. 1 : Dec10★
Rev. 1:1 : 2002021901.pdf★; 2002021901.pdf★; beast of revelation★; beast of revelation★; Book of Revelation★; Book of Revelation★; incarnation - as revelation; John the elder★; quote - Luther - Revelation★; quote - Revelation - commentators★; Ref-0976★; Ref-1059★; Revelation - book of - author★; Revelation - book of - date written★; Revelation - book of - grammar★; Revelation - book of - seven★; Revelation - book of - use of OT★; revelation - given to Jesus; revelation - initiated by God; unknown - by Jesus; X0063 - date - Revelation★
Rev. 1:1-3 : timing - texts - preterism★
Rev. 1:2 : prophecy - testimony of Jesus; revelation - Jesus provides; Word of God - as title★
Rev. 1:3 : beatitudes - in book of Revelation; blessed - response to God's word; inspiration - verbal★; scripture - keep; scripture - perspicuity★; teachers - twisting scripture; time - short★
Rev. 1:4 : eternal - God★; exegesis - Rev. 1:4★; I AM - title of God
Rev. 1:4 (- Time and Age - 00041.doc) : 00041.doc★
Rev. 1:4-5 : Trinity★
Rev. 1:5 : begotten - first of dead; king - Jesus as literal; resurrection - first★; witness - The Faithful
Rev. 1:5 (washing) : blood - characteristics of Christ's
Rev. 1:6 : kingdom - of priests; priesthood - of believers★
Rev. 1:7 : clouds - with God; communion - Matzo★; man - son of as explicit title of Messiah; messianic prophecy - pierced★; preterism - localization★; rapture - vs. second coming - contrast★; rapture - vs. second coming, second coming★; second coming; second coming - preconditions★; visible - return of Christ
Rev. 1:8 : deity - Jesus eternal★; deity - Jesus' titles as God; eternal - God★; I AM -

title of God; manuscript - Majority Text vs. Textus Receptus★
Rev. 1:8 (- Time and Age - 00041.doc) : 00041.doc★
Rev. 1:9 : kingdom - present★; saints - patience of; temple - Ezekiel's vs. John's★
Rev. 1:10 : Holy Spirit - revelation by; trumpet - voice as; vision - from God★
Rev. 1:10-18 : harmony-164★
Rev. 1:11 : eternal - God★; eternal - God★; I AM - title of God; manuscript - Majority Text vs. Textus Receptus★
Rev. 1:11 (- Time and Age - 00041.doc) : 00041.doc★
Rev. 1:12 : lamps - seven
Rev. 1:12-29 : glory - Jesus appears in★
Rev. 1:12-30 : resurrection - Christ - event 23★
Rev. 1:13 : man - God as likeness★; man - son of as explicit title of Messiah
Rev. 1:14 : wool - purity
Rev. 1:14-16 : shekinah - visible★
Rev. 1:15 : voice - of God
Rev. 1:16 : mouth - weapon
Rev. 1:17 : deity - Jesus' titles as God; eternal - God★; face - falling on before God★
Rev. 1:17-18 : I AM - title of God
Rev. 1:18 : deity - Jesus eternal★; eternal life - only Christ has; gates - of Hades; Hades★; keys
Rev. 1:19 : hereafter - things; inspiration - writing and speaking God's words★; revelation - Jesus provides; X0092 - meta tauta★
Rev. 1:20 : lamps - seven; mystery - secret★; stars - angels as★
Rev. 2 : Dec11★
Rev. 2 - seven churches - Seven Letters to Seven Churches - #00001.doc : #00001.doc★
Rev. 2:1 : angel - used of human★; church - Jesus in midst; churches - seven as historical eras?★; lamps - seven; leadership - singular?
Rev. 2:2 : apostle - false; elders - Ephesian - guard flock; teacher - false
Rev. 2:3 : weary - do not grow
Rev. 2:4 : love - first
Rev. 2:5 : leadership - singular?
Rev. 2:6 : ruler over - people or laity★
Rev. 2:7 : overcomer - identity of★; paradise - mentioned★; tree - of life★
Rev. 2:8 : angel - used of human★; deity - Jesus eternal★; leadership - singular?
Rev. 2:9 : 2011101901.png★; 2011101902.png★; Jews - AGAINST pride in physical descent; Jews - who are not; prosperity doctrine - AGAINST★; Satan - imitator★; Satan - named explicitly; synagogue - of Satan
Rev. 2:10 : crown - believers; death - faithful unto; evil - serves God; tested - by God★
Rev. 2:11 : death - fear of - free from; death - second; overcomer - identity of★
Rev. 2:12 : angel - used of human★
Rev. 2:13 : exegesis - Rev. 2:13★; Satan - imitator★; Satan - named explicitly
Rev. 2:14 : Balaam; Balaam - doctrine of; sacrifice - to idols - eating★
Rev. 2:15 : ruler over - people or laity★
Rev. 2:16 : timing - texts - preterism★

Rev. 2:17 : law - written on stones; name - unknown; named - faithful by God; overcomer - identity of☆
Rev. 2:18 : angel - used of human☆; inerrancy - of scripture☆
Rev. 2:19 : love - first
Rev. 2:20 : 2008100401.pdf☆; prophets - in NT☆; sacrifice - to idols - eating☆; women - teaching☆
Rev. 2:21 : repentance - time given for
Rev. 2:23 : deity - Jesus omniscient; omniscient - God only; reins - KJV☆
Rev. 2:24 : Satan - imitator☆; Satan - named explicitly
Rev. 2:25 : Greek grammar - aorist tense - continuous action?☆; rapture - vs. second coming, rapture☆
Rev. 2:26 : overcomer - identity of☆; reign - of believers; weary - do not grow
Rev. 2:27 : rod - of iron
Rev. 2:28 : morning - star☆
Rev. 3 : Dec12☆
Rev. 3:1 : angel - used of human☆; churches - seven as historical eras?☆; dead - spiritually☆
Rev. 3:2 : manuscript - Majority Text vs. Textus Receptus☆
Rev. 3:2-3 : watch - for Christ
Rev. 3:3 : coming - of Christ can mean judgment; imminent - second coming☆; thief - Jesus comes like☆
Rev. 3:5 : book - of life☆; book - of life blotted vs. written; confess - Christ before men; overcomer - identity of☆
Rev. 3:7 : angel - used of human☆; David - key of; inerrancy - of scripture☆; keys
Rev. 3:7 (cf. Isa. 43:3-14) : deity - Jesus' titles as God
Rev. 3:8 : door - God opens; open - no one shut☆
Rev. 3:9 : 2011101901.png☆; 2011101902.png☆; jealous - Jews by Gentiles; Jews - who are not; Satan - named explicitly; synagogue - of Satan
Rev. 3:10 : earth - dwellers☆; Jacob's - trouble; perseverance - encouraged; rapture - vs. second coming, rapture☆; wrath - delivered from☆; X0090 - hour not trial☆; X0091 - end of v9☆
Rev. 3:10-11 : preterism - localization☆
Rev. 3:11 : crown - believers; eternal security - AGAINST - Scriptures used☆; imminent - second coming☆; time - short☆; timing - texts - preterism☆
Rev. 3:12 : Jerusalem - new☆; Jerusalem - new name; name - God comes where recorded; name - of God on people; name - unknown; named - faithful by God; overcomer - identity of☆; pillars - Solomon's
Rev. 3:14 : Amen - Jesus as; angel - used of human☆; deity - Jesus creator; exegesis - Rev. 3:14☆; inerrancy - of scripture☆; Laodiceans - rule by the People; Trinity - created
Rev. 3:15 : lukewarm - believers☆
Rev. 3:16 : eternal security - AGAINST - Scriptures used☆
Rev. 3:17 : poor - who are rich; prosperity doctrine - AGAINST☆
Rev. 3:18 : judgment - believer's works; naked - ashamed☆
Rev. 3:19 : chastened - by God; exegesis - Rev. 3:10☆
Rev. 3:20 : door - Jesus; marriage - supper☆; salvation - plan of [5008]
Rev. 3:20-21 : eternal security - AGAINST - Scriptures used☆
Rev. 3:21 : David - throne - distinct from God's☆; kingdom - future☆; overcomer - identity of☆; overcomer - Jesus as; reign - of believers; right hand - Jesus of Throne
Rev. 3:22 (ekklesia, last mention until Rev. 22:16) : rapture - church missing in Revelation
Rev. 4 : Dec13☆
Rev. 4:1 : come up; door - Jesus; heaven - opened; hereafter - things; rapture - pretribulational - reasons☆; X0092 - meta tauta☆
Rev. 4:1-2 : temple - Ezekiel's vs. John's☆
Rev. 4:2 : Holy Spirit - revelation by; vision - from God☆
Rev. 4:3 : breastplate - stones; eternal - God☆; jasper☆; Judah - emerald☆; rainbow - around throne
Rev. 4:4 : divisions - Aaronic; elders - God's; elders - on thrones; elders - relation to New Jerusalem?
Rev. 4:5 : thunders - seven
Rev. 4:6 : eyes - full of; sea - of glass; tabernacle - camped about
Rev. 4:6-9 : living creatures☆
Rev. 4:7 : F00041 - Kells - book of - faces of cherubim☆
Rev. 4:8 : I AM - title of God; Trinity☆; Trinity - or Semitic triplet?☆; wings - six; worship - continual
Rev. 4:8 (- Time and Age - 00041.doc) : 00041.doc☆
Rev. 4:10 : elders - God's
Rev. 4:11 : evolution - theistic - against☆; held together - by God
Rev. 4:11 (- Origin of Life - 00043.doc) : 00043.doc☆
Rev. 5 : Dec14☆
Rev. 5:1 : redemption - purchased; sealed - deed; written - both sides
Rev. 5:3 : earth - under
Rev. 5:5 : 2009031501.jpg☆; elders - God's; lion - of Judah☆; root - of David☆; Satan - imitator☆
Rev. 5:5-7 : revelation - given to Jesus
Rev. 5:6 : elders - God's; eyes - seven; lamb - God will provide; lamb - of God; messianic prophecy - disfigured; Passover lamb - Christ☆; scars - Jesus' permanent☆
Rev. 5:6-7 : right hand - Jesus of Throne
Rev. 5:6-14 : living creatures☆
Rev. 5:7 : kingdoms - become God's
Rev. 5:8 : elders - God's; prayer - as incense; prayer - as memorial; preaching - bloopers - Tony☆
Rev. 5:9 : 2008021401.pdf☆; 2008021401.pdf☆; church - in heaven during tribulation; elders - 24 redeemed☆; exegesis - Rev. 5:9☆; X0093 - redeemed us☆
Rev. 5:9 (redeeming) : blood - characteristics of Christ's
Rev. 5:9-10 : 2005083101.pdf☆; 2005083101.pdf☆; manuscript - Rev. 5:9-10☆
Rev. 5:10 : kingdom - earthly☆; kingdom - of priests; priesthood - of believers☆; reign - of believers; reign - on earth
Rev. 5:11 : angels - number of; elders - 24 distinguished from angels; elders - God's
Rev. 5:12 : messianic prophecy - no bones broken; Passover lamb - Christ☆
Rev. 5:13 : dead - praising; deity - Jesus worshiped☆; earth - under; eternal - God☆; right hand - Jesus of Throne; worship - of Jesus
Rev. 5:14 : elders - God's
Rev. 6 : Dec15☆; horsemen - of apocalypse
Rev. 6:1 : millennial kingdom - theocratic kingdom - parallels☆; thunders - seven; X0094 - no see?☆
Rev. 6:1-6 : living creatures☆
Rev. 6:2 : bow - no arrows - peace; bow - symbol of strength; prosperity - destroyed in
Rev. 6:2-8 : Revelation - book of - synoptic parallels☆
Rev. 6:3 : X0094 - no see?☆
Rev. 6:4 : war - rumors of
Rev. 6:4-8 : sword - judgment - sword, famine, pestilence
Rev. 6:5 : X0094 - no see?☆
Rev. 6:6 : famine - described by measures; wheat - damaged☆; wine - oil
Rev. 6:6 (?) : seal - of God☆; type - wine represents Spirit☆; wine - medicinal use☆
Rev. 6:7 : X0094 - no see?☆
Rev. 6:8 : beasts - against man; Hades☆; tribulation - great
Rev. 6:9 : blood - under altar; saints - killed; soul - sleep - AGAINST; testimony - killed for
Rev. 6:10 : avenge - God his servants; blood - avenger of; earth - dwellers☆; martyrs - tribulation
Rev. 6:11 : testimony - killed for
Rev. 6:12 : earthquake - from God; moon - blood☆; sun - signs in
Rev. 6:12-17 : rapture - vs. second coming - contrast☆
Rev. 6:13 : stars - fall☆
Rev. 6:14 : earth - upheaval☆; geography - cataclysm; Perez - divided
Rev. 6:14 (- Space - 00042.doc) : 00042.doc☆
Rev. 6:15 : caves - hide in
Rev. 6:16 : lamb - wrath of; mountains - fall on us; right hand - Jesus of Throne; wrath - God's
Rev. 6:17 : rapture - pretribulational - reasons☆; wrath - God's
Rev. 7 : Dec16☆
Rev. 7:1 : storm - calmed; wind - stopped
Rev. 7:1-3 : trees - destroyed☆
Rev. 7:2 : east - rising from; living - God
Rev. 7:2-3 : worshiped - creature over Creator
Rev. 7:3 : forehead - God's name on; hand - and head☆; Satan - imitator☆; seal - of God☆
Rev. 7:3-8 : evangelists - Jewish☆
Rev. 7:4 : eternal security - FOR - Scriptures used☆; Jews - missionaries?☆
Rev. 7:4 (missing) : Dan - slighted
Rev. 7:4-8 (twelve) : tribes - ten not lost☆
Rev. 7:5 : antichrist - Danite? [5001.4]☆; Dan - idolatry of; Dan - not sealed
Rev. 7:5-8 : manuscript - Majority Text vs. Textus Receptus☆
Rev. 7:6 : Ephraim - not sealed; Ephraim - rooted in Amalek
Rev. 7:8 : Ephraim - not sealed; Ephraim - rooted in Amalek
Rev. 7:9 : palm - branches☆
Rev. 7:9-10 : right hand - Jesus of Throne

Rev. 7:9-16 : antichrist - prevails over the saints [5001.15]
Rev. 7:10 : deity - Jesus worshiped☆; salvation - not by works☆
Rev. 7:11 : elders - 24 distinguished from angels; elders - God's; living creatures☆
Rev. 7:13 : elders - God's
Rev. 7:14 : Jacob's - trouble; quote - Israel - nation predicted - Scott (1796-1861)☆; tribulation - great; tribulation - saints
Rev. 7:14 (washing, whitening) : blood - characteristics of Christ's
Rev. 7:15 : heavens - earth - merism☆
Rev. 7:17 : crying - no more; lamb - God will provide; living - water☆; right hand - Jesus of Throne; shepherd - good; waters - led to by God
Rev. 7:17 (cf. Isa. 49:10) : deity - Jesus equal with God☆
Rev. 8 : Dec17☆
Rev. 8:1 : silence - before God
Rev. 8:2 : angels - in presence of God
Rev. 8:2 (?) : angels - names of☆
Rev. 8:3 : intercession - Christ; prayer - as incense; prayer - as memorial; saints - prayers of
Rev. 8:5 : thunders - seven
Rev. 8:7 : burned - vegetation; hailstones - from God; manuscript - Majority Text vs. Textus Receptus☆; trees - destroyed☆; waters - above☆
Rev. 8:7-11 : worshiped - creature over Creator
Rev. 8:8 : blood - water as☆; mountain - into sea
Rev. 8:9 : living creatures☆
Rev. 8:10 : stars - fall☆
Rev. 8:11 : poison - water
Rev. 8:12 : sun - signs in; worshiped - heavens☆
Rev. 8:13 : Trinity - or Semitic triplet?☆
Rev. 9 : Dec18☆
Rev. 9:1 : abyss - abussos☆; exegesis - Rev. 9:1☆; keys; Satan - cast out; stars - angels as☆; X0095 - perfect tense☆
Rev. 9:1-3 : demons - imprisoned
Rev. 9:2 : abyss - abussos☆; angels - bound; sun - signs in
Rev. 9:3 : locusts - army; locusts - judgment
Rev. 9:3 (?) : symbol - insect☆
Rev. 9:4 : burned - vegetation; seal - of God☆
Rev. 9:5 : evil - serves God; five - provision☆
Rev. 9:5 (?) : provision - 5 number of☆
Rev. 9:6 : death - desired
Rev. 9:7 : locusts - army; locusts - horses like; locusts - judgment; trees - destroyed☆
Rev. 9:7 (?) : symbol - insect☆
Rev. 9:8 : locusts - hair☆
Rev. 9:10 : five - provision☆
Rev. 9:10 (?) : provision - 5 number of☆
Rev. 9:11 : Abaddon☆; abyss - abussos☆; Gog - locust king☆; locusts - no king
Rev. 9:13 : angels - bound
Rev. 9:14 : Euphrates - angels bound
Rev. 9:15 : angel - kills; evil - serves God; tribulation - great
Rev. 9:16 : locusts - horses like; manuscript - Majority Text vs. Textus Receptus☆
Rev. 9:16 (?) : east - armies from☆
Rev. 9:17 : horses - God's; vision - from God☆
Rev. 9:20 : hands - work of man's; idols - and demons; idols - lifeless; idols - man made; idols - worshiped; worshiped - demons

Rev. 10 : Dec19☆
Rev. 10:1 : cloud - and fire
Rev. 10:3 : thunders - seven
Rev. 10:4 : inexpressible - words; inspiration - writing and speaking God's words☆; revelation - withheld; scripture - omitted from; sealed - scripture; secrets - belong to God☆
Rev. 10:5 : angel - on water
Rev. 10:6 : delay - God no longer; evolution - theistic - against☆; swear - by God
Rev. 10:7 : mystery - of God finished; mystery - secret☆
Rev. 10:9 : scroll - eaten; temple - Ezekiel's vs. John's☆
Rev. 10:10 : sweet - God's word
Rev. 11 : Dec20☆
Rev. 11:1 : temple - tribulation☆
Rev. 11:1-2 : temple - Ezekiel's vs. John's☆; times - of the Gentiles☆
Rev. 11:2 : 2010010501.pdf☆; antichrist - Jewish?☆; Gentiles - trodden by☆
Rev. 11:2-3 : tribulation - duration of great [5006.1]☆; X0105 - 3.5 years☆
Rev. 11:3 : Elijah - one of two witnesses?; Enoch - no death☆; Hippolytus - Daniel☆; law - and prophets; two witnesses - olive trees; two witnesses - required
Rev. 11:3 (- Two Witnesses - 00026.doc) : 00026.doc☆
Rev. 11:3-6 : prophet - the☆
Rev. 11:4 : two witnesses - olive trees
Rev. 11:5 : prophet - fire from mouth; two witnesses - required
Rev. 11:5 (- Two Witnesses - 00026.doc) : 00026.doc☆
Rev. 11:5-6 : Elijah - one of two witnesses?
Rev. 11:6 : blood - water as☆
Rev. 11:7 : abyss - abussos☆; antichrist - ascends from the bottomless pit [5001.2]☆; antichrist - the man [5001.0]☆; antichrist - titles of [5001.20]; beast - from abyss; Enoch - no death☆
Rev. 11:7-9 : Jerusalem - prophets die in
Rev. 11:8 : Jerusalem - called Sodom☆; Sodom - compared with
Rev. 11:9 : television - witnesses viewed☆
Rev. 11:10 : earth - dwellers☆; presents - celebrate killing
Rev. 11:11 : Holy Spirit - breath of God; Holy Spirit - life giver; third day
Rev. 11:11 (?) : Jonah - sign of☆
Rev. 11:12 : come up; heaven - taken up into
Rev. 11:13 : earthquake - from God
Rev. 11:14 : timing - texts - preterism☆
Rev. 11:15 : kingdom - earthly☆; kingdom - eternal; kingdom - future☆; kingdoms - become God's; millennial kingdom☆; trumpet - last☆
Rev. 11:16 : elders - God's
Rev. 11:17 : elders - 24 as court; I AM - title of God; kingdom - future☆
Rev. 11:17 (- Time and Age - 00041.doc) : 00041.doc☆
Rev. 11:18 : dominion; environmentalism - FOR☆; judgment - of dead; land - defiled by sin; nations - oppose Christ's rule☆; rapture - pretribulation - reasons☆; rewards - as incentive; wrath - God's
Rev. 11:19 : ark of covenant - in heaven; hailstones - from God; tabernacle - in heaven☆; thunders - seven; waters - above☆
Rev. 12 : Dec21☆

Rev. 12:1 : Joseph - dream of sun, moon, and stars [5007]☆; witness - sun and moon; X0064 - sun, moon, stars☆; X0069 - sun and moon☆
Rev. 12:1-2 : childbirth - pain - redeemer
Rev. 12:2 : child - to be born; woman - struggles to give birth
Rev. 12:2 (- Israel's Election - 00051.doc) : 00051.doc☆
Rev. 12:3 : antichrist - seven heads [5001.17]; antichrist - ten horns [5001.19]; crown - diadema☆; heads - seven; ten - horns
Rev. 12:3 (diadema) : crown - stephanos vs diadema and Christ☆
Rev. 12:4 : angels - elect; angels - in presence of God; Satan - fall of☆; seed - of woman - attacked☆
Rev. 12:4 (- Angels - 00052.doc) : 00052.doc☆
Rev. 12:4-5 : seed - of woman☆
Rev. 12:5 : David - throne - distinct from God's☆; Holy Spirit - carried by☆; Israel - birth of man child; rod - of iron; seed - singular☆
Rev. 12:5 (- Israel's Election - 00051.doc) : 00051.doc☆
Rev. 12:6 : Bozrah - as refuge☆; tribulation - duration of great [5006.1]☆; wilderness - led into☆; X0106 - refugees☆
Rev. 12:7 : Michael - the archangel☆; overcomer - identity of☆
Rev. 12:7 (Michael) : angels - names of☆
Rev. 12:9 : angels - in presence of God; Satan - abodes of; Satan - cast out; Satan - named explicitly
Rev. 12:9 (- Angels - 00052.doc) : 00052.doc☆
Rev. 12:10 : exegesis - Rev. 12:10☆; heavens - earth - merism☆; kingdom - future☆; kingdom - of God☆; X0096 - dunamis☆; X0097 - exousia☆
Rev. 12:10-11 : justification
Rev. 12:11 : antichrist - prevails over the saints [5001.15]; death - faithful unto; endure - until end; saints - killed; saints - patience of; testimony; testimony - killed for
Rev. 12:11 (overcoming) : blood - characteristics of Christ's
Rev. 12:12 : earth - dwellers☆; Satan - abodes of
Rev. 12:13 : anti-Semitism; antichrist - Jewish?☆; Satan - cast out
Rev. 12:14 : eagle's - wings; tribulation - duration of great [5006.1]☆; wilderness - led into☆; wings - to wilderness; X0105 - 3.5 years☆; X0106 - refugees☆
Rev. 12:15 : flood - enemy comes as
Rev. 12:15-16 : type - water represents army
Rev. 12:16 : earth - swallowed by
Rev. 12:17 : Israel - remnant of☆
Rev. 12:20 : Word - judges
Rev. 13 : Dec22☆
Rev. 13:1 : antichrist - seven heads [5001.17]; antichrist - speaks pompous words; blasphemes [5001.18]; antichrist - ten horns [5001.19]; crown - diadema☆; heads - seven; Hippolytus - Daniel☆; millennial kingdom - revolutionary war☆; Satan - ruler of this world; sea - nations represented as☆; ten - horns; type - water represents peoples
Rev. 13:1 (diadema) : crown - stephanos vs diadema and Christ☆
Rev. 13:1-2 : animals - symbolize nations☆

Rev. 13:1-4 : [antichrist - titles of \[5001.20\]](#)
Rev. 13:1-8 : [antichrist - the man \[5001.0\]](#)☆
Rev. 13:2 : [animals - lion - leopard - bear](#);
[antichrist - empowered by Satan \[5001.8\]](#);
[antichrist - Jewish?](#)☆
Rev. 13:3 : [antichrist - seven heads \[5001.17\]](#);
[antichrist - wounded and healed \[5001.22\]](#)☆;
[beast - healed](#)
Rev. 13:4 : [antichrist - Jewish writings](#)☆;
[antichrist - worshiped \[5001.21\]](#)☆; [Satan - worshiped](#); [unique - God - who like](#); [war - against God](#)
Rev. 13:5 : [2010010501.pdf](#)☆; [antichrist - duration of power \[5001.6\]](#); [tribulation - duration of great \[5006.1\]](#)☆; [X0105 - 3.5 years](#)☆
Rev. 13:5-6 : [antichrist - speaks pompous words, blasphemes \[5001.18\]](#)
Rev. 13:6 (?) : [heaven - spoken against](#)☆; [temple - tribulation](#)☆
Rev. 13:7 : [antichrist - overthrows kingdoms \[5001.14\]](#); [antichrist - prevails over the saints \[5001.15\]](#); [government - global](#); [Satan - ruler of this world](#); [war - against God](#)
Rev. 13:7-8 : [antichrist - Rome - AGAINST](#)☆
Rev. 13:8 : [antichrist - worshiped \[5001.21\]](#)☆; [book - of life](#)☆; [book - of life blotted - vs. written](#); [earth - dwellers](#)☆; [foundation - before](#); [foundation - of world](#); [gematria - numerology](#)☆; [preterism - AGAINST](#)☆
Rev. 13:8 - (Time and Age - 00041.doc) : [00041.doc](#)☆
Rev. 13:10 : [saints - patience of](#)
Rev. 13:11 : [wolves - in sheep's clothing](#)
Rev. 13:11-17 : [antichrist - aided by False Prophet \[5001.1\]](#)☆
Rev. 13:12 : [antichrist - worshiped \[5001.21\]](#)☆; [beast - healed](#); [earth - dwellers](#)☆
Rev. 13:12-18 : [antichrist - the man \[5001.0\]](#)☆
Rev. 13:13 : [F00041 - Kells - book of - faces of cherubim](#)☆; [fire - from heaven - Satan](#); [miracles - not of God](#)
Rev. 13:13-17 : [preterism - AGAINST](#)☆
Rev. 13:14 : [antichrist - lying signs and wonders \[5001.11\]](#); [antichrist - wounded and healed \[5001.22\]](#)☆; [beast - healed](#); [earth - dwellers](#)☆
Rev. 13:14-15 : [antichrist - image of \[5001.9\]](#)
Rev. 13:14-18 : [antichrist - titles of \[5001.20\]](#)
Rev. 13:15 : [abomination of desolation](#)☆; [antichrist - Jewish writings](#)☆; [idols - lifeless](#); [idols - worshiped](#); [image - worshiped](#); [image - worshiped of man](#)
Rev. 13:16 : [forehead - name on](#)☆; [hand - and head](#)☆; [Satan - imitator](#)☆
Rev. 13:16-18 : [antichrist - mark and number \[5001.12\]](#)☆
Rev. 13:18 : [number - of man](#)☆; [X0102 - 666](#)☆
Rev. 14 : [Dec23](#)☆
Rev. 14:1 : [eternal security - FOR - Scriptures used](#)☆; [forehead - God's name on](#); [hand - and head](#)☆; [manuscript - Rev. 14:1](#)☆; [Zion - Mt. in heaven?](#)
Rev. 14:1-3 : [Jews - missionaries?](#)☆
Rev. 14:1-5 : [evangelists - Jewish](#)☆
Rev. 14:2 : [exegesis - Rev. 14:2](#)☆; [thunders - seven](#); [voice - of God](#)
Rev. 14:3 : [elders - God's](#); [living creatures](#)☆; [song - exclusive](#)☆
Rev. 14:4 : [celibacy](#); [firstfruits - people as](#)

Rev. 14:6 : [angels - fly](#)☆; [earth - dwellers](#)☆; [gospel - preached all nations](#)☆; [gospel - preached before end](#); [gospel of kingdom - preached to whole earth](#); [kingdom - church does not bring](#)
Rev. 14:7 : [evolution - theistic - against](#)☆
Rev. 14:8 : [wrath - God's](#)
Rev. 14:9 : [antichrist - image of \[5001.9\]](#); [antichrist - titles of \[5001.20\]](#); [antichrist - worshiped \[5001.21\]](#)☆; [forehead - name on](#)☆; [hand - and head](#)☆; [image - worshiped](#); [image - worshiped of man](#)
Rev. 14:9-11 : [antichrist - mark and number \[5001.12\]](#)☆; [antichrist - the man \[5001.0\]](#)☆
Rev. 14:10 : [cup - God's wrath](#); [evil - in God's presence](#); [lake of fire - God's presence](#); [lake of fire - tormented in presence of Jesus and angels](#); [lake of fire - visible to righteous?](#); [wrath - God's](#)
Rev. 14:11 : [antichrist - image of \[5001.9\]](#); [antichrist - titles of \[5001.20\]](#); [image - worshiped](#); [image - worshiped of man](#); [lake of fire - eternal](#)☆; [lake of fire - torment](#); [smoke - eternally rising](#)
Rev. 14:12 : [saints - patience of](#)
Rev. 14:13 : [beatitudes - in book of Revelation](#); [death - of saints precious](#); [saints - killed](#); [tribulation - saints](#)
Rev. 14:14 : [man - son of as explicit title of Messiah](#)
Rev. 14:14 (stephanos) : [crown - stephanos vs diadema and Christ](#)☆
Rev. 14:14-20 : [angels - separate wicked and just](#); [rapture - church missing in Revelation](#)
Rev. 14:15 : [reaping - wheat vs. tares](#); [tabernacle - in heaven](#)☆
Rev. 14:16 : [wrath - harvest precedes](#)
Rev. 14:18 : [harvest - of judgment](#)
Rev. 14:19 : [feet - in blood](#); [reaping - wheat vs. tares](#); [wrath - God's](#)
Rev. 14:19-20 : [winepress - of God's wrath](#)
Rev. 14:20 : [blood - trampled](#)
Rev. 15 : [Dec24](#)☆
Rev. 15:1 : [rapture - pretribulational - reasons](#)☆; [wrath - God's](#); [wrath - God's completed](#)
Rev. 15:1-3 : [millennial kingdom - theocratic kingdom - parallels](#)☆
Rev. 15:2 : [antichrist - image of \[5001.9\]](#); [antichrist - mark and number \[5001.12\]](#)☆; [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [exegesis - Rev. 15:2](#); [hand - and head](#)☆; [overcomer - identity of](#)☆; [sea - of glass](#); [X0098 - overcomers](#)☆
Rev. 15:3 : [manuscript - Majority Text vs. Textus Receptus](#)☆; [prophet - the](#)☆; [songs](#)
Rev. 15:4 : [worship - all nations](#)
Rev. 15:5 : [tabernacle - in heaven](#)☆; [testimony - tabernacle](#)☆; [typology - shadow of things](#)
Rev. 15:7 : [cup - God's wrath](#); [living creatures](#)☆; [preaching - bloopers - Tony](#)☆; [rapture - pretribulational - reasons](#)☆; [wrath - God's](#)
Rev. 15:8 : [shekinah - visible](#)☆; [temple - alone in](#)
Rev. 16 : [Dec25](#)☆; [killed - by God](#)
Rev. 16:1 : [preaching - bloopers - Tony](#)☆; [rapture - pretribulational - reasons](#)☆; [wrath - God's](#)
Rev. 16:2 : [antichrist - image of \[5001.9\]](#); [antichrist - mark and number \[5001.12\]](#)☆; [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [antichrist - worshiped](#)

[\[5001.21\]](#)☆; [hand - and head](#)☆; [image - worshiped](#); [image - worshiped of man](#); [sickness - judgment from God](#)☆; [sores - as judgment](#); [vengeance - God's](#)
Rev. 16:3 : [sea life - destroyed](#)
Rev. 16:3-4 : [blood - water as](#)☆
Rev. 16:5 : [I AM - title of God](#); [righteous - God](#); [righteousness - requires God's judgment](#)
Rev. 16:6 : [blood - drunk with](#)
Rev. 16:8 : [ozone layer - destroyed?](#)☆; [Satan - controlled by God](#); [sun - signs in](#)
Rev. 16:9 : [repent - failure to](#); [suffering - rejoice in](#); [sun - burns intensely](#)☆
Rev. 16:10 : [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [darkness - plague](#)
Rev. 16:11 : [antichrist - speaks pompous words, blasphemes \[5001.18\]](#); [cursed - God by man](#); [repent - failure to](#)
Rev. 16:12 : [east - armies from](#)☆; [Euphrates - dried up](#)
Rev. 16:12-14 : [global - judgment](#)
Rev. 16:13 : [antichrist - aided by False Prophet \[5001.1\]](#)☆; [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [frogs - unclean](#); [prophets - false](#)☆; [spirit - evil from God](#)
Rev. 16:13-14 : [antichrist - empowered by Satan \[5001.8\]](#); [antichrist - wars against God \[5001.23\]](#)
Rev. 16:14 : [antichrist - lying signs and wonders \[5001.11\]](#); [deceiving - spirits](#); [evil - serves God](#); [miracles - not of God](#); [war - against God](#); [war - with God](#)
Rev. 16:15 : [beatitudes - in book of Revelation](#); [imminent - second coming](#)☆; [thief - Jesus comes like](#)☆; [watch - for Christ](#)
Rev. 16:16 : [Armageddon - battle of](#)☆
Rev. 16:17 : [exegesis - Rev. 16:17](#)☆; [temple - alone in](#); [wrath - God's](#); [wrath - God's completed](#)
Rev. 16:18 : [earthquake - from God](#); [thunders - seven](#)
Rev. 16:19 : [cup - drinking as negative](#); [cup - God's wrath](#); [rapture - pretribulational - reasons](#)☆; [wrath - God's](#); [X0114 - Babylon - mystery](#)☆
Rev. 16:21 : [hailstones - from God](#); [stoning - punishment](#); [waters - above](#)☆
Rev. 17 : [Arab states - future - Iraq \(Babylonia\)](#)☆; [Babylon - judgment of](#)☆; [Dec26](#)☆
Rev. 17 - Babylon - 00004.doc : [00004.doc](#)☆
Rev. 17:1 : [2003091801.htm](#)☆; [2012041701.htm](#)☆; [2012041702.htm](#)☆; [adultery - spiritual](#); [Babylon - waters - by](#); [preaching - bloopers - Tony](#)☆; [type - water represents peoples](#)
Rev. 17:2 : [Babylon - drunk - during destruction](#); [Babylon - intoxicates earth](#); [city - fornicates with world](#); [cup - God's wrath](#)
Rev. 17:3 : [antichrist - seven heads \[5001.17\]](#); [antichrist - ten horns \[5001.19\]](#); [Babylon - woman represents](#); [heads - seven](#); [Hippolytus - Daniel](#)☆; [Holy Spirit - revelation by](#); [spirit - carried away in](#); [ten - horns](#); [wilderness - led into](#)☆
Rev. 17:5 : [Babylon - literal](#)☆; [forehead - harlot](#); [forehead - name on](#)☆; [harlots - mother of](#)☆; [Jerusalem - daughter harlot](#); [Satan - imitator](#)☆; [X0114 - Babylon - mystery](#)☆
Rev. 17:6 : [blood - eating prohibited](#)☆; [saints - killed](#); [saints - vs. martyrs of Jesus](#)

Rev. 17:7 : [antichrist - seven heads \[5001.17\]](#); [antichrist - ten horns \[5001.19\]](#); [antichrist - titles of \[5001.20\]](#); [heads - seven](#); [mystery - secret](#)☆; [ten - horns](#)

Rev. 17:8 : [abyss - abussos](#)☆; [antichrist - ascends from the bottomless pit \[5001.2\]](#)☆; [antichrist - destroyed \[5001.5\]](#)☆; [antichrist - perdition of](#)☆; [antichrist - titles of \[5001.20\]](#); [antichrist - wounded and healed \[5001.22\]](#)☆; [beast - from abyss](#); [beast - healed](#); [book - of life](#)☆; [book - of life blotted vs. written](#); [earth - dwellers](#)☆; [foundation - of world](#)

Rev. 17:8-13 : [antichrist - the man \[5001.0\]](#)☆

Rev. 17:9 : [heads - seven](#); [Rome - seven hills](#)☆

Rev. 17:9-10 : [antichrist - seven heads \[5001.17\]](#); [exegesis - Rev. 17:10](#)☆

Rev. 17:9-11 : [mountains - kingdoms](#)☆

Rev. 17:10 : [five - provision](#)☆; [kings - seven](#)☆; [X0099 - they are](#)☆; [X0100 - also](#)☆

Rev. 17:10-11 : [antichrist - Nero - not](#)☆

Rev. 17:11 : [antichrist - destroyed \[5001.5\]](#)☆; [antichrist - perdition of](#)☆; [antichrist - wounded and healed \[5001.22\]](#)☆; [beast - healed](#)

Rev. 17:11-13 : [antichrist - titles of \[5001.20\]](#)

Rev. 17:12 : [antichrist - ten horns \[5001.19\]](#); [Hippolytus - Daniel](#)☆; [ten - horns](#)

Rev. 17:13 : [antichrist - overthrows kingdoms \[5001.14\]](#)

Rev. 17:14 : [antichrist - wars against God \[5001.23\]](#); [chosen - believers](#)☆; [king - of kings](#); [lamb - wrath of](#); [Lord - of lords](#); [overcomer - Jesus as](#); [saints - with Jesus at second coming](#)☆; [war - against God](#); [war - with God](#)

Rev. 17:15 : [adultery - spiritual](#); [Babylon - waters - by](#); [sea - nations represented as](#)☆; [type - water represents peoples](#)

Rev. 17:16 : [antichrist - ten horns \[5001.19\]](#); [Babylon - destroyed by fire](#); [fire - city burnt by](#); [Hippolytus - Daniel](#)☆; [Satan - imitator](#)☆; [ten - horns](#)

Rev. 17:16-17 : [antichrist - titles of \[5001.20\]](#)

Rev. 17:17 : [chosen - not](#)☆; [evil - serves God](#); [kings - God sets up](#); [predestination - of God](#)☆; [unbelievers - used by God](#)

Rev. 17:18 : [Babylon - literal](#)☆

Rev. 18 : [Arab states - future - Iraq \(Babylonia\)](#)☆; [Babylon - judgment of](#)☆; [Dec27](#)☆

Rev. 18 - Babylon - 00004.doc : [00004.doc](#)☆

Rev. 18:1 : [2003091801.htm](#)☆; [2012041701.htm](#)☆; [2012041702.htm](#)☆

Rev. 18:2 : [Babylon - demons dwell](#); [Babylon - literal](#)☆; [demons - birds, unclean](#)☆; [demons - imprisoned](#); [millennial kingdom - demons confined](#)☆; [prison - spirits in](#); [Satan - imitator](#)☆

Rev. 18:3 : [cup - God's wrath](#)

Rev. 18:4 : [Babylon - come out of](#)

Rev. 18:5 : [Babel - tower to heaven](#)☆; [heaven - reached up to](#)

Rev. 18:6 : [Babylon - double judgment](#)☆; [Babylon - recompense](#)

Rev. 18:7 : [Babylon - not a widow](#); [Babylon - queen](#); [Babylon - woman represents](#); [pleasure - before God](#)

Rev. 18:8 : [Babylon - destroyed by fire](#); [Babylon - destruction permanent](#)☆; [fire - city burnt by](#)

Rev. 18:9 : [pleasure - before God](#)

Rev. 18:10 : [Babylon - literal](#)☆

Rev. 18:13 : [souls - trafficking in](#)

Rev. 18:15 : [Babylon - merchants forsake](#)

Rev. 18:16 : [Babylon - golden](#)

Rev. 18:17 : [shipping - loss of](#)☆

Rev. 18:17-19 : [Babylon - destruction future](#)☆

Rev. 18:19 : [shipping - loss of](#)☆

Rev. 18:21 : [Babylon - destruction permanent](#)☆; [Babylon - literal](#)☆; [Babylon - sink like stone](#); [sea - cast into](#); [stone - cast into sea](#)

Rev. 18:23 : [witchcraft - AGAINST](#)☆

Rev. 18:24 : [blood - eating prohibited](#)☆

Rev. 19 : [Dec28](#)☆; [killed - by God](#)

Rev. 19:1 : [2012041701.htm](#)☆; [2012041702.htm](#)☆

Rev. 19:2 : [adultery - spiritual](#); [avenge - God his servants](#)

Rev. 19:3 : [Babylon - destruction permanent](#)☆; [Babylon - rejoice at destruction](#); [smoke - eternally rising](#)

Rev. 19:4 : [elders - God's](#); [living creatures](#)☆

Rev. 19:5 : [fear - God](#)

Rev. 19:6 : [thunders - seven](#)

Rev. 19:6-14 : [rapture - vs. second coming - contrast](#)☆

Rev. 19:7 : [bride - of God](#)☆; [marriage - of lamb](#); [second coming - wedding before](#); [wedding - Jewish](#)☆

Rev. 19:7-9 : [marriage - companions](#)

Rev. 19:8 : [bride - raiment of](#)☆; [robe - righteousness](#)

Rev. 19:9 : [beatitudes - in book of Revelation](#); [inerrancy - of scripture](#)☆; [marriage - supper](#)☆

Rev. 19:10 : [angel - worship](#); [Holy Spirit - names](#); [prophecy - in NT](#); [prophecy - testimony of Jesus](#); [worship - prohibited](#)

Rev. 19:11 : [cherub - riding upon](#); [heaven - opened](#); [horse - God rides](#); [war - against God](#); [witness - The Faithful](#)

Rev. 19:11 (- 20:6) : [rapture - vs. second coming, second coming](#)☆

Rev. 19:11-18 : [Armageddon - battle of](#)☆

Rev. 19:12 : [crown - diadema](#)☆; [manuscript - Majority Text vs. Textus Receptus](#)☆; [name - of the Son](#); [name - unknown](#)

Rev. 19:13 : [Word of God - as title](#)☆

Rev. 19:14 : [commander - of God's army](#); [Enoch - prophecy](#)☆; [saints - with Jesus at second coming](#)☆; [second coming](#)

Rev. 19:15 : [blood - garments stained](#); [feet - in blood](#); [kingdoms - become God's](#); [mouth - weapon](#); [reign - by conflict](#); [rod - of iron](#); [rod - struck with](#); [trampled - by God](#); [under - foot](#); [winepress - of God's wrath](#); [wrath - God's](#)

Rev. 19:15-18 : [second coming - killed at](#)

Rev. 19:16 : [king - of kings](#); [Lord - of lords](#)

Rev. 19:17 : [X0078 - birds](#)☆

Rev. 19:17-18 : [birds - feed on dead](#)

Rev. 19:19 : [alone - Jesus fights](#); [antichrist - wars against God \[5001.23\]](#); [finger - of God writing](#); [war - against God](#); [war - with God](#); [wrath - on kings](#)

Rev. 19:19-20 : [antichrist - destroyed \[5001.5\]](#)☆; [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#)

Rev. 19:20 : [antichrist - aided by False Prophet \[5001.1\]](#)☆; [antichrist - destroyed at appearance of Christ](#); [antichrist - image of \[5001.9\]](#); [antichrist - lying signs and wonders \[5001.11\]](#); [antichrist - mark and number \[5001.12\]](#)☆; [antichrist - Nero - not](#)☆; [antichrist - worshiped \[5001.21\]](#)☆; [hand -](#)

[and head](#)☆; [image - worshiped](#); [image - worshiped of man](#); [lake of fire - mentioned](#)☆; [millennial kingdom - theocratic kingdom - parallels](#)☆; [prophets - false](#)☆

Rev. 19:20 (cf. Dan. 7:11-14) : [kingdom - future](#)☆

Rev. 19:20 (cf. Rev. 20:10 beast and false prophet 1,000 years in lake of fire without annihilation) : [lake of fire - eternal](#)☆

Rev. 19:21 : [dispensations](#)☆

Rev. 20 : [Dec29](#)☆

Rev. 20:1 : [2003120804.doc](#)☆; [abyss - abussos](#)☆; [dispensations](#)☆

Rev. 20:1-3 : [keys](#)

Rev. 20:1-7 : [rapture - vs. second coming - contrast](#)☆

Rev. 20:1-10 : [kingdom - of God - stages](#)☆

Rev. 20:2 : [manuscript - Majority Text vs. Textus Receptus](#)☆; [millennial kingdom - duration](#)☆; [Satan - named explicitly](#)

Rev. 20:2-4 : [angels - bound](#); [Satan - bound](#)☆

Rev. 20:2-7 : [millennial kingdom - Augustine](#)☆; [millennial kingdom - Commodianus](#)☆; [millennial kingdom - early church](#)☆; [millennial kingdom - Hippolytus](#)☆; [millennial kingdom - Irenaeus](#)☆; [millennial kingdom - Jerome](#)☆; [millennial kingdom - Justin Martyr](#)☆; [millennial kingdom - Lactantius](#)☆; [millennial kingdom - Papias](#)☆; [millennial kingdom - Tertullian](#)☆

Rev. 20:3 : [abyss - abussos](#)☆; [evil - serves God](#); [millennial kingdom - duration](#)☆; [Satan - abodes of](#); [Satan - bound - NOT](#)

Rev. 20:4 : [amillennialism - two views](#)☆; [antichrist - image of \[5001.9\]](#); [antichrist - mark and number \[5001.12\]](#)☆; [antichrist - prevails over the saints \[5001.15\]](#); [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [antichrist - worshiped \[5001.21\]](#)☆; [exegesis - Rev. 20:4](#)☆; [forehead - name on](#)☆; [hand - and head](#)☆; [image - worshiped](#); [image - worshiped of man](#); [millennial kingdom](#)☆; [millennial kingdom - duration](#)☆; [millennial kingdom - judgment in](#)☆; [millennial kingdom - posttribulational population problem](#)☆; [reign - on earth](#); [resurrection - first](#)☆; [resurrection - order](#)☆; [resurrection - physical](#)☆; [saints - killed](#); [tribulation - saints](#)

Rev. 20:4 (?) : [vengeance - saints execute](#)☆

Rev. 20:4-6 : [judge - saints](#); [kingdom - of priests](#)

Rev. 20:5 : [amillennialism - two views](#)☆; [millennial kingdom - duration](#)☆; [resurrection - of just and unjust](#)☆

Rev. 20:6 : [amillennialism - two views](#)☆; [beatitudes - in book of Revelation](#); [death - second](#); [millennial kingdom](#)☆; [millennial kingdom - duration](#)☆; [priesthood - of believers](#)☆; [reign - of believers](#)

Rev. 20:7 : [millennial kingdom - duration](#)☆; [Satan - named explicitly](#)

Rev. 20:7-9 : [rapture - populating the millennium](#)☆

Rev. 20:8 : [2012021601.htm](#)☆; [evil - serves God](#); [Gog - locust king](#)☆; [Gog - Magog](#)☆; [Magog](#); [reign - of Jesus rejected](#); [Satan - abodes of](#); [Satan - controlled by God](#)

Rev. 20:8-9 : [capital punishment](#)☆

Rev. 20:9 : [blessed - response to God's word](#); [Jerusalem - defended by God](#)

Rev. 20:10 : [antichrist - aided by False Prophet \[5001.1\]](#)☆; [antichrist - destroyed \[5001.5\]](#)☆; [antichrist - the man \[5001.0\]](#)☆; [antichrist - titles of \[5001.20\]](#); [Gehenna -](#)

prepared for devil and his angels; heavens - earth - merism☆; lake of fire - eternal☆; lake of fire - mentioned☆; prophets - false☆; Satan - abodes of; Satan - imitator☆

Rev. 20:10 (- Angels - 00052.doc) : [00052.doc](#)☆

Rev. 20:11 : [heaven - and earth pass away; judgment - earth dissolved](#)

Rev. 20:11-15 : [judge - Christ appointed](#)☆

Rev. 20:12 : [book - of life](#)☆; [book - works; judgment - degrees; judgment - of dead; punishment - degrees; sin - degrees; words - idle - judged; works - judged; works - of unsaved judged; X0101 - written](#)☆

Rev. 20:12-13 : [resurrection - unjust](#)

Rev. 20:12-14 : [resurrection - order](#)☆

Rev. 20:13 : [dead - cast out; Hades](#)☆; [judgment - last; resurrection - of just and unjust](#)☆; [sea - gives up dead](#)☆; [slain - earth uncovers](#)

Rev. 20:13 (- Sea - 00049.doc) : [00049.doc](#)☆

Rev. 20:14 : [death - destroyed](#)☆; [death - second; death - vs. Hades](#)☆; [Hades](#)☆; [lake of fire - eternal](#)☆; [lake of fire - final destination](#)☆; [lake of fire - mentioned](#)☆; [manuscript - Majority Text vs. Textus Receptus](#)☆

Rev. 20:14-15 : [sin - purged](#)

Rev. 20:15 : [antichrist - destroyed \[5001.5\]](#)☆; [book - of life](#)☆

Rev. 21 : [Dec30](#)☆

Rev. 21:1 : [earth - new](#)☆; [heaven - and earth pass away; sea - negative](#)☆; [sea - no more](#)☆

Rev. 21:1 (- Sea - 00049.doc) : [00049.doc](#)☆

Rev. 21:2 : [bride - New Jerusalem; bride - of God](#)☆; [Jerusalem - holy city; Jerusalem - new](#)☆

Rev. 21:2 (?) : [mansions - \(mon-ay\)](#)☆

Rev. 21:3 : [dwells - God with man; shekinah - visible](#)☆

Rev. 21:4 : [creation - delivered from bondage; crying - no more; death - destroyed](#)☆

Rev. 21:5 : [inerrancy - of scripture](#)☆

Rev. 21:6 : [eternal - God](#)☆; [living - water](#)☆; [manuscript - Majority Text vs. Textus Receptus](#)☆

Rev. 21:6 (- Time and Age - 00041.doc) : [00041.doc](#)☆

Rev. 21:7 : [adoption - of believers](#)☆; [inheritance - believers from God; overcomer - identity of](#)☆; [son of God - believers](#)☆

Rev. 21:8 : [death - second; fruit - of flesh; lake of fire - mentioned](#)☆; [witchcraft - AGAINST](#)☆

Rev. 21:8 ((sexual immorality)) : [marriage - living together instead](#)☆

Rev. 21:9 : [bride - New Jerusalem; bride - of God](#)☆; [preaching - bloopers - Tony](#)☆

Rev. 21:10 : [Holy Spirit - carried by](#)☆; [Holy Spirit - revelation by; Jerusalem - holy city; Jerusalem - new](#)☆; [spirit - carried away in](#)

Rev. 21:12 : [elders - relation to New Jerusalem?](#); [tribes - names as memorial](#)

Rev. 21:12 (importance) : [tribes - ten not lost](#)☆

Rev. 21:13 : [camp - of Israel as cross; tabernacle - camped about](#)

Rev. 21:14 : [church - founded on; elders - relation to New Jerusalem?](#); [foundation - of church](#)☆

Rev. 21:15-17 : [Jerusalem - measured](#)

Rev. 21:16 : [Holy Place - dimensions; Jerusalem - new - temple](#)☆

Rev. 21:17 : [angels - appearance of; angels - male](#)

Rev. 21:19 : [foundation - jewel; Judah - emerald](#)☆; [stones - precious](#)☆

Rev. 21:22 : [Jerusalem - new - temple](#)☆

Rev. 21:23 : [light - without sun](#)☆; [shekinah - visible](#)☆

Rev. 21:24 : [kings - serve Zion](#)

Rev. 21:25 : [gates - open continually](#)

Rev. 21:26 : [worship - all nations](#)

Rev. 21:27 : [book - of life](#)☆; [dispensations](#)☆; [Jerusalem - unclean disallowed; unclean - entry prohibited](#)

Rev. 22 : [Dec31](#)☆

Rev. 22:1 : [living - water](#)☆

Rev. 22:2 : [fruit - monthly; living - water](#)☆; [tree - healing leaves; tree - of life](#)☆; [tree - planted](#)

Rev. 22:3 : [creation - delivered from bondage; curse - lifted](#)☆

Rev. 22:3-5 : [dwells - God with man](#)

Rev. 22:4 : [face - to face](#)☆; [forehead - God's name on; forehead - name on](#)☆; [hand - and head](#)☆; [named - faithful by God; seal - of God](#)☆

Rev. 22:5 : [light - without sun](#)☆; [reign - of believers](#)

Rev. 22:6 : [inerrancy - of scripture](#)☆; [living - water](#)☆; [preterism - inconsistent time text](#)☆; [spirit - man's from God; timing - texts - preterism](#)☆

Rev. 22:6-7 : [timing - texts - preterism](#)☆

Rev. 22:7 : [beatitudes - in book of Revelation; blessed - response to God's word; imminent - second coming](#)☆; [inspiration - verbal](#)☆; [rapture - vs. second coming, second coming](#)☆; [scripture - keep; time - short](#)☆

Rev. 22:8 : [angel - worship](#)

Rev. 22:8 (- Angels - 00052.doc) : [00052.doc](#)☆

Rev. 22:8-9 : [worship - anything but God prohibited](#)

Rev. 22:9 : [angels - associated with Godly of mankind; angels - serve God; scripture - keep; worship - of men and angels](#)

Rev. 22:10 : [sealed - scripture; time - short](#)☆; [timing - texts - preterism](#)☆

Rev. 22:10-12 : [timing - texts - preterism](#)☆

Rev. 22:12 : [imminent - second coming](#)☆; [judge - Christ appointed](#)☆; [rapture - vs. second coming, second coming](#)☆; [works - judged; works - reward for](#)

Rev. 22:13 : [deity - Jesus eternal](#)☆; [deity - Jesus' titles as God; eternal - God](#)☆

Rev. 22:13 (- Time and Age - 00041.doc) : [00041.doc](#)☆

Rev. 22:14 : [beatitudes - in book of Revelation; tree - of life](#)☆

Rev. 22:15 : [fruit - of flesh; Jerusalem - unclean disallowed; unclean - entry prohibited; witchcraft - AGAINST](#)☆

Rev. 22:15 ((sexual immorality)) : [marriage - living together instead](#)☆

Rev. 22:16 : [David - Son as Lord \[5004.1\]](#)☆; [morning - star](#)☆; [root - of David](#)☆

Rev. 22:16 (ekklesia, first mention since Rev. 3:22) : [rapture - church missing in Revelation](#)

Rev. 22:16-22 : [manuscript - Rev. 22:16-22](#)☆

Rev. 22:17 : [bride - of God](#)☆; [free will](#)☆; [imminent - second coming](#)☆; [living - water](#)☆; [salvation - free](#)

Rev. 22:18 : [canon - closed; prophecy - judge; scripture - adding to; teachers - twisting scripture](#)

Rev. 22:18-19 : [inspiration - plenary](#)☆; [inspiration - verbal](#)☆

Rev. 22:19 : [Jerusalem - holy city](#)

Rev. 22:19 (?) : [tree - of life](#)☆

Rev. 22:20 : [imminent - second coming](#)☆; [rapture - vs. second coming, second coming](#)☆; [time - short](#)☆; [timing - texts - preterism](#)☆

revealed - antichrist : [antichrist - revealing of](#)☆

revealed - Jesus not to world : [John 14:21-23](#)

revealed - Koran : [Koran - definition](#)☆

revealed - to prophets : [prophets - revealed to reveals - Israel God ; Israel - demonstrates God](#)

Revelation - authorship - John : [Revelation - book of - author](#)☆

Revelation - beast of - Woods : [beast of revelation](#)☆

revelation - blind without : [Luke 18:34](#)

Revelation - book of - apostolic authorship - against : ☉ + "Among the more serious arguments against an apostolic authorship are the following: (1) The author claims to be a 'prophet' and not an 'apostle.' (2) The author names himself, contrary to John's writings. (3) There are no allusions to incidents in the Gospel and no claim to have known Christ personally. (4) There seem to be several uncharacteristic emphases if by the apostle, e.g., God as Majestic Creator (instead of Compassionate Father), Christ as Conqueror (instead of Redeemer), a seven-foldness to the Holy Spirit (rather than unity) [but see Isa. 11:2]. (5) There is a different range of thought, i.e. an omission of characteristically Johannine ideas such as life, light, truth, grace, and love. (6) Linguistic style. (7) Doubt as to apostolic authorship among the Eastern churches. All of these and more are ably answered in the introductions and commentators to be cited next. . . B.B. Warfield, 'Revelation,' in Philip Schaff, ed., *A Religious Encyclopedia: Or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology* (New York: Funk and Wagnalls, 1883) 3:2034ff. Milligan, *Apocalypse*, pp. 149ff. Swete, *Revelation*, pp. cxx ff. Guthrie, *Introduction*, pp. 932ff. Austine Farrer, *The Revelation of St. John the Divine* (Oxford: Clarendon, 1964), chap. 1. Farrer's demonstration of Johannine authorship is unique in its exposition of the correspondence of the literary patterns between the Gospel and Revelation." [Ref-0148](#), notes 15-16, pp. 22-23

Revelation - book of - author : [Rev. 1:1](#) ☉ "In the earliest references to Revelation, church fathers testified that the author was the apostle John. . . Such was the belief of Justin Martyr (ca. A.D. 100-165). . . Irenaeus (120-202). . . Tertullian (150-225)." [Ref-0123](#), p. 24. " . . . Clement and Origen both accepted the book of Revelation as the inspired work of the apostle John." [Ref-0123](#), p. 27. "Dionysius attempted to prove this theory [that John did not write Revelation] by pointing out vocabulary, grammatical, and stylistic differences between the book of Revelation and the gospel of John. . . Dionysius' objections have been ably answered by many Bible scholars and linguists [see footnote 42]." [Ref-0123](#), p. 29. "Eusebius followed Dionysius in suggesting that the author of Revelation was not the apostle John, but a 'presbyter

John' mentioned by Papias. But more than one commentator has suggested that the two proposed Johns were one and the same." [Ref-0123](#), p. 30. "As for the authorship of the Apocalypse, Calvin suggested John Mark as a good candidate." [Ref-0123](#), p. 34.

Revelation - book of - date written : Rev. 1:1 ☉ "Early Church father Irenaeus (A.D. 120-202) made a statement about the date of Revelation. Writing around A.D. 180 Irenaeus said the following: 'We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen not very long time since, but almost in our day, towards the end of Domitian's reign.'" [Ref-0055](#), December 2000, 312, quoting Irenaeus, *Against Heresies*, v.xxx.3 ". . . even the church historian and amillennialist Philip Schaff admits that only the later dating of the book makes sense from all we know of ecclesiastical history. He says, 'The traditional date of composition at the end of Domitian's reign (95-96) rests on the clear and weighty testimony of Irenaeus, is confirmed by Eusebius and Jerome, and has still its learned defenders.'" Mal Couch, *Inerrancy: The Book of Revelation*, [Ref-0055](#), August 2001, p. 211. See [Ref-0146](#), pp.310-311. "The fact of his banishment to Patmos is confirmed by the unanimous testimony of antiquity.[591] It is perpetuated in the traditions of the island, which has no other significance. 'John--that is the thought of Patmos; the island belongs to him; it is his sanctuary. Its stones preach of him, and in every heart, he lives.'[592] The time of the exile is uncertain, and depends upon the disputed question of the date of the Apocalypse. External evidence points to the reign of Domitian, a.d. 95; internal evidence to the reign of Nero, or soon after his death, a.d. 68. The prevailing--we may say the only distinct tradition, beginning with so respectable a witness as Irenaeus about 170, assigns the exile to the end of the reign of Domitian, who ruled from 81 to 96.[593] He was the second Roman emperor who persecuted Christianity, and banishment was one of his favorite modes of punishment.[594] Both facts give support to this tradition. After a promising beginning he became as cruel and bloodthirsty as Nero, and surpassed him in hypocrisy and blasphemous self-deification. He began his letters: 'Our Lord and God commands,' and required his subjects to address him so.[595] He ordered gold and silver statues of himself to be placed in the holiest place of the temples. When he seemed most friendly, he was most dangerous. He spared neither senators nor consuls when they fell under his dark suspicion, or stood in the way of his ambition. He searched for the descendants of David and the kinsmen of Jesus, fearing their aspirations, but found that they were poor and innocent persons.[596] Many Christians suffered martyrdom under his reign, on the charge of atheism--among them his own cousin, Flavius Clemens, of consular dignity, who was put to death, and his wife Domitilla, who was banished to the island of Pandateria, near Naples." [597] [Ref-0124](#), 1.7.42. "Irenaeus introduced an opinion that the Apocalypse was written in the time of Domitian; but then he also postponed the

writing of some others of the sacred books, and was to place the Apocalypse after them: he might perhaps have heard from his master Polycarp that he had received this book from John about the time of Domitian's death; or induced John might himself at that time have made a new publication of it, from when Irenaeus might imagine it was then but newly written. Eusebius in his *Chronicle* and *Ecclesiastical History* follows Irenaeus; but afterwards in his *Evangelical Demonstrations*, he conjoins the banishment of John into Patmos, with the death of Peter and Paul: and so do Tertullian and Pseudo-Prochorus, as well as the first author, whoever he was, of that very ancient fable, that John was put by Nero into the vessel of hot oil, and coming out unhurt, was banished by him to Patmos. Tho' this story be no more than a fiction, yet was it founded on a tradition of the first Churches, that John was banished into Patmos in the days of Nero. Epiphanius represents the Gospel of John as written in the time of Domitian, and the Apocalypse even before that of Nero. Arethas in the beginning of his *Commentary* quotes the opinion of Irenaeus from Eusebius, but follows it not: for he afterwards affirms the Apocalypse was written before the destruction of Jerusalem, and that former commentators had expounded the sixth seal of that destruction. With the opinion of the first Commentators agrees the tradition of the Churches of Syria, preserved to this day in the title of the Syrian Version of the Apocalypse, which title is this: *The Revelation which was made to John the Evangelist by God in the Island Patmos, into which he was banished by Nero the Caesar.*" [Ref-0849](#), pp. 235-237.

Revelation - book of - grammar : Rev. 1:1 ☉ "In a number of places the apostle John departed from basic rules of grammar and syntax in his use of standard Koine Greek. As Swete writes, 'But from whatever cause or concurrence of causes, it cannot be denied that the Apocalypse of John stands alone among Greek literary writings in its disregard of the ordinary rules of syntax. . . . The book seems openly and deliberately to defy the grammarian, and yet, even as literature, it is in its own field unsurpassed.'" [Ref-0123](#), p. 69.

Revelation - book of - historical interpretation : ☉ "As many as fifty different interpretations of the book of Revelation therefore evolve[d], depending on the time and circumstances of the expositor. . . .The very multiplicity of such interpretation and identifications of the personnel of Revelation with a variety of historical characters is its own refutation. If the historical method is the correct one, it is clear until now that no one has found the key." [Ref-0032](#), p. 19.

Revelation - book of - seven : Rev. 1:1 ☉ "Morris has listed the twenty-four occurrences of this number in Revelation." [Ref-0125](#), pp. 28-30, cited by [Ref-0123](#), p. 72.

Revelation - book of - synoptic parallels : Mtt. 24:5-7; Mtt. 24:11; Mark 13:6-8; Luke 21:8-11; Rev. 6:2-8 ☉ **False Messiahs** Mtt. 24:5,11; Mark 13:6; Luke 21:8; Rev. 6:2. **Wars** Mtt. 24:6-7; Mark 13:7; Luke 21:9; Rev. 6:4. **Famines** Mtt. 24:7; Mark 13:8; Luke 21:10; Rev. 6:5-6,8. **Pestilences** Luke 21:11; Rev. 6:8. Essex, Keith H., 'The Rapture and the Book of Revelation,' [Ref-0164](#), Vol. 13 No. 2, Fall 2002, p. 230.

Revelation - book of - use of OT : Rev. 1:1 ☉ "Though a number of Old Testament places and names are referred to in the book, surprising all are allusions with no direct quotations. The 404 verses of Revelation include 348 allusions or indirect quotes of the Old Testament. . . . Using the Greek Septuagint, John alluded to each of the five books of Moses, Joshua, Judges, 2 Samuel, 2 Kings, 1 Chronicles, Nehemiah, Psalms, Proverbs, the major prophetic books, and seven of the minor prophets -- twenty four books in all." [Ref-0123](#), p. 71. "In the total of 404 verses, Westcott and Hort list about 265 which contain Old Testament language; and also about 550 references to Old Testament passages." [Ref-0183](#), p. 443.

Revelation - book of - written : [X0063 - date - Revelation](#) ☆

revelation - by Holy Spirit : [Holy Spirit - revelation by](#)

Revelation - Calvinism and book of : [Calvinism - book of Revelation](#) ☆

Revelation - commentaries - futurist, historicist, idealist, preterist : [2009020901.htm](#) ☆

Revelation - commentary - Chilton : [2002030902.pdf](#) ☆

Revelation - commentators : [quote - Revelation - commentators](#) ☆

revelation - continuing? : ☉ + "And why not both? Why not the illumination of Scripture coupled iwth new revelations of the Spirit? Simply because if you declare a need for both, you have implied the insufficiency of the one." [Ref-0237](#), p. 30.

Revelation - Daniel's Seventy Weeks - Dean : [2010010501.pdf](#) ☆

revelation - darkness - lack of : [darkness - revelation - lack of](#)

Revelation - dating - theonomy : [2002021901.pdf](#) ☆

Revelation - Extra-biblical - footnote 34 - Quotations - #09002.doc : [#09002.doc](#) ☆

Revelation - Ezekiel - alledged parallels : ☉ + See the table of alleged parallels between Ezekiel and Revelation in [Ref-0210](#), p. 21.

revelation - general : [natural - revelation](#) ☆
revelation - general is insufficient to save : Acts 17:23; Eph. 3:8-9

revelation - general is sufficient to condemn : Rom. 1:20

revelation - given to Jesus : Rev. 1:1; Rev. 5:5-7

revelation - incarnation as : [incarnation - as revelation](#)

revelation - initiated by God : Gen. 21:19; Num. 22:31; Num. 24:3; Num. 24:4; Num. 24:15-16; 2K. 5:26; 2K. 6:17; Ps. 103:7; Isa. 45:19; Isa. 48:6; Mtt. 11:27; Mtt. 16:17; **Luke 10:21**; Luke 24:45; John 16:14; John 16:16-18; Acts 16:14; 2Cor. 3:14; Rev. 1:1

revelation - Jesus as : [incarnation - as revelation](#)

revelation - Jesus provides : Gal. 1:12; Rev. 1:2; Rev. 1:19

Revelation - Luther - quote : [quote - Luther - Revelation](#) ☆

revelation - natural : [natural - revelation](#) ☆

revelation - natural - limits : [natural - revelation - limits](#) ☆

revelation - not understood : Dan. 12:8; 1Pe. 1:11

revelation - obedience before : [obedience - before revelation](#)☆
revelation - of the Word : Ps. 119:18
revelation - over scripture : [scripture - personal revelation over](#)☆
revelation - progressive : [progressive - revelation](#)
revelation - progressive - hermeneutics : [hermeneutics - progressive revelation](#)☆
revelation - selective : Acts 10:40-41
Revelation - seven churches - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#)☆
revelation - to faithful : Ps. 97:11; Ps. 112:4; Pr. 3:32; 2Cor. 3:16
revelation - to Paul : [Paul - revelation](#)
revelation - to those who seek : [seekers - God revealed to](#)☆
Revelation - Tony Garland : [Book of Revelation](#)☆
Revelation - Vulgate - verses from : [manuscript - Rev. 22:16-22](#)☆
revelation - withheld : Dan. 8:26; Dan. 12:4; 2Cor. 12:4; Rev. 10:4
Revelation Commentary, Mal Couch : [Ref-0022](#)☆
Revelation Knowledge - DOC 09005 : [09005.doc](#)☆
Revelation of Jesus Christ, The : [Ref-0032](#)☆; [Ref-0940](#)☆
Revelation Record, The : [Ref-0125](#)☆
Revelation-20: A Premillennial Analysis - Gromacki : [2003120804.doc](#)☆
Revelation: An Expository Commentary - Donald Grey Barnhouse : [Ref-0224](#)☆
Revelation: An Expository Commentary, Henry Allan Ironside : [Ref-0767](#)☆
Revelation: Present Things, F. W. Grant : [Ref-0769](#)☆
Revelation: The Expositor's Bible Commentary - Alan F. Johnson : [Ref-0213](#)☆
Revelation: Things That Shall Be, F. W. Grant : [Ref-0768](#)☆
Revelation 1-7: An Exegetical Commentary : [Ref-0126](#)☆; [Ref-1211](#)☆
Revelation 8-22: An Exegetical Commentary : [Ref-0127](#)☆; [Ref-1212](#)☆
Revelation 20 and the Millennial Debate, Matthew Waymeyer : [Ref-0697](#)☆
revenge - God's : [vengeance - God's](#)
reverence - for the Word : [standing - to hear the Word](#)
reviled - by both thieves : [thieves - both reviled](#)
Revised Version, New Testament : [Ref-0962](#)☆
Revised Version, Old Testament : [Ref-0963](#)☆
revival - examples : ☉ + "The *Western Mail*, August 16, under a heading 'Amazing Scenes at Llangeitho', gave their reporter's eye-witness account of what had happened the previous day. People 'from all parts of Wales poured into this little village throughout the night and during the greater part of the day. Many of them slept in the open air'. When it was learned that Dr Lloyd-Jones was to preach, not in the great marquee -- erected on the ground used in the open-air services of two hundred years before -- but in the chapel which could hold no more than 800, there was consternation and confusion: 'An hour and a

half before the meeting opened the chapel was crammed and thousands of people surrounded the doors in a frantic effort to get inside. A few went round the back of the chapel where a small door from an ante-room leads on to the pulpit. The outer door of this ante-room was locked, but so eager were the people to gain admission that it was forced open and a rush was made into the building. . . . The situation was, in the words of the *Western Mail*, 'fast becoming out of hand', when, an hour before the meeting was due to start, it was announced that, after all, the service would be held in the marquee. 'At this stage the people moved in a solid mass along the narrow road towards the field, and the marquee, which is capable of seating 6,000 people, was soon filled to the doors, where hundreds of people stood outside.' The reporter estimated that 7,000 heard the preacher, who spoke for nearly an hour from Acts 2:38, 'Then Peter said unto them, Repent, and be baptised 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.'" [Ref-0933](#), p. 299. "Dr Lloyd-Jones primary difficulty is entering the chapel where he is to preach for, like his Master, the crowds press on him. We know of some of the poor of the valleys keeping back some "dole" money for weeks in order that they might travel to listen to him and throw their mite into the treasury. Yes, returning to empty, bare homes with a song in their hearts. We have seen people standing in the rain outside chapels for two hours in the hope that some word would come to them in his shouts and we heard that one crowd asked permission to break the window so that they could hear him, promising to pay for the damage done." [Ref-0933](#), p. 307-308.

revival - God initiates : Ps. 85:6
revival - quote - Lloyd-Jones : [quote - revival - Lloyd-Jones](#)☆
Revival Addresses, Torrey : [Ref-1075](#)☆
Revival Lectures, Finney : [Ref-1008](#)☆
revivals - barking : [barking - revivals](#)☆
revolutionary war - millennial kingdom : [millennial kingdom - revolutionary war](#)☆
reward - for works : [works - reward for](#)
rewards - as incentive : Mtt. 5:12; Mtt. 6:4; Mtt. 10:41; Mtt. 16:27; 1Cor. 3:8; Col. 2:18; Col. 3:24; Heb. 11:26; 2Jn. 1:8; Rev. 11:18
Rezin - archaeology - Tiglath-pileser III's palace : [archaeology - Tiglath-pileser III's palace](#)☆
Rezin - inscription - archaeology : [archaeology - Rezin - inscription](#)☆
Rhahfs's - Septuagint : [Septuagint - Rhahfs's](#)☆
rhema - Greek : [Word - spoken](#)
rhema - meaning : [Word - Greek meanings](#)☆
rhetorical - question by God : [question - rhetorical by God](#)
rhinoceros - unicorn? : [unicorn - rhinoceros?](#)☆
Rhodes - Posttribulationism and the Sheep/Goat-Judgment of Matthew 25 — A Summary-Critique of Robert Gundry's View : [2003120810.doc](#)☆
Rhodes, Ron, When Cultists Ask: A Popular Handbook on Cultic Misrepresentations : [Ref-1092](#)☆
Rhodesian Man - Evolution - 00044.doc : [00044.doc](#)☆

rib - woman taken from man : Gen. 2:21 ☉
 "The *periosteum* (the literal meaning of this word 'around the bone') is a membrane that covers every bone. . . . The periosteum contains cells that can manufacture new bone. . . . Thoracic (chest) surgeons routinely remove ribs, and these often grow back, in whole or in part. A lot depends on the care which the rib is removed; it needs to be 'peeled' out of its *periosteum* to leave this membrane as intact as possible." [Ref-0028](#), 21(4) September-November, 1999, 46.
ribs - mouth of bear : Dan. 7:5 ☉ "In the 'mouth' of the bear there were three particular 'ribs,' the Lydian (from 546 B.C.), the Babylonian (from 538), and the Egyptian kingdom (from 525). . ." [Ref-0197](#), p. 168.
rich - Abraham : [Abraham - rich](#)
rich - befriended : Pr. 19:6
rich - blaspheme : Jas. 2:6
rich - by wickedness : Jer. 5:27-28; Jer. 17:11
rich - by wisdom : Pr. 8:21
rich - enter kingdom : Mtt. 19:23
rich - godly : Job 1:10; Mtt. 27:57; Acts 8:27
rich - grave with - messianic prophecy : [messianic prophecy - grave with rich](#)
rich - judged : [easy life - judged](#)
rich - salvation more difficult : Mtt. 19:24; Mark 10:25; Luke 18:25; Jas. 2:5
rich - scarlet : [scarlet - riches](#)
rich - thirst : [thirst - in midst of plenty](#)
rich - who are poor : [poor - who are rich](#)
riches - abuse : [wealth - abuse](#)
riches - balance : [financial - balance](#)
riches - benefits : [wealth - benefit](#)
riches - choke fruit : [prosperity - forgetting God in](#)☆
riches - deceitful : [wealth - deceitful](#)
riches - desiring : [wealth - desiring](#)
riches - elusive : [wealth - elusive](#)
riches - for righteous : [wealth - for righteous](#)
riches - promised : [wealth - promised](#)
riches - seeking : [work - too much](#)
riches - sufficient : [wealth - sufficient](#)
riches - to another : [wealth - to another](#)
riches - trusting in : [trusting - in riches](#)
riches - Wesley - quote : [quote - riches - Wesley](#)☆
riches - worldly vs. spiritual : Acts 3:6 ☉ Pope Innocent the 2nd was counting sums of money donated to the church. When Thomas Aquinas entered, the pope said, "You see Thomas, the church can no longer say 'silver and gold have I none.'" To which Thomas replied, "True Holy Father, but neither can it say 'Arise and walk!'" [Ref-0100](#), Tape 5:A.
Ridderbos - replacement theology : [replacement theology - Ridderbos](#)☆
riddles - God uses : [parables - God uses](#)
ridiculed - Jesus : Ps. 22:7; Mtt. 27:39; Mark 15:29
Ridout, S. (2004; 2004). How to Study the Bible. Galaxie Software. : [Ref-0535](#)☆
Ridout, S. (2004; 2004). King Saul: The Man After The Flesh (Notes on 1 Samuel). Galaxie Software. : [Ref-0536](#)☆
Ridout, Samuel. King Saul: The Man After The Flesh : [Ref-0660](#)☆
right - called wrong : [evil - called good](#)☆
right - in own eyes : Deu. 12:8; Jdg. 17:6; Jdg. 21:25; Pr. 12:15; Pr. 14:12; Pr. 16:2; Pr. 16:25; Pr. 28:11; Isa. 66:3; Jer. 8:6; Jer. 9:14; Jer.

13:10; Jer. 16:12; Jer. 18:12; Jer. 23:17 ☪
 See [righteousness - self](#)
right hand - equal with throne : 1K. 2:19
right hand - Jesus of Throne : Ps. 80:17; Ps. 110:1; Dan. 7:14; Mtt. 22:44; Mark 12:36; Mark 16:19; Luke 20:42-43; Acts 2:33-34; Acts 5:31; Acts 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; Heb. 1:13; Heb. 8:1; Heb. 10:12; Heb. 12:2; 1Pe. 3:22; Rev. 3:21; Rev. 5:6-7; Rev. 5:13; Rev. 6:16; Rev. 7:9-10; Rev. 7:17
right side - favor : Ex. 29:20; Lev. 14:14; Ecc. 10:2
righteous - Daniel : [Daniel - righteous](#)
righteous - God : Ps. 92:15; Rom. 9:14; Rev. 16:5
righteous - Jesus didn't come for : Mark 2:17; Mtt. 9:13; Luke 5:32
righteous - Job : [Job - righteous](#)
righteous - Messiah : Jer. 33:15-16; Mtt. 27:19; Mtt. 27:24
righteous - Noah : [Noah - righteous](#)
righteous - one saves from judgment : Gen. 18:26; Gen. 18:32; Eze. 14:12-20; Jer. 5:1 ☪ This does not seem to be a universal principle because Eze. 14:12,16,18,20 indicates that Jerusalem would be destroyed by Babylon *in spite of* righteous in its midst.
righteous - preserved : Gen. 18:26-32; Jer. 5:1; Eze. 14:12; Eze. 14:16; Eze. 14:18; Eze. 14:20; Mtt. 13:29
righteous - protected from evil : [evil - righteous protected from](#)
righteous - provision for : Pr. 10:3
righteous - rule - David's throne expected : [David - throne - righteous rule expected](#)
righteous - suffer with evil : Ps. 34:19; Pr. 29:27; Ecc. 7:15; Eze. 21:3-4
righteous - worship - beautiful : [worship - righteous - beautiful](#)
righteousness - and peace : [peace - and righteousness](#)
righteousness - apart from works : Rom. 4:6
righteousness - by faith : [faith - righteousness by](#)
righteousness - clothed : Job 29:14; Ps. 132:9; Isa. 59:17; Isa. 61:10; Mtt. 22:11-22
righteousness - desired : Isa. 51:1; Ps. 101:2-3; Eze. 9:4; Mtt. 5:6
righteousness - exalts nation : Pr. 14:34
righteousness - exceeds Pharisees : Mtt. 5:20; Rom. 10:3
righteousness - heavens declare : [heavens - declare](#)
righteousness - Holy Spirit convicts of : [Holy Spirit - convicts of righteousness](#)
righteousness - imputed : Gen. 15:6; Ps. 24:5; Ps. 32:1-2; Rom. 3:21-22; Rom. 4:3; Rom. 4:6; Rom. 4:9; Rom. 4:11; 2Cor. 5:21; Heb. 10:14 ☪ David mentions the blessing of *not* having a man's sin imputed to him (Ps. 32:1-2). What's more, believers have the righteousness of Christ imputed to them.
righteousness - Lord our : Ps. 21:1; Pr. 19:21; Jer. 23:6 ☪ Midrash on Pr. 19:21 says: "Rabbi Hunah said 'Eight names are given to the Messiah which are: Yinnon, Shiloh, David, Menachem, JEHOVAH, Justi de Nostra, Tzemmach, Elias.'" Talmud (Babba Bathra Tractate 75b) says: "...the Messiah, as it is written 'and this is his name whereby he shall be called The Lord our righteousness [quoting Jer. 23:6]'. . ." The Midrash on Ps. 21:1 says "God calls King Messiah by his own name, but

what is his name? The answer is 'Jehovah is a man of war' and concerning Messiah we read 'Jehovah our righteousness this is his name.'" [Ref-0011](#), p. 63.
righteousness - of God : Rom. 1:17; Rom. 3:5; **Rom. 3:21-26**; **Rom. 10:3**; 2Cor. 5:21; Php. 3:9; Jas. 1:20
righteousness - of law : [law - righteousness of righteousness - rain](#) : [rain - righteousness](#)
righteousness - requires God's judgment : Rev. 16:5
righteousness - robe : [robe - righteousness](#)
righteousness - self : **Deu. 12:8**; Job 32:1; Job 33:9; Job 35:2; Job 35:7; Ps. 143:2; Pr. 3:7; Pr. 12:13; Pr. 20:6; Pr. 21:2; Pr. 26:12; Pr. 26:16; Pr. 30:12; **Isa. 64:6**; Isa. 65:2; Eze. 33:13; Mtt. 5:20; Luke 10:29; Luke 18:9; John 9:41; **Rom. 10:3**; 2Cor. 10:12; Php. 3:9; 2Ti. 3:2 ☪ "The unregenerate man can, through common grace, love his family and he may be a good citizen. He may give a million dollars to build a hospital. . . If a drunkard, he may abstain from drink for utilitarian purposes, but he cannot do it out of love for God. All of his common virtues or good works have a fatal defect in that his motives which prompt them are not to glorify God,-- a defect so vital that it throws any element of goodness as to man wholly into the shade." [Ref-0096](#), p. 68. See [right - in own eyes](#) See [Ref-0108](#), p. 98. "One important implication of this teaching is that believers should have positive images of themselves. The basis for such a self-image is not sinful pride in our own achievements or virtues but seeing ourselves in the light of God's redemptive work in our lives. Christianity not only means believing something about Christ; it also means believing something about ourselves, namely, that we are indeed new creatures in Christ." Anthony A. Hoekema, "The Reformed Perspective", [Ref-0238](#), p. 82.
righteousness - slave of : [slave - of righteousness](#)
Rightly Dividing the Word of Truth, C. I. Scofield : [Ref-0903](#)☪
Rightly Dividing the Word, Clarence Larkin : [Ref-0835](#)☪
rights - women - Koran : [Koran - women - rights](#)☪
riot - quote : [quote - riot](#)☪
riots : [crowd - dynamics](#)
Riphath - identity : Gen. 10:3 ☪ Paphlagonians (Josephus). "Europe" is believed to be a corruption of a variation of Riphath.
rising up early - Hebrew idiom : [Hebrew - idiom - rising up early](#)☪
ritual purity - Temple Mount : [2003082801.htm](#)☪
ritual purity - Temple Mount - rabbinical ruling : [2003090501.htm](#)☪
river - called sea : [sea - river called](#)
river - dried up : Ps. 74:15
river - milk : [milk - flowing with](#)
river - millennial : [millennial kingdom - river](#)
river - of Egypt : Gen. 15:18 ☪ "Some have identified the River of Egypt as being the same as the Brook of Egypt mentioned in other passages. . . the Brook of Egypt and the River of Egypt are not the same. The latter refers to a continuous flowing river, while the former is a *wadi*, a dry river bed that only has water in it periodically during the rainy season.

The words for *river* and *brook* are two different Hebrew words . . . The *Brook of Egypt* is the modern *Wadi-el-Arish* running south to north in the central Sinai Peninsula. . . . The *River of Egypt* . . . refers to one of the 'fingers' of the Nile River. . . . The most eastern branch or finger was the one known as the River of Egypt. . . . In this passage, the southern boundary is given as the *River of Egypt*, while the passages in the Prophets . . . give the southern boundary as the *Brook of Egypt*. . . . The difference is simply between the extent of possession and control as over against the extent of actual settlement. In the final restoration of the Land, Israel will possess all the way south to the River of Egypt and will control down to the area of the modern Suez Canal. But as far as where the Jews will be living, the actual boundary of this settlement will only extend as far south as the Brook of Egypt or the modern Wadi-el-Arish." [Ref-0219](#), pp. 428-429.
river - of life : [living - water](#)☪
rivers - in wilderness : [wilderness - water in](#)
RNA - Origin of Life - 00043.doc : [00043.doc](#)☪
road signs - from God : [2003040301.htm](#)☪
Roanoke Colony - Chronology - #00006.doc : [#00006.doc](#)☪
robbers - mock Jesus : Mtt. 27:44; Mark 15:32
robbery - protection from : Job 5:24
robe - hem : [hem - garment](#)☪
robe - many colors : Gen. 37:3; Gen. 37:23; Gen. 37:32; Jdg. 5:30; 2S. 13:18; Ps. 45:14
robe - righteousness : Isa. 61:10; Rev. 19:8
Robert Anderson - tongues : [2006021902.htm](#)☪
Robert Dick Wilson - Defender of God's Word : [2006021901.htm](#)☪
Robert Thomas - Professor : [2009101301.pdf](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. II : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0538](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. III : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0539](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. IV : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0540](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. V : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0541](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. VI : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0542](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. VII : Translations of the writings of the Fathers down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0543](#)☪
Roberts, A., Donaldson, J., & Cox, A. C. (1997). The Ante-Nicene Fathers Vol. VIII : Translations of the writings of the Fathers

down to A.D. 325. Oak Harbor: Logos Research Systems. : [Ref-0544](#)☆

Roberts, A., Donaldson, J., & Coxe, A. C. (1997). *The Ante-Nicene Fathers Vol. X : Translations of the writings of the Fathers down to A.D. 325.* Oak Harbor: Logos Research Systems. : [Ref-0545](#)☆

Roberts, A., Donaldson, J., & Coxe, A. C. (1997). *The Ante-Nicene Fathers Vol. I : Translations of the writings of the Fathers down to A.D. 325.* Oak Harbor: Logos Research Systems. : [Ref-0537](#)☆

Robertson, A. (.). *Robertson's Word Pictures in Six Volumes (electronic ed.)*. : . : [Ref-0546](#)☆

Robertson, A. T. *A Harmony of the Gospels* : [Ref-0084](#)☆

Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research* : [Ref-1236](#)☆

robes - religious : Mark 12:38

robes - white : [white - robes](#)☆

Robinson, J. M., Smith, R., and Coptic Gnostic Library Project. *The Nag Hammadi Library in English* : [Ref-0683](#)☆

rock - feminine gender applied to masculine object : Mtt. 16:18; 1Cor. 10:4

rock - foundation vs. sand : [foundation - rock vs. sand](#)

rock - in cleft : Ex. 33:22; 1K. 19:9; Sos. 2:14 ☪ "The wounds of Jesus Christ, the "clefs of the rock" (Ex. 33:22), give us sufficient assurance (of our salvation)." [Ref-0234](#), p. 140.

rock - of offense : [offense - rock of](#)☆

rock - title of God : Deu. 32:4; Deu. 32:15; Deu. 32:30-31; Deu. 32:37; 1S. 2:2; Ps. 18:31; Ps. 18:46; Ps. 144:1; **Isa. 44:8** ☪ See [stone - cut without hands](#).

rock - water from : [water - from rock](#)

rock as fortress : [fortress - rock as](#)

rod - discipline - dynamic equivalence : [translation - dynamic equivalence - rod - discipline](#)☆

rod - lifted : [hand - stretched](#)

rod - of iron : Ps. 2:9; Ps. 110:2; Isa. 30:31; Rev. 2:27; Rev. 12:5; Rev. 19:15

rod - struck with : Ex. 7:11; Ex. 7:20; Ex. 8:16; Isa. 10:24; Isa. 11:4; Isa. 30:31; Isa. 53:4; Mic. 5:1; Rev. 19:15

rod - Word as : Jer. 1:11-12

Rogers - John - martyrdom : [Smithfield - martyrs](#)☆

roles - among Trinity : [Trinity - subordination](#)☆

roles - equals : [equals - roles](#)

roles - Jesus vs. Father : [subordinate - Jesus to Father](#)☆

Rom. 1 : [Jul29](#)☆

Rom. 1:1 : [chosen - apostles](#); [Galatians - Romans - parallels between](#)☆; [Ref-1014](#)☆; [Ref-1021](#)☆; [Ref-1039](#)☆; [Ref-1054](#)☆; [Ref-1099](#)☆; [Ref-1133](#)☆; [Romans - commentaries](#)☆; [X0042 - date - Romans](#)☆

Rom. 1:2 : [gospel - preached in OT](#)

Rom. 1:2-5 : [hypostatic union](#)

Rom. 1:3 : [Davidic line - Mary of](#)☆

Rom. 1:4 : [Holy Spirit - deity](#); [Holy Spirit - names](#); [resurrection - importance of](#)☆; [resurrection - testifies](#)

Rom. 1:5 : [apostles - not the twelve](#)☆; [Romans - book of - written to Gentiles](#)

Rom. 1:6-7 : [chosen - apostles](#)

Rom. 1:7 : [chosen - believers](#)☆

Rom. 1:8 : [gospel - preached all nations](#)☆; [world - local in scope](#)☆

Rom. 1:9 (?) : [prayer - without ceasing](#)☆

Rom. 1:10 : [will - conditioned on God's](#)

Rom. 1:11 : [imparted - spiritual gift](#)

Rom. 1:13 : [Romans - book of - written to Gentiles](#)

Rom. 1:16 : [Gentile - salvation - purpose](#); [Jew - first to](#)☆; [Jew - vs. Greek](#); [Jews - salvation needed](#)☆; [separation - wall of](#)☆

Rom. 1:17 : [faith - to faith](#)☆; [inspiration - verbal - it is written](#); [Martin Luther - Reformation](#)☆; [righteousness - of God](#); [salvation - not by works](#)☆

Rom. 1:18 : [truth - suppressed](#)

Rom. 1:18 (- [Sermon - Miracle of Life - 08004.doc](#)) : [08004.doc](#)☆

Rom. 1:18-20 : [natural - revelation](#)☆

Rom. 1:20 : [invisible - God](#)☆; [lost - peoples](#); [revelation - general is sufficient to condemn](#)

Rom. 1:21 : [darkened - understanding](#); [known - but rejected - God](#); [thankless](#)

Rom. 1:21-22 : [wisdom - foolish](#)☆; [wise - become fools](#)

Rom. 1:22 (- [Sermon - Miracle of Life - 08004.doc](#)) : [08004.doc](#)☆

Rom. 1:23 : [formless - God](#); [image - animal substituted for God](#); [totems - AGAINST](#)

Rom. 1:23-25 : [image - worshiped](#)

Rom. 1:24 : [given - over by God](#); [lust](#)

Rom. 1:24-28 : [lust - God gives over to](#)

Rom. 1:25 : [angel - worship](#); [quote - idolatry](#)☆; [truth - suppressed](#); [worship - not of God](#); [worshiped - creature over Creator](#); [worshiped - heavens](#)☆

Rom. 1:26 : [given - over by God](#); [homosexuality](#)☆; [X0108 - homosexuality](#)

Rom. 1:26-27 : [nature - against](#)

Rom. 1:26-32 (- [Sermon - One Flesh - 08002.doc](#)) : [08002.doc](#)☆

Rom. 1:27 : [sickness - sexual](#); [sin - fruit of](#)

Rom. 1:28 : [chosen - not](#)☆; [conscience - seared](#); [false - conversion](#); [given - over by God](#); [known but rejected - God](#); [understanding - taken away](#); [wise - become fools](#)

Rom. 1:29-32 : [unbelievers - God's view of](#)☆

Rom. 1:30 : [children - toward parents](#)☆

Rom. 1:31 : [discernment - lacking](#)☆; [forgiveness - lacking](#)

Rom. 1:32 : [evil - called good](#)☆; [evil - condoning](#); [known but rejected - God](#)

Rom. 2 : [Jul30](#)☆

Rom. 2:1-3 : [judge - not](#)

Rom. 2:2 : [judgment - coming](#)

Rom. 2:5 : [chosen - not](#)☆; [heart - hardened](#)☆; [wrath - day of](#)

Rom. 2:9 : [Jew - Gentile - all men are](#); [Jew - vs. Greek](#); [Jews - judged first](#)

Rom. 2:9-10 : [Jew - first to](#)☆

Rom. 2:10 : [Jew - vs. Greek](#)

Rom. 2:11 : [impartial - God](#)

Rom. 2:12 : [sin - unknowingly](#); [sin - without law](#)

Rom. 2:13 : [do - the Word](#); [law - justification](#)

Rom. 2:14 : [law - not for Gentiles](#); [natural - revelation](#)☆; [unbelievers - natural law](#)

Rom. 2:14-15 : [law - conscience](#)

Rom. 2:15 : [law - found on heart](#)☆

Rom. 2:16 : [judge - Christ appointed](#)☆; [secrets - revealed](#)

Rom. 2:17 : [Romans - book of - written to Jews](#)☆

Rom. 2:18 : [law - instructs of God's will](#)

Rom. 2:19 : [Gentiles - light to](#)

Rom. 2:21 : [teach - self](#); [teachers - unqualified](#)

Rom. 2:21-24 : [hypocrisy - religious](#)

Rom. 2:24 : [covenant - land - dispossessed - profanes God's name](#); [inspiration - verbal - it is written](#)

Rom. 2:25 : [circumcision - profitable](#)

Rom. 2:25-29 : [circumcision - heart](#)☆; [circumcision - not required for believers](#)☆

Rom. 2:28 : [Jews - AGAINST pride in physical descent](#)

Rom. 2:28-29 : [2011101901.png](#)☆; [2011101902.png](#)☆; [Jews - who are not](#)

Rom. 2:29 : [spirit of - letter vs. law](#)

Rom. 3 : [Jul31](#)☆

Rom. 3:1-2 : [Luke - Gentile or Jew?](#)☆

Rom. 3:1-2 (- [Israel's Election - 00051.doc](#)) : [00051.doc](#)☆

Rom. 3:1-3 : [covenant - unconditional](#)☆; [Jew - advantages of](#)

Rom. 3:2 : [inspiration - verbal](#)☆

Rom. 3:4 : [inspiration - verbal - it is written](#); [lie - God cannot](#)

Rom. 3:5 : [judging - God by man](#); [righteousness - of God](#)

Rom. 3:9 : [sin - all](#)☆

Rom. 3:10 : [inspiration - verbal - it is written](#); [law - summary](#)☆

Rom. 3:10-11 : [seeking - God - none](#)

Rom. 3:10-18 : [unbelievers - God's view of](#)☆

Rom. 3:10-19 ([Psalms and Isaiah](#)) : [law - term denotes all or any part of Hebrew bible](#)☆

Rom. 3:12 : [sin - all](#)☆

Rom. 3:18 : [fear - of God lacking](#)

Rom. 3:18 (cf. [Ps. 36:1](#)) : [gender - neutrality](#)☆

Rom. 3:19 : [covenant - Mosaic \[5002.3.0\]](#)☆; [sin - all](#)☆

Rom. 3:19-20 : [law - purpose of](#)☆

Rom. 3:20 : [faith - vs. works](#)☆; [law - justification not by](#); [law - salvation not by](#); [law - works of](#)☆; [mouth - stopped - law](#); [salvation - not by works](#)☆

Rom. 3:21-22 : [righteousness - imputed](#)☆

Rom. 3:21-26 : [righteousness - of God](#)

Rom. 3:22 : [faith - righteousness by](#); [Jew - vs. Greek](#)

Rom. 3:23 : [salvation - plan of \[5008\]](#); [sin - all](#)☆

Rom. 3:25 : [propitiation - satisfaction of God by Jesus](#)☆

Rom. 3:26 : [justification](#)

Rom. 3:28 : [faith - vs. works](#)☆; [salvation - not by works](#)☆

Rom. 3:30 : [circumcision - not required for believers](#)☆; [Gentile - salvation](#)

Rom. 3:31 : [law - not void](#)

Rom. 4 : [Aug01](#)☆

Rom. 4:1 : [Romans - book of - written to Jews](#)☆

Rom. 4:2-3 : [covenant - Abrahamic \[5002.1\]](#)

Rom. 4:2-5 : [law - justification not by](#)

Rom. 4:2-6 : [salvation - not by works](#)☆

Rom. 4:3 : [righteousness - imputed](#)☆

Rom. 4:3-9 : [faith - righteousness by](#)

Rom. 4:4 : [works - vs. grace](#)

Rom. 4:4 (:11-12,16) : [root - holy](#)☆

Rom. 4:5-6 : [faith - vs. works](#)☆

Rom. 4:6 : [righteousness - apart from works](#); [righteousness - imputed](#)☆

Rom. 4:7 (cf. [Ps. 32:1](#)) : [gender - neutrality](#)☆

Rom. 4:9 : [circumcision - salvation apart from](#); [righteousness - imputed](#)☆

Rom. 4:9-22 : [covenant - Abrahamic \[5002.1\]](#)
Rom. 4:10 : [Abraham - faith before circumcision](#)☆
Rom. 4:11 : [circumcision - not required for believers](#)☆; [righteousness - imputed](#)☆
Rom. 4:11-18 : [2011101901.png](#)☆; [2011101902.png](#)☆; [Abraham - father of faithful](#)☆
Rom. 4:12 : [Jew - true](#); [Romans - book of - written to Jews](#)☆
Rom. 4:13-16 : [covenant - Abrahamic - distinct from Mosaic](#)☆
Rom. 4:16 : [seed - includes believers & physical offspring](#)
Rom. 4:17 : [inspiration - verbal - it is written; spoken - into existence](#)
Rom. 4:23 : [sin - all](#)☆
Rom. 4:23-24 : [scripture - for our learning](#)
Rom. 4:24 : [resurrection - of Jesus](#); [Trinity - raised Christ](#)☆
Rom. 4:25 : [crucifixion - guilt of](#)☆; [resurrection - importance of](#)☆; [sin - bore our](#)
Rom. 5 : [Aug02](#)☆
Rom. 5:1 : [peace - of God](#); [reconciliation - by Christ](#); [salvation - not by works](#)☆
Rom. 5:1-2 : [eternal security - FOR - Scriptures used](#)☆
Rom. 5:2 : [boldness - approaching God](#)☆
Rom. 5:2-11 : [KJV - variety of translation](#)☆
Rom. 5:3 : [patience - development of](#); [tribulation - purpose of](#); [tribulation - rejoice in](#)
Rom. 5:4 : [hope - development of](#)
Rom. 5:5 : [Holy Spirit - all believers have](#); [Holy Spirit - given](#); [Holy Spirit - indwells believers](#)
Rom. 5:6 : [atonement - of Christ unlimited](#)☆; [die - for ungodly](#)
Rom. 5:6-8 : [sinners - Christ died for](#)
Rom. 5:8 : [atonement - of Christ unlimited](#)☆; [crucifixion - demonstrates God's love](#); [salvation - plan of \[5008\]](#)
Rom. 5:9 : [rapture - pretribulational - reasons](#)☆; [wrath - delivered from](#)☆
Rom. 5:9 (justifying) : [blood - characteristics of Christ's](#)
Rom. 5:9-11 : [atonement - by blood](#)☆
Rom. 5:10 : [atonement - of Christ unlimited](#)☆; [finished - work of Christ](#)☆
Rom. 5:10-11 : [reconciliation - by Christ](#)
Rom. 5:11 : [KJV - errors?](#)☆
Rom. 5:12 : [Adam - responsible for fall](#); [death - all die](#); [death - from the fall](#); [death - through sin](#); [loins - offspring in father](#); [salvation - plan of \[5008\]](#); [wages - of sin is death](#)
Rom. 5:12 (- Evolution - 00044.doc) : [00044.doc](#)☆
Rom. 5:12-14 : [sin - imputed](#)
Rom. 5:12-15 : [Adam - brought death](#)☆
Rom. 5:13-14 : [exegesis - Rom. 5:13-14](#)☆
Rom. 5:14 : [Adam - sin of](#); [Adam - type of Christ](#)☆; [typology](#)☆
Rom. 5:14 (?) : [son of God - Adam](#)☆
Rom. 5:14 (Adam) : [son of God - directly](#)
Rom. 5:15 : [fear - not](#); [wages - of sin is death](#)
Rom. 5:15-16 : [grace - salvation as gift](#)
Rom. 5:16-18 : [salvation - not by works](#)☆
Rom. 5:17 : [Adam - brought death](#)☆
Rom. 5:18 : [atonement - of Christ unlimited](#)☆; [faith - righteousness by](#); [generational - iniquity](#)☆
Rom. 5:19 : [Mormonism - sin - inherited denied](#)☆; [obedience - one man](#); [sin - imputed](#)

Rom. 5:20 : [law - purpose of](#)☆; [law - summary](#)☆
Rom. 5:21 : [death - through sin](#); [wages - of sin is death](#)
Rom. 5:23 : [hope - produces](#)
Rom. 6 : [Aug03](#)☆
Rom. 6:1 : [exegesis - Rom. 6:1](#)☆
Rom. 6:1-4 : [baptism - into Christ](#)
Rom. 6:3 : [Aquila - and Priscilla](#); [baptism - into death](#)
Rom. 6:3-5 : [Holy Spirit - baptism](#)☆
Rom. 6:4 : [baptism - symbolism of](#); [resurrection - importance of](#)☆; [Trinity - raised Christ](#)☆
Rom. 6:6 : [man - old](#)☆; [sin - bondage](#)
Rom. 6:7 : [sin - freedom from](#)
Rom. 6:9 : [death - destroyed](#)☆; [eternal life - only Christ has](#)
Rom. 6:11 : [sin - freedom from](#)
Rom. 6:11-13 : [living - sacrifice](#)
Rom. 6:12 : [lust](#)
Rom. 6:13 : [eternal life - obtained](#); [Greek grammar - aorist tense - imperative](#)☆; [resurrection - spiritual](#)
Rom. 6:14 : [covenant - Mosaic \[5002.3.0\]](#)☆; [law - Christ is end of](#)☆; [motivation - for Christian living](#)☆
Rom. 6:14-15 : [law - until grace](#)
Rom. 6:16 : [slave - of righteousness](#); [slave - of sin](#); [wages - of sin is death](#)
Rom. 6:16-22 : [sin - bondage](#)
Rom. 6:17 : [doctrine - elders - guard](#)
Rom. 6:18 : [sin - freedom from](#)
Rom. 6:22 : [sin - freedom from](#)
Rom. 6:23 : [gift - of God](#); [salvation - plan of \[5008\]](#); [wages - of sin is death](#)
Rom. 7 : [Aug04](#)☆
Rom. 7:1 : [Romans - book of - written to Jews](#)☆
Rom. 7:1-25 : [exegesis - Rom. 7:1-25](#)☆
Rom. 7:2 : [marriage - remarriage of widow](#)
Rom. 7:2-3 : [divorce](#)☆
Rom. 7:4 : [bride - of God](#)☆; [law - Christ is end of](#)☆
Rom. 7:5 : [fruit - of flesh](#); [wages - of sin is death](#)
Rom. 7:6 : [law - Christ is end of](#)☆; [motivation - for Christian living](#)☆; [spirit of - letter vs. law](#)
Rom. 7:7 : [covenant - Mosaic \[5002.3.0\]](#)☆; [law - purpose of](#)☆; [law - summary](#)☆; [lust](#)
Rom. 7:8-9 : [sin - law revives](#)☆
Rom. 7:9 : [age - of accountability](#); [bar-mitzvah](#)☆
Rom. 7:11-13 : [wages - of sin is death](#)
Rom. 7:12 : [law - good](#)
Rom. 7:14-25 : [Greek grammar - historical present tense](#)☆
Rom. 7:18 : [flesh - sin dwells in](#)
Rom. 7:19 : [Arminianism](#)☆
Rom. 7:22 : [law - delight in](#)
Rom. 7:23 : [law - of sin](#)
Rom. 7:23-25 : [flesh - sin dwells in](#)
Rom. 7:25 : [law - of sin](#)
Rom. 8:1 : [Holy Spirit - walk by](#); [judged - believers not](#); [judgment - believers escape](#); [spirit - vs. flesh](#)
Rom. 8:1-21 : [Aug05](#)☆
Rom. 8:2 : [Holy Spirit - names](#); [law - of Christ](#)☆; [law - summary](#)☆; [wages - of sin is death](#)
Rom. 8:3 : [law - unkeepable](#)☆; [likeness - of sinful flesh](#)

Rom. 8:4-6 : [Holy Spirit - walk by](#); [spirit - vs. flesh](#)
Rom. 8:5 : [dead - spiritually](#)☆; [natural man - foolish to](#)☆
Rom. 8:5-6 : [thought - captive](#)
Rom. 8:6 : [carnal - mind is death](#); [mind - renewed](#); [peace - of God](#)
Rom. 8:7 : [law - unkeepable](#)☆
Rom. 8:9 : [deity - Jesus' titles as God](#); [Holy Spirit - all believers have](#); [Holy Spirit - procession from Jesus](#); [Holy Spirit - procession of from Father God](#); [Holy Spirit - Spirit of Jesus](#); [spirit - vs. flesh](#); [Trinity](#)☆
Rom. 8:9-11 : [Holy Spirit - indwells believers](#)
Rom. 8:10 : [Christ - believers indwelt by](#)☆
Rom. 8:11 : [born - of the Spirit](#); [Trinity - raised Christ](#)☆
Rom. 8:12-13 : [spirit - vs. flesh](#)
Rom. 8:14 : [sons - of God in NT](#)
Rom. 8:14-17 : [adoption - of believers](#)☆
Rom. 8:15 : [Holy Spirit - names](#); [son of God - believers](#)☆
Rom. 8:17 : [inheritance - believers from God](#)
Rom. 8:19 : [earth - regeneration](#); [rapture - vs. second coming](#); [rapture](#)☆; [sons - of God in NT](#)
Rom. 8:19 (- Evolution - 00044.doc) : [00044.doc](#)☆
Rom. 8:20 : [creation - corrupted](#)☆; [vanity - all is](#)☆
Rom. 8:20 (- Death before The Fall? - 00006.doc) : [00006.doc](#)☆
Rom. 8:20-22 (- Sermon - Miracle of Life - 08004.doc) : [08004.doc](#)☆
Rom. 8:21 : [creation - delivered from bondage](#)
Rom. 8:21 (- Science and the Bible - 00040.doc) : [00040.doc](#)☆
Rom. 8:22-39 : [Aug06](#)☆
Rom. 8:23 : [resurrection - body](#)☆; [resurrection - physical](#)
Rom. 8:23 (?) : [adoption - of believers](#)☆
Rom. 8:24 : [hope - unseen](#)
Rom. 8:24-25 : [hope - produces](#)
Rom. 8:26 : [Holy Spirit - intercedes](#); [Holy Spirit - person](#)☆; [intercession - groans of Spirit](#); [prayer - in spirit](#); [speak - unable to](#); [X0084 - neuter pronoun](#)☆
Rom. 8:27 : [heart - God knows](#); [prayer - in God's will](#); [Trinity](#)☆; [X0085 - genderless verb](#)☆
Rom. 8:28 : [bad - for good](#)
Rom. 8:28-31 : [chosen - believers](#)☆
Rom. 8:29 : [exegesis - Acts 2:23](#)☆; [image - conformed to Christ's](#); [image - of new man is according to God](#)
Rom. 8:29-30 : [eternal security - FOR - Scriptures used](#)☆; [predestination - of God](#)☆
Rom. 8:30 : [justification](#)
Rom. 8:31 : [for us - God](#)
Rom. 8:32 : [atonement - of Christ limited - FOR - scriptures used](#)☆; [provision - for upright](#)
Rom. 8:33 : [chosen - believers](#)☆; [justification](#)
Rom. 8:33-34 : [judgment - believers escape](#)
Rom. 8:34 : [intercession - Christ](#); [right hand - Jesus of Throne](#); [salvation - one way](#)☆
Rom. 8:35-39 : [love - separate from God's](#)
Rom. 8:36 : [inspiration - verbal - it is written](#); [saints - killed](#)
Rom. 8:38 : [principalities - demonic](#)
Rom. 9:1 : [Holy Spirit - conscience and](#); [Holy Spirit - true](#); [quote - replacement theology - Caner](#)☆; [replacement theology - Cranfield](#)☆

Rom. 9:1-15 : [Aug07](#)☆

Rom. 9:3 : [accursed - for brethren](#); [Jews - salvation needed](#)☆; [salvation - requires gospel after Christ](#)☆

Rom. 9:4 : [2011101901.png](#)☆; [2011101902.png](#)☆; [adoption - of Israel](#); [chosen - Israel](#)☆; [covenant - Abrahamic \[5002.1\]](#); [covenant - Davidic \[5002.2.0\]](#)☆; [covenant - Mosaic - to Israel \[5002.3.3\]](#); [covenant - Mosaic \[5002.3.0\]](#)☆; [covenant - unconditional](#)☆; [covenants - of promise](#); [covenants - plural](#); [covenants - to Israel](#)☆; [Jew - advantages of](#); [law - not for Gentiles](#)

Rom. 9:4 (Ã– footnote 83 - Quotations - #09002.doc) : [#09002.doc](#)☆

Rom. 9:5 : [deity - Jesus equal with God](#)☆; [deity - Jesus' titles as God](#); [Greek grammar - punctuation lacking](#)☆; [hypostatic union](#)

Rom. 9:5 (- Israel's Election - 00051.doc) : [00051.doc](#)☆

Rom. 9:6 : [Abraham - father of faithful](#)☆; [Israel - church not](#)☆; [Israel - remnant of](#)☆; [Israel - usage of term](#)☆; [seed of Abraham - physical vs. spiritual](#)☆

Rom. 9:6-8 : [Jews - who are not](#)

Rom. 9:7-13 : [covenant - Abrahamic \[5002.1\]](#)

Rom. 9:10 : [exegesis - Rom. 9:10](#)☆; [X0086 - twins](#)☆

Rom. 9:11 : [predestination - of God](#)☆

Rom. 9:11-23 : [2002053101.htm](#)☆

Rom. 9:12-13 : [Esau - to serve Jacob](#)☆

Rom. 9:13 : [chosen - not](#)☆; [inspiration - verbal - it is written](#)

Rom. 9:14 : [judging - God by man](#); [righteous - God](#)

Rom. 9:15-16 : [chosen - believers](#)☆

Rom. 9:16 : [free will](#)☆

Rom. 9:16-33 : [Aug08](#)☆

Rom. 9:17 (cf. Ex. 9:16) : [inspiration - scripture says = God says](#)☆

Rom. 9:17-18 : [Pharaoh - purpose](#)

Rom. 9:17-22 : [chosen - not](#)☆

Rom. 9:18 : [heart - hardened by God](#)☆; [perish - God will's none](#); [predestination - of God](#)☆

Rom. 9:19 : [sovereignty - vs. responsibility](#)☆

Rom. 9:19-20 : [judging - God by man](#)

Rom. 9:20-24 : [predestination - of God](#)☆

Rom. 9:21 : [potter - vs. clay](#)☆

Rom. 9:21-23 : [predestination - AGAINST double](#)☆

Rom. 9:22 : [created - for destruction](#); [Pharaoh - purpose](#)

Rom. 9:23 : [chosen - believers](#)☆

Rom. 9:23 (prohtoisamen) : [predestination - prepared beforehand](#)☆

Rom. 9:24 : [Gentiles - called](#)

Rom. 9:24-26 : [adoption - of believers](#)☆

Rom. 9:25-27 : [Israel - rejected temporarily](#)☆

Rom. 9:26 : [living - God](#)

Rom. 9:27 : [Israel - remnant of](#)☆

Rom. 9:29 : [foreknown - by God](#)

Rom. 9:30 : [messianic prophecy - sought by Gentiles](#)☆

Rom. 9:30-32 : [faith - righteousness by](#)

Rom. 9:32 : [faith - vs. works](#)☆; [law - vs. faith](#)☆; [law - works of](#)☆; [messianic prophecy - stumbling block](#); [offense - rock of](#)☆

Rom. 9:33 : [inspiration - verbal - it is written](#)

Rom. 10 : [Aug09](#)☆

Rom. 10:1 : [Israel - church not](#)☆; [replacement theology - Cranfield](#)☆

Rom. 10:2 : [zeal - without knowledge](#)

Rom. 10:3 : [religion - vs. salvation](#); [righteousness - exceeds Pharisees](#); [righteousness - of God](#); [righteousness - self](#)☆

Rom. 10:3-5 : [law - vs. faith](#)☆

Rom. 10:4 : [covenant - Mosaic \[5002.3.0\]](#)☆; [law - Christ is end of](#)☆; [NIV - translation - problems](#)☆

Rom. 10:5 : [law - righteousness of](#)

Rom. 10:6-8 : [wisdom - distance to](#)

Rom. 10:6-8 (cf. Deu. 30:11-14) : [Word of God - as title](#)☆

Rom. 10:7 : [abyss - abussos](#)☆

Rom. 10:7 (?) : [Hades - and Jesus](#)☆

Rom. 10:8-10 : [salvation - plan of \[5008\]](#)

Rom. 10:12 : [Jew - vs. Greek](#); [separation - wall of](#)☆

Rom. 10:13-14 : [salvation - belief in deity of Jesus required](#)

Rom. 10:14 : [Greek - text - Byzantine - fathers](#)☆; [pastor - preacher \(kerux\)](#)☆; [preaching - how hear without](#)

Rom. 10:15 : [feet - bring good news](#); [inspiration - verbal - it is written](#)

Rom. 10:15 (cf. Isa. 52:7) : [gender - neutrality](#)☆

Rom. 10:16 (cf. Isa. 53:1) : [Deutero-Isaiah Theory - AGAINST](#)☆

Rom. 10:17 : [emerging church - experiential](#)☆; [faith - by hearing](#)

Rom. 10:18 : [natural - revelation](#)☆

Rom. 10:19 : [jealous - Jews by Gentiles](#); [nation - church?](#)☆; [reciprocity - God](#)

Rom. 10:20 : [chosen - believers](#)☆; [messianic prophecy - sought by Gentiles](#)☆; [seeking - God - none](#)

Rom. 10:20 (cf. Isa. 65:1-2) : [Deutero-Isaiah Theory - AGAINST](#)☆

Rom. 10:21 : [hands - stretched out - crucifixion](#)☆

Rom. 10:29 : [messianic prophecy - sought by Gentiles](#)☆

Rom. 11 : [covenant - unconditional](#)☆; [preterism - Puritan response](#)☆

Rom. 11:1 : [Daniel's seventy sevens - gap](#)☆; [Israel - cast away - not](#); [Paul - Hebrew of Hebrews](#); [replacement theology - Cranfield](#)☆

Rom. 11:1 (Benjamin) : [tribes - ten not lost](#)☆

Rom. 11:1-18 : [Aug10](#)☆

Rom. 11:2 : [exegesis - Acts 2:23](#)☆; [replacement theology - Calvin](#)☆

Rom. 11:4 : [2011101901.png](#)☆; [2011101902.png](#)☆

Rom. 11:5 : [chosen - believers](#)☆; [chosen - Israel](#)☆; [Israel - remnant of](#)☆

Rom. 11:7 : [2011101901.png](#)☆; [2011101902.png](#)☆; [chosen - believers](#)☆; [chosen - not](#)☆

Rom. 11:7 ((Gk. hardened)) : [blinded - unbelievers](#); [heart - hardened](#)☆; [Jews - blinded](#)☆

Rom. 11:7-10 ((Gk. hardened)) : [blinded - by God](#)

Rom. 11:8 : [inspiration - verbal - it is written](#)

Rom. 11:11 : [church - gospel given to](#); [Gentile - salvation](#); [Gentile - salvation - purpose](#); [jealous - Jews by Gentiles](#); [rejection - of Jesus by Israel blesses Gentiles](#)

Rom. 11:11-12 : [type - Joseph of Christ](#)☆

Rom. 11:11-15 : [Israel - rejected temporarily](#)☆

Rom. 11:13 : [Paul - apostle to Gentiles](#); [Romans - book of - written to Gentiles](#)

Rom. 11:14 : [jealous - Jews by Gentiles](#)

Rom. 11:15 : [Gentile - salvation](#); [Gentiles - gospel sent to](#); [Jews - missionaries?](#)☆

Rom. 11:16 : [firstfruits - to God](#)

Rom. 11:16-24 : [root - holy](#)☆

Rom. 11:17 : [Israel - remnant of](#)☆; [olive tree - Israel](#)

Rom. 11:17-24 : [branches - believers as](#); [grafted in - Gentiles](#)

Rom. 11:17-31 : [Romans - book of - written to Gentiles](#)

Rom. 11:19-20 : [Gentile - salvation](#)

Rom. 11:19-38 : [Aug11](#)☆

Rom. 11:20 : [branches - broken off](#)

Rom. 11:21-22 : [eternal security - AGAINST - Scriptures used](#)☆

Rom. 11:22 : [wilderness - died in](#)

Rom. 11:25 : [antichrist - Jewish?](#)☆; [blinded - by God](#); [covenant - new - sin forgiven](#); [fullness - of Gentiles](#); [Gentiles - fullness vs. times](#)☆; [Israel - remnant of](#)☆; [Jews - blinded](#)☆; [mystery - secret](#)☆; [pride - by knowledge](#)

Rom. 11:25 (fullness of Gentiles) : [until - and Israel](#)

Rom. 11:25-26 : [lesson - TWO WOMEN HEALED - 8](#)☆

Rom. 11:25-29 : [Israel - cast away - not](#)

Rom. 11:25-32 : [covenant - land - occupation opposed](#)☆

Rom. 11:26 : [2011101901.png](#)☆; [2011101902.png](#)☆; [covenant - new \[5002.5.0\]](#)☆; [exegesis - Rom. 11:26](#)☆; [God - all know](#)☆; [inspiration - verbal - it is written](#); [Israel - all saved](#)☆; [Israel - restoration](#)☆; [Israel - salvation of](#)☆; [Israel - usage of term](#)☆; [replacement theology - Wright](#)☆; [Zion - out of](#)☆

Rom. 11:27 : [Israel - sin - cleansed](#)

Rom. 11:28 : [2011101901.png](#)☆; [2011101902.png](#)☆; [chosen - Israel](#)☆; [exegesis - Rom. 11:26](#)☆

Rom. 11:29 : [Israel - church not](#)☆; [promises - God fulfills](#)

Rom. 11:33 : [omniscient - God only](#); [unsearchable - God](#)

Rom. 11:34 : [taught - God not](#)

Rom. 11:35 : [first - cause](#)

Rom. 11:36 : [held together - by God](#)

Rom. 12 : [Aug12](#)☆

Rom. 12:1 : [living - sacrifice](#)

Rom. 12:2 : [manuscript - Majority Text vs. Textus Receptus](#)☆; [mind - renewed](#); [will - perfect?](#)☆; [world - enmity with](#)

Rom. 12:3 : [faith - author and finisher](#); [faith - gift of God?](#)☆

Rom. 12:3-8 : [body of Christ - gifts](#)

Rom. 12:6 : [gifts - terms](#)☆; [prophecy - faith required](#); [prophecy - gift](#); [prophecy - in NT](#)

Rom. 12:6 (- Prophecy - Discerning - 00038.doc) : [00038.doc](#)☆

Rom. 12:6-8 : [gifts - spiritual](#)

Rom. 12:7 : [gifts - terms](#)☆

Rom. 12:7-8 : [spiritual gifts - vs. responsibilities](#)☆

Rom. 12:10 : [esteem - others](#)☆

Rom. 12:12 : [hope - produces](#)

Rom. 12:14 : [curse - do not](#); [enemy - love](#)☆

Rom. 12:15 : [grief - response to](#)

Rom. 12:16 : [pride - by knowledge](#)

Rom. 12:17 : [enemy - love](#)☆; [evil - not to repay](#); [evil - respond with good](#)

Rom. 12:18 : peace - attempt; reconciliation - rejected

Rom. 12:19 : inspiration - verbal - it is written; Targum - quoted in NT☆; Targums - Aramaic quoted☆; vengeance - God's

Rom. 12:20 : enemy - love☆; fire - coals on head; forgive - enemies; X0070 - coals on head☆

Rom. 12:21 : love - preeminence

Rom. 13 : Aug13☆

Rom. 13:1-5 : war - just☆

Rom. 13:1-7 : authorities - submit to☆; authority - respect

Rom. 13:4 : capital punishment☆; translation - dynamic equivalence - capital punishment☆

Rom. 13:6-7 : taxes - pay

Rom. 13:7 : Caesar - render unto☆

Rom. 13:8-10 : law - fulfilled by love; law - of Christ☆

Rom. 13:9 : two commandments - second

Rom. 13:11 : millennial kingdom - day

Rom. 13:12 : armor - of light☆; time - short☆

Rom. 13:13-14 : Augustine - conversion scripture☆

Rom. 13:14 : Christ - put on; lust

Rom. 14 : Aug14☆

Rom. 14:1 : disputes - doubtful

Rom. 14:2 : stumble - cause brother

Rom. 14:2-6 : decisions - freedom within boundaries

Rom. 14:5 : liberty - observance of days; Sabbath - no longer required☆

Rom. 14:5-6 : law - summary☆

Rom. 14:10 : judge - Christ appointed☆; judgment - believer's works; judgment - seat of Christ; manuscript - Rom. 14:10☆

Rom. 14:11 : inspiration - verbal - it is written; knee - bow☆

Rom. 14:14 : lawful - all things; stumble - cause brother; unclean - no food is

Rom. 14:14-23 : freedom - how to use

Rom. 14:17 : kingdom - of God☆; kingdom - spiritual - scriptures used☆; peace - and righteousness

Rom. 14:19 : edify - brothers

Rom. 14:20 : unclean - no food is

Rom. 14:20-23 : conscience - sinning against

Rom. 14:21 : stumble - cause brother

Rom. 14:23 : faith - doubtful action - sin

Rom. 14:24-26 : manuscript - Majority Text vs. Textus Receptus☆

Rom. 15:1 : strong - bear with the weak; stumble - cause brother

Rom. 15:1-13 : Aug15☆

Rom. 15:3 : inspiration - verbal - it is written

Rom. 15:4 : future believers - scriptures for

Rom. 15:6 : theos - not proper name☆

Rom. 15:8 : promises - confirmed by Jesus

Rom. 15:8-12 : Jew - Gentile - no distinction in Christ

Rom. 15:9 : inspiration - verbal - it is written; messianic prophecy - sought by Gentiles☆

Rom. 15:11 : Gentiles - all nations (ethne) denotes

Rom. 15:12 : Jesse - stem of; root - of David☆

Rom. 15:14 : scripture - for our learning

Rom. 15:14-16 : Romans - book of - written to Gentiles

Rom. 15:14-33 : Aug16☆

Rom. 15:15 : Paul - grace given to

Rom. 15:16 : Holy Spirit - sanctifies; Paul - apostle to Gentiles; sacrifice - acceptable; Trinity - sanctifies

Rom. 15:19 : signs - and wonders

Rom. 15:20 : gospel - of personal salvation; gospel - preached all nations☆

Rom. 15:20-21 : evangelism - to unreached; missionary - to unreached

Rom. 15:21 : inspiration - verbal - it is written

Rom. 15:24 : Paul - missionary journey - fourth☆; soliciting help

Rom. 15:25-27 : Jerusalem - church - poverty of

Rom. 15:27 : blessings - spiritual Gentiles partake of; Jews - supporting; material - for spiritual

Rom. 15:28 : Paul - missionary journey - fourth☆

Rom. 15:30 : prayer - asked for

Rom. 16 : Aug17☆

Rom. 16:1 : deacon - women?☆

Rom. 16:5 : church - in house; house - church

Rom. 16:7 : apostles - not the twelve☆; Romans - book of - written to Jews☆

Rom. 16:11 : Romans - book of - written to Jews☆

Rom. 16:16 : kiss - greeting

Rom. 16:17 : correction - doctrinal; teachers - false - separate from

Rom. 16:17-18 : church - discipline☆; division - handling

Rom. 16:18 : ears - tickled

Rom. 16:19 : spiritual gifts - vs. responsibilities☆; wise - believers to be

Rom. 16:20 : Satan - named explicitly; time - short☆; under - foot

Rom. 16:21 : Timothy - disciple

Rom. 16:22 (?) : Paul - infirmity☆

Rom. 16:23 : archaeology - Erastus☆

Rom. 16:24 : manuscript - Textus Receptus verses not in Critical Text☆

Rom. 16:25 : F00006 - gospel - in stars - AGAINST☆; Israel - church not☆; mystery - secret☆; Paul - revelation; progressive - revelation; salvation - planned before fall

Rom. 16:25-27 : manuscript - Majority Text vs. Textus Receptus☆

Rom. 16:26 : inspiration - verbal☆

Roman - antichrist's origin : antichrist - Roman roots

Roman Catholic Controversy, The : Ref-0093☆

Roman Catholicism - - young earth : earth - young - Roman Catholicism☆

Roman Catholicism - Apocrypha : ☪ + “[T]he Apocrypha books supported such doctrines as prayers for the dead (2 Macc. 12:44); the expiatory sacrifice (eventually to become the mass, 2 Macc. 12:39-46); alms giving with expiatory value, also leading to deliverance from death (Tobit 12:9; 4:10); invocation and intercession of the saints (2 Macc. 15:14; bar. 3:4); the worship of angels (Tobit 12:12); purgatory; and the redemption of souls after death (2 Macc. 12:42,46).” Ref-0060, p. 173.

Roman Catholicism - apostolic succession : Mtt. 16:18; Mtt. 18:18; Luke 22:24-30; John 21:15-19; Gal. 2:11; 2Ti. 4:16; 1Pe. 5:1-2 ☪ + “First, the Gospels themselves deny that any of the Apostles held a position of primacy. Secondly, the rest of the New Testament shows that Peter did not actually end up taking any supposed position of primacy. In support of

the first point, I call our attention to Luke 22:24-30. . . In this passage we are told that even as the disciples walked toward the Garden of Gethsemane on the night of Christ's betrayal, they got into an argument about who among them would be considered the greatest. . . in light of the recurring arguments about who would be the greatest, it does not seem that the disciples understood the words of Matthew 16:18 to establish Peter as the foundation of the Church, the first Pope, the Vicar of Christ on earth. . . Peter, in his own letters, fails to give us the slightest suggestion that he views himself as a Pope, as the head of the Church on earth. [In 1Pe. 5:1-2] Peter does not speak as a Pope, but as a fellow elder. He does not speak as the chief pastor, but as a fellow pastor. . . . When Paul wrote to the Church at Rome in A.D. 55-57, it is plain that Peter was not there. When Paul was in Rome and was writing the prison epistles, he never mentioned Peter. In fact, in one place [2Ti. 4:16], those epistles make it clear that either Peter was not in Rome, or he had actually abandoned Paul! . . . This is seen more clearly in Galatians 2 [Gal. 2:11] in Paul's willingness to directly rebuke Peter's errant behavior at Antioch, when Peter withdrew from table fellowship with the Gentiles.” Ref-0093, pp. 108-111. “This statement [Mtt. 16:18] is followed by the promise to give the keys of the kingdom of heaven to Peter at some time in the future. . . Yet when we see this authority given in Matthew 18:18, it is given not to Peter alone or even primarily to him. It is conferred on all the Apostles, using the *exact* same language.” . . . if the Roman Catholic interpretation is correct, then when Peter died (ca. A.D. 68), his successor would have been in authority over a living Apostle -- John, who did not die until the end of the first century.” Ref-0791, p. 186.

Roman Catholicism - baptism - children : baptism - child - Roman Catholicism☆

Roman Catholicism - baptism - children require : ☪ + “In the words of the Trent Catachism: ‘Infants, unless regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, are born to eternal misery and perdition. . . .’ what a contrast with the generally accepted Protestant doctrine that all those dying in infancy, whether baptized or unbaptized, are saved.” Loraine Boettner, *Roman Catholicism* (Phillipsburg, NJ: The Presbyterian and Reformed Publishing Co., 1962), 190.

Roman Catholicism - baptism - required for salvation : ☪ + “Baptism is an absolute necessity for salvation, for as Canon 5 of the ‘Decree Concerning the Sacraments’ from the Council of Trent says, ‘If anyone says that baptism is optional, that is, not necessary for salvation, let him be anathema.’ And if anyone disagrees with this view of baptism they are condemned by anathema as well (Canon 3).” Ref-0093, p. 129 “**Canon 849** Baptism, the gateway to the sacraments, is necessary for salvation, either by actual reception or at least by desire. By it people are freed from sins, are born again as children of God and, made like to Christ by an indelible character, are incorporated in the Church. In is validly conferred only by a washing in real water with the proper form of words.” Roman Catholic

Canon Law,
<http://www.prairienet.org/nrpcatholic>.

Roman Catholicism - birth control : ☼ + *Humanae Vitae* is "Pope Paul VI's 1968 encyclical prohibiting the use of all artificial means of birth control [2366-2372]." [Ref-0165](#), p. 269.

Roman Catholicism - canon - late : [canon - Roman Catholicism - late](#) ☆

Roman Catholicism - clergy - ignorance : ☼ + "Bishop Hooper's visitation records, made well after the Reformation had begun (in 1551), are illustrative of the pont. Hooper's findings of 311 clergy in the diocese of Gloucester indicated that 168 were unable to repeat the Ten Commandments, 9 were unable to count them, and 33 could not locate them; 10 were unable to repeat the Articles of Faith, and 216 could not cite biblical references to support them; 10 could not repeat the Lord's Prayer, 39 failed to locate it in the Bible, and 34 did not know who the author was." [Ref-0169](#), p. 110. See also [Ref-0230](#), p. 78.

Roman Catholicism - compromise with : ☼ + "He [Calvin] sometimes found himself at variance with his Protest associates, who seemed to him to be insufficiently on guard against damaging concessions to the Roman negotiators. At Regensburg, where Gasparo Contarini and other Roman Catholic theologians conceded the substance of Luther's doctrine of Justification, the hope of reunion of Lutherans with the Papacy was seriously entertained by some on both sides; but Luther was not there, and Paul III was not committed to the views expressed by his own emissaries. Calvin saw the futility and artificiality of the long-drawn-out discussions and was impatient with Bucer and Melancthon for their resort to 'ambiguous formulae' in order to secure the appearance of agreement." [Ref-1096](#), p. 155.

Roman Catholicism - council of Trent - canons : ☼ + **Canon 4:** "If anyone says that man's free will moved and aroused by God, by assenting to God's call and action, in no way cooperates toward disposing and preparing itself to obtain the grace of justification that it cannot refuse its assent if it wishes, but that, as something inanimate, it does nothing whatever and is merely passive, let him be anathema." **Canon 5:** "If anyone says that after the son of Adam man's free will was lost and destroyed, or that it is a thing only in name, indeed a name without a reality, a fiction introduced into the Church by Satan, let him be anathema." **Canon 9:** "If anyone says that the sinner is justified by faith alone, meaning that nothing is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema." **Canon 12:** "If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema." **Canon 14:** "If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by his faith alone absolution and justification are effected, let him be anathema." **Canon 15:** "If anyone says that a man who is born again and

justified is bound *ex fide* to believe that he is certainly in the number of the predestined, let him be anathema." **Canon 17:** "If anyone says that the grace of justification is shared by those only who are predestined to life, but that all others who are called are called indeed but receive not grace, as if they are by divine power predestined to evil, let him be anathema." **Canon 33:** "If anyone says that the Catholic doctrine of justification as set forth by the holy Council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema." [Ref-0093](#), pp. 251-252.

Roman Catholicism - deuterocanonical : ☼ + Relating to, or being a second canon, especially that consisting of sections of the Old and New Testaments not included in the original Roman Catholic canon but accepted by theologians in 1548 at the Council of Trent. "... the Jerusalem Bible and the New American Bible . . . contain all of the books found in the Jewish Bible and the Protestant Old Testament, and in almost the same sequence as the Protestant Bible. However, the Catholic Old Testament includes additional books found in the Septuagint but not in the Hebrew Bible or the Protestant canon: Tobit, Judith, 1-2 Maccabees, Wisdom (of Solomon), Ecclesiasticus (i.e., Wisdom of Joshua ben Sirach, not to be confused with the Book of Ecclesiastes), and Baruch (with the Epistle of Jeremiah). These additional writings are called deuterocanonical books by the Roman Catholic Church. In printed editions, these books are interspersed within the sequence of the other books of the Old Testament. Moreover, the books of Esther and Daniel contain additional material not found in the Jewish or Protestant Bibles. Six additional chapters are found within Esther; and additional material is found in Daniel 3, with chapters 13 and 14 being discrete stories entitled "Susanna" and "Bel and the Dragon." Books were included in the Roman Catholic Bible not on the basis of the Hebrew canon, but on according to the contents and sequence of the Latin Vulgate. The Vulgate included books translated from the Hebrew and books and material found only in the Greek. . . . The books originally written in Hebrew, however, are now translated from the Hebrew text rather than from the Latin, though often distinctive readings and additional material found only in the Greek or the Vulgate are also included." [Ref-0838](#), pp. 81-82.

Roman Catholicism - eternal security : ☼ + "The Church teaches that no one knows until the particular judgment what his fate will be [1036, 2005]. Anyone might commit a mortal sin at the last moment, die in that condition, and be eternally lost." [Ref-0165](#), p. 92.

Roman Catholicism - faith plus works : ☼ + "When the Apostle says that a person is justified by faith and as a gift, those words are to be understood in the sense which the perennial consent of the catholic church has maintained and expressed, namely, that we are said to be justified by faith because faith is the first stage of human salvation, the foundation and root of all justification, without which it is impossible to please God and come to the fellowship of his children." [Ref-0165](#), pp.

47-48. "If anyone says that justice once received is neither preserved nor increased in the sight of God by good works, but that the works themselves are no more than the effects and signs of justification obtained, and not also a cause of his increase, let him be anathema." [Ref-0165](#), p. 66. "It is a universally accepted dogma of the Catholic Church that man, in union with the grace of the Holy Spirit must merit heaven by his good works. . . . we can actually merit heaven as *our reward*. . . . Heaven must be fought for; we have to earn heaven." [Ref-0165](#), p. 103 citing *Dogmatic Theology for the Laity*.

Roman Catholicism - false doctrines : ☼ + "ten false doctrines were introduced into the church: **1.** Justification by works -- Not simply by grace through faith; **2.** Baptismal regeneration -- That a person is saved by baptism; **3.** Worship of images; **4.** Celibacy -- Forbidding priests to marry, a further distinction between clergy and laity. **5.** Confessionalism -- Where sins are confessed to a priest who then declares absolution of those sins. **6.** Purgatory -- A place of confinement which is neither Heaven nor Hell, but a place where one has to be refined before going into Heaven, and so sanctification was not complete at death; **7.** Transubstantiation -- The concept of the continual and perpetual sacrifice of Jesus; **8.** Indulgences -- Where thought the giving of money, a person's time in purgatory could be reduced; **9.** Penance -- Involving the torment of one's body in order to reduce time in purgatory. **10.** Mariolatry -- The worship of the virgin Mary, her elevation as the mother of God, and the declaration of her deity." [Ref-0228](#), pp. 59-60.

Roman Catholicism - freedom of conscience : ☼ + "Most astonishingly, Vatican II (1962-65), the most recent Roman Catholic council, proclaimed the right of the individual to hold beliefs in accord with personal conscience. In part, it declared: 'This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right.'" [Ref-0692](#), p. 151.

Roman Catholicism - hierarchy : ☼ + 1 Pope; 148 Cardinals; 10 Patriarchs; 777 Archbishops; 3250 Bishops; 404,031 Priests; 18,408 Deacons; 62,184 Brothers; 875,332 Sisters; 943,213,859 Laity; 944,578,000 TOTAL [Ref-0165](#), p. 237.

Roman Catholicism - hierarchy - chart : [F00020 - Roman Catholicism - trends](#) ☆

Roman Catholicism - indulgences and purgatory - catechism : [2005031901.tif](#) ☆

Roman Catholicism - justification uncertain : ☼ + "Roman Catholic scholar Ludwig Ott, in his book *Fundamentals of Catholic Dogma*, said the following concerning the idea of

'achieving justification': 'The reason for the uncertainty of the state of grace lies in this, that without a special revelation nobody can with certainty of faith know whether or not he has fulfilled all the conditions which are necessary for achieving justification.' Roman Catholicism teaches that the 'grace of justification' can be gained and lost, gained and lost, Trent said: 'Those who through sin have forfeited the received grace of justification can again be justified when, moved by God, they exert themselves to obtain through the sacrament of penance the recovery, by the merits of Christ, of the grace lost. . . ' [Ref-0093](#), p. 129. The Vulgate uses the same word to translate both *justification* and *sanctification* making no distinction between the two leading to confusion.

Roman Catholicism - martyrs : ☩ + "The victims who have perished in the persecutions of Antichristian Papal Rome are estimated at fifty *millions* of human beings." [Ref-0762](#), p. 200.

Roman Catholicism - martyrs - Protestant : ☩ + "Fred. Seyler in Bengal calculates that papal Rome, between A.D. 1540 and 1580, slew more than nine hundred thousand Protestants." [Ref-0187](#), Rev. 18:24.

Roman Catholicism - Mary - bodily assumption : ☩ + Roman Catholic teaching. "It was then only a matter of time that some pope would make it official that Mary was taken bodily into heaven without death. Pope Pius XII proclaimed the dogma of Mary's bodily assumption into heaven in his Papal Bull *Munificentissimus Deus*, November 2, 1950." [Ref-0017](#), March 1999. "The Scriptural support was assigning certain verses in the Psalms which spoke of Israel as references to Mary. . . ." [Ref-0015](#), p. 123. "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory. . . so that she might be more fully conformed to her Son, the Lord of lords and conqueror of sin and death.' The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians" [Ref-0166](#), [966]

Roman Catholicism - Mary - Queen of Heaven : Jer. 7:18; Jer. 44:17-19; Jer. 44:25 ☩ + "Finally the Immaculate Virgin. . . was. . . exalted by the Lord as Queen over all things" [Ref-0166](#), [966]

Roman Catholicism - Mary - sinless : Lev. 12:6-8 (cf. Luke 2:24); Luke 1:28; Luke 1:47; Luke 2:22; Luke 2:24 (cf. Lev. 12:6-8) ☩ + Roman Catholic teaching declared by Pope Pius IX in a Papal Bull (*Ineffabilis Deus*, December 8, 1854): that, *We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.* [Ref-0165](#), p. 186. "from the first moment of her conception [she] was. . . preserved immune from all stain of original sin. . . [this] is revealed by God and is therefore firmly and constantly to be believed by all the faithful." [Ref-0017](#),

March 1999. "[H]er sinlessness was 'deduced' from Luke 1:28, 'since personal moral defects are irreconcilable with fullness of grace.'" Mal Couch, *The Heretical Teaching of Catholic Mariology*, [Ref-0055](#), August 2001, p. 158. Note that the first pope, Leo the Great, held the direct *opposite* view: "The Lord assumed his mother's nature without her faultiness", [Ref-0062](#), pp. 92-93 quoting Leo's *Eph. 28.4*. "Finally the Immaculate Virgin, preserved free from all stain of original sin. . . was taken up body and soul into heavenly glory" [Ref-0166](#), [966] Note that the sacrifice that Mary offered after the birth of Jesus (Luke 2:24) was required to "make atonement for *her*" (Lev. 12:6-8). The dogma of the immaculate conception of the Virgin Mary was declared in 1854. [Ref-0791](#), p. 134.

Roman Catholicism - Mary - titles : ☩ + Titles given to Mary by the Roman Catholic church include: co-redeemer, mediatrix, mother of God, our advocate, benefactress, dispenser of all grace, mother of the church. "Taken up to heaven she did not lay aside this saving office byt by her manifold intercession continues to bring us the gifts of eternal salvation. . . Therefore the Blessed Virgin is invoked in the Church under the titles Advocate, Helper, Benefactress, and Mediatrix." [Ref-0166](#) [969] "In Romes seemingly never ending quest to elevate Mary far beyond the role God intended for her, she is now toying with the idea of referring to Mary as co-redemptrix. The *Catechism of the Catholic Church* has already included a paragraph declaring that "In a wholly singular way *she cooperated* by here obedience, faith, hope, and burning charity *in the Savior's work of restoring supernatural life to souls*" (par. 968). Emphasis mine." [Ref-0791](#), p. 215n11.

Roman Catholicism - Mass - sacrifice : ☩ + "The introduction, "The Constitution on the Sacred Liturgy: Excerpts on the Eucharist" of Vatican II affirmed, "For it is the liturgy through which, especially in the divine sacrifice of the Eucharist, the work of our redemption is accomplished."" Ron J. Bigalke, Jr., *The Theory of Sacrifice in the Mass*, [Ref-0055](#), Vol. 10 No. 29 May/June 2006, 49:74, p. 52. "The ultimate prayer and the central act of Catholic worship is the Sacrifice of the Mass. Every day throughout the world the Sacrifice of Christ is renewed in the Mass, the sacrifice of the Cross offered in an unbloody manner. The same Victim offered and the same High Priest makes the offering. The Mass both represents the Sacrifice of the Cross and offers the same sacrifice. It is the same death of Christ that is offered and represented. The sacrifice of the Mass is then for Catholics the same as the sacrifice of the Cross: the Victim is the same, the Priest is the same; only the manner is different."" Richard P. McBrien, *Catholicism* (New York: Harper & Row, 1981), 763 in Ron J. Bigalke, Jr., *The Theory of Sacrifice in the Mass*, [Ref-0055](#), Vol. 10 No. 29 May/June 2006, 49:74, p. 54.

Roman Catholicism - Papal authority universal : ☩ + "Pope Boniface made this quite clear in the papal bull, *Unam Sanctum*, promulgated November 18, 1302: 'Consequently we declare, state, define, and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.'" [Ref-0093](#), p. 107. "Pope Boniface made this quite clear in

the papal bull, *Unam Sanctum*, promulgated November 18, 1302: 'Consequently we declare, state, define, and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff.'" [Ref-0093](#), p. 107.

Roman Catholicism - Papal infallibility : Gal. 2:11-14 ☩ + "The official declaration of this concept came out of the first Vatican Council that convened in 1870. The idea that the Church as a whole could not err is far older; only after the idea of the Pope as the universal head of the Church became fully established could the concept of infallibility move toward fulfillment in the person of the Pope." [Ref-0093](#), p. 123. "**Canon 749** In virtue of his office the Supreme Pontiff is infallible in his teaching when, as chief Shepherd and Teacher of all Christ's faithful, with the duty of strengthening his brethren in the faith, he proclaims by definitive act a doctrine to be held concerning faith or morals." Roman Catholic Canon Law, <http://www.prairienet.org/nrpcatholic>. "The first major medieval Christian to assert a doctrine of papal infallibility was Peter Olivi, a highly influential Franciscan in the decades following the death of Bonaventure. He lived and wrote at a period of time when the Franciscans were splitting into two major camps: the larger and less strict "Community" and the rigorous "Spirituals." Olivi himself was a prominent spokesman for the Spirituals. The reason that Olivi, unlike Bonaventure, developed a theory of papal infallibility was that he, unlike his predecessor, lived under the constant fear of the possibility that a future pseudo-pope would seek to overturn the true faith (i.e., the Franciscan way of life). It was necessary in the mind of Olivi that the decrees of true popes (such as Nicholas III) "should be regarded as, not only authoritative for the present, but immutable, irrefrangible for all time to come." This, however, was impossible within the framework of the canonists' doctrine of papal sovereignty. They recognized that a doctrine of infallibility would limit the sovereignty of an individual pope. Olivi recognized this as well. His "new theory of papal infallibility was designed to limit the power of future popes, not to loose them from all restraints. Olivi's new doctrine was virtually ignored for forty years. . . . In 1324, [Pope] John [XXII] responded in the Bull *Quia quorundam* that the "father of lies" had led his enemies to maintain the erroneous thesis that "what the Roman pontiffs have once defined in faith and morals with the key of knowledge stands so immutably that it is not permitted to a successor to revoke it." Tierney comments on the significance of this: 'The exchanges of 1324 are of fascinating interest for a historian of the doctrine of papal infallibility. Here, for the first time, a doctrine of infallibility based on the Petrine power of the keys was overtly propounded. But the doctrine was fathered by anti-papal rebels not by curial theologians. And, far from embracing the doctrine, the pope indignantly denounced it as a pernicious novelty.' . . . The doctrine of papal infallibility was not declared official Roman Catholic dogma until Vatican I in 1870, but its origins can be traced to this obscure thirteenth-century battle between radical Franciscans and the papacy." [Ref-0791](#), pp. 59-61. "One of the more interesting problems with papal infallibility is inadvertently raised in

the *Catholic Encyclopedia*, which argues that "no *ex cathedra* definition of any pope has every been shown to be erroneous." The problem with this statement is that although Rome claims that *ex cathedra* statements made by the pope are infallible, she does not even know how many *ex cathedra* statements the pope has made. Rome believes the pope has made infallible *ex cathedra* statements that must be adhered to with the obedience of faith, yet she cannot say with any certainty which of the thousands of papal pronouncements are, in fact, *ex cathedra*. There is no agreement among Roman theologians and apologies on the actual number. Rome has no infallible canon, as it were, of infallible papal statements." [Ref-0791](#), p. 219. For a summary of papal errors, see [Ref-0791](#), pp. 220-222.

Roman Catholicism - papal succession : ☉ + ". . . though published lists of popes down through the centuries look impressive, one should be aware that a comparison of the present list with those of earlier years reveals continuing revision, the last being made in 1947 by A. Mercati. . . . Roman Catholic scholars identify over 30 men as *antipopes*, or false claimants. Most notable among the antipopes are those involved in a 39-year period called the Great Schism. In 1378 the cardinals elected Urban VI as pope. Soon after this they announced that they had made a terrible mistake. Urban, in their opinion, was now apostate, and so they elected a new Pope, Clement VII. Urban countered by appointing a new college of cardinals. After years of dispute, further successors, and great confusion, cardinals from both sides met and elected yet another man as Pope, Alexander V. When even this did not settle the controversy, Emperor Sigismund called the Council of Constance (1414-1418) to address the problem. When the smoke finally cleared, yet another man, Martin V, was found sitting on the papal throne. Official lists of the lineage of popes today identify Martin V as the 206th successor in the 'unbroken' lineage of the popes." [Ref-0165](#), pp. 254-255. See [Ref-0169](#), p. 14 for a list of popes between A.D. 1294-1605. "An able diplomat, Leo I also made a vital contribution to orthodoxy at the Council of Chalcedon (451). From this time on, the Western Church began to credit the bishop of Rome with being the arbitrator of orthodoxy. This is hardly surprising that near canonical value was given to Leo's teaching concerning the unique authority of the bishop of Rome as the heir of Peter and universal pastor. His most famous pronouncements to this effect are contained in a sermon delivered on the anniversary of his elevation to the pontificate, when he declared that through him, Peter "still today . . . more fully and effectually performs what is entrusted to him." [Ref-0685](#), p. 165. "Although Rome traces the origins of the papacy to the Apostle Peter, the historical evidence indicates that there was no monarchical bishop in Rome until sometime between A.D. 140-150. Instead of a single bishop, it appears that the Roman church was organized under a college of presbyters or presbyter-bishops. No evidence exists for any claims to jurisdictional supremacy by Rom in the first century. The first historical instances of Roman bishops claiming any type of jurisdictional priority outside of Rome itself occurred in the late second century and early

third century. Sometime between A.D. 190 and 195 Pope Victor attempted to sever communion with sister churches over the dating of Easter observance, but his actions had virtually no effect. In the middle of the third century, Pope Stephen was at odds with Cyprian of Carthage over the rebaptism of heretics. Cyprian's response to Stephen, however, rather clearly indicates that he did not believe that Stephen had any jurisdictional authority over Carthage. In these early centuries up to the time of Constantine, as Geoffrey Barraclough points out, "the bishop of Rome . . . was in some sense a pope and laid no claim to the position of pope." [Ref-0791](#), p. 51.

Roman Catholicism - penance : ☉ "Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must 'make satisfaction for' or 'expiate' his sins. This satisfaction is called 'penance.'" [Ref-0165](#), p. 78 citing *Catechism of the Catholic Church* [1459]. "The sacrifice of penance is ? . . . the only ordinary way by which the faithful person who is aware of serious sin is reconciled with God and with the Church. . . ." [Ref-0165](#), p. 79.

Roman Catholicism - Pope meets Rabbis : [2004011601.htm](#) ☆

Roman Catholicism - priest - quote : [quote - priest - Roman Catholicism - Armerding](#) ☆

Roman Catholicism - purgatory : ☉ + "The Roman Catholic Church claims that purgatory has a sound biblical basis. Its primary evidence is from the book of Second Maccabees [12:39-46], part of the Apocrypha [958, 1032]." [Ref-0165](#), p. 107. "The anonymous author of second Maccabees does not claim to speak for God. . . . He states that it is the abridgement of another man's writings: 'All this, which Jason of Cyrene set forth in detail in five volumes, we will try to condense into a single book' (2 Maccabees 2:23 NAB)." [Ref-0165](#), p. 109. "In an earlier appearance to Pope John XXII (1316-1334), Mary is said to have instructed Catholics to wear the scapular -- two squares of cloth, often bearing images, connected by a string and hung around the neck. Mary promised Pope John that Catholics who died wearing the scapular would be delivered from purgatory on the first Saturday after their death." (Notice that the scapular, unlike the Roman Catholic Jesus, has the power to rescue a sinner from purgatory!) [Ref-0165](#), p. 185. "[The book of Maccabees] was never accepted by the Jews and, in the time of Jesus, the books of the Maccabees were never classed among that which was known as Scripture." [Ref-0219](#), p. 768.

Roman Catholicism - replacement theology : [replacement theology - Roman Catholicism](#) ☆

Roman Catholicism - sacraments : ☉ + "Roman Catholic John O'Brien answers: "[Christ] likewise established the sacraments which serve as so many channels through which the graces and blessings of the Redemption reach the soul of each individual recipient. The administration of the sacraments was entrusted to the Church to which Christ gave complete jurisdiction over the deposit of divine truth and over the means of sanctification. In a very true sense the Church may be said to be the extension of the Incarnation. . . . A sacrament is an outward sign of an inward grace. . . . The sacraments and the

holy Sacrifice of the Mass are the chief channels through which the fruits of the Redemption, the blessings and graces of God, are applied to individual souls. . . . Christ by His suffering and death gained vast spiritual riches for us; they may be said to constitute a huge spiritual reservoir. It is necessary that some means be devised to tap the reservoir and carry its riches to our souls. The sacraments are such means: channels of divine grace to the souls of men." [Ref-0093](#), p. 129. "**Canon 900** The only minister who, in the person of Christ, can bring into being the sacrament of the Eucharist, is a validly ordained priest. **Canon 901** A priest is entitled to offer Mass for anyone, living or dead. **Canon 904** Remembering always that in the mystery of the eucharist Sacrifice the work of redemption is continually being carried out, priests are to celebrate frequently. . . ." Roman Catholic Canon Law, <http://www.prairienet.org/nrpcatholic>. "According to Roman Catholic theology, Christ formally established seven sacraments [1113-1114]: **1.** Baptism **2.** Penance **3.** Eucharist **4.** Confirmation **5.** Matrimony **6.** Holy orders **7.** Anointing of the sick. . . each sacrament is a *channel* of God's grace, the 'instrumental cause' of grace [1084]. God is believed to confer grace upon Catholics by means of the sacraments through the proper performance of the sacramental ritual, 'through the sacramental action itself' [1127-1128, 1131]. . . . The Roman Catholic Church teaches that the sacraments are necessary for salvation [1129]." [Ref-0165](#), pp. 56-57.

Roman Catholicism - salvation by works : ☉ + "As one writer puts it, 'Man, for his part, in order to arrive at full sanctification, must cooperate with the grace of the Holy Spirit through faith, hope, love of God and neighbor, and prayer; but he must also perform other "works." It is universally accepted dogma of the Catholic Church that man, in union with the grace of the Holy Spirit must merit heaven by his good works. These works are meritorious only when they are performed in the state of grace and with a good intention. . . . We have shown that according to Holy Scripture the Christian can actually merit heaven for himself by his good works.'" [Ref-0093](#), p. 128.

Roman Catholicism - salvation only in Roman Catholicism : ☉ + "Note just a few of the available statements from the past: **Pope Innocent III** (December 18, 1208): 'With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic Church, outside which we believe that no one is saved.' **Pope Pius IX** (December 9, 1854): 'It must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood.' **Pope Leo XIII** (January 10, 1890) Encyclical *Sapientiae Christianae*: 'He scatters and gathers not who gathers not with the Church and with Jesus Christ, and all who fight not jointly with Him and with the Church are in very truth contending against God.' **Pope Saint Pius X** (March 12, 1904) Encyclical *lucunda Sane*: 'It is our duty to recall to everyone great and small, as the Holy Pontiff Gregory did in ages past, the absolute necessity which is ours to have recourse to this Church to effect our

eternal salvation.' [Ref-0093](#), p. 128. **Pope Innocent III** and Lateran Council IV (A.D. 1215): 'One indeed is the universal Church of the faithful outside which no one at all is saved. . . ' **Pope Boniface VIII** in his Papal Bull *Unam Sanctam* (November 18, 1302): 'We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.' **Pope Eugene IV** and the Council of Florence (February 4, 1442): '[The most Holy Roman Church] firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart 'into everlasting fire which was prepared for the devil and his angels' (Matthew 25:4), unless before the end of life the same have been added t [truncated in error!]" "The papal bulls *Unam Sanctam* (1302) and *Cantate Domine* (1441) expressly state that there is absolutely no possibility of salvation for any man outside of visible union with the Roman Catholic church and subjection to the bishop of Rome. The decrees of Vatican II (1962-65), however, expressly allow for the possibility of salvation, not only for non-Roman Catholic Christians, but also for Jews, Muslims, pagans and even those without an "explicit knowledge of God." The issue is not which of either of these two positions is true. The issue is the fact that they cannot both be true, and the fact that the second cannot be seriously considered a "development" of the first. . . . The two doctrines are in direct and complete contradiction with each other, and no amount of explanation can hide that plain fact." [Ref-0791](#), pp. 13-136n25.

Roman Catholicism - second commandment : Ex. 20:4; Deu. 5:8 ☩ Versions of the *Catechism of the Catholic Church* prior to 1995 removed the second commandment and then split the tenth commandment into two in order to retain the proper number of commandments (ten). Canon Law 1188 supports the practice of displaying sacred images for the veneration of the faithful.

Roman Catholicism - teaching : ☩ + "The task of giving authentic interpretation of the Word of God, whether in written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ. This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome." *The Catholic Catechism of the Catholic Church*, Paragraph 85, 1994.

Roman Catholicism - Tradition : ☩ + "Sacred Tradition and sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church." -- Second Vatican Council, cited by [Ref-0165](#), p. 286.

Roman Catholicism - transubstantiation : Lev. 17:10-14; John 6:53-57; Acts 10:14; Acts 15:29 ☩ + "The Roman Catholic teaching that the bread and wine are actually transformed into the real body and blood of Jesus by the Roman Catholic priest during communion. 'The influential Abbot of Corbie, Paschasius Radbertus, wrote a treatise *On the Body and Blood of the Lord*. This was the first clear statement of a doctrine of the 'real presence'

of Christ's body and blood in the eucharist, suggesting what was later called transubstantiation." [Ref-0063](#), p. 242. ". . . transubstantiation was adopted as orthodox at the Fourth Lateran Council in 1215." [Ref-0063](#), p. 265. "Berengar held that a real and true change takes place in these elements, but that the change is spiritual, and that the bread and wine remain of the same substance. Lanfranc and other theologians debated with him, believing that the underlying substance of the bread and wine was changed to Christ's blood and body, while the 'accidents' (touch, taste, sight and smell) of the bread and wine remained the same." [Ref-0063](#), p. 282. The Council of Trent on the concept of transubstantiation: "**(Canon 1)** 'If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as a sign, or figure or force, let him be anathema.' **(Canon 2)** 'If anyone says that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denies that wonderful and singular change of the whole substance of the bread into the body and the whole substance of the wine into the blood, the appearances only of bread and wine remaining, which change the Catholic Church most aptly calls transubstantiation, let him be anathema.' **(Canon 8)**: 'If anyone says that Christ received in the Eucharist is received spiritually only and not also sacramentally and really, let him be anathema.'" [Ref-0093](#), p. 162. A refutation of the literal interpretation of John 6 can be seen by comparing John 6:40 with [John 6:54]. . . . *everyone who [He who] beholds the Son [eats My flesh] and [and] believes in Him [drinks My blood] may have eternal life [has eternal life] and [and] I Myself will raise him up [I will raise him up] on the last day [on the last day]*. [Ref-0165](#), p. 141. "The philosophical basis for the theory comes from the writings of Aristotle. He taught that all matter consists of two parts: *accidents* and *substance*. Aristotle defined accidents as the outward appearance of an object, and substance as its inner essence, the core of its reality." [Ref-0165](#), pp. 133-134. ". . . the alleged miraculous change explained by transubstantiation is not in the Bible. Neither is there a biblical precedent for a miracle in which God expects the faithful to believe that something supernatural has occurred when in fact all outward evidence indicates that nothing at all has occurred. God has never dealt with people in that way." [Ref-0165](#), p. 134. "For a Jew, drinking human blood would have been more than just repulsive; it would have been unlawful [Lev. 17:10-14]. We can be sure that if the disciples had thought that Jesus was asking them to violate this command, heated discussion and loud protests would have resulted. . . . Furthermore, had the disciples drunk Christ's blood at the Last Supper, Peter could not have claimed months later: '? . . I have never eaten anything unholy and unclean' (Acts 10:14). Additionally, the council at Jerusalem could not have instructed Gentile Christians to 'abstain. . . from blood' (Acts 15:29) if Christians routinely drank Christ's blood at the Lord's Supper." [Ref-0165](#), p. 135.

Roman Catholicism - trends : [F00020 - Roman Catholicism - trends](#)☆

Roman Catholicism - venial and mortal sins : ☩ + "Roman Catholic theology separates sin into two main categories: *venial* and *mortal*. Theologian John Hardon defines venial sin: 'An offense against God which does not deprive the sinner of sanctifying grace. It is called venial (from *venia*, pardon) because the soul still has the vital principle that allows a cure from within, similar to the healing of a sick or diseased body whose source of animation (the soul) is still present to restore the ealing bodily function to health.' On the other hand, mortal sin is: 'An actual sin that destroys sanctifying grace and causes the supernatural death of the soul. Mortal sin is a turning away from God because of a seriously inordinate adherence to creatures that causes grave injury to a person's rational nature and to the social order, and deprives the sinner of a right to heaven.'" [Ref-0093](#), p. 126. Venial sins have the contradictory distinction of *not being serious enough* to result in loss of justification while *being too serious* to be fully atoned for by Christ's work on the cross!

Roman Catholicism - vs. Protestantism : ☩ "There is, indeed, in our day a spurious liberality that would teach us to forego the indictment which history affords against the Church of Rome; but while no generous mind will refuse to own the moral worth of those who, in England at least, now guide the counsels of that Church, the real question at issue relates to the character, not of individuals, but of a system. It is the part, therefore, not of intolerant bigotry, but of true wisdom, to search the records of the past--terrible records, truly--for the means of judging of that system. The inquiry which concerns us is not whether good men are found within the pale of Rome--as though all the moral excellence of earth could avail to cover the annals of her hideous guilt! Our true inquiry is whether she has suffered any real change in these enlightened days. Is the Church of Rome reformed? With what vehemence the answer would be shrieked from every altar within her pale! And if not, let but dark days come again, and some of the foulest scenes and blackest crimes in the history of Christendom may be re-enacted in Europe. "The true test of a man is not what he does, but what, with the principles he holds, he would do," and if this be true of individuals, it is still more intensely true of communities. They do good service, therefore, who keep before the public mind the real character of Rome as the present day development of the apostasy." [Ref-0762](#), p. 133.

Roman Catholicism, Loraine Boettner : [Ref-0867](#)☆

Roman Catholics and Evangelicals: Agreements and Differences, Norman L. Geisler : [Ref-1090](#)☆

Roman citizen - crucifixion prohibited : [crucifixion - Roman citizen prohibited](#)☆

Roman citizen - Paul : [Paul - Roman citizen](#)☆

Roman Empire (eastern branch) falls : [chronology - A.D. 1453 - Roman Empire \(eastern branch\) falls](#)☆

Roman Empire - Pompey - chronology : [chronology - B.C. 0063 - A.D. 0410 - Roman Empire over middle east](#)☆

Romania - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Romans - book of - written - A.D. 56 : [X0042 - date - Romans](#)☆

Romans - book of - written to Gentiles : Rom. 1:5; Rom. 1:13; Rom. 11:13; Rom. 11:17-31; Rom. 15:14-16

Romans - book of - written to Jews : Acts 18:2; Rom. 2:17; Rom. 4:1; Rom. 4:12; Rom. 7:1; Rom. 16:7; Rom. 16:11 ☆ Aquila, Andronicus, Juias, and Herodian (Rom. 16:7,11) were all Jews (Acts 18:2)

Romans - commentaries : Rom. 1:1 ☆ + "The Best Commentaries on Romans: Remember, this list has preachers primarily in mind: 1. Douglas Moo (NICNT) ? Somewhat dense, which may hinder readers somewhat, but interaction with the text and the literature is very impressive. Deals well with the 'new perspective', and even manages some applications (but see Moo's contribution to the NIVAC series). His Introduction is on the short side, but there are numerous excurses. Not all will like his treatment of Chapter 7. 2. Thomas Schreiner (BECNT) ? I might have put this first because of its accuracy and usability. Still a big book, but not as intimidating as Moo. Pastors should purchase both works. 3. John R.W. Stott (BST) ? After Moo and Schreiner one could do worse than studying Stott's outstanding exposition. Brings out the argument very well and shows how the book may be preached. One bad spot, he teaches theistic evolution! 4. Leon Morris (Pillar) ? Very competent mid-level commentary. Doesn't mix it up with the Sanders/Dunn crowd, but provides a very sure-footed guide. 5. James R. Edwards (NIBC) ? This is a surprisingly helpful book. Edwards' style enables him to deal with most interpretive problems within a brief compass. 6. John Murray (older NICNT) ? Replaced by Moo but not completely eclipsed. Very theological (which suits Romans). Murray always presses the weight of Divine truth upon the mind, though his style is ponderous. 7. R.C.H. Lenski ? Conservative semi-pelagian, but there is much good material here. 8. John Calvin ? It is amazing that Calvin can say so much in so few words. This was his first commentary. 9. W.H. Griffith Thomas ? A deceptively simple commentary which asks great questions of the text and gives real aid to the expositor. 10. C.E.B. Cranfield (ICC) ? Cranfield's commentary has almost legendary status, and its handling of the Greek text is wonderfully impressive. His English prose also flows easily. But there is a lot to pick through, especially his Barthian leanings. No doubt there are readers of this list who wonder why certain writers did not make the list. Well, if I could offer a brief apology I would say that I chose Stott over Osborne (IVPNTC), Murray over Hendriksen (NTC), Lenski over Witherington, and Griffith Thomas over Bruce (TNTC). Other worthwhile commentaries are by Godet, Haldane, Schlatter and Custer. I'm sure J.P. Lange would be quite good if I could understand what he was saying. I give no place to Barth, Dunn or Achtemeier as I just don't think they are worth messing with. But Nygren's introduction (especially his stuff on the two aeons in chapter 5) is very helpful." Paul Henebury [<http://drreluctant.wordpress.com/2009/03/05/personal-thoughts-about-commentaries-3-romans/>] accessed 20110519.

Romans - Commentary - DOC 07045 : [07045.doc](#)☆

Romans - commentary on - Luther : [Ref-0234](#)☆

Romans - Galatians - parallels between : [Galatians - Romans - parallels between](#)☆

Romans in Greek, Chapters 9 - 11 (LS-306) : [Ref-0149](#)☆

Romans Verse-by-Verse, Newell : [Ref-1054](#)☆

Rome (western branch) falls : [chronology - A.D. 0410 - Rome \(western branch\) falls](#)☆

Rome - antichrist - AGAINST : [antichrist - Rome - AGAINST](#)☆

Rome - called Babylon? : [Babylon - Rome called?](#)☆

Rome - emperors of : [Caesars - Roman](#)☆

Rome - fear of by priests : John 11:25

Rome - Jews expelled : Acts 18:2

Rome - Judaism illegal : [Judaism - illegal in Rome](#)☆

Rome - Paul visits : [Paul - visits Rome](#)

Rome - seven hills : Rev. 17:9 ☆ "Seven hills formed the nucleus of the ancient city on the left bank of the Tiber. These hills received the names of Palatine, Aventine, Caelian, Esquiline, Viminal, Quirinal, and Capitoline. [Ref-0034, II, 719-21] As Rome grew, however, the hill Janiculum on the other side of the river Tiber was often included among the seven, as Alford does, omitting the Capitoline. Later the hill Pincian to the north of the ancient city was also included in the hills of Rome as the city developed and moved north. . . Seiss marshals a convincing array of evidence that the seven *mountains* of Rev. 17:9 refer not to the seven hills of Rome but rather to successive imperial governments [Ref-0035, pp. 391-94]" [Ref-0032](#), p. 251.

Ronald M. Brooks, When Skeptics Asks: A Handbook on Christian Evidences : [Ref-1093](#)☆

room - inner - false Christs : Mtt. 24:26; 2Th. 2:4 (?) ☆ Questionable: 2Th. 2:4 (?);

root - Godly vs. satanic : Isa. 11:1; Isa. 11:10; Isa. 14:29 ☆ See [Jesse - stem of, root - of David](#).

root - holy : Rom. 4:4 (:11-12,16); Rom. 11:16-24 ☆ "Abraham embraced the promise not only for himself but also for his bodily and spiritual descendants. . . Therefore he was the quarry, the rock, out of which the people of God are hewn (Isa. 51:1-2), the first recipient of the preparatory covenant and Old Testament revelation which in a special sense led directly to Christ, and which is the 'holy root' that bears the noble olive tree in the kingdom of God (Rom. 11:16-24)." [Ref-0197](#), p. 89. "A common error is made when the 'rich root' (NASB) of the tree, into which the wild olive branches representing the Gentiles are grafted, is understood as Israel. But the apostle plainly identifies Israel with the 'natural branches' from 'a cultivated olive tree,' some of which have been broken off at the present time. . . . Rather than being Israel, the root must be seen as something which provides life and nourishment to both the 'natural' and 'wild' branches -- i.e., Israel and the Gentiles. While Christ is the ultimate fulfillment of this root, historically it is the covenant promise to Abraham which is no doubt in the apostle's mind. Israel was the natural branches, as it had already enjoyed the covenant privileges from the beginning. Now the Gentiles were

being grafted in to share that promise -- not, however, as 'the great nation,' but as 'all peoples on earth' in fulfillment of the original promise which contained both peoples." Robert L. Saucy, "Israel and the Church: A Case for Discontinuity," [Ref-0199](#), p. 255. "Romans 11 makes it clear that the Gentiles, as wild olive branches, are grafted into the Abrahamic natural olive tree so that they might become partakers of the new covenant blessings." [Ref-1263](#), p. 97 "At one time Gentiles were "excluded from the citizenship of Israel" (as a nation/state) and were "foreigners to the covenants of the promise." That is, they were separate from "the rich root of the cultivated olive tree," the Abrahamic covenant and the "forefathers" (Rom. 11:17,28)." [Ref-1263](#), p. 271

root - of David : Isa. 4:2; Isa. 11:1; Isa. 11:10; Isa. 53:2; Rom. 15:12; Rev. 5:5; Rev. 22:16 ☆ "As the 'root' of David, He existed before David, that is, He is eternal. And as the 'offspring' or descendant of David, He is the rightful Heir to the throne of David, and the One who will fulfill the covenanted blessings promised to David." [Ref-0123](#), p. 93.

root - produces fruit : [fruit - from root](#)

root - shallow : Ps. 129:6; Mtt. 13:6; Mark 4:17; Luke 8:6

root - stem - Hebrew grammar : [Hebrew grammar - root - stem](#)☆

root - verbal - Greek grammar : [Greek grammar - root - verbal](#)☆

rope - high priest tied - legend : [2002050901.htm](#)☆

rose - of Sharon : [Sharon - rose of](#)

Rosh : Gen. 46:21; Eze. 38:2; Eze. 38:3; Eze. 39:1 ☆ May be linked with "Rus," the root from which Russia may have derived. Hebrew grammarians disagree as to whether *Rosh* in Eze. 38:2 is to be taken as a proper name or as an adjective denoting *head*, or *chief*. Hence, Gog could be either the *chief prince of Meshech and Tubal* or *prince of Rosh, Meshech, and Tubal*. Yet *Rosh* does not always appear in the sense of an adjective (Gen. 46:21).

Rosh Hashanah - head of the year : Lev. 23:24; Num. 29:1; Eze. 40:1 ☆ Shofar blown on Rosh Hashanah in commemoration of Akedah (Gen. 22:13)

Rosh-Chodesh : ☆ Feasts of the Lord, Hebrew.

Rosner, ed., Brian S., New Dictionary of Biblical Theology : [Ref-1168](#)☆

Rossier, H. L. (2004; 2004). Meditations On The Book Of Joshua. Galaxie Software. : [Ref-0547](#)☆

rough - made smooth : [path - crooked made straight](#)

route - after Exodus : [Egypt - journey route after leaving](#)

royal jelly : Pr. 16:24; Pr. 24:13

Ru. 1 : [Apr04](#)☆

Ru. 1:1 : [Ruth - author](#)☆; [X0008 - date - Ruth](#)☆

Ru. 1:4 : [exegesis - Ru. 1:4](#)☆; [illegitimate - prohibited for 10 generations](#); [Moabites - prohibited for 10 generations](#)

Ru. 1:4 (Ruth a Moabite) : [bride - Gentile](#)

Ru. 1:5 : [exegesis - Ru. 1:5](#)☆

Ru. 1:6 : [exegesis - Ru. 1:6](#)☆

Ru. 1:8-9 : [rest - marriage](#)

Ru. 1:16 : [Gentile - believers prior to crucifixion](#)☆; [Israel - Gentile allegiance to; proselyte - to Judaism](#)☆

Ru. 2 : [Apr04](#)☆

Ru. 3 : [Apr04](#)☆

Ru. 3:1 : [rest - marriage](#)

Ru. 3:3 : [bride - raiment of](#)☆; [exegesis - Ru. 3:3](#)☆

Ru. 3:9 : [Goel - kinsman redeemer](#)☆

Ru. 3:9 (KJV) : [hem - garment](#)☆

Ru. 3:10 : [bride - of God](#)☆

Ru. 3:13 : [exegesis - Ru. 3:13](#)☆; [Goel - kinsman redeemer](#)☆

Ru. 3:15 : [KJV - errors?](#)☆

Ru. 3:18 : [six - incomplete](#)

Ru. 4 : [Apr04](#)☆

Ru. 4:1-19 : [Goel - kinsman redeemer](#)☆

Ru. 4:7 : [sandal - removed](#)

Ru. 4:11 : [Bethlehem - Ephrathah](#)

Ru. 4:12 : [Perez - illegitimate so generations expelled](#)

Ru. 4:13 : [exegesis - Ru. 1:5](#)☆

Ru. 4:13 (Ruth a Moabite) : [bride - Gentile](#)

Ru. 4:18 : [illegitimate - prohibited for 10 generations; Moabites - prohibited for 10 generations; Perez - illegitimate so generations expelled](#)

Ruach Hakodesh : ☪ Divine nature, Hebrew.

ruined and uninhabitable - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

rule - desire over : Gen. 3:16; Gen. 4:7

rule - of faith : [faith - rule of](#)☆

rule - of interpretation - synthesis : [hermeneutics - rule - synthesis](#)☆

rule - over sin : [sin - rule over](#)

rule - spirit : [spirit - rule](#)

rule - women : [women - authority over men](#)

Rule of Interpretation Ā - footnote 4 - Quotations - #09002.doc : [#09002.doc](#)☆

ruler - unjust : [leader - unijust](#)

ruler of world - Satan : [Satan - ruler of this world](#)

ruler over - people or laity : Ne. 3:5; John 3:1; Rev. 2:15; Rev. 2:6 ☪ + “[A]rguments for the Nicolaitan cult seem to have some historical basis, as Thomas summarizes. ‘Added to Irenaeus are the testimonies of Tertullian, Hippolytus, Dorotheus of Tyre, Jerome, Augustine, Eusebius and others. . . . They all say this was a sect of licentious antinomian Gnostics who lapsed into their antinomian license because of an overstrained asceticism. Hippolytus adds that Nocholaus was the forerunner of Hymenaeus and Philetus who are condemned in 2Ti. 2:17 Eusebius adds that after the group was censured by John in the Apocalypse, the sect disappeared in a very short time.” [Ref-0126](#), p. 189, cited by [Ref-0123](#), p. 139.

rulers - demonic : [principalities - demonic](#)

rulers - erring : [leaders - erring](#)

rulers - obey : [authority - respect](#)

rulers - respect : Ex. 22:28

rules - exceptions - Greek grammar : [Greek grammar - exceptions](#)☆

rules - nouns - Greek grammar : [Greek grammar - noun rules](#)☆

rules - vs. relationship - quote : [quote - relationship vs. rules](#)☆

Rules of Conflict - Conflict - Coping with - #00008.doc : [#00008.doc](#)☆

rumors - of war : [war - rumors of](#)

run - to and fro : Dan. 12:4; Amos 8:12 ☪

“Even though Daniel was told to seal up and preserve the book for the time of the end and specifically for the Jewish people during the tribulation, it does not mean that no one will be able to understand these prophecies until that time. I believe that Daniel's prophecy can be understood today by born-again believers who study and search out their meaning. However, in context, this passage is specifically saying that the Jewish people, as a whole, will not come to understand the prophecies of the book of Daniel until the end of time. . . . One of the interesting things as I studies this passage was that I consulted over 50 commentaries. Only two of those works put for the increase in travel viewpoint. One was a historicist interpreter from the nineteenth century and the other one did not even interact with the text, he just started expounding his view. I bring this point up to make the point that the text does not support such a view even though that view has a certain level of popularity.” Thomas Ice, “Running To and Fro”, [Ref-0181](#), Vol. 8 No. 16, August 2004, p. 8.

run away - desire to : [escape - desire](#)☆

Ruth - author : Ru. 1:1 ☪ “The actual author of the Book of Ruth is unknown. According to the *Talmud*, Samuel was the author. It is impossible to know whether this is true or not, but that is the rabbinic tradition.” [Ref-0067](#), Fall 2003, p. 1.

Ruth - book of - written : [X0008 - date - Ruth](#)☆

Ruth - read at Pentecost : [feasts - scriptures read](#)☆

Rutherford, S. (1996). Letters of Spiritual Counsel : Taken from Samuel Rutherford's Letters (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0548](#)☆

Rydellnik - The Messianic Hope - notes : [2011011901.txt](#)☆

Rydellnik, Michael, The Messianic Hope: Is the Hebrew Bible Really Messianic? : [2011011901.txt](#)☆; [Ref-1272](#)☆

Ryken, ed., Leland, Dictionary of Biblical Imagery : [Ref-1176](#)☆

Ryken, Leland, The Word of God in English: Critical for Excellence in Bible Translation : [Ref-0240](#)☆

Ryle - Israel - nation predicted : [quote - Israel - nation predicted - Ryle \(1816-1900\)](#)☆

Ryle, Holiness : [Ref-1057](#)☆

Ryrie - diagram of law and grace : [2010121101.pdf](#)☆

Ryrie Study Bible, Charles Ryrie : [Ref-1187](#)☆

Ryrie, C. C. (1998, c1981). What you should know about Inerrancy. Willow Grove, PA: Woodlawn Electronic Publishing. : [Ref-0549](#)☆

Ryrie, Charles C. Basic Theology : [Ref-0098](#)☆

Ryrie, Charles C. Come Quickly, Lord Jesus : [Ref-0079](#)☆

Ryrie, Charles C. Dispensationalism : [Ref-0056](#)☆

Ryrie, Charles, A Survey of Bible Doctrine : [Ref-1186](#)☆

Ryrie, Charles, Balancing the Christian Life : [Ref-1182](#)☆

Ryrie, Charles, Basic Theology : [Ref-1184](#)☆

Ryrie, Charles, Object Lessons : [Ref-1181](#)☆

Ryrie, Charles, Ryrie Study Bible : [Ref-1187](#)☆

Ryrie, Charles, So Great Salvation : [Ref-1183](#)☆

Ryrie, Charles, The Holy Spirit : [Ref-1185](#)☆

Sabbath - blessing for keeping : Jer. 17:24-26

Sabbath - carrying load on : Jer. 17:21-27; John 5:10

Sabbath - commerce on : Ne. 13:15

Sabbath - covenant theology confuses : Ex. 20:8; Deu. 5:12; Mtt. 5:17 ☪ + “Covenant theologians agree that the dietary laws, ceremonial laws, and circumcision have been abolished, but many covenant theologians restrict the meaning of the Law to the Ten Commandments. Yet even there they change the Sabbath to refer to Sunday. Thus out of 613 commandments in the Mosaic Covenant they would retain only nine (1.47 percent). Taken as a statement that the Law of Moses remains in force, Matthew 5:17 proves too much. In fact, those who are most zealous for the Law have abandoned many jots and tittles along the way.” Hal Harless, “The Cessation of the Mosaic Covenant”, [Ref-0200](#) Vol. 160 No. 639 (July-September 2003): 365.

Sabbath - day's journey between Jerusalem and Mt. of Olives : Mtt. 21:1; Mtt. 26:30; Mark 11:1; Mark 14:26; Luke 19:37; Luke 22:39; John 8:1; **Acts 1:12** ☪ The rabbis determined 3/4 mile as the distance allowed for travel on the Sabbath as follows. They combined Ex. 16:29 (every man is to abide in his place) with Ex. 31:13 (keep My Sabbaths) -- neither of which specify anything concerning distance -- with Num. 35:5,26,27 (distance a manslayer can leave a city of refuge) to decided upon 2,000 cubits, or 3/4 of a mile. [Ref-0100](#), Tape 3:A. “A Sabbath day's journey” (Acts 1:12) was not an exact measurement at all, but one of the fences around Torah. It prescribes the distance one could travel from one's place of residence without breaking the fourth commandment. According to the Talmud, a Sabbath day's journey was only about 2,000 cubits (or about 1,150 yards),⁶⁰ but it could be expanded, almost limitlessly, by using the practice of *erub* (extending limits by establishing temporary residences or amalgamating adjacent properties). [60] Babylonian Talmud *Erubin* 51a.” [Ref-1200](#), p. 259.

Sabbath - delight : Isa. 58:13

sabbath - desecration - modern troop movement : [2002102001.htm](#)☆

Sabbath - for man : Mark 2:27

Sabbath - gates closed : Ne. 13:19-22; Mtt. 24:20

Sabbath - healing on : Luke 5:10; Luke 6:6-10; Luke 13:14; Luke 14:3; John 5:9; John 5:16; John 7:23; John 9:14

Sabbath - high : Ex. 12:16

Sabbath - high - day after crucifixion : [crucifixion - day of preparation](#)

Sabbath - instituted : Ex. 20:8-11

Sabbath - keep : Ex. 20:8; Ex. 31:13; Ex. 34:21; Ex. 35:2; Deu. 5:12; Isa. 56:2; Isa. 56:6-7; Isa. 58:13; Jer. 17:21; Eze. 20:12; Eze. 20:20; Lev. 26:2

Sabbath - land - calendar of Sabbatical years : Lev. 25:2-15; Eze. 40:1 ☪ + See [Ref-0840](#), pp. 118-121. “Dating these Sabbatical years has been the occasion of considerable controversy, with basically two competing systems. The two systems are associated with

the name of Benedict Zuckermann, whose calendar places the start of a Sabbatical year associated with Herod the Great's siege of Jerusalem in Tishri of 38 B.C. (1857/1974:61), and the calendar of Ben Zion Wacholder, which starts the Sabbatical year one year later, in Tishri of 37 B.C. (1976:32). All attempts, however, to project post-exilic Sabbatical cycles back into pre-exilic times have failed . . . The reason for this is that counting was interrupted during the exile, since the stipulations of the Sabbatical years were only commanded to be observed while Israel was in its land (Lev. 25:2). . . . As part of the reforms under Ezra and Nehemiah, the observance of the Sabbatical years was reinstated (Ne. 10:31). That counting was renewed at this time is stated explicitly in chap. 30 of the *Seder Olam* (second century A.D.) and the Talmud (*Arakin* 32b). We therefore should not expect that pre-exilic Sabbatical years can be back-calculated from those observed after the exile. But there is a date to which the calendar of pre-exilic Jubilee and Sabbatical years can be anchored, and it is less ambiguous than Josephus's account of a post-exilic Sabbatical year in the days of Herod. This date has all the desirable qualifications: it is precise; it is derived from the biblical text; and it marks both a Jubilee and a Sabbatical year, thus providing at one stroke the needed starting-point so that the timing of pre-exilic Sabbatical and Jubilee years can be determined. This all-important date can be determined from the Hebrew text of Ezekiel 40:1, the verse that Ezekiel gives to date the vision that occupies the last nine chapters of his book. . . . What is striking [in Eze. 40:1] is the apparent inconsistency in saying it was both a New Year's day and the tenth of the month. In order to reconcile this, most English translations render *Rosh HaShanah* as an indefinite "beginning of the year," instead of the specific meaning that is familiar to all who are acquainted with the Jewish calendar, namely "New Year's Day." It seems that translators could not understand how "New Year's Day" could be on the tenth of the month, and so they used the more indefinite expression, indicating that it was sometime around the beginning of the year. This is in spite of the meaning that *Rosh HaShanah* bears down to modern times, as referring to a specific day. Although *Rosh HaShanah* at present is always celebrated on the first of Tishri, there was one time when it moved nine days later to the tenth of the month. That was in a Jubilee year. Leviticus 25:9 says that the Jubilee year was to be announced by the blowing of the *shofar* on the tenth of Tishri, the Day of Atonement. Since in all other years the (agricultural) year started on the first of Tishri, it follows that Ezekiel's vision was at the beginning of a Jubilee year. The Talmud agrees that Ezekiel saw his vision on the Day of Atonement at the beginning of a Jubilee year (*Arakin* 12a). The Hebrew text of the *Seder Olam* (chap. 11) states that Ezekiel saw his vision at the beginning of a Jubilee without citing the part of Ezekiel 40:1 saying that it was *Rosh HaShanah* and also the tenth of the month, indicating that the *Seder Olam's* statement may have been based on historical remembrance and not on just the textual argument. . . . Ezekiel's statement that the year was both the 25th year of the captivity he shared with Jehoiachin and also 14 years after

Jerusalem fell cannot be reconciled with a 586 date for the fall of the city. It is, however, consistent with a date for the fall in the summer of 587 B.C. and a date on the tenth of Tishri, 574 B.C. for the vision." Roger C. Young, *Evidence for Inerrancy from a Second Unexpected Source: the Jubilee and Sabbatical Cycles*, Ref-0066 21:4 (2008), 109:122, p. 115. "Previously it was stated that the timing of all Jubilee years can be calculated by going back in 49-year intervals from Ezekiel's Jubilee that started in Tishri of 574 B.C. . . . we find that the year beginning in Tishri of 1406 B.C. was the first year of a Jubilee cycle. . . . This is identical to the date for the entry into Canaan that can be derived from 1 Kings 6:1, the verse which synchronizes Solomon's fourth year with the 480th year of the Exodus-era. . . . The *Seder Olam* (chap. 11) and the Talmud (*Arakin* 12b) give the number of Ezekiel's Jubilee: the 17th. This is in exact agreement with the entry into Canaan in 1406 B.C." Roger C. Young, *Evidence for Inerrancy from a Second Unexpected Source: the Jubilee and Sabbatical Cycles*, Ref-0066 21:4 (2008), 109:122, p. 118-119.

Sabbath - land - forced : Lev. 26:34-35; Lev. 26:43

Sabbath - Lord of : Mtt. 12:8; Mark 2:28 ☩
 "From the perspective of the Torah as I understand it, only God is lord of the Sabbath. . . . So I say to the disciple, is it really so that your master, the son of man, is lord of the Sabbath? Then - so I asked before, so I ask again - is your master God?" Ref-0137, pp. 87-88.

Sabbath - modern in Israel - leaven : [2003040601.htm](http://www.israelnationalnews.com/Content/News/NewsStory.aspx?NewsID=2003040601.htm) ☆

Sabbath - modern Israel : Mtt. 24:20 ☩ "2. **SABBATH UPHELD IN ISRAEL** A Jewish-oriented Supreme Court decision was handed down this morning. Hon. Dalia Dornor ruled that the Jewish Sabbath is 'in keeping with the values of the State of Israel' and that the ban on Sabbath work does not negate the Basic Law: Freedom of Employment. The Handyman Company had been fined 155,000 shekels for employing workers on Sabbath, and in turn sued the State against the Sabbath law. In rejecting the suit, Justice Dornor wrote, 'The determination of the Sabbath as the Jews' day of rest embodies the values of the State as Jewish and democratic.'" Arutz Sheva News Service [<http://www.IsraelNationalNews.com>] Sunday, March 23, 2003 / Adar Bet 29, 5763. "Haredi [ultra-Orthodox Jews ? *one who trembles in awe of God*] are very, very conservative as they try to keep the Old Testament Law, word for word, all 613 Jewish laws! . . . For instance, on Shabbat, they can't do any work whatsoever. They tear up their toilet paper the day before in a little pile next to the toilet so they don't have to do work (tearing toilet paper) on Shabbat. Nor do they make or receive phone calls drive a car, or do anything that could be considered work. Most all the hotels in Israel have a specially designated elevator to use on Shabbat. it goes up and down all day automatically stopping at each floor. That way, the Haredi can use the elevator without pushing buttons-which would be considered "work." The wives cook all the food for Shabbat the day before." Bill Perkins,

"Who are the 144,000 in Revelation?", *Compass Communique*, Spring 2011, p. 6.

Sabbath - no longer required : Acts 15:22-29; Acts 21:24-25; Rom. 14:5; Gal. 3:13; Gal. 4:9-11; **Col. 2:16** ☩ "those who had lived in antiquated practices [Judaism] came to newness of hope, no longer keeping the Sabbath but living in accordance with the Lord's day, on which our life also arose through him", Ignatius, "The Letter of Ignatius to the Magnesians", Ref-0217, p. 95.

Sabbath - origin : Ex. 16:23; Ex. 20:8-11 ☩
 "The Sabbath is one of those pre-Mosaic institutions; it was enforced in but not originated by the Sinaitic revelation, for it was recognized as existing before the enunciation of the fourth commandment, as for example, in connection with the gathering of manna (Ex. 16:23). The truth of this assertion is conformed [sic] by the fact that there are traces of it among the primeval nations. The Babylonians knew it as "a day of rest for heart." Among the thousands of tablets found at the site of Nineveh-where they were deposited by Assurbanipal-the Sardanapalus of the Greeks, are the copies of Akkadian inscriptions of dating (according to George Smith) beyond 2000 B.C., which testify to the observation of a sacred day, a seventh day of rest. Similar vestiges of a primeval Sabbath are found in the ancient literatures of India, China, and other lands." Jacob Gaddala, *The Cultural Background of the Pentateuch in Defense of Mosaic Authorship*, Ref-0785, Volume 15, Number 44, April 2011, 33-40, p. 36.

Sabbath - penalty for breaking : Ex. 35:2; Num. 15:32-36; Jer. 17:27

Sabbath - practice today : [Sabbath - modern Israel](#) ☆

Sabbath - prohibitions : Ex. 16:25-27 (no gathering of manna); Ex. 16:29 (no travel); Ex. 31:14 (no work); Ex. 35:3 (no kindling of fire); Lev. 23:3 (stay home); Deu. 5:12 (no work); Jer. 17:21 (bear no burden); Amos 8:5 (no trading); Ne. 10:31 (no marketing); Ne. 13:15 (9 no marketing); Ne. 13:1 (9 no marketing)
Sabbath - rest : Gen. 2:2; Ex. 20:8; Ex. 23:12; Deu. 5:14; Deu. 12:9; 2Chr. 20:30; Ps. 95:11; Jer. 50:6; Heb. 4 ☩ "An interesting exegetical example concerns Genesis 2:2, where the Hebrew reads, "On the seventh day God ended his work." In contrast, the Greek version (and the Samaritan Pentateuch, the Peshitta, and the Genesis Midrash [Bereshith Rabbah]) reads, "On the sixth day God ended his work." The Hebrew expression could be construed to mean that God actually did some work on the seventh day before he rested. Because of the importance of this passage for Sabbath-keeping, this point apparently was argued and settled among Jewish exegetes, so texts subsequent to that exegetical discussion were reworded to avoid suggesting that God created anything on the seventh day. The cessation of work on the sixth day is meant to indicate that God must have worked right up to the last moment before the seventh day, but ceased his work as soon as the seventh day had begun. . . . To complicate the [textual criticism] matter further, the evidence that the Greek reading in Genesis 2:2 also appears in the Samaritan Pentateuch raises the question whether the Hebrew parent text from which the Greek was

translated already contained the reading." [Ref-0838](#), p. 98.

Sabbath - sign of Mosaic covenant : Ex. 31:13; Ex. 31:17; Ne. 9:14; Eze. 20:12; Eze. 20:20

Sabbath - sundown to sundown : Ne. 13:19

Sabbath - work permitted in Temple : Num. 28:9-10; Num. 28:3-8; Lev. 24:8; 1Chr. 9:32; Mtt. 12:5; John 7:22 ☪ "So it was clear to everybody that what was not to be done outside of the Temple, in secular space, was required to be done in holy space, in the Temple itself. When, therefore, Jesus says that something greater than the Temple is here, he can only mean that he and his disciples may do on the Sabbath what they do because they stand in place of the priests in the Temple: the holy place has shifted, not being formed by the circle made up of the master and his disciples." [Ref-0137](#), p. 83.

Sabbaths - plural : Eze. 20:3; Eze. 20:16; Mtt. 12:1-12; Mtt. 28:1 ☪ "The term Sabbath is frequently (one-third of all of its New Testament occurrences) in the plural form in the New Testament when only one day is in view. For example, in Matthew 12:1-12 both the singular and the plural forms are used (cf. esp. v. 5). There is then no real case for a Passover Sabbath which occurred the day before the regular weekly Sabbath." [Ref-0044](#), pp. 69-70.

Sabbaths - profaned : Eze. 20:3; Eze. 20:16-24; Eze. 22:8; Eze. 22:26

Sabbatical Millennium - DOC 00064 : [00064.doc](#)☆

Sabellianism - definition : ☪ "Sabellianism denied that God is in three persons, affirming that the Father, Son, and Holy Spirit are merely modes of manifestation. . . Sabellianism was named after its principal advocate, Sabellius. . . at the beginning of the third century." [Ref-0019](#), p. 240.

Sabellianism - Trinity : [Trinity - modalism](#)☆

sacrament - baptism - Lutheran : [2010071702.pdf](#)☆

sacrament - marriage not : [marriage - sacrament - not](#)☆

sacraments - Bonhoeffer : [Bonhoeffer - sacraments](#)☆

sacraments - in Roman Catholicism : [Roman Catholicism - sacraments](#)☆

sacred - mixing sin with : [sin - mixing with sacred](#)

sacrifice - acceptable : Rom. 15:16; Heb. 12:28; 1Pe. 2:5

sacrifice - accepted by fire : Jdg. 6:21; 1K. 18:38; 1Chr. 21:26-28; Acts 2:3

sacrifice - animal - limited effectiveness : Heb. 10:4; Heb. 10:11

sacrifice - atonement without : [atonement - without sacrifice](#)☆

sacrifice - before priesthood : Ex. 24:5

sacrifice - bird not severed : [bird - sacrifice not severed](#)

sacrifice - blemished : Mal. 1:8; Mal. 1:13

sacrifice - categories : [offering - categories](#)

sacrifice - child : Lev. 18:21; Lev. 20:2-5; Deu. 12:31; **Deu. 18:10-12**; 2K. 3:27; 2K. 16:3; 2K. 17:17; 2K. 17:31; 2K. 21:6; 2K. 23:10; 2Chr. 28:3; 2Chr. 33:6; Ps. 106:37; Isa. 57:5; Jer. 7:31; Jer. 19:4-5; Jer. 32:35; Eze. 16:20-21; Eze. 20:26; Eze. 20:31; Eze. 23:37; Eze. 23:39; Hos. 5:7 (?); Mic. 6:7 ☪ "The children were first slain in this heathen practice, then burned. . ." [Ref-0171](#), pp. 88-89. ". . . exposure of infants to die prevailed as a cruel custom in the ancient world, where children were cast out into the open field; even worse, female children among the Arabs were buried alive." [Ref-0171](#), p. 86. "It was a double accusation against adultery and murder [Eze. 23:37]. They dared to worship in the temple of God on the same day that they made their sacrifice of their children to Molech worship." [Ref-0171](#), p. 135. Questionable: Hos. 5:7 (?);

sacrifice - child - Mummies of Peru : [F00038 - Mummies - of Peru](#)☆

sacrifice - child - Valley of Hinnom : [Gehenna - Valley of Hinnom - child sacrifice](#)

sacrifice - child prohibited : Deu. 12:31; Deu. 18:10

sacrifice - consumed by fire : [fire - consuming sacrifice](#)

sacrifice - daily : [offering - daily](#)

sacrifice - ended : Dan. 8:11; Dan. 9:27; Joel 1:13 (?) ☪ Questionable: Joel 1:13 (?);

sacrifice - for priest : Lev. 9:7; Lev. 16:6; Lev. 16:33; Heb. 5:3

sacrifice - hand laid on head : [hand - laid on head of offering](#)

sacrifice - human - Mayans : [F00039 - Mayan - sacrifice](#)☆

sacrifice - human - Minoan temple : [2005091301.htm](#)☆

sacrifice - human - neopagan - quote : [quote - paganism - new](#)☆

sacrifice - living : [living - sacrifice](#); [quote - commitment](#)☆

sacrifice - location : Lev. 17:3-4; Lev. 17:8-9; Deu. 12:6-7; Deu. 12:11-14; Deu. 12:17-18; Deu. 16:5-7

sacrifice - Mass - Roman Catholicism : [Roman Catholicism - Mass - sacrifice](#)☆

sacrifice - men for animals : Isa. 34:6-8; Jer. 46:10; Eze. 39:17-20; Zep. 1:7-8

sacrifice - men to idols : Eze. 6:4-5; Eze. 6:13

sacrifice - mercy over : Isa. 1:11-17; Hos. 6:6; Mtt. 9:13; Mtt. 12:7

sacrifice - missing : Hos. 3:4 ☪ "Away from their land and temple, the Hebrews were thrown into proximity with paganism. In this new situation they faced a series of difficulties. Maintaining ceremonial cleanness was more difficult. Daily they were forced to make contact with persons and things that brought defilement. Without the temple and the priesthood the means of eradicating this uncleanness were either not available or far less accessible." [Ref-1200](#), p. 110. "Perhaps imperceptibly at first, there came a shift of emphasis away from the temple and ceremony to morals and ethics. After all, it had been the neglect of this part of her religion that had brought Israel to such dire straits. Since the temple stood no more, only the moral and ethical part of religious practice was still possible. The implications of this shift are evident. The focus on participation in ritual and ceremony gave way to study of the law and its application to daily life. Whereas ceremonial observance had required a central temple, religious Jews now gathered in places designed for study, discussion, and the administration of justice (eventually synagogues). Leadership of the people moved from the professional priestly tribe to lay scholar-teachers (eventually scribes and rabbis) who knew and could apply the precepts; thus the old aristocracy of birth had to compete with one of learning." [Ref-1200](#), p. 123. "In view of the loss of Herod's temple, the rabbis allowed various substitutes for sacrifices: (1) reading of the law, (2) fasting, (3) prayer, and (4) deeds of charity and justice." [16] Babylonian Talmud *Megillah* 31b (see also *Aboth* 4:3; *Berakoth* 17a; *Sanhedren* 43b (= *Sotah* 5b); *Sukkah* 49b." [Ref-1200](#), pp. 154, 343-344.

sacrifice - monthly : [offering - monthly](#)

sacrifice - must cost : 1Chr. 21:24

sacrifice - not given : Isa. 43:23-24; Hos. 3:4

sacrifice - not to God in wilderness : Deu. 32:17; Jos. 24:14-15; Amos 5:25; Acts 7:42

sacrifice - numerous animals : Num. 29; 2S. 6:13; 1K. 8:5; 1K. 8:63; 1Chr. 29:21; 2Chr. 1:6; 2Chr. 5:6; 2Chr. 7:5; 2Chr. 15:11; 2Chr. 29:32; 2Chr. 30:24; 2Chr. 35:7-9; Ezra 6:17 ☪ "In the time of the Second Temple it is estimated that as many as 600,000 sacrifices took place annually." [Ref-0146](#), p. 536. "In the Old Covenant there were many sacrifices; the official number annually no less than 1,273 (according to Num. 28 and 29), and thus together from Moses to Christ nearly two millions, apart from the unnumbered millions upon millions of private offerings (Lev. 1; 3; 4; 5)." [Ref-0197](#), p. 140.

sacrifice - obedience to commands substituted : Dan. 1:8; Dan. 3:12; Dan. 6:5; Dan. 6:10 ☪ "the exilic and post-exilic prophets, living for a time without a functioning Temple and service, apparently substituted *mizvot* (?[obedience to] commandments) as spiritual sacrifices (Dan. 1:8; 3:12; 6:5,10) until actual sacrifices could be continued (Ezra 3:2-6)." [Ref-0146](#), p. 290.

sacrifice - of firstborn : Gen. 22:9; Deu. 15:19-21; 2K. 3:27; Mic. 6:7

sacrifice - one time : John 19:30; Heb. 7:27

sacrifice - pagan : [pagan - sacrifice](#)

sacrifice - perfect : Ex. 12:5; Ex. 29:1; Lev. 1:3; Lev. 1:10; Lev. 3:1; Lev. 3:6; Lev. 4:3; Lev. 4:23; Lev. 4:28; Lev. 4:32; Lev. 5:15; Lev. 5:18; Lev. 6:6; Lev. 9:2-3; Lev. 14:10; Lev. 22:19-25; Lev. 23:12; Lev. 23:18; Num. 6:14; Num. 19:2; Num. 28:3; Num. 28:9; Num. 28:11; Num. 28:19; Num. 28:31; Num. 29:2; Num. 29:8; Num. 29:13; Num. 29:17; Num. 29:20; Num. 29:23; Num. 29:26; Num. 29:29; Num. 29:32; Num. 29:36; Deu. 15:21; Deu. 17:1; Eze. 43:22-23; Eze. 43:25; Eze. 45:18; Eze. 45:23; Eze. 46:4; Eze. 46:6; Eze. 46:13; Eph. 5:27; 1Pe. 1:19 ☪ "That animal must be free from all defect or blemish to make it the more apparent that its blood was shed not for its own deficiencies but for the sin of another." [Ref-0096](#), p. 77.

sacrifice - praise : [praise - sacrifice](#)

sacrifice - praise over : Ps. 69:30

sacrifice - priests on altar : 1K. 13:2

sacrifice - purchase : [offering - purchase](#)

sacrifice - second Temple stopped : ☪ "On August 6 [70 A.D.] the daily sacrifice ceased in the temple. It had been offered every morning for more than five hundred years save for the period of the Syrian persecution when an abomination had occupied the Holy of Holies." [Ref-0150](#), p. 285.

sacrifice - sin unnecessary : [sin - offering unnecessary](#)

sacrifice - stopped before abomination : Dan. 8:13; Dan. 9:27; Dan. 11:31; Joel 1:13 (?) ☪ Questionable: Joel 1:13 (?);

sacrifice - temple - future : [temple - sacrifice future](#)☆

sacrifice - temple - location : [temple - sacrifice - location](#)

sacrifice - to demons : [demons - sacrifice to](#)

sacrifice - to idols - eating : Ps. 106:28; Dan. 1:8; Ex. 34:15; Num. 25:2; Acts 15:20; Acts 15:29; 1Cor. 8; 1Cor. 10:18-33; Rev. 2:14; Rev. 2:20 ☪ The dietary restrictions upon Gentiles by the Jerusalem council (Acts 15:20,29) was out of concern for retaining Gentile fellowship with Jewish believers. Paul allows such meat sacrificed to idols to be eaten (1Cor. 8:7; 1Cor. 10:18-33), but only when it does not cause offense to brothers.

sacrifice - to other gods : Ex. 22:20; Jer. 1:16

sacrifice - types : ☪ "There were five major types of sacrifices. They differed in motive, material, and method: 1. The burnt offering, which called for a domestic animal or bird, was the regular evening and morning sacrifice. It was entirely consumed on the altar and always accompanied by a grain offering. 2. The peace offering ("fellowship offering," NIV; "sacrifice of well-being," NRSV), which involved an animal, was a voluntary offering in which family and friends participated. There were three kinds, depending on the motive of the worshiper: the thank (praise) offering recognized God's unmerited or unexpected blessing; the votive offering was made in payment of a vow; and the freewill offering was an expression of love for God. Each type of peace offering was accompanied by a prescribed grain offering. 3. Sin offerings were made for sin committed unwittingly or for ceremonial defilement (there was no offering for a willful sin). Both the ritual and the victim (domestic animal or bird) varied according to the prominence and economic state of the one who had sinned. 4. Trespass (guilt) offerings were required for ritual infractions or for wrongdoing to another person. These wrongs required both correction or restitution and presentation of an offering. 5. The grain (meal, cereal, food ["meat," KJV]) offering was the only sacrifice which did not involve animal life; instead the products of the soil were offered. These could be oil or frankincense, parched or roasted grain, unleavened bread, cakes, or wafers. The grain offering usually accompanied some other form of offering, especially the burnt or peace offering." [Ref-1200](#), pp. 67-68.

sacrifice - unacceptable : Gen. 4:5; Lev. 17:3-4; Lev. 17:8-9; Lev. 26:31; Deu. 12:13-14; Deu. 23:18; Ps. 40:6; Pr. 15:8; Pr. 21:27; Ecc. 5:1; Isa. 1:11; Isa. 61:8; Isa. 66:3; Jer. 6:20; Hos. 8:11-13; Hos. 9:4; Hos. 12:11; Amos 4:5; Amos 5:21-22; Mic. 6:7; Mal. 1:8-14; Heb. 10:5

sacrifice - vs. obedience : Gen. 4:7; 1S. 13:12; 1S. 15:15; 1S. 15:22; 1K. 3:2-3; 1Chr. 15:13; 2Chr. 33:17; Pr. 21:3; Jer. 7:21-24; Hos. 6:6; Mic. 6:7; Mark 12:33

sacrifice - vs. worship : Ps. 69:31

sacrifice - without temple : [temple - sacrifice without](#)☆

sacrifice begins - second temple - Gilbert : [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆

sacrifices - future : [millennial kingdom - sacrifices](#)☆

sacrifices - millennial - Paul Tan : [2003052301.tif](#)☆

sacrifices - millennial kingdom : [millennial kingdom - sacrifices](#)☆

sacrifices - Paul offers in temple : [Paul - sacrifices in temple](#)

sactification - stages : 2Pe. 1:5-7

saddle - Rachel's not searched : [Rachel - saddle not searched](#)

saddle broken : Num. 19:2; Mark 11:2

Sadducees - deny supernatural : Mtt. 22:23; Mtt. 22:29-32; Mark 12:18; Mark 12:24-27; Luke 20:27; Acts 4:1-2; Acts 23:8; Acts 24:21; Acts 26:6-8 ☪ The Pharisees believed in a resurrection of the dead. The Sadducees did not believe this. The Sadducees asked whose wife would the woman who was married to 7 husbands be after the resurrection (which they didn't believe in). Jesus elsewhere uses classic OT passages of the resurrection of the dead (Dan. 12:2; Job 19:25-26; Is. 26:19). The Pharisees believed you could derive doctrine from any part of Scripture, but the Sadducees held that you can only derive doctrine from the five books of Moses. Although you could use the prophets and writings to illustrate doctrine, you could not derive doctrine from anything but the Torah. Since they could not find any teaching on the resurrection of the dead in the five books of Moses, they did not believe in it. So, for Jesus to quote the above OT verses to the Sadducees it would have been non-authoritative for them. So, Jesus quotes Ex. 3:6 (Abrahamic Covenant). Why? In the Abrahamic Covenant a biblical principle is found that they accept. It is, "if God makes a promise to an individual and that individual dies before God's promise is fulfilled, it obligates God to raise them back to life to fulfill the promise because every promise of God must be fulfilled to the individual to whom He makes it. This is why Abraham was willing to kill Isaac knowing God would fulfill His promises about Isaac one way or another." Arnold Fruchtenbaum, *Prophecy and the Nation Israel*, Tyndale Theological Seminary. [<http://www.tyndale.edu>]. "In general it seems the Sadducees had supported those interpretations and procedures which enhanced the prestige, power, and finances of the priestly temple cult and the aristocracy. The Pharisees took the opposite position. . . . As a result of their exclusion of God (fate) from human affairs and their conviction that humans can expect nothing beyond this life, the Sadducees were essentially secularists." [Ref-1200](#), p. 208.

Sadducees - end of : ☪ "Inseparably bound to the political, social, and especially the temple-centered institutions of Judaism, the Sadducees passed into the pages of history with the destruction of the Jewish temple and temple in A.D. 70." [Ref-1200](#), p. 208.

Sadducees - Hasmonean supporters : ☪ "At first Hyrcanus favored the Pharisees, but turned from them to the Sadducees when one of the Pharisees, Eleazer, urged him to give up the high priesthood and be content with political and military power. The reason given was the (probably unfounded) rumor that his mother had been a captive and hence was defiled; it is also possible that theological objections to the union of the offices of ruler and priest in a single individual may have been involved. From this time onward, with the sole exception of Salome Alexandra, the Pharisees were enemies of the Hasmonean dynasty; there grew a strong relationship

between the Hasmonians and the Sadducees. . . . Hyrcanus did not claim the title of king, but acted as if he occupied that position." [Ref-1200](#), p. 86.

Sadducees - meaning : ☪ "Working with the name *Sadducee*, attempts have been made to determine the origin of this group. Suggestions including linking it with the Old Testament priestly family of Zadok, the Hebrew work for "just" or "righteous" (*ṣā'ddīq*), or "court officials" or "judges" (Greek, *syndikoi*). Unfortunately, there are problems with such etymologies and all other attempts to identify the origin of the Sadducees." [Ref-1200](#), pp. 207-208.

safely - dwelling - Gog invades : [dwelling - safely - Gog invades](#)☆

Safely Home - Randy Alcorn : [Ref-0211](#)☆

said faith : [faith - SAID](#)

Sailhamer, John H., The Meaning of the Pentateuch : [Ref-1238](#)☆

Sailing With Paul: Simple Papers for Young Christians, Ironside, H. A. : [Ref-1151](#)☆

sailors - guided to haven : Ps. 107:42; Mtt. 8:28; Luke 8:26; Mark 5:1; John 6:21

Saint Petersburg - renamed : [city renamed - Saint Petersburg](#)☆

saints - antichrist prevails over : [antichrist - prevails over the saints \[5001.15\]](#)

saints - death precious : [death - of saints precious](#)

saints - definition : ☪ saints = *separated ones*

saints - execute vengeance : [vengeance - saints execute](#)☆

saints - gathering of : Ps. 50:5; Mtt. 24:31; Mark 13:27; 1Th. 4:17; 2Th. 2:1

saints - judge : [judge - saints](#)

saints - killed : Ps. 44:11; Ps. 44:22; Dan. 12:7; Rom. 8:36; Rev. 6:9; Rev. 12:11; Rev. 14:13; Rev. 17:6; Rev. 20:4

saints - patience of : Luke 8:15; Luke 21:19; Luke 21:28; Rev. 1:9; Rev. 12:11; Rev. 13:10; Rev. 14:12

saints - persecution of : [persecution - of saints](#)

saints - prayers of : Rev. 8:3

saints - reign : [reign - of believers](#)

saints - separated from world : [separated - people of God from world](#)☆

saints - souls preserved : Ps. 97:10

saints - tribulation : [tribulation - saints](#)

saints - vs. martyrs of Jesus : Rev. 17:6

saints - with Jesus at second coming : Isa.

13:3 (?); Joel 3:11; Zec. 14:5; Col. 3:4; 1Th. 3:13; 1Th. 4:13-14; Jude 1:14; Rev. 17:14; Rev. 19:14 ☪ Compare with Deu. 33:2-3 where angelic "saints" attended the coming of God to Sinai for the dispensation of the law and human "saints" received it. "It is also important to note that *The Didache*, a contemporary text, understood οἱ ἅγιοι of Zechariah 14:5, to which 1 Thessalonians 3:13 alludes, to be resurrected believers as opposed to the angelic host." Bruce A. Baker, *The Two Peoples of God in 2 Thessalonians 1:10*, [Ref-0785](#), Volume 13 Number 38 April 2009, 5:42, p. 9. Questionable: Isa. 13:3 (?);

Saladin - takes Jerusalem - date : [chronology - A.D. 1187 - Jerusalem falls to Saladin](#)☆

Saleeb, Abdul, Answering Islam: The Crescent in Light of the Cross : [Ref-1084](#)☆

saliva - disease : [health - practices](#)

salt - covenant : [covenant - salt](#)
salt - covenant - Davidic : [covenant - Davidic - salt](#)
salt - flavorless : Luke 11:34; Luke 14:34
salt - heals water : 2K. 2:21
salt - of earth : Mtt. 5:13; Luke 14:34-35 ☪ Luke 14:35 implies that salt was used to make the soil more productive. "In so far, therefore, as the principles and precepts of Christianity develop righteousness in the individual, to the same extent will a similar result be found in the life of the nation." [Ref-1275](#), [par. 628].
salt - offering : Eze. 43:24
salt - on all offerings : Lev. 2:13
salt - sea : [Arabah - Sea of](#) ☆
salt - valley of : 2S. 8:13; 2K. 14:7; 1Chr. 18:12; 2Chr. 25:11
salvation : Isa. 45:15; Isa. 45:17; Isa. 45:21; Isa. 51:5-6; Isa. 51:8; Isa. 52:10; Isa. 63:8; Ps. 98:2-3
salvation - apostates not : [apostasy - saved - never](#)
salvation - Arminianism vs. Calvinism - quote : [quote - Arminianism vs. Calvinism - salvation](#) ☆
salvation - assurance : John 6:54; 1Jn. 5:13; 1Jn. 5:19
salvation - baptism and : **Mtt. 28:19; Mark 16:15-16; Luke 23:43**; Acts 2:38; Acts 22:16; 1Cor. 1:17; **1Pe. 3:21** ☪ Some isolate Mark 16:16; Acts 2:38; Acts 22:16; and 1Pe. 3:21 without the balance of other passages on salvation in their attempt to teach baptism as a requirement for salvation. These would ignore passages such as Luke 23:43 and 1Cor. 1:17 which clearly show just the opposite. "[Acts 22:16] contains four segments: (a) arise (which is a participle, arising), (b) be baptized (an imperative), (c) wash away your sins (another imperative), and (d) calling on the name of the Lord (another participle). To make the verse teach baptism is necessary for salvation necessitates connecting parts two and three -- be baptized and wash away. But rather than being connected to each other, each of those commands is actually connected with the participle. Arising is necessary before baptism and calling before sins can be wash[ed] away. Thus the verse should be read this way: Arising, be baptized; washing away your sins, calling on the Lord. The verse correctly understood does not teach baptismal regeneration." [Ref-0098](#), p. 337. "The Greek word for 'unto the remission of sins' [Acts 2:38] can also mean 'on the basis of' or 'because of' (Mtt. 10:41; Mtt. 12:41). They were to be baptized *because of* the remission of sins." [Ref-0100](#), Tape 4:B. F.F. Bruce's translation: "Rise up, get yourself baptized and have your sins washed away calling on His name." [Ref-0100](#), Tape 20:A.
salvation - baptism required in Roman Catholicism : [Roman Catholicism - baptism - required for salvation](#) ☆
salvation - basis of : John 1:21; John 7:40; Eph. 3:10; 1Pe. 1:10 ☪ "The basis of salvation in every age is the death of Christ; the *requirement* for salvation in every age is faith; the *object* of faith in every age is God; the *content* of faith changes in the various dispensations. It is this last point, of course, that distinguishes dispensationalism from covenant theology, but it is not a point to which the charge of teaching two ways of salvation can be attached. It simply recognizes the

obvious fact of progressive revelation. When Adam looked upon the coats of skins with which God had clothed him and his wife, he did not see what the believer today sees looking back on the cross of Calvary." [Ref-0056](#), p. 115. "The understanding of the average Israelite concerning Messiah at the time Jesus walked the earth was very feeble (John 1:21; 7:40), and even the prophets lacked comprehension (1 Peter 1:10-11). These passages make it impossible to say that Old Testament saints under the law exercised personal faith in Jesus Christ." [Ref-0056](#), p. 120. "It makes no difference which period of time or what condition one refers to; the salvation of a sinner has always been, and will always be, by God's grace through faith. The basis upon which God forgives sin has always been the substitutionary death of Christ. Men have not always known what we know about the person and work of Christ, simply because all that has been revealed in the New Testament was not made known to the men of God who wrote the Old Testament. Therefore, while God has always required personal faith as the condition of salvation, the content of that faith has not always been explicit. Those who lived before Calvary knew very little of the atoning blood of Christ. Many of the sacrifices and offerings were types of the Savior and the final and complete work he would do, but it is doubtful that the Old Testament Pharisaic types understood all of that. Certainly the believing remnant did not trust in the blood of bulls and goats. Yet God accounted their faith to them for righteousness. He accepted the work of his Son as already finished." [Ref-1239](#), p. 202.
salvation - before death : Ps. 107:17-19
salvation - belief in deity of Jesus required : John 8:24; Acts 13:38; Rom. 10:13-14
salvation - believe only : Acts 16:31 ☪ "Personal faith in the Lord Jesus Christ alone as Savior is the one and only condition for human salvation. Over one hundred times in the New Testament, faith in Christ, for those who are capable of exercising it, is made the one human requirement for receiving eternal life. 'There are one hundred and fifteen passages at least wherein the word *believe* is used alone and apart from every other condition as the only way of salvation. In addition to this there are upwards of 35 passages wherein its synonym *faith* is used.'" [Ref-0097](#), p. 159.
salvation - Biblical emphasis - quote : [quote - salvific emphasis of the Bible](#) ☆
salvation - by gospel : 1Cor. 15:2
salvation - by grace : Acts 15:11; Eph. 2:5-8; 2Ti. 1:9
salvation - by works : ☪ + Unfortunate comments which *appear* to teach salvation by works. "Under the Law justification was by works, and so no one was justified; but under Grace justification is by faith, and so multitudes are justified." Scroggie, William G., *The Unfolding Drama of Redemption*, p. 37, cited by Jim Bryant. "The Church Is Not Israel," [Ref-0055](#), Vol. 6 No. 19 (December 2002) : p. 339. See Scofield's original comment regarding John 1:16.
salvation - by works in Roman Catholicism : [Roman Catholicism - salvation by works](#) ☆
salvation - can't add to : Job 35:7
salvation - cannot be purchased : [works - salvation can't be earned](#)

salvation - circumcision not required for : [circumcision - salvation apart from](#)
salvation - conviction before : [sin - knowledge of](#) ☆
salvation - difficult for rich : [rich - salvation more difficult](#)
salvation - emerging church : [emerging church - salvation](#) ☆
salvation - evidenced by obedience : [obedience - evidence of salvation](#)
salvation - free : Isa. 55:1-3; Rev. 22:17
salvation - Gentile : [Gentile - salvation](#)
salvation - Gentile purpose : [Gentile - salvation - purpose](#)
salvation - Gentiles - by Peter : [Gentiles - Peter brought salvation](#)
salvation - in Zion : [Zion - salvation in](#)
salvation - inquired : Acts 2:37-39; **Acts 16:30-31**
salvation - inquired by prophets : [prophets - inquired of salvation](#)
salvation - is of Jews : [Jews - salvation is of](#) ☆
salvation - joy in heaven at : [heaven - joy at salvation](#)
salvation - Koran by works : [Koran - salvation by works](#) ☆
salvation - last minute : Mtt. 20:1-15; Luke 23:42
salvation - look for : Num. 21:8; Isa. 45:22; Luke 23:42; John 3:14
salvation - lordship : [lordship - salvation](#) ☆
salvation - lost first - quote : [quote - salvation vs. lost first](#) ☆
salvation - minimal belief required : Acts 16:31
salvation - must precede death : Eze. 3:18; Eze. 3:20; John 8:21; Heb. 9:27
salvation - not by law : [law - justification not by; law - salvation not by](#)
salvation - not by works : Hab. 2:4; Luke 7:42; Luke 7:50; Acts 10:1-2; Acts 13:38-39; Rom. 1:17; Rom. 3:20; Rom. 3:28; **Rom. 4:2-6**; Rom. 5:1; Rom. 5:16-18; Gal. 2:16; Gal. 2:21; Gal. 3:11; Gal. 3:24; Gal. 5:4; Gal. 6:15; **Eph. 2:8-10**; 2Ti. 1:9; Tit. 3:5; Heb. 10:38; Rev. 7:10 ☪ "At Caesarea there was a man named Cornelius, a centurion in that was known as the Italian Regiment [therefore, he was a Gentile]. He and all his family were *devout and God-fearing*; he *gave generously to those in need and prayed to God regularly* (Acts 10:1-2). Many people believe that with such a recommendation by God, Cornelius and his family were already saved. . . . Only one thing was lacking in order to receive eternal life: "All the prophets testify about him that *everyone who believes in him receives forgiveness of sins through his name*" (Acts 10:43). This was what Cornelius and his house had been waiting to hear, and immediately the Holy Spirit confirmed their salvation, just as He had to the Jews on the Day of Pentecost." George Hilgeman, "The Destiny of the Unevangelized", [Ref-0229](#), p. 98.
salvation - of Israel : [Israel - salvation of](#) ☆
salvation - one way : Deu. 18:18; Isa. 43:3; Isa. 43:11; Isa. 53:11; Mtt. 7:13; Mtt. 10:32; Mark 9:37; Luke 10:16; Luke 12:9; John 3:16; John 3:36; John 5:23; John 6:40; John 6:47; John 6:43; **John 8:24**; John 10:9; John 13:20; **John 14:6**; John 15:23-24; John 17:2; John 20:31; **Acts 4:2; Acts 4:12**; Acts 10:43; Acts 11:13-14; Acts 13:39; **Acts 16:31**; Rom. 8:34;

Gal. 2:21; Heb. 7:25; Heb. 9:24; **1Ti. 2:5**; Tit. 3:5; 1Jn. 2:1; 1Jn. 2:23; 1Jn. 3:23; 1Jn. 4:9; 1Jn. 4:15; 1Jn. 5:1; 1Jn. 5:9-12; 2Jn. 1:9 ☪ Regarding Gal. 2:21: if there is *any other way* of salvation than through the death of Christ, then the crucifixion represents the greatest blunder in the universe as God threw Himself away for nothing. "The religion of Jesus Christ aims at nothing less than the utter overthrow of all other systems of religion in the world; denouncing them as inadequate to the wants of man, false in their foundations, and dangerous in their tendency." [Ref-0788](#), p. 10. "A recent study of American evangelicals by the Pew Forum's U.S. Religious Landscape survey revealed that half of these professing people believe that people of other religions can go to heaven without Jesus." J. Shelby Sharpe, [Ref-1217](#), p. 340.

salvation - OT saint's understanding : Mtt. 16:21; Mtt. 17:22-23; Mtt. 20:17-19; 1Cor. 15:1-4; 1Pe. 1:10-12 ☪ "It is interesting that Gerstner admits that the Old Testament believers' faith in Christ was 'hazy with regard to details' (ibid.). How, then, can it be 'meaningfully described as faith in Jesus Christ,' especially since Gerstner elsewhere states, 'It is generally acknowledged and explicitly stated in Scripture that the prophets did not always understand what they were prophesying. Even with respect to the Incarnation itself and details concerning it, they were mystified' (p. 96)? He then quotes 1 Peter 1:10-12, the same Scripture passage he insists 'shows clearly that the prophets prophesied of the grace that would come' (p. 166). The coming of that grace was future to the prophesying of it, and the prophets did not fully comprehend all they were prophesying. As Gerstner wrote, 'If the prophets could be mystified about the *sufferings of Christ and the glories to follow*, events which are central to the redemptive work of Christ, it would not be surprising that they could be baffled by minute measurements of a future temple' (p. 97). Not only did the prophets -- to say nothing of the Old Testament saints -- not understand 'the grace that would come,' but even the apostles could not accept the statements of the Lord Jesus 'that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day' (Matt 16:21; cf. 17:22-23; 20:17-19). In light of this evidence, how could the Old Testament saints consciously have had faith in Christ and His redemptive death and resurrection (cf. 1 Cor 15:1-4)?" John A. Witmer, "Part 2: A Review of Wrongly Dividing the Word of Truth", [Ref-0200](#), Volume 149, Vol. 149, (1992): 200.

Salvation - plan of - Plan of Salvation - 09999.doc : [09999.doc](#)☪

salvation - plan of [5008] : Mtt. 10:32; John 1:12; John 3:16-18; John 3:36; Rom. 3:23; Rom. 5:8; Rom. 5:12; Rom. 6:23; Rom. 10:8-10; 1Cor. 15:1-4; Eph. 2:8-9; 1Jn. 5:11-13; Rev. 3:20

salvation - planned before fall : Rom. 16:25; Eph. 1:4; 2Ti. 1:9; Tit. 1:2

salvation - plus works - Bonhoeffer : [Bonhoeffer - works for salvation](#)☪

salvation - precedes morality : ☪ + "What is our duty then? Well it is this. Before we talk to anyone we must find out first whether he believes in Christ or not. Is he a new man? If he is not, then he is still struggling with flesh

and blood. Are we to lecture him on his sins and to preach morality to him? No, we are to preach Christ to him and do all we can to convert him, for what he needs is a new nature, a new outlook, a new mind. It is no use our expecting to find figs on a thorn bush, however much we may treat and tend and care for it. The trouble is the root. We are wasting our time and neglecting our duty by preaching morality to a lost world. For what the world needs is life, new life, and it can be found in Christ alone. For purity, as I say, is something for Christians only, it is impossible to anyone else. Sanctification is impossible without conversion, and first things must come first everywhere." [Ref-0933](#), p. 161.

salvation - repentance involved : [repentance - salvation involves](#)

salvation - requires gospel after Christ : Acts 11:14; Rom. 9:3 ☪ In Acts 11:14 Peter indicates that the devout Gentile Cornelius was unsaved until he heard the contents of the gospel message, even though he had faith in what he knew of God to then. In Rom. 9:3 Paul indicates the lost state of zealous Jews.

salvation - requires membership in Roman Catholicism : [Roman Catholicism - salvation only in Roman Catholicism](#)☪

salvation - secondary theme : [glory - primary theme](#)☪

salvation - soteriology : [soteriology](#)☪

salvation - submission to Pope required according to Rome : [Roman Catholicism - Papal authority universal](#)☪

salvation - through faith : Acts 10:43 ☪ "He who would be faithful to the Word and present the gospel accurately must be extremely careful in this regard. Often the soul-winner presents the gospel as though some special kind or amount of faith is required for salvation. . . . As far as the Scripture is concerned, God simply requires removal of trust in self and redirection of trust to Christ. It is true that a person must be sincere when trusting Christ, but it must always be remembered that Christ saves, not one's faith. Man's reception of God's great gift of salvation adds nothing to the completed work of Christ. So it is not Christ's substitutionary atonement plus faith in Christ that provides the basis of acceptance with God. Christ's work alone saves; but unless his person and work are received by faith, no benefit comes to the individual sinner." [Ref-1239](#), p. 201.

salvation - today is day : John 7:6; 2Cor. 6:2

salvation - universal : [atonement - of Christ unlimited](#)☪

salvation - universal - Pinnock : [Pinnock - Clark - universalist](#)☪

salvation - universal desire of God : Eze. 18:23; Eze. 18:32; Mtt. 11:28; 1Ti. 2:4; 2Pe. 3:9

salvation - unsure - Koran : [Koran - salvation - unsure](#)☪

salvation - vs. sanctification - quote : [quote - salvation vs. sanctification](#)☪

salvation - work out : Php. 2:12

Salvation and Reward, Ironside, H. A. : [Ref-1152](#)☪

Salvation Belongs to the Lord : An Introduction to Systematic Theology, John M. Frame : [Ref-1230](#)☪

Salvation Steps - DOC #09004 : [#09004.doc](#)☪

Salvation, Lewis Sperry Chafer : [Ref-1244](#)☪

Samaria - first use : 1K. 13:32

Samaria - gospel to : Luke 9:51-54; John 4:5; John 4:39-40; Acts 8:5; Acts 8:14; Acts 8:25

Samaria - hill purchased : 1K. 16:24

Samaria - origin : 1K. 16:24 ☪ "1K. 16:24 tells us how Omri purchased from Shemer a hill called Samaria, on which he built the capital of the Northern Kingdom of Israel. As the capitol city, Samaria also became the term used to identify the entire territory of the ten tribes of the Northern Kingdom, all the tribes over which Jeroboam made himself king. Since the Northern Kingdom did not want its citizens traveling to the temple in Jerusalem, capital of the Southern Kingdom, they established Samaria as a competing religious as well as political center. All sorts of idolatrous worship evolved there." [Ref-0105](#), p. 186.

Samaritan - Pentateuch - variations with LXX and MT : [Pentateuch - Samaritan - variations with LXX and MT](#)☪

Samaritan - temple : [temple - Samaritan](#)☪

Samaritan Temple - date destroyed : [chronology - B.C. 0113 - Samaritan Temple destroyed](#)☪

Samaritans - despised by Jews : 2K.

17:24-29; Luke 10:33; Luke 17:16; John 4:9; Luke 8:48 ☪ "Because of this record [2K. 17:24-29], the Jews regarded the Samaritans as half-pagan syncretists whose substitution of Mt. Gerizim in Shechem for the legitimate Temple in Jerusalem denied their claim to be true worshippers of God. This rejection is evidenced in the Gospels (for example, John 4:9) and is affirmed by Josephus (*Antiquities* 9.288).. However, this Samaritan distinctive was included in the Samaritan Pentateuch, so that worship on Mt. Gerizim became the "tenth commandment!" [Ref-0818](#), p. 72.

sample - quote - Bible : [quote - Bible - sample](#)☪

Samson - blinded : Jdg. 16:21 ☪ "The Philistines gouged out his eyes and made him a grinder in the prison (Jdg. 16:21). Block notes that the Philistines were following an ancient Near East custom. Prisoners were blinded and then forced to do menial tasks of slaves and women.²⁹ So Samson, ironically, ended up doing a woman's job. The man, who had incredible strength over other men was defeated in his greatest weakness, that of foreign women, to end up emasculated and doing the task of a woman. The reversal of responsibilities, already seen in the Deborah-Barak story, reaches its peak in the final judge himself." Michael J. Smith, *The Failure of the Family in Judges, Part 2: Samson*, [Ref-0200](#) vol. 162 no. 648, October-December 2005 424:436, pp. 434-435.

Samson - Nazirite : "Normally the vow was taken for a period of time, but Samson was to be a Nazirite from birth to death (Judg. 13:7)." Michael J. Smith, *The Failure of the Family in Judges, Part 2: Samson*, [Ref-0200](#) vol. 162 no. 648, October-December 2005 424:436, p. 426n6.; Jdg. 13:7

Samson - Othniel - compared : ☪ "In Gooding's chiasmic pattern for the Book of Judges, Samson is opposite Othniel and presents a contrast in the area of the home. *Othniel is the first deliverer, Samson is the last. If at the beginning it was intermarriage with Gentiles that got Israel into trouble so that they needed a deliverer, at the end the deliverer is guilty of the very same thing*

himself. There could not, then, be a more vivid contrast than that between Othniel the first judge and Samson the last: Othniel's wife was his incentive to drive out the Gentiles, Samson's wives were his incentive to live among, rather than drive out, the Philistines; Othniel's wife pressed him to ask for her father extra inheritance, Samson's wives pressed him to reveal his secrets (Jdg. 15:17 and 16:16). And whereas the introduction says that intermarriage led to Israel's serving the Gentiles' gods (Jdg. 3:7), Samson is the only judge in the series who, far from delivering the people, was captured and celebrated by the enemy as a remarkable instance of the triumph of their god, Dagon (Jdg. 16:23-24); only by his death was that triumph annulled.¹⁵ Samson is also a picture of the nation.¹⁶ Israel was faulted for living among and intermarrying with the Canaanite enemy. After Samson's birth narrative (Jdg. 13), the rest of his story centers on his pursuit of Philistine women. Samson is an example of Israel's "playing the harlot after other gods" (Jdg. 2:17; 8:27, 32)." Michael J. Smith, *The Failure of the Family in Judges, Part 2: Samson*, Ref-0200 vol. 162 no. 648, October-December 2005 424:436, pp. 430-431.

Samson - Philistine temple destroyed : Jdg. 16:28-30 ☪ "... during a 1972 excavation the first philistine temple ever to be found was brought to light at Tell Qasile, on the north side of Tell Aviv. This temple is comprised of an antechamber and main hall. According to [Bryant G.] Wood, "this hall, with inside measurements of 18 1/2 feet by 23 1/2 feet, is a room whose roof was originally supported by two wooden pillars set on round, well-made stone bases, placed along a center axis" . . . The Hebrew text is very clear in its description of the actions of Samson. The text reads that Samson grasped the two middle pillars that supported the house of the temple, . . . (one with his right hand and one with his left). The pillar bases at Tell Qasile are about 2 m (7 ft) apart, well within the reach of a tall man. . . . One should observe that the text notes that Samson killed more people at his death than he did during his lifetime (Jdg. 16:30). The text states that the temple was full of men and women; the Philistine lords were present and about 3,000 people looked on from the roof (Jdg. 16:27). The validity of this description has been challenged by many scholars, . . . Admittedly, the temple at Tell Qasile does not substantiate this type of number as the building measures only 26 ft (8 m) in width with 47 ft (14.5 m) in length. This seems to indicate that the understanding of the number of people in attendance must be redefined. The Hebrew term 'elep represents the numeral 1,000. However, there are several specialized meanings attached to this term. One meaning is that the term represents the "largest basic division of leadership in the political oversight or military leadership." Also, "it is occasionally alleged that since 'elep means a company of a thousand men it could mean any military unit, even of reduced strength" (Scott 1980: 48). Therefore, it seems as though the text is referring to three distinct contingencies that were in attendance, in addition to the followers of Dagon who filled the temple." John Roskoski, *Between the Pillars: Revisiting "Sampson and the House of Dagon"*, Ref-0066, 18:1 (2005), pp. 15-17.

Samson - wife - Philistine : Deu. 7:1-3; Jdg. 14:1-2 ☪ "After going to a Philistine city and seeing a Philistine woman, Samson returned to his parents and told them to "get her for me as a wife" (14:1-2). His parents objected, asking whether there was not someone among their own people he could pick rather than "a wife from the uncircumcised Philistines" (v. 3). Apparently they knew that intermarriage was not permitted in Israel (Deut. 7:1-3), but Block faults them for not standing firm . . . They sinned by following through with his demand." Michael J. Smith, *The Failure of the Family in Judges, Part 2: Samson*, Ref-0200 vol. 162 no. 648, October-December 2005 424:436, p. 429.

Samuel - book - divided : 1S. 1:1; 2S. 1:1; 1Chr. 1:1; 2Chr. 1:1; Ezra 1:1; Ne. 1:1 ☪ + "The work of the Venetian printer Daniel Bomberg, a wealthy Christian merchant from Antwerp, was destined to have the greatest influence on the subsequent history of the printed Hebrew Bible. At the encouragement of a Jewish convert to Christianity, Felix Pratensis of the Order of Augustinian Hermits, Bomberg sponsored the editing and printing in 1515-1517 of what has come to be known as the First Rabbinic Bible, a four-volume work fully pointed and accented, with Targums and rabbinic commentaries in the margins. The edition is also noteworthy for having the Christian chapter divisions marked for the first time in a Hebrew Bible, for dividing the books of Samuel, Chronicles, and Ezra-Nehemiah into two books each, and for recording the consonants of the qere readings for the first time in the margins." S. K. Soderlund, *TEXT AND MSS OF THE NT*, Ref-0385 pp. 4:805-814, p. 4:810.

Samuel - books of - written : X0009 - date - Samuel ☆

Samuel - intercession : intercession - Samuel ☆; 1S. 7:5; 1S. 7:8-9

Samuel - prophet : 1S. 3:19-20

sanctification - all or nothing : sin - mixing with sacred

sanctification - by scripture : scripture - sanctifies

sanctification - by truth : truth - sanctification by

sanctification - definition : ☪ + "We may define sanctification as that gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him." Anthony A. Hoekema, "The Reformed Perspective", Ref-0238, p. 24.

sanctification - separation : Num. 3:13

sanctification - sin and : sin - stages ☆

sanctification - Trinity : Trinity - sanctifies
sanctification - vs. justification : justification - vs. sanctification ☆

sanctification - vs. salvation - quote : quote - salvation vs. sanctification ☆

sanctifies - Holy Spirit : Holy Spirit - sanctifies

sanctifying - Word : Word - sanctifying

sanctuary - cast down by Antiochus Epiphanes : Dan. 8:11 ☪ "And after that Antiochus had smitten Egypt, he returned in the hundred and forty and third year; and he went up against Israel, and he went up against Jerusalem with a great multitude. And he entered in arrogance into the sanctuary, and

took the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were on the front of the temple; and he scaled the gold off. And he took the silver and the gold, and the precious vessels; and he took the hidden treasures which he found. And having taken all, he departed into his land. And he made a massacre, and spoke very arrogantly." 1 Maccabees 1:20-24.

sand - baptism in hole : 2003032901.htm ☆

sand - foundation vs. rock : foundation - rock vs. sand

sandal - removed : Deu. 25:9-10; Ru. 4:7

sandals - remove : holy - ground

Sanhedrin - meaning : ☪ "In Greek *hedra* means a *sitting place*, and *hedron* is the diminutive form of *hedra*; *sun* means *together with*, so that *sunhedrin* means *sitting together with*, or a council board; and it is used also of the council chamber, or place of session." Ref-0117, p. 51.

Sanhedrin - Rabbi Adin Even Elected as Head : 2005060701.txt ☆

sanhedrin - reestablished : 2005020901.htm ☆

Sanhedrin - trial by night illegal : trial - Christ - by night of Sanhedrin illegal ☆

Sanhedrin - withdrawal from Gaza : 2005030901.txt ☆

sanitation : latrine

Sanskrit - Greek - relationship : Greek - Sanskrit - relationship ☆

Sappho - Greek poetess : lesbian - origin of term ☆

Sarah - age at death : Gen. 23:1

Sarah - lied : lied - Sarah

Sarah - name changed to : Sarai - name changed from ☆

Sarai - despised Hagar : Hagar - despised by Sarai ☆

Sarai - name changed from : Gen. 17:15 ☪ Sarai: Strongs h8297 - "dominative," from Strongs h8269 - a head person, captain. Sarah: Strongs h8283 - mistress or queen, added he (hay) = breath of God

Sarai - sister of Abram : Gen. 12:13; Gen. 20:2; Gen. 20:12; Gen. 26:8

sardine : jasper ☆

Sardis - seven letters - Seven Letters to Seven Churches - #00001.doc : #00001.doc ☆

Sarfati, Jonathan - "The numbering pattern of Genesis: does it mean the days are non-literal?" : 2003092401.tif ☆

Sarfati, Jonathan Refuting Compromise : Ref-0232 ☆

Sargon - archaeology : archaeology - Sargon ☆

Sargon II - Relief of - archaeology : archaeology - Relief of Sargon II ☆

Satan : Anakim ☆

Satan - abodes of : Eze. 28:13-14; Eph. 2:2; Eph. 6:12; Rev. 12:9; Rev. 12:12; Rev. 20:3; Rev. 20:8; Rev. 20:10

Satan - and Cain : Cain - of Satan

Satan - angel of light : angel - of light

Satan - as god : John 12:32; 2Cor. 4:4; 1Jn. 4:4; 1Jn. 5:19

Satan - belief in : ☪ + "[George] Barna's research found that only 40% of adults in

general, and only 50% of born-again Christians, believe in the literal existence of Satan." "Venturing into the 21st Century: an interview with George Barna", *In-Touch*, February 2002, p. 12.

Satan - blinds unbelievers : [gospel - veiled](#)

Satan - bound : Rev. 20:2-4 ☩ "If this language does not mean that the immobilization of Satan is complete, so far as his deception of the nations (Grk. *ethne*) is concerned, then there is no way to express the idea."

[Ref-0183](#), p. 481. "According to Cox, "Satan, though bound, still goes about like a roaring lion seeking whom he may devour. The chain with which he is bound is a long one, allowing him much freedom of movement" (Cox 1966:139)." [Ref-0697](#), p. 17.

Satan - bound - NOT : Acts 5:3; 1Cor. 7:15; 2Cor. 4:3-4; 2Cor. 11:14; 2Cor. 12:7; **Eph. 2:2**; Eph. 4:26-27; Eph. 6:12; 1Th. 2:18; 2Th. 2:9; 1Ti. 1:20; Jas. 4:7; 1Pe. 5:8-9; 1Jn. 3:8-10; **1Jn. 5:19**; Rev. 20:3

Satan - captive by : 2Ti. 2:25-26

Satan - cast out : Luke 10:18; John 12:31; Rev. 9:1; **Rev. 12:9**; **Rev. 12:13**

Satan - controlled by God : Job 1:12; Job 2:6; Mtt. 8:31; Luke 22:31; Jas. 4:7; Rev. 16:8; Rev. 20:8

Satan - created by Christ : Eze. 28:13; Mtt. 4:9; Luke 4:7; John 1:3; Col. 1:16 ☩ The deceptive power of sin becomes evident when the *creature* (Satan) requests worship from the *Creator* (Jesus) in Mtt. 4:9 and Luke 4:7.

Satan - Diabolos : ☩ Greek: *dia* = against, *bolos* = to throw, the accuser or slanderer

Satan - empowers antichrist : [antichrist - empowered by Satan](#) [5001.8]

Satan - fall of : Gen. 1:2 (?); **Isa. 14:12**; Isa. 45:18 (?); Rev. 12:4 ☩ Questionable: Gen. 1:2 (?); Isa. 45:18 (?);

Satan - father of lies : Gen. 3:1; John 8:44 ☩ "we cannot do better than quote from Sir Robert Anderson: 'To speak a lie' is not English. In our language the proper expression is 'to tell a lie.' But no one would so render the Greek words here. It is not the false in the abstract which is in view, but a concrete instance of it. And thus the connection is clear between Satan the liar and Satan the murderer. He is not the instigator of all murders, but of the murder, there and then in question, the murder of the Christ; he is not the father of lies, but the father of the Lie. In 2Th. 2:11 it is again the Lie of John 8:44. God does not incite men to tell lies or to believe lies. But of those who reject the truth, it is written, 'He shall send them strong delusion that they should believe the Lie. Because they have rejected the Christ of God, a judicial blindness shall fall upon them that they should accept the Christ of humanity, who will be Satan incarnate'" [Ref-0215](#), "Antichrist in the Gospels and Epistles"

Satan - fire - from heaven : [fire - from heaven - Satan](#)

Satan - future of - quote : [quote - Satan - future of](#) ☆

Satan - get behind me : Mtt. 16:23; Mark 8:33; Luke 4:8

Satan - given over to : Job 2:6; 1Cor. 5:5; 1Cor. 5:13; 1Ti. 1:20

Satan - imitator : Gen. 3:15; Mtt. 4:6; Mtt. 13:24-25; Mtt. 13:38; Mtt. 24:31; Mtt. 25:41; John 4:23; 1Cor. 2:10; 2Cor. 11:14; Gal. 1:6-7; Eph. 2:2; Php. 2:13; 2Th. 2:3; 2Th. 2:7; 2Th.

2:9; 1Ti. 3:16; 1Pe. 5:6; Rev. 2:9; Rev. 2:13; Rev. 2:24; Rev. 5:5; Rev. 7:3; Rev. 13:16; Rev. 17:5; Rev. 17:16; Rev. 18:2; Rev. 20:10

☩ "Do we read of Christ going forth to sow the 'good seed' (Mtt. 13:24), then we also read of the enemy going forth to sow his 'tares' - an imitation wheat (Mtt. 13:25). Do we read of 'the children of God,' then we also read of 'the children of the wicked one' (Mtt. 13:38). Do we read of God working in His children 'both to will and to do of His good pleasure' (Php. 2:13), then we are also told that the Prince of the power of the air is 'the spirit that now worketh in the children of disobedience' (Eph. 2:2). Do we read of the Gospel of God, then we also read that Satan has a gospel - 'Another gospel, which is not another' (Gal. 1:6,7). Did Christ appoint 'apostles,' then Satan has his apostles too (2Cor. 11:13). Are we told that 'the Spirit searcheth all things, yea, the deep things of God' (1Cor. 2:10), then Satan also provides his 'deep things' (see Greek of Rev. 2:24). Are we told that God, by His angel, will 'seal' His servants in their foreheads (Rev. 7:3), so also we read that Satan, by his angels, will set a mark in the foreheads of his devotees (Rev. 13:16). Does the Father seek 'worshippers' (John 4:23), so also does Satan (Rev. 13:4). Did Christ quote scripture, so also did Satan (Mtt. 4:6). Is Christ the Light of the world, then Satan also is transformed as an 'angel of light' (2Cor. 11:14). Is Christ denominated 'the Lion of the tribe of Judah' (Rev. 5:5), then the Devil is also referred to as 'a roaring lion' (1Pe. 5:6). Do we read of Christ and 'His angels' (Mtt. 24:31), then we also read of the Devil and 'his angels' (Mtt. 25:41). Did Christ work miracles, so also will Satan (2Th. 2:9). Is Christ seated upon a 'Throne,' so also will Satan be (Rev. 2:13, Gk.). Has Christ a Church, then Satan has his 'synagogue' (Rev. 2:9). Has Christ a 'bride,' then Satan has his 'whore' (Rev. 17:16). Has God His 'Vine,' so has Satan (Rev. 14:19). Does God have a city, the new Jerusalem, then Satan has a city, Babylon (Rev. 17:5; 18:2). Is there a 'mystery of godliness' (1Ti. 3:16), so also there is a 'mystery of iniquity' (2Th. 2:7). Does God have an only-begotten Son, so we read of 'the Son of Perdition' (2Th. 2:3). Is Christ called 'the Seed of the woman,' then the Antichrist will be 'the seed of the serpent' (Gen. 3:15). Is the Son of God also the Son of Man, then the son of Satan will also be the 'Man of Sin' (2Th. 2:3). Is there a Holy Trinity, then there is also an Evil Trinity (Rev. 20:10)." [Ref-0215](#), "The Antichrist will be the Son of Satan"

Satan - immunity from : Gal. 1:4; Jas. 4:7; **1Jn. 4:4**; 1Jn. 5:18

Satan - influences Godly : 1Chr. 21:1 (David); Mtt. 16:21-23 (Peter); Luke 22:31 (Peter); 2Cor. 2:11; 2Cor. 11:3; Eph. 6:11; 2Ti. 2:26; 1Pe. 5:8-9

Satan - influences people : Job 1:15; Job 1:17

Satan - Jennings, F. C. : [Ref-0666](#) ☆

Satan - kingdom of : [kingdom - of Satan](#)

Satan - Koran : [Koran - Satan](#) ☆

Satan - miracles of : [miracles - not of God](#)

Satan - named explicitly : 1Chr. 21:1; Job 1:6-12; Job 2:1-7; Zec. 3:1-2; Mtt. 4:10; Mtt. 12:26; Mtt. 16:23; Mark 1:13; Mark 3:23-26; Mark 4:15; Mark 8:33; Luke 4:8; Luke 10:18; Luke 11:18; Luke 13:16; Luke 22:3; Luke 22:31; John 13:27; Acts 5:3; Acts 26:18; Rom. 16:20; 1Cor. 5:5; 1Cor. 7:5; 2Cor. 2:11; 2Cor.

11:14; 2Cor. 12:7; 1Th. 2:18; 2Th. 2:9; 1Ti. 1:20; 1Ti. 5:15; Rev. 2:9; Rev. 2:13; Rev. 2:24; Rev. 3:9; Rev. 12:9; Rev. 20:2; Rev. 20:7

Satan - power of death : [death - power of by Satan](#)

Satan - rebuking : Zec. 3:2; Jude 1:9

Satan - ruler of this world : Mtt. 4:8; Luke 4:6; John 12:31; John 14:30; John 16:11; 2Cor. 4:4; Eph. 2:2; 1Jn. 5:19; Rev. 13:1; Rev. 13:7

Satan - seed of : [seed - of Satan](#)

Satan - serves God : [evil - serves God](#)

Satan - serving if not serving God : [kingdoms - only two](#)

Satan - sons of : Mtt. 13:38

Satan - unredeemable : [angels - redemption](#)

Satan - wife sides with : [wife - sides with Satan](#)

Satan - work attributed to God : Job 1:16

Satan - worshiped : Isa. 14:14; Mtt. 4:9; Luke 4:7; Rev. 13:4

Satan A- footnote 32 - Quotations -

[#09002.doc](#) : [#09002.doc](#) ☆

Satan, Lewis Sperry Chafer : [Ref-1243](#) ☆

Satanic influence - responding to : [demonic influence - responding to](#)

Satanic verses - Koran : [Koran - Satanic verses](#) ☆

satisfaction - elusive : Ecc. 6:7

satisfied - be : Ecc. 4:6; Ecc. 4:8

Satisfied by the Promise of the Spirit :

[Ref-0115](#) ☆

Saturnalia : [Christmas - date assigned](#) ☆

Saudi Arabia - future - destruction : [Arab states - future - Saudi Arabia](#) ☆

Sauer - dominion theology - against - quote : [quote - dominion theology - against - Sauer](#) ☆

Sauer, Erich, The Dawn Of World

[Redemption](#) : [Ref-0197](#) ☆

Saul (apostle Paul) - murderer : [Paul - as murderer](#)

Saul - age in relation to David : [David - age in relation to Saul and Jonathan](#) ☆

Saul - anointed from flask : 1S. 10:1

Saul - Benjamite king : [Perez - illegitimate so generations expelled](#)

Saul - David spares : 1S. 24:3-12; 1S. 26:9-11; 1S. 26:23-24

Saul - disobedience to destroy all : 1S. 15:3; 1S. 15:9; 1S. 22:19 ☩ Saul failed to destroy all the Amalakites when commanded by God, but destroyed the entire priestly city of Nob by his own initiative.

Saul - duration of reign : Acts 13:21

Saul - intercession : 1S. 12:23

Saul - kingly anointing : 1S. 10:1

Saul - medium - consults : 1Chr. 10:13

Saul - men taken by : 1S. 8:11; 1S. 13:2; 1S. 14:52

Saul - Mt. Carmel - monument : [Mt. Carmel - monument - Saul](#)

Saul - no priestly anointing : 1S. 13:9

Saul - oath of David : [David - oath with Saul](#)

Saul - Paul : [Paul - Saul](#) ☆

Saul - prophet anointing : 1S. 10:6

Saul - reign begins - date - Jones : [chronology - B.C. 1095 - Saul' reign begins - Jones](#) ☆

Saul - rejected by God : 1S. 15:23; 1Chr. 17:13; Hos. 13:11

Saul - robe cut : 1S. 24:4

Saul - saved? : 1S. 28:19

Savage, J. A. (2004; 2004). *The Scroll of Time; Or, Epochs And Dispensations Of Scripture.* Galaxie Software. : [Ref-0550](#)☆

Savage, John Ashton. *The Kingdom of God and of Heaven* : [Ref-0672](#)☆

save - Jesus came to : Luke 9:56; John 3:17

save us now : [hosanna](#)☆

saved - false : [faith - SAID](#)

saved - others by Jesus : Isa. 53:12; Mtt. 27:42

saved - souls : Pr. 14:25

savior - need - quote : [quote - need - savior](#)☆

sawn - in two : Heb. 11:37

Sawyer, Thomas, and Ray Summers. *Essentials of New Testament Greek* : [Ref-0099](#)☆

sayings - crucifixion : [crucifixion - sayings](#)☆

SBL - Hebrew - transliteration : [2009060401.pdf](#)☆

scale armor - archaeology : [archaeology - scale armor](#)☆

scandal - crucifixion : [crucifixion - offense](#)☆

scandalon : [offense - rock of](#)☆

scapegoat : Lev. 16:8; Lev. 16:20-22; Isa. 53:4; Isa. 53:6

scapegoat - reached wilderness : Lev. 16:10; Isa. 1:18 ☪ Yoma 6:8 "A. They said to the high priest, 'The goat has reached the wilderness.' B. Now how did they know that the goat had come to the wilderness? C. They made sentinel posts, and waved flags, so they might know that the goat had reached the wilderness. D. Said R. Judah, 'Now did they not have a more impressive sign than that? From Jerusalem to Bet Hiddudo is three miles. They can walk a mile, come back a mile, and wait sufficient time to walk a mile, and so they will know that the goat has reached the wilderness.' E. R. Ishmael says, 'Now did they not have another sign? There was a crimson thread tied to the door of the sanctuary. When the goat had reached the wilderness, the thread would turn white, for as it says, 'Though your sins be as scarlet, they shall be as white as snow'" [Ref-0041](#), Isa. 1:18

scapegoat - Tyndale : [Tyndale - terms from](#)☆

scapegoat - types : Lev. 16:5 ☪ + "It is probably best to see the two goats of this part of the ceremony as forming one offering. It is clearly stated in 16:5 that the two goats constituted a sin offering. Crawford suggested consequently that the two goats embodied two aspects of one sacrifice; the first exhibited the means, and the other the results of the atonement. Erdman corroborated this thought. "The first goat signified the means of reconciliation to God, namely, but the death and sprinkled blood of a vicarious offering, so the dismissal of the second goat typified the effect of the expiation in the removal of the sin from the presence of a holy God."" Jerry M. Hullinger, "Two Atonement Realms: Reconciling Sacrifice in Ezekiel and Hebrews", [Ref-0785](#), Volume 11 number 32, March 2007, 33:64, p. 38.

scapular - purgatory : [Roman Catholicism - purgatory](#)☆

scarce - living : [tribulation - great](#)

scarlet & hyssop : Ex. 24:8; Lev. 14:4; Num. 19:6; Heb. 9:19

scarlet - riches : Lam. 4:5

scarlet - worm : [tola - worm](#)☆

scars - Jesus' permanent : Ps. 22:16; Zec. 12:10; Zec. 13:6 (?); John 20:20; John 20:27; Rev. 5:6 ☪ Questionable: Zec. 13:6 (?);

scattering - Israel : [dispersion - Israel](#)☆

scepter : Gen. 49:10; Num. 24:7; Ps. 45:6; Ps. 110:1; Eze. 21:10

scepter - depart : [messianic prophecy - time of arrival](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. I.* Oak Harbor: Logos Research Systems. : [Ref-0551](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. II.* Oak Harbor: Logos Research Systems. : [Ref-0552](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. III.* Oak Harbor: Logos Research Systems. : [Ref-0553](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV.* Oak Harbor: Logos Research Systems. : [Ref-0554](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IX.* Oak Harbor: Logos Research Systems. : [Ref-0555](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. V.* Oak Harbor: Logos Research Systems. : [Ref-0556](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. VI.* Oak Harbor: Logos Research Systems. : [Ref-0557](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. VII.* Oak Harbor: Logos Research Systems. : [Ref-0558](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. VIII.* Oak Harbor: Logos Research Systems. : [Ref-0559](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. X.* Oak Harbor: Logos Research Systems. : [Ref-0560](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XI.* Oak Harbor: Logos Research Systems. : [Ref-0561](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XII.* Oak Harbor: Logos Research Systems. : [Ref-0562](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XIII.* Oak Harbor: Logos Research Systems. : [Ref-0563](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. XIV.* Oak Harbor: Logos Research Systems. : [Ref-0564](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. I.* Oak Harbor: Logos Research Systems. : [Ref-0565](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. II.* Oak Harbor: Logos Research Systems. : [Ref-0566](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. III.* Oak Harbor: Logos Research Systems. : [Ref-0567](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. IV.* Oak Harbor: Logos Research Systems. : [Ref-0568](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. IX.* Oak Harbor: Logos Research Systems. : [Ref-0573](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. V.* Oak Harbor: Logos Research Systems. : [Ref-0569](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VI.* Oak Harbor: Logos Research Systems. : [Ref-0570](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VII.* Oak Harbor: Logos Research Systems. : [Ref-0571](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. VIII.* Oak Harbor: Logos Research Systems. : [Ref-0572](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. X.* Oak Harbor: Logos Research Systems. : [Ref-0574](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XI.* Oak Harbor: Logos Research Systems. : [Ref-0575](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XII.* Oak Harbor: Logos Research Systems. : [Ref-0576](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XIII.* Oak Harbor: Logos Research Systems. : [Ref-0577](#)☆

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Vol. XIV.* Oak Harbor: Logos Research Systems. : [Ref-0578](#)☆

Schaff, P., & Schaff, D. S. (1997). *History of the Christian church.* Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0579](#)☆

Schaff, Philip, Creeds of Christendom : [Ref-0902](#)☆

Schaff, Philip, History of the Christian Church : [Ref-0897](#)☆

Schaff, Philip, History of the Christian Church : [Ref-0124](#)☆

schedule - bible reading - Logos : [2002121802.doc](#)☆

schedule - bible reading - MacArthur : [2002121301.doc](#)☆

Scherman, Nosson and Irving I. Stone, *Tanach - The Stone Edition* : [Ref-0196](#)☆

scholarly - apostasy : [apostasy - scholarly](#)☆

school - spiritually dead - quote : [quote - school - spiritually dead](#)☆

School of Obedience, The, Murray : [Ref-1049](#)☆

schools - early - Christian : ☪ + "outside of the institutions with direct State support nearly every academy, college and university was founded by and is under the control of some one of the several Christian denominations. Indeed, a frequent criticism of many is that they are too much under such control. Certain is it that they would never have come into being but for the denominations back of them." [Ref-1275](#), [par. 507] "In the common schools the Bible has been as much a text-book as the New England primer." [Ref-1275](#), [par. 511]

Schuller - Robert - apostasy : ☪ + "I don't think anything has been done in the name of Christ and under the banner of Christianity that has proven more destructive to human personality and, hence, counterproductive to the evangelism enterprise than the often crude, uncouth, and unchristian strategy of attempting to make people aware of their lost

and sinful condition." Robert Schuller, "Dr. Schuller Comments," (letter to the editor), *Christianity Today*, October 5, 1984, pp. 12-13. "The Cross sanctifies the ego trip. That's very significant. In other words, Jesus had an ego. He said, 'I, if I be lifted up, will draw all men to me.' Wow! What an ego trip He was on!" *The Phil Donahue Show*, transcript 08120, August 12, 1980, p. 10. "[Bill] Hybels's mentor in ministry is Robert Schuller, whose compromises with Islam are notorious. From personally preaching in the mosque of the Grand Mufti in Damascus, to allowing the Islamic leader's cleric son to preach from his own pulpit, these things are nothing new for someone who sponsors 'Christians and Muslims for Peace' at his Crystal Cathedral. Exactly where his head is in all of this can be ascertained from a statement he made to an official of the Muslim American Society. He said that 'if he [Schuller] came back in 100 years and found his descendants Muslims, it wouldn't bother him. . . ." *Newsday*, 8/31/97 cited in [Ref-0017](#), March 2002.

science - censorship : ☉ + "As Professor Evelleen Richards from the University of New South Wales stated on ABC Radio: *Science . . . is not so much concerned with truth as it is with consensus. What counts as "truth"? is what scientists can agree to count as truth at any particular moment in time . . . [Scientists] are not really receptive or not really open-minded to any sorts of criticisms or any sorts of claims that actually are attacking some of the established parts of the research (traditional) paradigm--in this case neo-Darwinism--so it is very difficult for people who are pushing claims that contradict the paradigm to get a hearing. They'll find it difficult to [get] research grants; they'll find it hard to get their research published; they'll, in fact, find it very hard. . . .* As Robert Higgs put it: *Researchers who employ unorthodox methods or theoretical frameworks have great difficulty under modern conditions in getting their findings published in the "best" journals or, at times, in any scientific journal. Scientific innovators or creative eccentrics always strike the great mass of practitioners as nut cases--until it becomes impossible to deny their findings, a time that often comes only after one generation's professional ring-masters have died off. Science is an odd undertaking: everybody strives to make the next breakthrough, yet when someone does, he is often greeted as if he were carrying the ebola virus. Too many people have too much invested in the reigning ideas; for those people an acknowledgment of their own idea's bankruptcy is tantamount to an admission that they have wasted their lives. Often, perhaps to avoid cognitive dissonance, they never admit that their ideas were wrong.*" Andrew Kulikovsky, *Creationism, science and peer review*, [Ref-0784](#), 22(1) 2008, 44:49, p. 47. "Thus, Bauman concludes: *Whether we want to admit it or not, there is a remarkably comprehensive scientific orthodoxy to which scientists must subscribe if they want to get a job, get a promotion, get a research grant, get tenured, or get published. If they resist they get forgotten.*" Andrew Kulikovsky, *Creationism, science and peer review*, [Ref-0784](#), 22(1) 2008, 44:49, p. 48.

science - cosmology not - quote : [quote - cosmology - not science](#)☆

science - evolution - not required : [evolution - science doesn't require](#)☆

science - harmonizing - gap theory : [gap theory - science - harmonizing](#)☆

science - Koran vs. Bible : [2002052507.htm](#)☆

science - religion - opposed? : ☉ + "Here was a leader [Martyn Lloyd-Jones] in a different mould. What made his biblical certainty the more remarkable was that, as everyone knew, he came from a background of science and medicine. It was virtually an axiom of modern thought that no one could be a scientist and a believer in an authoritative Bible at one and the same time. Science was supposed to have rendered impossible the claim of Scripture to be the Word of God. This was the supposition which, once embraced, had reduced whole generations of preachers to uncertainty. For years on end, clear teaching upon many parts of Scripture was never to be heard in many congregations." [Ref-0935](#), p. 58. "The founders of the scientific revolution (ca. 1300-1700) were often deeply religious men who expressed a profound appreciation for the design of life and the universe. Moreover, for these scientists, the concept of design was not just a pious sentiment. For them it was an indispensable assumption upon which the whole of the scientific enterprise rested. [Ref-1219](#), par. 2262." "As sociologist of science Steve Fuller notes, Western science is grounded in "the belief that the natural order is the product of a single intelligence from which our own intelligence descends.'" [Ref-1219](#), par. 2272.

science - vs. scripture : [natural - revelation - limits](#)☆

Science and the Bible - DOC 00040 : [00040.doc](#)☆

scientific method - Science and the Bible - 00040.doc : [00040.doc](#)☆

scientists - evolutionary dissent : [2010020401.pdf](#)☆

scientists - Quotations - #09002.doc : [#09002.doc](#)☆

soffers : Ps. 1:1; Pr. 21:24; Pr. 22:10; Pr. 24:9; Pr. 29:8; 2Pe. 3:3

Scofield - bible : ☉ + "Scofield's Bible, which may have sold in excess of ten million copies, enjoyed immense respect among Christians who shared the editor's commitment to the inerrancy of the Scriptures. One historian of the fundamentalist movement has called it "perhaps the most influential single publication in millenarian and Fundamentalist historiography.'" [Ref-0792](#), p. 46

Scofield - gap theory : [gap theory - Scofield Reference Bible](#)☆

Scofield - wife : ☉ + "Williams claims that Scofield abandoned his wife and two daughters after his conversion (24, #17). It would have been fairer to mention Scofield's side of the story, that his Roman Catholic wife wanted nothing to do with a serious born-again Christian and left him." Larry D. Pettegrew, "Review of *This World Is Not My Home, The Origins and Development of Dispensationalism*" by Michael Williams, [Ref-0164](#), 15/1 (Spring 2004) 134-139, p. 135.

Scofield Study Notes, C. I. Scofield : [Ref-1194](#)☆

Scofield, C. I. (2002). Dictionary of Scripture proper names. New York: Oxford University Press. : [Ref-0580](#)☆

Scofield, C. I. (2002). Subject-Index to the Holy Scriptures. New York: Oxford University Press. : [Ref-0582](#)☆

Scofield, C. I. (2002). The Scofield study Bible. New York: Oxford University Press. : [Ref-0581](#)☆

Scofield, C. I., 1917 Scofield Reference Bible Notes : [Ref-0913](#)☆

Scofield, C. I., Rightly Dividing the Word of Truth : [Ref-0903](#)☆

Scofield, C. I., Scofield Study Notes : [Ref-1194](#)☆

Scofield, Scofield's Study Notes : [Ref-1058](#)☆

Scofield's Study Notes, Scofield : [Ref-1058](#)☆

scope - local - earth : [earth - local in scope](#)

SCORE Worksheet - DOC #09003 : [#09003.doc](#)☆

Scott - Israel - nation predicted : [quote - Israel - nation predicted - Scott \(1796-1861\)](#)☆

Scott Jr., J. Julius, Jewish Backgrounds of the New Testament : [Ref-1200](#)☆

Scott, B. (1997). The Feasts of Israel (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0583](#)☆

Scott, B. (1998). When Prophets Speak of Judgment (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0584](#)☆

Scott, Walter. Overcoming the World Missions Crisis : [Ref-0225](#)☆

Scott, William R., A Simplified Guide to BHS : [Ref-0841](#)☆

scourged - Jesus : [stripes - Jesus](#)

scribal omissions - Masoretic Text : [Masoretic Text - scribal omissions](#)☆

scribe - false : Jer. 8:8

scribes - copied scripture : [scripture - copied](#)

scribes - redactors? : [manuscripts - rewritten?](#)☆

scribes - rules for copying texts : [inerrancy - Masoretic textual techniques](#)☆

scribes - techniques : [Masoretic - techniques](#)☆

scripture - adding to : Deu. 4:2; Deu. 12:32; Pr. 30:6; Jer. 26:2; Rev. 22:18

scripture - aggressive : [Word - aggressive](#)

scripture - alone - Gregory of Nyssa : ☉ + "But while the latter proceeded, on the subject of the soul, as far in the direction of supposed consequences as the thinker pleased, we are not entitled to such license, I mean that of affirming what we please; we make the Holy Scriptures the rule and the measure of every tenet; we necessarily fix our eyes upon that, and approve that alone which may be made to harmonize with the intention of those writings." -- Gregory of Nyssa (ca. 335-ca. 394), [Ref-0791](#), p. 36.

scripture - alone - Jews : [Karaites - fundamentalists](#)☆

scripture - alone - tradition 0 - meaning : ☉ + "Building on Oberman's terminology, Alistair McGrath refers to the Anabaptist concept of Scripture and tradition as "Tradition 0" -- a view which allows no role whatsoever to tradition. This is in contrast to "Tradition I", the position of the magisterial Reformers, a position which allowed for a traditional interpretation of Scripture. He explains the radical view: "For the radicals (or "fanatics," as Luther dubbed them), such as Thomas

Muntzer and Caspar Schwenkfeld, every individual had the right to interpret Scripture as he pleased, subject to the guidance of the Holy Spirit. . . . "Tradition 0" placed the private judgment of the individual above the corporate judgement of the Christian church concerning the interpretation of Scripture. It was a recipe for anarchy -- and, as the history of radical Reformation sadly demonstrates, that anarchy was not slow to develop." [Ref-0791](#), pp. 126-127. "Essentially what we see in eighteenth-century America is the wholesale adoption of an extreme version of Tradition 0. The doctrine of Scripture and tradition espoused by the Reformers (Tradition I) was completely rejected in favor of a radically individualized doctrine of scriptural authority. These men and women retained the Reformation slogan *sola scriptura*, but their doctrine was far removed from the doctrine of Martin Luther and John Calvin. Unfortunately, it is this eighteenth-century populist doctrine of Scripture which is often confused with the Reformation doctrine of *sola scriptura*. The simple fact of the matter is that the doctrine commonly held today has much more in common with Enlightenment rationalism than with Reformation theology." [Ref-0791](#), p. 145. "In our own day the confusion over the definition of *sola scriptura* is astounding. The majority of evangelicalism has adopted Tradition 0 and convinced itself that this was the doctrine of the Reformers. The ideas of the rule of faith as a hermeneutical boundary or of the church as a subordinate ministerial authority are virtually anathema in modern individualist evangelicalism." [Ref-0791](#), p. 149. "In other words, the fact that Scripture alone is our infallible authority does not mean that we can interpret Scripture alone. The *sola scriptura* of Luther and Calvin is not the Reformation doctrine unless it is understood within the context of Tradition I. Scripture is the sole infallible authority and the sole source of revelation, but it must be interpreted in and by the Church within the hermeneutical boundaries of the rule of faith (Christian orthodoxy -- as defined for example in the Nicene Creed. A doctrine of scriptural authority separated from its apostolic ecclesiastical and hermeneutical context is neither Reformational nor Christian." [Ref-0791](#), p. 150. "In this chapter we shall examine this aberrant modern Evangelical concept of *sola scriptura* and explain why it is imperative that the Evangelical church recognize it to be as dangerous as the distorted concepts of *sola fide* that are prevalent in the Church today." [Ref-0791](#), p. 238. "According to adherents of *sola scriptura*, the Bible is the only authority because its books are inspired, but the Bible nowhere includes an inspired list of inspired books. What this means is that *sola scriptura* can assert that Scripture is the only authority, but it cannot define with any absolute certainty what Scripture is. When adherents do attempt to define and defend a particular canon, they cannot do so using the Bible as their only authority. In order for *sola scriptura* to be true, the Bible would have to include not only all of the inspired books of the Bible, but also an inspired table of contents telling us which books are really inspired. However, even this would not be enough, for we would not know that the table of contents was inspired apart from extra-scriptural divine intervention or

another inspired document telling us that the original list was inspired. Of course then we would just move the problem back another step, and so into infinity. Most proponents of *sola scriptura* simply ignore the problem of the canon as if the Bibles they hold in their hands dropped whole and complete from heaven. . . . The doctrine of *sola scriptura* presupposes a complete and closed canon that it cannot account for or defend on its own principles. This fundamental self-contradiction is one of its most obvious flaws." [Ref-0791](#), pp. 248-249.

scripture - alone - tradition I - historical meaning : ☩ + "Much of the problem involved in the historical debate over the authority of Scripture concerns the ambiguity surrounding the meaning of the word "tradition." In present day usage, the term commonly denotes unwritten doctrines handed down orally in the Church. It is therefore often contrasted with Scripture. However, a remarkable scholarly consensus shows that in the early church, Scripture and Tradition were in no way mutually exclusive concepts because they coincided with each other completely. What this means is that throughout the history of the Church, including the Protestant Reformation, what we find is a battle that cannot often be characterized accurately in terms of Scripture vs. tradition. Instead what we find are competing concepts of the relationship between Scripture and tradition." [Ref-0791](#), pp. 19-20. "As already noted, we have broad scholarly agreement that Scripture and tradition were not mutually exclusive concepts in the mind of the early fathers. The concept of "tradition," when used by these fathers, is simply used to designate the body of doctrine which was committed to the Church by the Lord and His Apostles, whether through verbal or written communication. The body of doctrine, however, was essentially identical regardless of who it was communicated. No evidence suggests that the apostolic fathers believed they had recourse to any type of secret oral traditions. At this point in the Church's history, Scripture and tradition were coinherent concepts; "there was simply no way of imagining possible conflict between the Christian Scripture and the Christian tradition -- and, therefore, no necessity to choose between them." [Ref-0791](#), p. 21. "Thus far the testimony of the early Church fathers regarding the question of authority is consistent. Scripture is the authority, but it must be interpreted according to the apostolic *regula fidei*. . . . Oberman terms this "single exegetical tradition of interpreted scripture 'Tradition I'." It is the view which was universally held for the first three centuries of the Church. During the fourth century, however, a transitional period began as several prominent fathers started to hint at a two-source concept of tradition." [Ref-0791](#), p. 32. "[W]hether I or any one else should wish to detect the frauds and avoid the snares of heretics as they rise, and to continue sound and complete in the catholic faith, we must, the Lord helping, fortify our won belief in two ways; first by the authority of the Divine Law, and then, by the Tradition of the Catholic Church. But here some one perhaps will ask, Since the canon of Scripture is complete, and sufficient for itself for everything, and more than sufficient, what need is there to join with it

the authority of the church's interpretation? For this reason -- because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another; so that it seems to be capable of as many interpretations as there are interpreters. . . . Therefore, it is very necessary, on account of so great intricacies of such various error, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of Ecclesiastical and Catholic interpretation." -- Vincent of Lerins (d. ca. 450), [Ref-0791](#), p. 43. "The Scripture was to be interpreted by the church and in the Church within the context of the *regula fidei*. If it was taken out of its apostolic context, it would inevitably be mishandled. Yet neither the church nor the *regula fidei* were considered second sources of revelation or equal authorities on par with Scripture. The Church was the interpreter and guardian of the Word of God, and the *regula fidei* was a summary of the apostolic preaching and the hermeneutical context of the Word of God. But only the Scripture was the Word of God. In other words, for the first three centuries, the Church held to the concept of tradition defined by Oberman as "Tradition I." [Ref-0791](#), p. 48. "In the first question of the *Summa Theologica*, Aquinas writes, "Yet holy teaching employs such authorities [e.g., human reason, philosophy] only in order to provide as it were extraneous arguments from probability. Its own proper authorities are those of canonical Scripture, and these it applied with convincing force. It has other proper authorities, the doctors of the Church, and these it looks to as it sown, but for arguments that carry no more than probability. For our faith rests on the revelation made to the Prophets and Apostles who wrote the canonical books, not on a revelation, if such there be, made to any other teacher." Aquinas, it appears, stands in the line of Tradition I advocacy Scripture as the single source of revelation to be interpreted in and by the Church." [Ref-0791](#), p. 77. "One debate that flared up again during the sixteenth-century Reformation concerned the source and norm of the Church's doctrine and practice. Oberman observes that, "traditionally this is described as the clash of the *sola scriptura*-principle with the Scripture and tradition-principle." This common misunderstanding continues to this day and is found in the words of both Protestant and Catholic scholars. Martin Luther and the Protestant Reformers are repeated portrayed as the inventors of an absolutely unheard of doctrine of scriptural authority. Yet this is demonstrably untrue. Unfortunately, endless repetition in the context of heated polemical debates seems to have caused an historically untenable proposition to be regarded as a fact. . . . In fact, the position the magisterial Reformers maintained was essentially that which was held in the early Church and throughout most of the medieval Church -- that Scripture was the sole source of revelation; that it was the final authoritative norm of doctrine and practice; that was to be interpreted in and by the church; and that it was to be interpreted according to the *regular fidei*. In other words, the case can be made that the Reformers adhered to Tradition I. . . . What we observe in the Reformation is not Scripture vs. tradition. Instead it is the

inevitable clash between two mutually exclusive concepts of tradition: Tradition I and Tradition II. The Reformers strongly asserted the position termed Tradition I and in reaction Rom adopted, and eventually dogmatized, Tradition II.” [Ref-0791](#), pp. 84-86. “Those who desire to maintain Tradition I (expressed by the Reformers in terms of *sola scriptura*) must fight a simultaneous battle for this precious truth on two fronts. One on one front, we must continue to reject any two-source theory of tradition such as that dogmatized by Rome at the council of Trent. Neither the older Roman doctrine of Tradition II nor the more recent doctrine of Tradition III has any real scriptural or patristic support. On the other hand, we must also adamantly reject the modern evangelical doctrine of Tradition 0. Anarchy is not the cure for tyranny. The autonomy of the individual is equally as dangerous as the autonomy of the pope or of the Church.” [Ref-0791](#), pp. 152-153. “The fact that Scripture is the sole source of revelation today, and the fact that Scripture is the only inherently infallible and authoritative norm or standard does not imply that this standard is to be taken out of its ecclesiastical and historical context. *Sola scriptura* means “Scripture alone,” not “me alone.” Additionally, the meaning of the word “*sola*” in relation to “*scriptura*” is not absolute. It points to those characteristics that are unique to Scripture. It does not mean that Scripture is to be taken in isolation from the Church and the rule of faith.” [Ref-0791](#), p. 305.

scripture - alone - tradition II : ☉ + “It is in the fourth century writings of Basil the Great that we find for the first time the suggestion “that the Christian owes equal respect and obedience to written and to unwritten ecclesiastical traditions, whether contained in canonical writings or in secret oral tradition handed down by the Apostles through their successors.”” [Ref-0791](#), p. 33. “The evidence does, however, lend possible support to Oberman’s assertion that Augustine is one of the first, if not the first, Latin father to explicitly endorse a two-source concept of revelation.” [Ref-0791](#), p. 42. “It is manifest that they [the Apostles] did not deliver all things by Epistle, but many things also unwritten, and in like manner both the one and the other are worthy of credit. Therefore let us thing the tradition of the Church also worthy of credit. It is a tradition, seek no farther.” John Chrysostom (ca. 347-407), [Ref-0791](#), p. 39. “After briefly examining these important contextual issues, we will be able to see the medieval Church’s concept of the relationship between Scripture and tradition more directly. It will become clear that both Tradition I and Tradition II had their medieval adherents, although Tradition II doesn’t seriously begin to emerge until the twelfth century.” [Ref-0791](#), p. 50. “The gradual abandonment of the allegorical method of scriptural interpretation had enormous repercussions for the Church. As we shall see in examining the medieval concept of tradition, many doctrines and practices of the Church were validated by appeals to nonliteral interpretation of Scripture. Once this method of interpretation began to be questioned, it became necessary to discover another foundation for these doctrines and practices. Thus, at the same general time the allegorical method of interpretation begins to decline, the two-source concept of tradition begins its

ascendancy.” [Ref-0791](#), pp. 67-68. “The work of the Franciscan William of Ockham marks a decisive turning point in the history of the doctrine of tradition. Because of the difficulty of his style, scholars have come to different conclusions about his views on this subject, but recent research indicates that he was one of the principle inspirers of Tradition II. He clearly embraces this position in his work, the *Dialogue*. . . . Ironically, like the historically unprecedented doctrine of papal infallibility, Tradition II originally finds its strongest support in the radical Franciscan enemies of the pope in the late thirteenth and early fourteenth century. Although not widely accepted during Ockham’s lifetime, his view of tradition would later prove to be useful to Rom. As Tierney observes, “In the course of the fifteenth and sixteenth centuries, Ockhams’ ‘two-sources’ theory of revelation came to be accepted as Catholic doctrine principally in order to refute the *sola scriptura* principle as it was presented by Wyclif and later by Luther.”” [Ref-0791](#), p. 78-79. “On April 8, 1546, after much debate, the Council [of Trent] issued its answer to the Protestants. The decree concerning the Canonical Scriptures asserted, “. . . This [Gospel], of old promised through the Prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God promulgated first with His own mouth, and then commanded it to be preached by His Apostles to every creature as the source at once of all saving truth and rules of conduct. It also clearly perceives that these truths and rules are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand. Following, then, the examples of the orthodox Fathers, it receives and venerates with a feeling of piety and reverence all the books both of the Old and New Testaments, since one God is the author of both; also the traditions, whether they relate to faith or to morals, as having been dictated either orally by Christ or by the Holy Ghost, and preserved in the Catholic Church in unbroken succession.” . . . As Oberman notes, “In short, the Council of Trent clearly admits that not all doctrinal truths are to be found in Holy Scripture. Tradition is seen as a second doctrinal source which does not ‘simply’ unfold the contents of Scripture as in Tradition I but adding its own substance complements Holy Scripture contentwise.”” [Ref-0791](#), pp. 128-129,131-132. “A major problem, again, is that Rome has never been able to provide anyone with any complete and definite statement of what all of these necessary oral traditions are which she claims to have preserved. A second problem is that many individual doctrines and practices which she *has* declared to be preserved apostolic traditions cannot be found anywhere in the testimony of the church fathers.” [Ref-0791](#), p. 172. “Theophilus had already received the apostolic tradition through oral instruction according to Luke (Luke 1:4). But this was deemed insufficient. Luke determines to gather all of the available information from all of the available reliable sources and put the oral tradition into writing. Luke tells Theophilus that compiling a complete and orderly account allows for more “certainty” regarding the tradition. Why? Because oral tradition is

inherently unstable over any extended period of time and it cannot be independently verified if the one who originally gave the message is gone. When Luke wrote this gospel, most of the Apostles were still alive.” [Ref-0791](#), p. 175. “. . . the concept of tradition as a second supplementary source of revelation faces other insurmountable problems. A good outline of these problems may be found in Charles Hodge’s nineteenth-century magnum opus, his three-volume *Systematic Theology*. In this work, he outlines eight major difficulties faced by the Roman Catholic concept of supplementary tradition.” [Ref-0791](#), p. 211. “The fourth inherent problem with the supplementary view of tradition as a second standard of faith is the fact that it is inaccessible to God’s people. It is nowhere written in any volume to which all can turn. Instead, as Hodge notes, “it is scattered through the ecclesiastical records of eighteen centuries.” There is simply no way that most Christians could ever verify whether a particular tradition was actually taught throughout the entire history of the Church.” [Ref-0791](#), p. 213. “The fact that Tradition II has been rejected by virtually every prominent Roman Catholic theologian seems to have escaped many of the more conservative Roman Catholic apologists who still write as if Tradition II remained the consensus within the Roman church.” [Ref-0791](#), p. 216.

scripture - alone - tradition III : ☉ + “At the First Vatican Council (1870), the Roman Catholic church officially dogmatized the doctrine of papal infallibility. This doctrine, together with Cardinal Newman’s theory of doctrinal development, gradually led to the adoption of a completely new theory of tradition in which the magisterium of the Church is considered the one real source of revelation. This concept, termed Tradition III by Oberman, co-exists in the Roman Catholic church with the Tradition II concept.” [Ref-0791](#), pp. 209-210.

scripture - archive - Nehemiah? : Ne. 1:1 ☉ + “. . . Nehemiah may have established an archive in the Temple of all the books known to be Scripture: “He founded a library, gathered together the books about the kings and prophets, and the books of David, and the letters of kings about sacred gifts” (2 Maccabees 2:13).” [Ref-0818](#), p. 42.

scripture - authority : Acts 17:11 ☉ Notice how even the Apostle Paul was judged in light of existing scripture.

scripture - autographs - missing : ☉ + “No doubt, God did not intend for the autographs to be preserved. They would have been accorded a treatment similar to that given to the *Granth*, the sacred scriptures of Sikhism. That writing is virtually worshiped and is kept encased in such a way as to place the emphasis on the book rather than on the god who lies behind it. Idolatry is hardly new, and we may be sure that the possession of the original books of Scripture would have been an incipient temptation to idolatrous worship.” [Ref-1101](#), p. 36. “It must be remembered, too, that those who scoff at the inerrancy of the autographs because they cannot be produced for examination have no better case arguing for the errancy of texts they cannot produce either. At the worst, it is a standoff.” [Ref-1101](#), p. 37.

scripture - contains - quote : [quote - bible contents](#)

scripture - conviction by : Ecc. 12:11; Jer. 23:29

scripture - copied : Deu. 10:2; Deu. 10:4; Deu. 17:18; Pr. 25:1; Jer. 36:28

scripture - delight in : [Word - delight in](#)

scripture - depth and simplicity - quote : [quote - scripture - depth and simplicity](#)☆

scripture - despised : [despised - Word of God](#)

scripture - details reliable : [inerrancy - reliance on details](#)

scripture - difficult to understand : 1Pe. 1:10; 2Pe. 3:16

scripture - divide rightly : [Word - divide rightly](#)

scripture - effective : Ps. 147:15; Isa. 55:11; Jer. 23:29; 1Th. 2:13

scripture - eternal : [scripture - permanent](#)☆

scripture - exalted : Ps. 56:10

scripture - exceeding : Ps. 131:1; 1Cor. 4:6

scripture - experience - judge by : Mtt. 24:23-25; Isa. 8:16-20 ☪ "It is critical to remember that Wesleyans do not come to their biblical understanding of sanctification by a system of logical deduction from certain proof texts or propositions. Their convictions on the possibilities of perfection in love in this life and a faith experience of heart cleansing subsequent to justification grow out of their attempt to see Scripture holistically." Melvin E. Dieter, "The Wesleyan Perspective", [Ref-0238](#), p. 30. "We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity." *The Chicago Statement on Biblical Inerrancy*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 141:149, p. 143.

scripture - fear : Ezra 9:4

scripture - food : [bread - daily](#)

scripture - for our learning : Rom. 4:23-24; Rom. 15:14; 1Cor. 10:11

scripture - fulfilled : Mtt. 26:54; Mtt. 26:56; Mark 14:49; Mark 15:28; Luke 4:21; John 13:18; John 17:12; John 19:24; John 19:28; John 19:36; Acts 1:16; Acts 13:27; Jas. 2:23

scripture - God performs : [Word - God performs His](#)

scripture - ignorance - cost : Ps. 119:67

scripture - ignorance - quote : [quote - scripture - ignorance](#)☆

scripture - importance during affliction : Ps. 119:92

scripture - inerrancy - historic position : ☪ + "Kirsop Lake, an eminent New Testament Scholar and a professor at the University of Chicago, said: "It is a mistake often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind; it is the partial and uneducated survival of a theology which was once universally held by all Christians. How many were there, for instance, in Christian churches in the eighteenth century who doubted the infallible inspiration of all Scripture? A few, perhaps, but very few. No, the fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the Church is on the fundamentalist side." [Kirsop

Lake, *The Religion of Yesterday and Tomorrow* (Boston: Houghton, 1926), p. 61]" [Ref-1101](#), p. 19.

scripture - inerrancy - limited - illogical : [inerrancy - limited - illogical](#)☆

scripture - inerrancy - limited - results : [inerrancy - limited - results](#)☆

scripture - inerrancy - limited - source : [inerrancy - limited - source](#)☆

scripture - inerrancy - limited unbiblical : ☪ + "If Scripture itself professes to be inerrant only with respect to revelational or salvatory truth, where is the evidence for this to be found? Not in Scripture. For when the Word of God speaks of its trustworthiness, at no point does it include any limitation. Nor does it indicate that some parts of Scripture are thus to be trusted and other parts are not. If there is any doctrine of infallibility based upon the biblical data, it must include all of Scripture or none of it." [Ref-1101](#), p. 32.

scripture - inerrant - Christianity Today : ☪ + "In 1955 at the suggestion of Billy Graham, a group of us met first at Bass Rocks, Massachusetts, and then in New York, to launch a magazine which would defend the evangelical faith on an intellectual level. The basic premise was our adoption of an inerrant Scripture. *Christianity Today* (of which Dr. Lindsell is editor) contributed to the evangelical theological revival through its faithfulness to this view of Scripture." Harold J. Ockenga, *Forward*, [Ref-1101](#), p. 11.

scripture - inerrant - Jesus : [inerrancy - Jesus on scripture](#)☆

scripture - inerrant - Jesus' view : Mtt. 10:15; Mtt. 12:40-41; Mtt. 19:3-6; Mtt. 24:38-39; Mark 10:3-9; Luke 4:25-27; Luke 11:50-51; Luke 17:28-32; John 3:14; John 6:32-33; John 6:49 ☪ "Another way that Jesus revealed His complete trust in the Scriptures was by treating as historical fact the accounts in the OT which most contemporary people think are unbelievable mythology. Those historical accounts include Adam and Eve as the first married couple (Mtt. 19:3-6; Mark 10:3-9), Abel as the first prophet who was martyred (Luke 11:50-51), Noah and the Flood (Mtt. 24:38-39), Moses and the serpent (John 3:14), Moses and the manna (John 6:32-33,49), the experiences of Lot and his wife (Luke 17:28-32), the judgment of Sodom and Gomorrah (Mtt. 10:15), the miracles of Elijah (Luke 4:25-27), and Jonah and the big fish (Mtt. 12:40-41)." Terry Mortenson, *Jesus, Evangelical Scholars, and the Age of the Earth*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 69:98, p. 71.

scripture - infallible - Spurgeon : [inerrancy - Spurgeon](#)☆

scripture - interprets scripture : [hermeneutics - rule - synthesis](#)☆

scripture - Jesus Christ on the Infallibility of Scripture : [2004021901.htm](#)☆

scripture - Jesus emphasizes : Mtt. 12:3; Mtt. 12:5; Mtt. 19:4; Mtt. 21:16; Mtt. 21:42; Mtt. 22:31; Mark 2:25; Mark 12:10; Mark 12:26; Luke 6:3

scripture - Jewish divisions : [divisions - Jewish Scripture](#)☆

scripture - judges : [Word - judges](#)

scripture - keep : Rev. 1:3; Rev. 22:7; Rev. 22:9

scripture - knowledge - Jerome - quote : [quote - bible knowledge - Jerome](#)☆

scripture - life giving : [Word - life giving](#)

scripture - living : [Word - living](#)

scripture - meditate on : Jos. 1:8; Ps. 1:2; Ps. 4:4; Ps. 119; Pr. 4:20 ☪ See [scripture - memorize](#).

scripture - memorize : Ps. 119:11; Pr. 7:3 ☪ See [scripture - meditate on](#).

scripture - mishandled : [Word - mishandled](#)

scripture - name below : [Word - over name](#)

scripture - neo-orthodox - use of : [quote - neo-orthodoxy - use of scripture](#)☆

scripture - New Testament called : [inspiration - NT considered scripture](#)☆

scripture - not found : Amos 8:12

scripture - omitted from : John 20:30; John 21:25; Rev. 10:4

scripture - over philosophy - Hodge - quote : [quote - scripture over philosophy - Hodge](#)☆

scripture - over signs : [signs - can't contradict word](#)

scripture - Paul's writing called : [Paul - writing called scripture](#)

scripture - percent prophetic : [prophecy - percentage of Scripture](#)☆

scripture - percentage from Tyndale : ☪ + "Nine-tenths of the Authorized Version's New Testament is Tyndale's. The same is true of the first half of the Old Testament, which is as far as he was able to get before he was executed outside Brussels in 1536." [Ref-0230](#), p. 1.

scripture - permanent : 1S. 3:19; **Ps. 12:6-7**; Ps. 105:8; Ps. 119:89; Ps. 119:160; Ps. 138:2; Ecc. 3:14; Isa. 40:8; Mtt. 4:4; Mtt. 24:25; Mtt. 5:17-18; Mtt. 24:35; Mark 13:31; Luke 16:17; John 1:1; John 10:35; 2Ti. 3:15-16; 1Pe. 1:23-25 ☪ "When one thinks that the Bible has been copied during thirty centuries, as no book of man has ever been, or ever will be; that it was subjected to all the catastrophes and all the captivities of Israel; that it was transported seventy years to Babylon; that it has seen itself so often persecuted, or forgotten, or interdicted, or burnt, from the days of the Philistines to those of the Seleucidae; when one thinks that, since the time of Jesus Christ, it has had to traverse the first three centuries of the imperial persecutions, when persons found in possession of the holy books were thrown to the wild beasts; next the seventh, eighth, and ninth centuries, when false decretals were everywhere multiplied; the tenth century, when so few could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries, when the use of the Scriptures in the vulgar [common] tongue was punished with death, and when the books of the ancient fathers were mutilated, when so many ancient traditions were garbled and falsified, even to the very acts of the emperors and to those of the councils -- then we can perceive how necessary it was that the providence of God should have always put forth its mighty power, in order that the Jews. . . and the Christian Church [especially during the Middle Ages]. . . should transmit to us, in all their purity, those Scriptures." [Ref-0060](#), p. 197 quoting Louis Gaussen, *The Inspiration of the Holy Scriptures*, trans. David D. Scott, pp. 171-72

scripture - personal revelation over : ☪ + "[The Zwickau Prophets] held that the authority of immediate revelation to the individual believer through the Holy Spirit was superior to that of the Bible." [Ref-0169](#), p. 140.

scripture - perspicuity : Deu. 29:29; Pr. 8:9; Isa. 45:19; Mtt. 11:25; Mtt. 24:15; Luke 10:21; Luke 10:26; Luke 24:25; 2Pe. 1:19; Rev. 1:3
 ☛ "If God is the originator of language and if the chief purpose of originating it was to convey His message to humanity, then it must follow that He, being all-wise and all-loving, originated sufficient language to convey all that was in His heart to tell mankind. Furthermore, it must also follow that He would use language and expect people to understand it in its literal, normal, and plain sense." [Ref-0056](#), p. 81. "Catholics argued that if there were no infallible interpreter [the Roman church], there could be no infallible revelation. Luther and other Reformers roundly denied that and other claims to such authority." [Ref-0075](#), p. 127. "The Bible is absolutely clear in the sense that the Westminster Confession states: 'Those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in the due use of the ordinary means, may attain to a sufficient understanding of them.' Does it follow, then, that there must be a unanimity of opinion on infant baptism? . . . No, it does not. And why not? Because people -- sinful people, people with agendas, people who want to find something in the Bible that isn't really there -- approach Scripture, and no matter how perfect it is, *people are fallible*." [Ref-0093](#), p. 91. "An obscure book could not perform the functions Scripture would perform. . . . The bible affirms that people will be held eternally accountable for disobeying the teachings contained therein (Ps. 50:16-17; Pr. 13:13; Isa. 5:24; Luke 24:25; 2Ti. 4:3-4) and that obedience to those words will result in temporal and eternal blessedness (Jas. 1:18; 2Ti. 3:15-16). It is absurd to suppose that God would promise to punish those who disobey, or to bless those who obey, words that by nature [are ambiguous]." [Ref-0108](#), p. 87. "Christ wishes his mysteries to be published as widely as possible. I would wish even all women to read the gospel and the epistles of St. Paul, and I wish that they were translated into all languages of all Christian people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and Saracens. I wish that the husbandmen may sing parts of them at his plow, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way." Erasmus in his *Paraclesis*, prefacing his Greek New Testament, cited by [Ref-0230](#), p. 67. "Richard Webb's narrative concludes, famously: 'And soon after, Master Tyndale happened to be in the company of a learned man, and in communing and disputing with him drove him to that issue that the learned man said, we were better be without God's law than the pope's: Maister Tyndale hearing that, answered him, I defy the Pope and all his laws, and said, if God spare my life ere many years, I will cause a boy that driveth the plough, shall know more of the scripture than thou dost.'" Foxe, *Acts and Monuments* (1563), p. 514: and IV, p. 117, cited by [Ref-0230](#), p. 79. "We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the

corruption of human culture and language through sin has thwarted God's work of inspiration." *The Chicago Statement on Biblical Inerrancy*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 141:149, p. 143. "The doctrine [of perspicuity] does mean that Scripture is clear enough for the simplest person, deep enough for highly qualified readers, clear in its essential matters, obscure in some places to people because of their sinfulness, understandable through ordinary means, understandable by an unsaved person on an external level, understandable in its significance by a saved person through the illumination of the Holy Spirit, and available to every believer whose faith must rest on the Scriptures." Larry Pettegrew, *The Perspicuity of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 209:225, p. 209. "Hodge writes, 'Protestants hold that the Bible, being addressed to the people, is sufficiently perspicuous to be understood by them, under the guidance of the Holy Spirit; and that they are entitled and bound to search the Scripture, and to judge for themselves what is its true meaning.' His son and successor at Princeton Seminary affirmed, '[T]he Scriptures are in such a sense *perspicuous* that all that is necessary for man to know, in order to his salvation or for his practical guidance in duty, may be learned therefrom, and that they are designed for the personal use and are adapted to the instruction of the unlearned as well as the learned.'" Larry Pettegrew, *The Perspicuity of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 209:225, p. 211. "The late R. V. Clearwaters, president of Central Baptist Seminary in Minneapolis, when confronted by the old argument that "Scripture is obscure and has many different interpretations," would read Rom. 3:23 to that person: "All have sinned and come short of the glory of God." "Now," he would say, "you give me your interpretation of that verse, and I'll give you mine.'" Larry Pettegrew, *The Perspicuity of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 209:225, p. 215. ". . . Jesus indicates that the Scriptures are essentially perspicuous: eleven times the Gospel writers record Him saying, 'Have you not read . . .?' and thirty times He defended His teaching by saying, 'It is written.' He rebuked His listeners for not understanding and believing what the text plainly says." Terry Mortenson, *Jesus, Evangelical Scholars, and the Age of the Earth*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 69:98, p. 72.

scripture - preach - quote - Chambers : [quote - preach - scripture - Chambers](#)☆
scripture - preservation : [Word - preserved](#)☆
scripture - prophecy - judges : [prophecy - scripture judges](#)
scripture - read : Deu. 31:10-13; Deu. 17:18-20; 2Chr. 17:7; 2Chr. 30:22; 1Ti. 4:13
scripture - reasoning from : Luke 24:27; Acts 8:35; Acts 17:2; Acts 18:28; Acts 28:23 ☛ "Scripture is the product of God's Spirit moving upon its human authors to produce His Word in written form (2Pe. 1:20-21) . As such, it supersedes even apostolic experiences with Jesus Himself. Perhaps that is why Jesus prevented the disciples on the Emmaus Road from recognizing Him as He "explained to them the things concerning Himself in all the Scriptures" (Luke 24:27). He wanted their faith and preaching to be based on Scripture, not

merely on their own personal experience -- no matter how moving or memorable that experience might be. If that was true of the apostles, how much more should believers today seek to know God's Word rather than seeking supernatural or ecstatic experiences. Experience can be counterfeited easily, but not Scripture." John MacArthur, *The Sufficiency of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 165:174, p. 169.

scripture - rejected : [Word - rejected](#); Ps. 107:11; Isa. 30:9; Isa. 30:12; Zec. 7:12
scripture - rejection brings bondage : [bondage - rejection of God's Word](#)
scripture - sanctifies : John 17:17
scripture - sanctifying : [Word - sanctifying](#)
scripture - sealed : [sealed - scripture](#)
scripture - single meaning : Ne. 8:8
scripture - stand to hear : [standing - to hear the Word](#)
scripture - studying : [Word - studying](#)
scripture - sufficient : [sufficient - scripture](#)☆
scripture - sufficient for counsel : [counsel - scripture sufficient](#)
scripture - superior to psychology : [counsel - scripture superior to human wisdom](#)
scripture - teaching - understand : [teaching - understanding](#)
scripture - test against : [teachers - test against scripture](#)
scripture - testifies of Jesus : [book - volume written of Jesus](#)☆
scripture - truth : [Word - truth](#)
scripture - twisting : [teachers - twisting scripture](#)
scripture - value : Ps. 138:2 ☛ "Nothing this world has to offer is more precious than God's Word. I have a friend who collects rare Bibles. He owns a wonderful collection, with one Bible dating back to the fourth century. But my favorite is a Bible from sixteenth-century England, one of the earliest printed copies of God's Word. The top third of this Bible is covered with the blood of its original owner. My friend let me hold it in my hands, and tears came to my eyes as I leafed through it. How did blood get on the pages of that Bible? When Bloody Mary ruled England, she terrorized Protestants, murdering as many as she could. Her soldiers would spill the person's blood, then take his bible and dip it deep into the blood. A few of those Bibles have been preserved and are known as Martyrs' Bibles. Scientists have tested the paper and confirmed that the dark stains on every page of my friend's Bible are human blood. I examined that Bible carefully, page by page. I could see where it was well worn from being studied. There are water stains, as if from tears, and places where a thumb had frayed favorite pages. This was someone's most valuable possession, and his or her blood is there to prove it." John MacArthur, *The Sufficiency of Scripture*, [Ref-0164](#), Vol. 15 No. 2, Fall 2004, 165:174, p. 173.
scripture - vs. Pope - quote : [quote - Pope vs. Bible](#)☆
scripture - witness : [law - witness](#)
scripture - written - Genesis : "To begin with we must dismiss the theory of oral transmission as the source of Genesis. It is not logical to expect that a pure document could be transferred orally from one generation to another for hundreds of years. Even Middle Easterners, with their prodigious

memories could not do it. Concentration on the role of oral tradition has led scholars to underestimate the role of written records. We believe there is evidence that the Pentateuch in its entirety was written from the beginning, even though that is dismissed by most scholars today. . . . Genesis chapter 5:1 is translated correctly in the NIV: "This is the written account of Adam's line." (my emphasis) This passage tells of a sepher (book) connected with Adam. The Hebrew word "sepher" always means a written account. Scholars get around this being taken at face value by calling it an "anachronism" entered into the text by later scribes. Or they just avoid it altogether. Some of the most comprehensive Bible commentaries avoid any mention of this situation." David Livingston, "Writing: Was Hebrew First?" *ABR Electronic Newsletter*, Vol. 6, Issue 11, November 2006 [http://biblearchaeology.org]; Gen. 1:1; Gen. 5:1

scripture - written - Job : Job 19:23

scripture - written - law : [law - written](#)☆

Scripture Lands, John Kitto : [Ref-0714](#)☆

scriptures - communion : [X0112 - communion](#)☆

scriptures - favorite : [favorite - verses](#)

scriptures - inerrant : [inerrancy - of scripture](#)☆

scriptures - inspired : [inerrancy - of scripture](#)☆

scriptures - inspired - Sermon - Inspiration of the Word - 08009.doc : [08009.doc](#)☆

scriptures - Koran supersedes : [Koran - Scriptures superseded by](#)☆

scriptures - leaders copy : [leaders - copy scriptures](#)

scriptures - lost : 2K. 22:8-13

scriptures - opened : Luke 24:32; Acts 17:3

scriptures - reasoning from : [messianic prophecy - witnessing tool](#)

Scriver's 1881 Textus Receptus. 1995 (electronic ed.). Oak Harbor: Logos Research Systems. : [Ref-0324](#)☆

Scroggie, W. Graham. A Guide To The Gospels : [Ref-0069](#)☆

Scroggie, W. Graham. A Guide To The Gospels. : [Ref-0117](#)☆

scroll - eaten : Jer. 15:16; Eze. 3:1; Rev. 10:9

scroll - written both sides : [written - both sides](#)

Scythians - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

sea - calmed : [storm - calmed](#)

sea - cast into : Ex. 15:4; Mic. 7:19; Zec. 9:4; Mtt. 13:47; Mtt. 21:21; Mark 11:23; Rev. 18:21

Sea - DOC 00049 : [00049.doc](#)☆

sea - exists during millennial kingdom : [millennial kingdom - sea exists](#)

sea - Galilee - images : [Galilee - sea - images](#)☆

sea - Galilee - names : [Galilee - sea - names](#)☆

sea - gives up dead : Ex. 14:27-28; Job 26:5; Ps. 68:22 (?); **Rev. 20:13** ☆ Questionable: Ps. 68:22 (?);

sea - mountain into : [mountain - into sea](#)

sea - nations represented as : Lev. 11:10; Ps. 65:7; Isa. 57:20 (?); Jer. 6:23; Dan. 7:3; Mtt. 13:45-46; Acts 10:6; Rev. 13:1; Rev. 17:15 ☆ "The treasure [Mtt. 13:45-46] represents the Jews, so it is natural that *the pearl* [Mtt. 13:45-46] would represent the Gentiles. Furthermore, the pearl comes from the sea,

and the sea symbolizes the Gentile world (Dan. 7:2-3; Rev. 17:1, 15). Finally, the pearl comes from the oyster, which itself was unclean in the Law of Moses [Lev. 11:10-12] but made clean by the Law of Messiah." [Ref-0219](#), p. 676. "Christ's inheritance is not only the Church which is the pearl of great price for which He sold all that He had, but it also includes Israel which is the treasure hidden in the field and which He purchased with His own blood and which He hid again." [Ref-0224](#), 103. Questionable: Isa. 57:20 (?);

sea - negative : Gen. 1:6-8; Isa. 57:20; Mtt. 13:45-46; Rev. 21:1 ☆ + (Building a list of Scriptures which associate uncleanness and negativity with the sea.) Day two of creation was not pronounced good (Gen. 1:6-8), but was held for day three. The main activity on day two involved separating the waters above and below.

sea - no more : Isa. 33:21 (?); Rev. 21:1 ☆ Questionable: Isa. 33:21 (?);

sea - of glass : Eze. 1:22; Rev. 4:6; Rev. 15:2

sea - representative of peoples : [type - water represents peoples](#)

sea - river called : Ps. 114:3

sea - those who go to : Ps. 107:23; Isa. 42:10

sea life - destroyed : Rev. 16:3

seafarers - lament : [shipping - loss of](#)☆

seal - Jezebel : [2007110301.htm](#)☆

seal - of God : Eze. 9:4; Rev. 6:6 (?); Rev. 7:3; Rev. 9:4; Rev. 22:4 ☆ Questionable: Rev. 6:6 (?);

sealed - deed : Jer. 32:14; Rev. 5:1

sealed - Holy Spirit - not prior to Pentecost : [Holy Spirit - indwelt - not permanent in OT](#)☆

sealed - Jesus : John 1:32-33; John 6:27

sealed - revelation withheld : [revelation - withheld](#)

sealed - scripture : Dan. 8:26; Dan. 9:24; Dan. 12:4; Dan. 12:9; Isa. 29:10-12; Rev. 10:4; Rev. 22:10

sealed - with Holy Spirit : [Holy Spirit - sealed with](#)☆

search - heart : [heart - searched](#)

search for extra-terrestrial life - Origin of Life - 00043.doc : [00043.doc](#)☆

Searching for the Original Bible, Randall Price : [Ref-0818](#)☆

seasons : Gen. 8:22; Ps. 74:17

seat - bema - of Christ : [bema seat - judgment](#)

seat - Moses : [Moses - seat](#)☆

seated - rabbi : Mtt. 5:1; Luke 4:20 ☆ "In [Mtt. 5:1], Matthew conjures the picture of a master of the Torah who now teaches the Torah to his disciples. Jesus sits down, which, we know from later writings about rabbis, was the customary indication that serious teaching was going to commence. Indeed, taking one's seat marked the beginning of the lesson. The disciples surround him, round about, and fall silent. The scene is one of dignity and formality." [Ref-0137](#), p. 21.

Seawater vs. Blood - DOC 00002 : [00002.doc](#)☆

Seba : ☆ Sudan

second - gathering of Israel : [gathering - of Israel second time](#)☆

second coming : Isa. 34:5-10; Isa. 63:1; Zec. 14:2-5; Mtt. 24:30; Acts 1:11; 2Th. 1:7-10; Heb. 9:28; Heb. 10:37; Jude 1:14; Rev. 1:7; Rev. 19:14

second coming - after tribulation : [tribulation - second coming after](#)

second coming - angels : [angels - second coming](#)

second coming - angels = with Christ : Mtt. 16:27

second coming - imminent : [imminent - second coming](#)☆

second coming - Jesus - Islam - Gilchrist : [2002052505.htm](#)☆

second coming - Jesus fights alone : [alone - Jesus fights](#)

second coming - judgment - desired : Isa. 64:1-3

second coming - killed at : Luke 19:27; Mtt. 25:41; Rev. 19:15-18

second coming - Koran : [Koran - second coming](#)☆

second coming - near : ☆ + "Martin Luther . . . anticipated the early return of the Lord, stating "I think the last day is not far away." He also adds, "The world runs and hastens so diligently to its end that it often occurs to me forcibly that the last day will break before we can completely turn the Holy Scriptures into German. For it is certain from the Holy Scriptures that we have no more temporal things to expect. All is done and fulfilled." [Ref-1268](#), pp. 194-195

second coming - preconditions : Lev. 26:40; 2S. 19:12 (typology); Jer. 3:11-18; Eze. 36:21; Hos. 5:15; Zec. 12:10; Zec. 13:9; Mtt. 23:39; Luke 13:35; Acts 3:19-21; Rev. 1:7 ☆ "Israel must first look *unto* (not *upon*, as in the KJV) the One Whom they have pierced and to plead for His return." [Ref-0219](#), p. 310. "Yet the strong inference is that this humiliation would eventually yield to a glorious reversal of circumstances since Jesus continued, "For I tell you, you will never see Me again until you say, 'Blessed is He who comes in the name of the Lord!' " (Matt 23:38-39). So in this regard Alford described *that day*, *the subject of all prophecy, when your [Jerusalem's] repentant people shall turn with true and loyal Hosannas and blessings to greet "Him whom they have pierced:"* (Deut. 4:30-31; Hos. 3:4-5; Zech. 12:10; 14:8-11). *Stier well remarks, "He who reads not this in the prophets, reads not yet the prophets aright."* [Ref-1263](#), pp. 95-96

second coming - revealed on : Gen. 45:4 (Joseph); Zec. 12:10 (Jesus); Mtt. 24:30 (Jesus); Acts 7:13 (Joseph) ☆ "There may be a suggestion here [Acts 7:13] that a greater than Joseph, who also was not recognized by his people when he came to them the first time, will be acknowledged by them as their divinely appointed deliverer when they see him the second time." [Ref-0653](#), p. 137.

second coming - spiritualized : ☆ "Without a clear proclamation of the second advent, Christians have no common ground on which to meet the Jew; that to spiritualize this doctrine, as many do, is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent, you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him." Gordon, A.J., "Three Weeks with Joseph Rabinowitz" in A. C. Gaebelin, *Hath God Cast Away His People?* (New York: Gospel Publishing House, 1905), p. 277, cited by [2001122201.doc](#), p. 31.

second coming - visible : [visible - return of Christ](#)

second coming - vs. rapture - contrast : [rapture - vs. second coming - contrast](#) ☆

second coming - vs. rapture, rapture : [rapture - vs. second coming, rapture](#) ☆

second coming - vs. rapture, second coming : [rapture - vs. second coming, second coming](#) ☆

second coming - wedding before : Luke 12:35-36; Rev. 19:7

second coming - with saints : [saints - with Jesus at second coming](#) ☆

second commandment - Roman Catholicism : [Roman Catholicism - second commandment](#) ☆

second death : [death - second](#)

second law - thermodynamics - the Fall : [thermodynamics - second law and the Fall](#) ☆

secrecy - Quotations - #09002.doc : [#09002.doc](#) ☆

secret - cruelty : Ps. 74:20

secret - idolatry : [idolatry - hidden](#)

secret - mystery : [mystery - secret](#) ☆

secret - place : Ps. 18:11; Ps. 27:5; Ps. 31:20; Ps. 91:1; Ps. 91:9; Isa. 26:20; Isa. 32:2; Mtt. 6:6

secret - rapture? : [rapture - secret?](#) ☆

secret - sin : [sins - secret](#)

secrets - belong to God : Deu. 29:29; Dan. 2:22; Rev. 10:4 ☪ "The business of searching out the mind of God where God has remained silent is dangerous business indeed. Luther put it this way, "We must keep in view His Word and leave alone His inscrutable will; for it is by His Word and not by His inscrutable will that we must be guided."" [Ref-0237](#), p. 52.

secrets - hold in trust : Pr. 11:13; Pr. 20:19

secrets - revealed : Pr. 10:9; Ecc. 12:14; Isa. 11:3-4; Isa. 29:15; Isa. 40:27; Mtt. 10:26; Mark 4:22; Luke 8:17; Luke 12:2; Rom. 2:16; 1Cor. 4:5

sect - Christianity : [Christianity - sect of Judaism](#)

sectarianism - AGAINST : Luke 9:49-50

security - eternal - Roman Catholic : [Roman Catholicism - eternal security](#) ☆

security - Scriptures used AGAINST eternal : [eternal security - AGAINST - Scriptures used](#) ☆

security - Scriptures used FOR eternal : [eternal security - FOR - Scriptures used](#) ☆

seduction - flattery : Pr. 2:16; Pr. 6:24; Pr. 7:5; Pr. 26:28; Pr. 29:5

seductress - avoid : [harlot - avoid](#)

see - eyes to : [ears - to hear](#)

see - no evil : [viewing - avoid wickedness](#)

See scroll - eaten : [bread - word as](#)

See war - just : [war - supported](#)

seed - bears fruit : Gen. 1:11; John 12:24; 1Cor. 15:36

seed - considered as father physically : Jdg. 21:1; Heb. 6:10

seed - includes believers & physical offspring : Rom. 4:16

seed - Jesus' : Isa. 53:10; John 12:24

seed - mustard : [mustard - seed](#) ☆

seed - of David : [David - seed of](#)

seed - of God : 1Jn. 3:9

seed - of Satan : Gen. 3:15; Mtt. 13:38; John 8:41-44; Acts 13:10; 1Jn. 3:10

seed - of woman : Gen. 3:15; Gen. 37:9; Job 25:4; Isa. 7:14; Isa. 9:6; Isa. 65:25; Jer. 31:22 (?); Mic. 5:3; Mtt. 1:20; Luke 1:34; John 6:42; John 8:41-42; Gal. 4:4; Tit. 1:2 (?); 1Jn. 3:9;

Rev. 12:4-5 ☪ "Most Christian commentators interpret Genesis 3:15 as the first revelation and prediction of the work of Messiah; for this reason, it is referred to by theologians as the *protevangelium* (?the first proclamation of the gospel)." [Ref-0146](#), p. 188. "Thus He was indeed born *in* the Jewish people, but *without*, in the purely human meaning of the word, being a 'Jew.' As 'God manifest in the flesh' (1Ti. 3:16) He is super-racial, super-national, to *all* sinners alien by nature, and at the same time, as Redeemer of the world, for *all* races the Savior and Lord. Thus His virgin birth (Isa. 7:14) has to do not only with His holiness (freedom from inherited sin), but also with His word as the Savior (freedom from racial limitation)." [Ref-0197](#), p. 110. "... David Kimchi even recognized [Gen. 3:15] as messianic when he wrote, "Messiah, the Son of David, who shall wound Satan, who is the head, the King and Prince of the house of the wicked." Rashi, however, interpreted Gen 3:15 naturalistically to refer to conflict between snakes and humanity. . . . A few centuries later, reformer John Calvin followed Rashi's naturalistic approach, saying, "I interpret this simply to mean that there should always be the hostile strife between the human race and serpents, which is now apparent."" [Ref-1272](#), p. 123. "It seems that the classic understanding of Gen 3:15 as the *protevangelium*, or the "first gospel," has eroded dramatically, even among those who hold to inspiration and inerrancy. Is the messianic interpretation really exegetically untenable? Did the author of this text intend it to be read only of the perpetual hatred between snakes and people? The trend in Old Testament interpretation is to answer these questions affirmatively." [Ref-1272](#), p. 129. ". . . R. B. Chisholm Jr. . . . takes writers to task for espousing a messianic interpretation. He finds it "disappointing" that B. K. Waltke and C. J. Frederick offer "the traditional interpretation of [Gen 3:15] without interacting with approaches that challenge this interpretation as being pure allegory that is unsubstantiated linguistically or contextually."" [Ref-1272](#), pp. 130-131n3. ". . . it is not the serpent's seed that will be crushed by the woman's seed after a long conflict but the serpent itself, indicating a longevity not normal for mere snakes." [Ref-1272](#), p. 136. "Although in Gen 3:14 the Lord addresses the actual serpent, in the following verse (3:15), He appears to address the dark power animating it. I believe this is similar to the way the king of Tyre is addressed in Ezek 28:1-19 followed by an oracle against Lucifer, the anointed cherub, as the power behind the throne (cf. Ezek 28:11-19), yet with no textual indication of a change of addressee." [Ref-1272](#), pp. 137-138. "This messianic reading of Gen 3:15 is evident in the Septuagint and the rabbinic literature of the Targumim *Pseudo-Jonathan*, *Neofit*, *Onqelos* and the midrash *Genesis Rabbah* 23:5." [Ref-1272](#), p. 137. "Nevertheless, this curse [Gen 3:14] should not be understood as changing the actual physical condition of all snakes but more likely declaring the meaning of their normal characteristics. Thus, when God proclaimed that the serpent would crawl on its belly, it does not mean that serpents previously had legs. Rather, crawling would now forever be understood as a sign of defeat. . . . Unlike the rest of creation, when the

effects of the fall are reversed, the curse on the serpent will remain forever [Isa 65:25]. In this way, the serpent will remain an eternal outward symbol of the spiritual defeat of the dark force behind the fall." [Ref-1272](#), p. 138, 138n39. Questionable: Jer. 31:22 (?); Tit. 1:2 (?);

seed - of woman - attacked : Gen. 3:15; Gen. 4:8; Gen. 6:2; Ex. 1:22; 2K. 11:2; 2Chr. 22:10-11; Est. 3:6-14; Mtt. 2:16; Acts 7:19; Rev. 12:4 ☪ Historic evidence of Satan's attempt to thwart the Messianic promise is abundant: Cain's murder of Abel (Gen. 4:8); the pollution of the offspring of men by the "sons of God" with the "daughters of men" (Gen. 6:2); Pharaoh's attempt to kill all male Hebrews (Ex. 1:16, 22; Acts 7:19); Haman's attempt to wipe out the Jews (Est. 3:6); Athaliah, Ahaziah's mother, attempts to wipe out all the royal heirs of Judah (2Chr. 22:10); Herod's slaughter of the babes in his attempt to murder Jesus (Mtt. 2:16).

seed - of woman - lineage : [promise - line of](#)

seed - plural : Gen. 17:7-10 (KJV); Gal. 3:29 ☪ "... there is an ambiguity to the term "seed" in that it can oscillate from the collective to the individual usage. Walter Kaiser writes that the word "is deliberately flexible enough to denote either one person who epitomizes the whole group . . . or the many persons in that whole line of natural and/or spiritual descendants."" [Ref-1272](#), p. 139. See [seed - singular](#). "Jack Collins has demonstrated that when a biblical author has a collective sense for "seed" in mind, he uses plural pronouns and verbal forms to describe it. However, when he has an individual in mind, he uses singular verb forms and pronouns to describe the "seed."" [Ref-1272](#), p. 140.

seed - singular : Gen. 3:15; **Gen. 22:17 (KJV, cf. Gal. 3:16); Gal. 3:16;** Rev. 12:5 ☪ "In response to the lexical argument that the word "seed" [in Gen. 3:15] is limited to a collective sense, this is simply incorrect. The word can also be used with an individual meaning as well. For example, the word "seed" is used of an individual in the very next chapter (4:25) when Eve identified Seth as the particular seed (translated "child") given in place of Abel." [Ref-1272](#), p. 132. See [seed - plural](#).

seed of Abraham - by faith : [Abraham - father of faithful](#) ☆

seed of Abraham - nations blessed : Gen. 3:15; Gen. 12:3; Gen. 18:18; Gen. 22:18; Gen. 26:4; Gen. 28:14; Gal. 3:8; Gal. 3:28

seed of Abraham - physical : 2Cor. 11:22

seed of Abraham - physical vs. spiritual : John 8:37-38; Rom. 9:6; Gal. 3:7 ☪ Four different "seeds" of Abraham are in view biblically: **1)** the physical descendants of Abraham (the nation of Israel), **2)** the covenant believing seed (the remnant, the "Israel of God" -- the subset of the physical seed which believe), **3)** the *spiritual* seed which is not physical -- Gentile believers who are Abraham's seed *by faith*, **4)** the promised Seed (singular) -- the Messiah.

seeing - belief without : believe - without seeing

seeing - God : Ex. 33:20-23; Mtt. 5:8; John 1:18; John 14:9 ☪ "According to R. Laird Harris, nowhere else is the word that is translated 'back' in Exodus 33:23 used 'for the back of a person's anatomy.' In all other instances, it means 'back' in the sense of direction. . . . Moses saw the afterglow of God's

glory 'behind the Lord as he passed by,' not God Himself." [Ref-0057](#), July/August 2001, p. 37.

seeing - the Father in Jesus : John 1:18; John 12:45

Seeing is believing - Sermon - Reading the Word - 08000.doc : [08000.doc](#)☆

seek - all things added : Luke 12:31

seek - face not hand : Ex. 33:23; Ps. 27:8; 2Cor. 12:14

seek - spiritual gifts : [spiritual gifts - desire](#)

seek - without answer : [answer - none by God](#)

seeker friendly - church - Spurgeon : [F00009 - church - seeker friendly - Spurgeon](#)☆

seeker friendly - cross not : [crucifixion - offense](#)☆

seeker friendly - MacArthur - quote : [quote - seeker friendly - MacArthur](#)☆

seeker friendly - quote - Lloyd-Jones : [quote - seeker friendly - Lloyd-Jones](#)☆

seekers - confounded by believers : Ps. 69:6

seekers - God revealed to : Deu. 4:29; 1Chr. 28:9; 2Chr. 15:2; Ps. 9:10; Ps. 24:6; Pr. 28:5; Isa. 51:1; **Isa. 45:19**; Isa. 55:6; Isa. 64:4-5; Isa. 66:10; Jer. 29:13; John 14:26; John 15:15; Acts 10:2-4; **Acts 17:27**; Heb. 11:1; **Heb. 11:6**; Jas. 4:8 ☼ "Blessed are the inquirers who inquire not *concerning* the Eternal but *for* the Eternal." [Ref-0197](#), p. 15.

seeking - experience - quote - Lloyd-Jones : [quote - experience - seeking - Lloyd-Jones](#)☆

seeking - God - none : **Ps. 14:2-3**; Isa. 41:28; **Ps. 53:2-3**; Isa. 59:16; Isa. 63:5; Isa. 64:6-7; Jer. 5:1; Eze. 22:30; **Rom. 3:10-11**; Rom. 10:20

seeking - intense : Ps. 27:8-10; Pr. 27:7; Ps. 119:2; Ps. 119:123; Ps. 119:131; Ps. 143:6

seeking - signs : [signs - seeking](#)

seen - by God : Gen. 16:13-14; Ps. 139:1-4; Ps. 139:23; Jer. 12:3

seen - God not : Ex. 33:23; John 1:18; John 6:46; 1Ti. 6:16; 1Jn. 4:12

seen - Jesus seen Father : Isa. 49:3; John 14:9 ☼ See [invisible - God](#).

seer - prophet : [prophet - seer](#)

seers - AGAINST : [witchcraft - AGAINST](#)☆

Segholate nouns - Hebrew grammar : [Hebrew grammar - Segholate nouns](#)☆

segregation - synagogue : [synagogue - segregation of sexes](#)☆

Shemaiah - book of : [book - of Shemaiah](#)

Seir, Mt. - Esau dwelt : [Mt. Seir - Esau dwelt](#)

Seiss - coming of Jesus - phases - quote : [quote - coming - Jesus - phases - Seiss](#)☆

Seiss, Apocalypse, The : [Ref-1059](#)☆

Seiss, Gospel in Leviticus, The : [Ref-1060](#)☆

Seiss, Joseph A. The Apocalypse : [Ref-0035](#)☆

Seiss, Joseph A. The Gospel in the Stars : [Ref-0103](#)☆

Selah : ☼ Comes from two roots: salah, to pause; and salal, to lift up. Serves to connect two subjects together. Swallow today-chew tomorrow and the next day. Picture of an old cow chewing cud. "There are seventy-one instances where the word *selah* is used. The word *selah* was not actually spoken but was used as ?a musical notation signaling an interlude or change of musical accompaniment.'" Steve Herzig, "Jewish Culture & Customs", [Ref-0057](#), March/April 2003, p. 25.

Selbie, John A., A Dictionary of Christ and the Gospels : [Ref-1285](#)☆

Selected Works of Martyn Lloyd-Jones, Martyn Lloyd-Jones : [Ref-0702](#)☆

selection - natural - evolution : [evolution - survival of the fittest](#)☆

self - control : Pr. 17:27; Pr. 25:28; 1Cor. 9:25; Gal. 5:23; 1Pe. 5:8

self - deny : [discipleship - cost](#)☆

self - esteem : [righteousness - self](#)☆

self - evil against : Jer. 44:7

self - guard : [guard - self](#)

self - love : [esteem - self](#)☆

self - righteousness : [righteousness - self](#)☆

self - sufficiency : 2Chr. 12:1; Luke 12:19

self - tempting : [tempting - self](#)

self - trusting in : [trusting - in self](#)

self - unknown : Job 9:21

self confident - fool : [fool - self confident](#)

self esteem - pride - quote : [quote - pride - self esteem](#)☆

self seeking - envy : [envy - self seeking](#)

self sufficient - God : [alone - Jesus fights](#)

selfishness : 2K. 20:19; Isa. 39:8

selfishness - in trial : [trial - personal vs. others](#)

semantic range - Greek grammar : [Greek grammar - semantic range](#)☆

semantic range - word meaning : [exegesis - semantic range](#)☆

semen - emission : Lev. 15:16-18; Lev. 15:31; Lev. 22:4; Deu. 23:10

seminarians - disbelieve : [disbelief - of rulers and mighty](#)☆

seminary - accreditation : [accreditation - seminary](#)☆

Seminary President: Don't Support Israel, McCall, Thomas S. : [2002101201.pdf](#)☆

Semiramis - wife of Nimrod : [Nimrod - wife of](#)☆

Semitisms - Greek : [Greek - Hebraisms in](#)☆

Sennacherib - siege - 701 B.C. : [chronology - B.C. 0701 - siege by Sennacherib](#)☆

Sennacherib - Annals of - archaeology : [archaeology - Annals of Sennacherib](#)☆

Sennacherib - death : [archaeology - death of Sennacherib](#)☆

Sennacherib - siege of Lachish : [archaeology - Siege of Lachish Reliefs](#)☆

Sennacherib - tribute - difficulty : [difficulty - Hezekiah's tribute](#)☆

sensationalism - prophecy - avoiding : [prophecy - sensationalism - avoiding](#)☆

sensus plenior - AGAINST : [hermeneutics - single meaning](#)☆

sensus plenior - hermeneutics : [hermeneutics - sensus plenior](#)☆

sent - Jesus by Father : John 5:38; John 7:28-29; John 7:33; John 8:16; John 8:42; John 11:42; John 15:21; John 16:8-11; John 16:27-28; John 17:8; John 17:18; John 17:21-25; John 20:21

sent - prophets - not by God : [prophets - not from God](#)

Sep01 : 1Cor. 12; Ps. 135; Ps. 136 ☼ + [daily - bible](#).

Sep02 : 1Cor. 13; Ps. 137; Ps. 138; Ps. 139 ☼ + [daily - bible](#).

Sep03 : 1Cor. 14:1-20; Ps. 140; Ps. 141; Ps. 142 ☼ + [daily - bible](#).

Sep04 : 1Cor. 14:21-40; Ps. 143; Ps. 144; Ps. 145 ☼ + [daily - bible](#).

Sep05 : 1Cor. 15:1-28; Ps. 146; Ps. 147 ☼ + [daily - bible](#).

Sep06 : 1Cor. 15:29-58; Ps. 148; Ps. 149; Ps. 150 ☼ + [daily - bible](#).

Sep07 : 1Cor. 16; Pr. 1; Pr. 2 ☼ + [daily - bible](#).

Sep08 : 2Cor. 1; Pr. 3; Pr. 4; Pr. 5 ☼ + [daily - bible](#).

Sep09 : 2Cor. 2; Pr. 6; Pr. 7 ☼ + [daily - bible](#).

Sep10 : 2Cor. 3; Pr. 8; Pr. 9 ☼ + [daily - bible](#).

Sep11 : 2Cor. 4; Pr. 10; Pr. 11; Pr. 12 ☼ + [daily - bible](#).

Sep12 : 2Cor. 5; Pr. 13; Pr. 14; Pr. 15 ☼ + [daily - bible](#).

Sep13 : 2Cor. 6; Pr. 16; Pr. 17; Pr. 18 ☼ + [daily - bible](#).

Sep14 : 2Cor. 7; Pr. 19; Pr. 20; Pr. 21 ☼ + [daily - bible](#).

Sep15 : 2Cor. 8; Pr. 22; Pr. 23; Pr. 24 ☼ + [daily - bible](#).

Sep16 : 2Cor. 9; Pr. 25; Pr. 26 ☼ + [daily - bible](#).

Sep17 : 2Cor. 10; Pr. 27; Pr. 28; Pr. 29 ☼ + [daily - bible](#).

Sep18 : 2Cor. 11:1-15; Pr. 30; Pr. 31 ☼ + [daily - bible](#).

Sep19 : 2Cor. 11:16-33; Ecc. 1; Ecc. 2; Ecc. 3 ☼ + [daily - bible](#).

Sep20 : 2Cor. 12; Ecc. 4; Ecc. 5; Ecc. 6 ☼ + [daily - bible](#).

Sep21 : 2Cor. 13; Ecc. 7; Ecc. 8; Ecc. 9 ☼ + [daily - bible](#).

Sep22 : Gal. 1; Ecc. 10; Ecc. 11; Ecc. 12 ☼ + [daily - bible](#).

Sep23 : Gal. 2; Sos. 1; Sos. 2; Sos. 3 ☼ + [daily - bible](#).

Sep24 : Gal. 3; Sos. 4; Sos. 5 ☼ + [daily - bible](#).

Sep25 : Gal. 4; Sos. 6; Sos. 7; Sos. 8 ☼ + [daily - bible](#).

Sep26 : Gal. 5; Isa. 1; Isa. 2 ☼ + [daily - bible](#).

Sep27 : Gal. 6; Isa. 3; Isa. 4 ☼ + [daily - bible](#).

Sep28 : Eph. 1; Isa. 5; Isa. 6 ☼ + [daily - bible](#).

Sep29 : Eph. 2; Isa. 7; Isa. 8 ☼ + [daily - bible](#).

Sep30 : Eph. 3; Isa. 9; Isa. 10 ☼ + [daily - bible](#).

separate - from false teachers : [teachers - false - separate from](#)

separate - from God's love : [love - separate from God's](#)

separate - from wicked : [wicked - separate from](#)

separate - Israel : [Israel - separate; Jews - remain distinct](#)☆

separate - Israel from Gentiles : [Israel - Gentiles - not like](#)

separate - sinning brother : [church - discipline](#)☆

separated - by pride from God : [pride - separates from God](#)

separated - people of God from world : Ex. 8:23; Ex. 9:4; Ex. 10:23; **Ex. 11:7**; Ne. 10:28; Deu. 18:9; Isa. 26:20-21 ☼ Saints = *separated ones*. "If we, too, are to understand the Scriptures, I believe that we must travel the path of separation from the world. Nothing more destroys spiritual intelligence than merely floating with the stream of men's opinions and ways. . . . Nor is there any advantage greater for the enemy, short of destroying the foundations, than the mixing up of the saints of God with the world, and the consequent darkening of all spiritual intelligence in those who ought to be its light." [Ref-0414](#), p. 25-26.

separated - wicked and just by angels : [angels - separate wicked and just](#)

separation - church and state :

[2004102001.htm](#)☆; [church - state - separation](#)☆ ☩ + “The First Amendment to the United States Constitution, with its provision that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” took effect in 1791. At that time, five of the nation’s fourteen states (Vermont joined the Union in 1791) provided for tax support of ministers, and those five plus seven others maintained religious tests for state office. Only Virginia and Rhode Island enjoyed the sort of “separation of church and state” that Americans now take for granted—government providing no tax money for churches and posing no religious conditions for participation in public life. With less than a handful of exceptions, even the defenders of religious liberty in Rhode Island and Virginia did not object when Congress or the president proclaimed national days of prayer, when the federal government began its meetings with prayer, or when military chaplains were appointed and funded by law.” [Ref-0958](#), p. 144. See [Ref-0958](#), pp. 146-148 for more background on how various founders interpreted the First Amendment.

separation - family - quote - Rydelnik :
[quote - family - separation - Rydelnik](#)☆

separation - holy : [holy - separation](#)

separation - instead of divorce : [divorce - separation instead](#)

separation - sanctification : [sanctification - separation](#)

separation - wall of : John 10:16; Acts 10:28; Acts 10:34; Acts 11:12; Acts 15:9; Acts 15:11; Rom. 1:16; Rom. 10:12; 1Cor. 12:13; Gal. 3:28; Eph. 2:14; Eph. 4:3-6; Col. 3:11 ☩ “What seems to be foremost in Paul’s mind here [in the book of Galatians], and the way they would have taken him, is the morning prayer of Jewish men of the time, *?I thank God that Thou hast not made me a Gentile, a slave, or a woman.*” Eric Peterman, *Galatians 3:28 and Evangelical Egalitarianism*, [Ref-0055](#), December 2001, p. 291. “Paul further illustrates this unifying work of the Savior by referring to the fence (*soreg* in Hebrew) in the Herodian Temple that kept Gentiles from entering into the more sacred area of the Temple (*ναος naos*) where only Jews could enter and worship.” William C. Varner, “Do We Need Messianic Synagogues?”, [Ref-0164](#), 14/1 (2003):47-62(54). “The reader of Acts will remember that on Paul’s last visit to Jerusalem, a riot arose in the temple because the rumour got around that he had polluted the sacred precincts by taking Gentiles into them. Gentiles might enter the outer court, which was not really part of the temple buildings proper; but they might not penetrate farther on pain of death. . . . That none might plead ignorance of the rule, notices in Greek and Latin were fastened to the barricade separated the outer from the inner courts, warning Gentiles that death was the penalty for trespass. One of these Greek inscriptions, found in Jerusalem in 1871 by C. S. Clermont-Ganneau, is now housed in Istanbul, and reads as follows: “No foreigner may enter within the barricade which surrounds the Temple and enclosure. Anyone who is caught doing so will have himself to thank for his ensuing death.” When Paul wrote in Ephesians 2:14 of ‘the middle wall of partition’ between Jew and Gentile which is

broken down in Christ, it has been thought that his metaphor was drawn from this temple barrier, which forbade Gentiles to trespass on ground reserved for Jews alone.” [Ref-0239](#), pp. 94-95. “Within the confines of the platform was the temple structure itself. It was surrounded by a low wall warning Gentiles to go no further⁵. Three open-air divisions lay within the temple, the Court of the Women, the Court of Israel (of the Men), and the Court of the Priests. Sacrifices and other acts of worship were conducted in the last-named area. [8] Josephus mentions this wall in *Jewish Wars* 5.5.2 (193-94); 6.2.4 (124-26); *Antiquities* 15.11.5 (417). Archaeologists have found two occurrences of the inscription. It read, “No foreigner is to enter within the forecourt and the balustrade around the sanctuary. Whoever is caught will have himself to blame for his subsequent death.”” [Ref-1200](#), p. 52.

Sephardic - origin : Ob. 1:21 ☩ “The Hebrew word for Spain, Sepharad, apparently comes from the twentieth verse of the one-chapter Biblical book Obadiah. . . There it seems to refer to Sardis in distant Asia Minor. The name subsequently came to be used for the far-away western land we now call Spain.” [Ref-0150](#), p. 332.

Septuagint - anthropomorphism removed :
Ex. 15:3; Ex. 32:14; Num. 12:8

Septuagint - books - variation in order : ☩ + “It is important to note that Greek manuscripts do not present the books in uniform order. For example, in Sinaiticus and Alexandrinus the poetic books rather than the prophets come at the end, while in Vaticanus (which does not include any of the books of Maccabees) the group Esther-Judith-Tobit comes between the poetic and the prophetic books.” [Ref-0838](#), p. 78. For a detailed chart comparing the order of books between the Hebrew Bible, the Septuagint, and the English Bible, see [Ref-0838](#), p. 80.

Septuagint - Christian use of : ☩ “For the Church did not, in spite of the breach with Judaism, repudiate the authority of the Old Testament, but, following the example of Christ and His apostles, received it as the Word of God. Indeed, so much did they make the Septuagint their own that, although it was originally a translation of the Hebrew Scriptures into Greek for Greek-speaking Jews before the time of Christ, the Jews left the Septuagint to the Christians, and a fresh Greek version of the Old Testament was made for Greek-speaking Jews.” [Ref-0239](#), p. 21. “From a Bible honoring frame of reference, there is strong internal evidence that challenges the authenticity of the existence of a pre-Christian era Septuagint or, more precisely, if such an entity had existed Jesus and His apostles did not use it. That is, there are various references in the New Testament which clearly demonstrate that the Lord Jesus referred to the Hebrew Old Testament rather than to the Greek LXX or any other version.” [Ref-0186](#), p. 15. “What is abundantly clear is that if such an entity existed, it does not necessarily follow that it read anything like the LXX preserved for us today. That is, the one at our disposal represents a very corrupted form of the LXX of their day. This is especially true if in fact the Apostles and the early church made extensive use of it as we are so often assured by nearly all theologians, for it flagrantly

contradicts the Hebrew.” [Ref-0186](#), p. 17. “In addressing the question as to whether there had been a pre-Christian era Septuagint and whether the Apostles actually cited Scripture from it, Terence Brown - who was for some years Secretary of the Trinitarian Bible Society of London, England and a scholar in his own right - took a Bible-honoring frame of reference (quoted from Moorman’s, *Forever Settled, op. cit.*, p. 16). Brown comments: “. . . if we observe the manner in which the Apostles refer to the Old Testament Scripture, we see a striking indication of the inspiration under which they themselves wrote. When they referred to the Septuagint, they were doing so under the supernatural guidance of the Holy Spirit, the Divine Author of the original revelation. Their authority is therefore higher than that of a translator.” This would have been even more especially true since there is not the slightest indication that God had called for the undertaking or in any way sanctioned the translation in question. Brown continues: “This higher authority would be manifested in three ways. Firstly, where the LXX translators were correct, the Apostles would quote verbally and literally from the Septuagint, and thus remind their readers of the Scriptures with which they were already familiar in that particular form. Secondly, where the LXX is incorrect, the Apostles amend it, and make their quotations according to the Hebrew, translating it anew into Greek, and improving upon the defective rendering. Thirdly, when it was the purpose of the Holy Spirit to point out more clearly in what sense the quotations from the Old Testament Scriptures were to be understood the Apostles were guided to restate the revealed truth more fully or explicitly. By the hands of the Apostles, the Holy Spirit thus delivers again His own inspired message, in order to make more clear to later generations what had been formerly declared through the prophets in an earlier age. By giving again the old truth in new words, the Holy Ghost infallibly imparted teaching which lay hidden in the Old, but which could only be fully understood by a later generation if given in a different form.”” [Ref-0186](#), p. 17n2. An inconsistency with the former position of Mr. Brown is found in asking how God was providentially preserved His word for the Apostle’s generation if the “familiar” (predominant) translation in use at that time was the Septuagint which is so flawed? “It is generally asserted that the LXX was the “Bible” actually used by the Lord Jesus and the Apostles and that Christ Jesus and the Apostles quoted from the *Greek* version at times in preference to the Hebrew Bible. However one cannot even be certain that the LXX which is extant today (c.350 A.D.) represents a faithful reproduction of the c.260 B.C. original, if such a translation ever existed before the time of Christ. The irrefutable fact is that the divine oracles of the Old Testament were given to the Jews and the Jews only to both write and preserve (Rom. 3:1-3), *never* to the Greeks. It is therefore the *Hebrew* writing that is the true infallible Word of the Living God. The devastating and unanswerable question for the supporters of today’s LXX is: if the Savior, the apostles and the early church used the Septuagint for their Bible, why would the true believers have ever left it and why did they return to the Hebrew Test? The answer is obvious, they would never have done so.

Furthermore, why are not the early translations simply rife with readings from the LXX, moreover nearly word for word the same? Since these early works are not so constructed, it follows that if the translators of these early versions did use a Greek Old Testament, it was certainly not the one containing the many perverted readings which we have today." [Ref-0186](#), p. 19. "The LXX was the Bible for most writers of the NT. Not only did they take from it most of their express citations of Scripture, but their writings ? in particular the Gospels, and among them especially Luke ? contain numerous reminiscences of its language. The theological terms of the NT, such as "law," "righteousness," "mercy," "truth," "propitiation," were taken over directly from the LXX and must be understood in the light of their use in that version (cf. C. H. Dodd, *Bible and the Greeks* [1935]; D. Hill, *Greek Words and Hebrew Meanings* [1967])." S. K. Soderlund, *Septuagint*, [Ref-0008](#), p. 4:400. . . the doctrines of orthodox Christianity were hammered out with exegetical appeals to an Old Testament that was written in Greek, not Hebrew. While no point of orthodox Christian doctrine rests on the Greek text in contradiction to the Hebrew, it is also true that the Septuagint text was the Word of God for the church in its first three centuries. Moreover, the Eastern Orthodox churches--Greek, Russian, and Syrian--inherited the Greek text as their Bible." [Ref-0838](#), p. 25. "The LXX has also vitally influenced the titles, order, and number of books in the Christian OT canons (Protestant, Roman Catholic, and Greek Orthodox). Several of the familiar titles of OT books ? especially those of the Pentateuch ? derive from the LXX rather than from the Hebrew. Likewise, the standard order of books in the Christian OT is largely a Greek rather than a Hebrew inheritance. Although it must be emphasized that the LXX MSS and the patristic and synodical lists seldom arrange the books identically (see the lists in Swete, intro, pp. 201-214), in essence the Hebrew threefold division of Law, Prophets, and Writings was replaced with the Greek fourfold division of Law, History, Poetry, and Prophets, which is apparently based on literary character and chronological sequence. Modern printed editions of the LXX follow (with slight variations) the order of books found in Codex Vaticanus. The same pattern is basically adopted in the Bibles of Western Christendom, although with certain further modifications, e.g., the Minor Prophets follow rather than precede ? as in the LXX ? the Major Prophets." S. K. Soderlund, [Ref-0008](#), p. 4:400. "In any case, the Bible in Greek was widely used by Greek-speaking Jews, but evidently not highly regarded by some of the more strict Jews in the land of Israel. Most early Christians adopted the Greek Scriptures as their own. By the second century A.D., Jewish scholars produced their own editions in reaction to the Christians' use of the Greek Old Testament. These editions sought to correct apparent mistranslations used by the Christians in promoting their faith and generally to conform the Greek to the Hebrew text that was most widely used in the land of Israel." [Ref-1200](#), p. 134. "As Christianity moved out of a strictly Jewish environment, the Septuagint became the Bible of the early

church. Further, it was through this channel that the Apocrypha became a part of the debates about the canon of Scripture." [Ref-1200](#), pp. 135-136. "The quotations in the N. T. from the O. T. show the use of the LXX more frequently than the Hebrew, sometimes the text quoted in the Synoptics is more like that of A than B, sometimes more like Theodotion than the LXX.2 In the Synoptic Gospels the quotations, with the exception of five in Matthew which are more like the Hebrew, closely follow the LXX. In John the LXX is either quoted or a free rendering of the Hebrew is made. The Acts quotes from the LXX exclusively. The Catholic Epistles use the LXX. The Epistle to the Hebrews "is in great part a catena of quotations from the LXX."3 In Paul's Epistles more than half of the direct quotations follow the LXX. Here also the text of A is followed more often than the text of B. Swete even thinks that the literary form of the N. T. would have been very different but for the LXX. The Apocalypse indeed does not formally quote the O. T., but it is a mass of allusions to the LXX text. It is not certain that the LXX was used in the synagogues of Galilee and Judea, but it is clear that Peter, James, Matthew and Mark, Jewish writers, quote it, and that they represent Jesus as using it. In the Hellenistic synagogues of Jerusalem it would certainly be read." [Ref-1236](#), pp. 99-100. "The only Bible known to most of the Jews in the world in the first Christian century was the LXX. The first complete Bible was the Greek Bible. The LXX was the "first Apostle to the Gentiles" and was freely used for many centuries by the Christians." [Ref-1236](#), p. 102.

Septuagint - Chronology - #00006.doc :
#00006.doc:✧

Septuagint - chronology - problems : Gen. 5:25; 2K. 8:25; 2K. 9:29 ✧ "One point where the LXX and the Hebrew Text differ in the Pentateuch is with regard to the ages of the Ante-diluvian Patriarchs relevant to the birth of their sons. . . . It is simple to demonstrate which list is correct. The majority of LXX manuscripts give 167 as the age of Methuselah at the birth of his son, Lamech (the Hebrew reads 187, Gen. 5:25). However, if Methuselah were 167 at the birth of Lamech, Lamech 188 at the birth of Noah, and Noah 600 at the Flood (as recorded in the LXX), Methuselah would have been 955 at the date of the Flood. Since he lived to be 969 (the life span given in both) the LXX becomes entangled in the absurdity of making Methuselah survive the Flood by 14 years! Yet Genesis 7-10 and 2 Peter 3:20 are adamant in proclaiming that only Noah, his three sons and their wives; that is, only 8 souls survived the Deluge." [Ref-0186](#), pp. 12-13. "The LXX translators attempted to harmonize various readings of the Hebrew that seemed to be contradictory, and in doing so, they produced various readings that cannot be assembled into a coherent chronology without postulating multiple arbitrary emendations. See Edwin Thiele, *Mysterious Numbers of the Hebrew Kings*, 3d ed. (Grand Rapids: Zondervan/Kregel, 1983) 89-94., for a discussion of the unreliability of the LXX in chronological matters. For an example of the emendations and assumptions that are necessary when trying to use the various texts of the LXX traditions, see M. Christine Tetley, *The Reconstructed Chronology of the Divided*

Kingdom (Winona Lake, Ind.: Eisenbrauns, 2005) chap. 2." Rodger C. Young, *Inductive and Deductive Methods as Applies to OT Chronology*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 99:116, p. 103n15. ". . . devout Jews who translated the Old Testament into Greek in the immediately pre-Christian centuries . . . altered the dates given in the Hebrew text, apparently in an effort to smooth out the supposed inconsistencies. Josephus, writing in the first century of our era, did the same, though with results different from those of the Greek translation." [Ref-0839](#), p. 28. "The Septuagint was at that time translated from the Hebrew. It contains a number of striking variations from the chronological data in the Masoretic Text, variations that were introduced to make possible a more harmonious pattern of the lengths of the Hebrew kings' reigns and the synchronisms." [Ref-0839](#), p. 39. "Still another indication was the double synchronism for the accession of Ahaziah, given in one place as the eleventh year of Joram of Israel (2K. 9:29) and in another place as his twelfth year (2K. 8:25). Here we have the interesting possibility of one scribe continuing to give the year of Ahaziah's accession according to the old accession-year system, the eleventh year of Joram, and another given it according to the newly adopted nonaccession-year method, Joram's twelfth year. The valuable clue to this change found in the Masoretic Text of 2 Kings 8:25 has been lost in the Lucian (Greek) text, whose editor changed the "12" to an "11" to correspond to 2 Kings 9:29." [Ref-0839](#), p. 58. "Wide divergencies from the Masoretic Text in the regnal data of the Septuagint and the Lucianic recension show that misunderstandings concerning dual-dating procedure already prevailed in the pre-Christian centuries. Since evidence shows that many Greek variants go back to still earlier Hebrew *Vorlagen* (manuscripts that are the basis of later material), the variant numbers found in the Greek in all likelihood go back to very early Hebrew manuscripts from which the Greek translations were made." [Ref-0839](#), p. 62. For a more detailed discussion of the Greek vs. the Masoretic Text, see [Ref-0839](#), pp. 89-94. "It must not be thought that all the variations in the Septuagint were the original productions of those who first translated Kings from Hebrew into Greek in the third century B.C., for they would have been found in some earlier Hebrew text not now extant. [Presents list of variant numbers between LXX and MT.] A careful study of these variations reveals that they are not the result of scribal errors but constitute editorial changes made with the object of correcting what were regarded as errors in the early Hebrew text." [Ref-0839](#), p. 209. . . . " . . . it is interesting to note the specific details of the struggles early students of the Old Testament were having with the data of the Hebrew kings only a few centuries after the kingdoms had ended and very shortly after the Old Testament canon had been brought into being. In no instance is a Greek variation an improvement over the Hebrew. The fallacies of the Greek innovations may be proved by the wide divergence of the patterns of reigns they call for from the years of contemporary chronology." [Ref-0839](#), p. 210. "Eusebius notices that there are differences in the figures in the Hebrew, Septuagint, and Samaritan

texts. In general, he things that mistakes and inconsistencies are evident in the extant Hebrew text and that the Septuagint was translated from ancient and accurate copies of the Hebrew text and was therefore to be preferred. The Septuagint text used by Eusebius must have differed from that available now, however, as may be noted for example in its omission of Elon in the list of Judges. From Adam to the flood the figures given by the several texts are: LXX--2,242 years; Hebrew--1,656 years; Samaritan--1,307 years. . . . From the flood to Abraham, . . . the several texts give these figures: LXX-942; Hebrew--292; Samaritan--942. . . . The several totals from Adam to Abraham are therefore: LXX--3,184; Hebrew--1,948; and Samaritan--2,249." [Ref-0840](#), p. 169. ". . . there were at least three systems of biblical chronology in the main biblical texts of the last few centuries B.C., namely, those of the Hebrew text, which was later standardized by the Masoretes and is normally translated in modern Bibles (the MT); that of the Septuagint, which was the Bible used in Egypt (the LXX); and that of the Hebrew Pentateuch preserved by the Samaritans. A comparative study of these concludes that the system found in the MT is original as compared with the Septuagint and that the differences in the LXX are rational alterations at points when the chronology in the MT is difficult to understand or appears to be self-contradictory; while the Samaritan system mainly follows the MT until the flood and then the LXX although with several modifications." [Ref-0840](#), p. 195. For a comparison of chronological data from Adam to Abraham for the MT and LXX, see [Ref-0840](#), p. 195. "That the variations in the Septuagint are due to contrivance or design, and not due to accident, is plain from the systematic way in which the alterations have been made. It is simple to demonstrate which list is correct. The majority of LXX manuscripts give 167 as the age of Methuselah at the birth of his son, Lamech (the Hebrew reads 187, Gen. 5:25). However, if Methuselah were 167 at the birth of Lamech, Lamech 188 at the birth of Noah, and Noah 600 at the Flood (as recorded in the LXX), Methuselah would have been 955 at the date of the Flood. Since he lived to be 969 (the life span given in both) the LXX becomes entangled in the absurdity of making Methuselah survive the Flood by 14 years! Yet Genesis 7-10 and II Peter 3:20 are adamant in proclaiming that only Noah, his three sons and their wives; that is, only 8 souls survived the Deluge. Discordances of a similar nature and magnitude are found with regard to the Post-diluvian Patriarchs except that here the life spans also differ, often by more than 100 years. The Patriarchal chronology of the LXX can be explained from the Hebrew on the principle that the translators of the former desired to lengthen the chronology and to graduate the length of the lives of those who lived after the Flood so as to make the shortening of the life spans gradual and continuous, instead of sudden and abrupt. This fit into their philosophic concept of gradual and uniform change (pre "Uniformitarianism"), which philosophy embraced the basic precepts of evolution. That is, they were primeval evolutionists. Thus, the dramatic life span changes, which manifested the historic results of the sudden

catastrophic transformations upon the earth and all life due to the worldwide Deluge, were altered to eliminate such positive evidence which was contrary to their religious-philosophic beliefs. The constructor of the scheme lengthens the chronology of the Patriarchs after the Flood unto Abraham's leaving Haran by 720 years. He also graduates the length of the lives of the Patriarchs throughout the entire register, both those before and after the Flood. The curious result is that with the three exceptions of Enoch, Cainan (whose life exceeds that of his father by only 5 years) and Reu (whose age at death is the same as that of his father), every one of the Patriarchs from Adam to Abraham is made to die a few years younger than his father. Could anything be more manifestly artificial?" [Ref-0186](#), p. 13. "Thus, the interval from Creation to Abraham is 1306 years longer in the LXX than in the Hebrew." [Ref-0186](#), p. 20. "That the principal divergences of both texts [LXX and Samaritan Pentateuch] from the Hebrew are intentional changes, based upon chronological theories or cycles, is sufficiently evident from their internal character, viz., from the improbability of the statement, that whereas the average duration of life after the flood was about half the length that it was before, the time of life at which the fathers begot their first-born after the flood was as late, and, according to the Samaritan text, generally later than it had been before. No such intention is discernible in the numbers of the Hebrew text; consequently every attack upon the historical character of its numerical statements has entirely failed, and no tenable argument can be adduced against their correctness." [Ref-0175](#), 1:78 (Genesis 5). See also [Septuagint - chronology - problems - Pierce](#).

Septuagint - chronology - problems - Pierce :

☪ + "1) In 20th (24th in the LXX) year of Jeroboam, Asa reigned for 41 years. [1Ki 15:9,10] 2) Baasha reacted to the defection of his subjects to Asa and started to build Ramah in the 36th (38th in the LXX) year from the start of the divided kingdom [2Ch 15:9,16:1] 3) In the 26th (omitted in the LXX) year of Asa, Elah reigned two years, part of one year and part of another. [1Ki 16:8] 4) In the 27th (omitted by the LXX) year of Asa, Zimri murdered Elah, reigned 7 days and committed suicide to avoid being killed by Omri. [1Ki 16:10,15] 5) In the 38th year of Asa, Ahab reigned for 22 years. [1Ki 16:29] (The LXX has 2nd year of Jehoshaphat instead of the 38th year of Asa.) 6) In his 39th year, Asa became diseased in his feet until he died in his 41st (40th in the LXX) year. [1Ki 15:23,24 2Ch 16:12,13] 7) In the 2nd year of Jehoram (SK), Jehoram (NK) started to reign. [2Ki 1:17] This was the 18th year of Jehoshaphat in the LXX and verse is 18 not 17. 8) In the 12th year of Jehoram (NK), Ahaziah at 22 years of age, reigned for part of a year. [2Ki 8:25,26 2Ch 22:2] In [2Ch 22:2] his age was given as 42 and it was 20 in the LXX. 9) Athaliah reigned over Judah for 6 years and was killed in her 7th year. (8th year [2Ch 23:1] and 7th year in [2Ki 11:4 2Ch 24:1] in the LXX). [2Ki 11:3,4,16 2Ch 22:12 23:1,15] 10) Jeremiah's prophecy was in the 5th year of Jehoiachin. [Jer 36:9] In the LXX it was the 8th year in the 9th month. 11) Nebuchadnezzar at the beginning of his 8th year just before the Jewish New Year in Nisan, captured Jehoiachin. At the end of his

7th year, 3023 Jews were deported. [2Ki 24:12 Jer 52:28] Jer 52:28 was omitted in the LXX. 12) Ezekiel's vision of Jerusalem, was in the 6th year, 6th month and the 5th day of Jehoiachin's captivity. The LXX had 5th month. [Eze 8:1] 13) Ezekiel's vision of Israel was in the 7th year, 5th month and the 10th day of Jehoiachin's captivity. The LXX omitted the month and had the 15th day. [Eze 20:1] 14) In the 9th year, 10th month and the 10th day of Zedekiah's reign, Nebuchadnezzar besieged Jerusalem for 3 years. The LXX omitted the month in Jer 39:1,2. In Jer 52:4, the LXX had 9th month instead of 10th month. [2Ki 25:1,2 Jer 39:1,2 52:4] 15) In the 18th year of his reign, Nebuchadnezzar deported 832 Jews. This was omitted in the LXX. [Jer 52:29] 16) Ezekiel's vision of Pharaoh was in the 10th year, 10th month and the 12th day of Jehoiachin's captivity, the LXX had the 12th year, 10th month, 1st day. [Eze 29:1] 17) In the 11th year, 4th month and the 9th day of Zedekiah and the 19th year of Nebuchadnezzar, Jerusalem fell. The LXX omitted the reference to the 4th month in Jer. 52:6 and the 19th year in Jer. 52:12. [2Ki 25:3,8 Jer 39:2 52:5,6,12] 18) Ezekiel's vision of Israel was in the 12th year, 12th month and the 1st day of Jehoiachin's captivity. The LXX had the 10th month. [Eze 32:1] 19) Ezekiel's vision of Israel was in the 12th year, 12th month and the 15th day of Jehoiachin's captivity. The 12th month was supplied from the context. The LXX incorrectly had the 1st month. [Eze 32:1,17] 20) Ezekiel told of the destruction of Jerusalem in the 12th year, 10th month and the 5th day of Jehoiachin's captivity. The LXX had the 10th year and 12th month which is an obvious transposition error. [Eze 33:21] 21) In the 23rd year of Nebuchadnezzar, Nebuzaradan deported 730 of the remaining Jews. The LXX omitted this verse. [Jer 52:30] 22) Ezekiel's vision of the temple was in the 25th year, 1st month and the 10th day of Jehoiachin's captivity, in the 14th year after Jerusalem fell. The LXX correctly supplies "1st month" which was not in the Hebrew text but was clearly implied. [Eze 40:1] Of the 22 differences, seven are critical. 1,3,4,5,7,8 and 9 would throw the chronology off if the LXX was used instead of the Hebrew text. Hence our admonition is justified that the chronology must be based on the Hebrew text." Larry Pierce, "Appendix C: Ussher's Timeline for the Divided Kingdom", [Ref-0222](#), p. C:22. [2008060101.pdf]

Septuagint - glory : [glory - Septuagint](#) ☆

Septuagint - Greek - Koine : ☪ + "What then can be said about the Greek of the LXX as a whole? In the first place, it may be described as Hellenistic Greek. The term *Hellenistic* is not always used in precisely the same way by all scholars. Classicists, for example, employ it primarily as a chronological label, bracketing the period from Alexander the Great's conquests to the establishment of the Roman Empire. Biblical scholars tend to use the label Hellenistic Greek broadly, more or less equivalent to Koine (Common) Greek, that is, a particular form of the language that contrasted with the many different dialects characterizing the earlier classical period." [Ref-0838](#), p. 106.

Septuagint - Hebrew - differences : ☪ + There is an inherent tension in deciding

whether variations should be attributed to an underlying Hebrew text which differs from the MT, or whether the variation came about due to the work of the translator. "Although each reading must be judged individually, the modern scholar will typically approach the differences between the Greek and Hebrew versions with a general preference toward one explanation or the other. Certain scholars tend to argue that a given Greek reading is certainly due to the translator's technique. Other scholars argue with equal enthusiasm that the same reading is due to a variant Hebrew text. The tension between these two opposing solutions constitutes what is perhaps the weightiest problem in Septuagint scholarship." [Ref-0838](#), p. 90. "With frustrating frequency, even the most capable scholar will be unable to decide with certainty whether a given reading in the Greek is due to a variant parent text or to the work of the translator. Generally speaking, if a difference between the Hebrew and Greek can be easily explained by one of the several frequent types of mechanical errors scribes were known to make in copying the texts, that explanation is to be preferred over translation technique or literary creativity. On the other hand, if the difference is consistent with the translator's method of work, as evidenced in the book as a whole, then one would need weighty reasons to posit a variant parent text." [Ref-0838](#), p. 150. "Generally speaking, the MT can be shown to reflect a text superior to that of the LXX's parent text, meaning that in a majority of demonstrable cases, the readings of the LXX appear to be secondary." [Ref-0838](#), pp. 153-154. "The few Qumran texts that differ from the MT have deservedly received much scholarly attention. However, only about 5% of the Qumran manuscripts could be argued to reflect a Hebrew text-type close to the LXX. About 40% of the Hebrew biblical texts from Qumran contain the consonantal text of the MT. [24] It is clear from the Hebrew texts found at Qumran that the MT, on which modern English translations of the OT are based, is indeed an ancient text that was already stable before the time of Jesus. . . . But the discoveries in the Judean Desert also show that the Hebrew text that has come down to us in the MT was not the only Hebrew edition of at least some of the books. [24] - In *Textual Criticism of the Hebrew Bible*, 115, Tov specifies 60%, but has since revised his estimate; see his recent and important article, "The Significance of the Texts from the Judean Desert for the History of the Text of the Hebrew Bible: A New Synthesis," in *Qumran between the Old and New Testaments*. . . ." [Ref-0838](#), pp. 176-177.

Septuagint - inspiration - Orthodox Church :

☩ + "Today's Eastern Orthodox churches, such as the Greek, Russian, and Syrian, inherited the Greek text as their Bible. Traditionally, the Orthodox churches have treated the Greek version as divinely inspired, although this issue is a matter of some debate among Orthodox scholars today. Those who hold to the inspiration of the Greek translation understand it to have superseded the Hebrew. . . . In his general introduction to Eastern Orthodoxy, Timothy Ware explains this viewpoint: *The Orthodox Church has the same New Testament as the rest of Christendom. As its authoritative text for the Old Testament, it uses the ancient Greek*

translation known as the Septuagint. When this differs from the original Hebrew (which happens quite often), Orthodox [Christians] believe that the changes in the Septuagint were made under the inspiration of the Holy Spirit, and are to be accepted as part of God's continuing revelation." [Ref-0838](#), p. 34.

Septuagint - Isa. 25:8 - 1Cor. 15:54 :
[exegesis - 1Cor. 15:54](#)☩

Septuagint - Isaiah 53 - analysis : Isa. 53:1 ☩ + For a verse-by-verse analysis of the Septuagint and MT versions of Isaiah 52:13-53:12, see [Ref-0838](#), pp. 215-226.

Septuagint - Jerome's view : ☩ + "His cry was that the Hebrew text should receive primacy as the text closest to the autographs, and the most authoritative text. Like Origen before him, he saw clearly the discrepancies in the LXX. With much controversy, the scholar from Bethlehem worked diligently to translate a new version into Latin directly from the Hebrew, and in so doing bypassed the LXX altogether." Scott Lanser and Erich D. Schwartz, "The Red Sea in the NT", [Ref-0066](#), 21.1 2008, 3:11, p. 7.

Septuagint - Jewish distrust : ☩ + "The scrutiny of the texts that occurred when the Septuagint was adopted as Scripture by the Christians highlighted the differences of the Greek texts in circulation from the Hebrew text that had become the standard in Judaism. In the second century, most Jews became distrustful of the Septuagint. As discussed in chapter 1, Aquila made a new Greek translation faithful to the standardized Hebrew text, and this version continued to be used in Greek-speaking synagogues until at least the sixth century. The Jewish scholars who produced the Talmud and other rabbinic writings, however, worked on the basis of the Hebrew text, with only passing references to the existence of Greek versions. The Greek versions have virtually no place in modern Jewish worship, although they had occupied a very prominent place in the lives of Jews of the Hellenistic period. In effect, by the end of the second century the Septuagint had passed into the care and keeping of the Christian church." [Ref-0838](#), p. 83. "[Robert A Kraft] concludes that while isolated examples [of Christian modifications to the Septuagint text]. . . may be found in the LXX corpus, overall little evidence is found of distinctively Christian theology being imposed on the Greek text of the OT as it was copied and preserved by Christians." [Ref-0838](#), p. 290.

Septuagint - Jews abandon : [Septuagint - Christian use of](#)☩

Septuagint - Josephus ignores : ☩ + ". . . though his work contains about 8 discordances with the Hebrew Masoretic Text (7 of which are very small), none of Josephus' variations is the same as any found in the Septuagint. We submit that this indicates that: 1. Josephus did not consider the LXX reliable, or 2. The LXX did not exist in his day! Either is devastating to the position to which the LXX has somehow ascended in the minds of most scholars. . . . To attempt to reconstruct the Hebrew Text (as many connected with the modern versions are trying to do) from such a loose, deficient and unacceptable translation would be analogous to trying to reconstruct the Greek New Testament from *The Living Bible*." [Ref-0186](#), p. 15.

Septuagint - manuscripts : [manuscripts - Septuagint](#)☩

Septuagint - manuscripts - fragmentary : ☩ + "The term *Septuagint*, which has been used in a confusing variety of ways, gives the inaccurate impression that the document is a homogeneous unit. Important distinctions sometimes need to be made, such as the contrast between the initial translation of the Pentateuch (the Septuagint proper) and the earliest translation of other books (the Old Greek)." [Ref-0838](#), p. 29. "While the advent of modern printing technology stabilized the printed editions of the Bible, giving the appearance of homogeneity, the particular version it preserved and propagated was in fact an arbitrary amalgam of texts with various pedigrees and characteristics. The first printed edition of the entire Greek Old Testament was produced by Christian scholars in Spain between 1514 and 1517, then published a few years later, as part of the Complutensian Polyglot Bible." [Ref-0838](#), pp. 70-71.

Septuagint - Masoretic Text - priority given to LXX : [Masoretic Text - Septuagint - priority given to LXX](#)☩

Septuagint - Masoretic Text - priority given to MT : [Masoretic Text - Septuagint - priority given to MT](#)☩

Septuagint - meaning : ☩ + "When one enters the highly specialized world of textual criticism, the name *Septuagint* takes on a more precise and technical sense. It may be used specifically to distinguish the oldest Greek translation from subsequent translations and revisions of the Greek. If the term is used in this narrower sense, it refers only to the original Greek version of the Pentateuch, for that was the first part of the Hebrew Bible translated in the third century B.C.E. The remaining books of the Hebrew canon were translated by different people in different places during the next two centuries." [Ref-0838](#), pp. 31-32.

Septuagint - name - origin : ☩ + "We have no evidence that any Greek version of the Hebrew Bible, or even of the Pentateuch, was called the "Septuagint" prior to the second century of this era. The word came into English from Latin *Septuaginta* ("seventy"), a shortened form of the title *Interpretatio septuaginta virorum*: "The Translation of the Seventy Men." This title arose from the Greek word for "the seventy" (hoi hebdomēkonta), which had been used by second-century Christian writers to refer to the entire Greek Old Testament, even though only the first five books were traditionally said to have been produced by seventy (either a round figure or an abbreviation for seventy-two) translators in Alexandria, Egypt, in the third century B.C.E. These circumstances also explain why the Septuagint is commonly abbreviated today with the Roman numeral for seventy, LXX." [Ref-0838](#), pp. 32-33. "Because the Greek letter *omicron* is used to represent the numeral 70, the Septuagint (or Old Greek) is often referred to with the abbreviation οἰ ό or simply ό." [Ref-0838](#), p. 33n5.

Septuagint - pronunciation : ☩ + "The "proper" way to pronounce *Septuagint* is the subject of lighthearted debate among specialists. English dictionaries typically suggest the pronunciation *SEP-too-a-jint* or *sep-TOO-a-jint* or the like, but many scholars in the discipline treat it as a three-syllable

word, *SEP-twa-jint*. In Europe, one often hears the last syllable pronounced with hard *g*, after the patter of Latin *Septuaginta*." [Ref-0838](#), p. 19.

Septuagint - quotation by N.T. : ☩ + "An analysis of these quotations will demonstrate, however, that the text of the LXX is followed only where it presents the full truth, that the LXX rendering is *changed* freely when correction is necessary. . . the Holy Spirit evidently guided the . . . quotation. Gausson quotes the findings of Horne as follows: 'That learned author reckons eighty-eight verbal quotations that agree with the Alexandrine translations; sixty-four more that are borrowed from them, but with variations; thirty-seven that adopt the same meaning with them without employing their words; sixteen that differ from them in order to agree more nearly with the Hebrew; and . . . twenty that differ from both the Hebrew and *Septuagint*, but in which the sacred authors have paraphrased the Old Testament, in order that the sense in which they quote it may be better understood.'" [Ref-0019](#), p. 69. "It's important not to overstate the LXX's influence on the OT: Jesus clearly cites the OT 64 times in the Synoptics -- Matthew, Mark, and Luke (there are many more allusions, of course). Of these: * More than half (32+) *agree* with *both* the LXX and the MT (simply because the LXX is a *good* translation of the MT in most cases), * One-fifth of the 64 *differ* from *both* the LXX and the MT, * One-fifth of the 64 *agree* with the MT against the MT, * The rest agree with the LXX *against* the MT, but we have a couple of verses where we see different versions of the LXX itself! (For example, Mark 13:25 versus Mark 9:48)." [Ref-0232](#), p. 288. "Around the middle of the nineteenth century . . . a writer by the name of D. M. Turpie made an extensive study of 275 NT passages and concluded that the NT, the LXX and the Hebrew text all agree in only about 20% of the quotations. Of the 80% where some disagreement occurs, less than 5% agree with the Hebrew against the LXX, while about a third of the quotations agree with the LXX against the Hebrew. Although other scholars give somewhat different figures, these proportions indicate how heavily the NT writers used the Greek version of the OT. The remaining quotations agree with neither the Hebrew nor the LXX, so the NT authors must have either paraphrased the passages or perhaps used a variant Greek text that has not survived." [Ref-0838](#), p. 189. "Robert Gundry's work on the use of the OT in Matthew shows that this is indeed an intricate problem that eludes easy generalizations. Of approximately eighty formal and allusive quotations of the OT in this Gospel, about thirty clearly follow the LXX reading, and most of these instances happen to be in the direct speech of Jesus and John the Baptist. Of particular interest are cases when the Gospel writers have Jesus quoting the Greek version even though it differs in substance from the original Hebrew. For the point the evangelist is making, the LXX form is often more suitable than a literal translation of the Hebrew." [Ref-0838](#), pp. 193-194.

Septuagint - quotation by N.T. - examples :
Deu. 33:2; Job 13:16; Isa. 61:1; Amos 9:11-12; Luke 4:18; Acts 7:53; Acts 15:13-18; Gal. 3:19; Php. 1:19; Heb. 2:2 ☩ "In Luke 4:18, for instance, Jesus is reported to have

quoted Isaiah 61:1. While this citation is textually complicated, one thing is certain: the LXX phrase "recovering sight to the blind" is used instead of the Hebrew reading, "opening of the prison to those who are bound." The LXX reading was consistent with the healing miracles Jesus was performing. Did Jesus himself quote LXX Isaiah 61 to give prophetic fulfillment to his healing of the blind? Or did Luke see that the Greek reading was more appropriate to Jesus' ministry than the Hebrew reading? Or did Luke perhaps use LXX Isaiah simply because it was the only version of Isaiah he could read, and thus he was unaware that it was more apt than the Hebrew?" [Ref-0838](#), p. 194. Concerning Stephen's use of Amos 9:11-12 in Acts 15:13-18, see [Ref-0838](#), p. 194. ". . . when Paul describes the law as having been ordained through angels (Galatians 3:19; cf. Acts 7:53 and Hebrews 2:2), we should take into account LXX Deuteronomy 33:2, which speaks about the Lord's coming from Sinai σὺν μυριάσιν καθῆσ, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ ("with myriads of Cades, [and] on his right hand his angels were with him"). The Hebrew text does not have the word אַלְמַנָּה at all, and the last clause is very problematic." [Ref-0838](#), pp. 199-200. "The Greek text here [Php. 1:19] is . . . a verbatim quotation from LXX job 13:16." [Ref-0838](#), p. 200.

Septuagint - recommended book - Swete :
[book - recommended - Septuagint - Swete](#) ☆

Septuagint - Rahlfs's : ☩ + "Work on a full critical edition [of the Septuagint] had to be postponed because of the First World War and its aftermath, but Rahlfs undertook the production of a provisional critical edition, which appeared just before his death in 1935. His text is based primarily on the three great uncials--Vaticanus, Sinaiticus, and Alexandrinus--but many other sources were used extensively. Rahlfs's edition, in spite of its provisional character; has since been regarded as the standard Septuagint text, even though for many books of the Bible it has now been superseded by individual volumes of the larger project, often referred to as "the Göttingen Septuagint." [Ref-0838](#), p. 75.

Septuagint - translation - Aquila : ☩ + "According to ancient testimony, Aquila was a Gentile who had been commissioned by his relative, the Roman emperor Hadrian, to superintend the rebuilding of Jerusalem (renamed Aelia Capitolina) around the year 128 C.E. While there, he became a Christian, but later converted to Judaism and studied under prominent rabbis. Aquila eventually undertook a new Greek translation of the Hebrew Bible that (a) was based on the recently standardized Hebrew text; (b) sought to correct perceived deficiencies in the Septuagint, including those that affected Jewish-Christian disputes; and (c) adopted a very literalistic approach that possibly reflected certain rabbinic methods of interpretation. . . . The literal character of Acquila's translation have not always been adequately understood. Some scholars give the impression that Aquila was either incompetent or eccentric, but the facts suggest otherwise." [Ref-0838](#), pp. 38-39.

Septuagint - translation - Lucian : ☩ + "Lucian of Antioch, born in Syria about the middle of the third century, died as a martyr in the year 312. He was a controversial

theologian and an influential biblical scholar. While the specific extent and nature of his textual work remain uncertain, he apparently updated an existing Greek text [a work of rescension] of both the Old and New Testaments. His revisions seem to have been primarily stylistic in nature." [Ref-0838](#), pp. 53-54.

Septuagint - translation - Symmachus : ☩ + "Little is known about the origins of the Greek version attributed to Symmachus. He is said by some sources to have been an Ebionite Christian who produced his translation around the year 170 of our era. A major recent study identifies Symmachus as a Jew (not an Ebionite) who undertook this task around the year 200 for the Jewish community in Caesarea of Palestine." [Ref-0838](#), p. 40.

Septuagint - translation - Theodotion : ☩ + "According to the traditional view, Theodotion was a convert to Judaism who lived in Ephesus in the late second century. Taking the existing Greek version as his base, he revised it toward the standard Hebrew text. His work--which may fairly be characterized as literal, but not excessively so--includes features reminiscent of Aquila. One peculiarity is his penchant for transliteration (i.e., using Greek letters to represent the sound of Hebrew) rather than translating certain words, such as the names for animals and plants. His translation of the Book of Daniel supplanted that of the Septuagint (better, the Old Greek) which was widely regarded as defective. [Specifically, all but two surviving manuscripts have Theodotion's translation, not the Old Greek, for Daniel. The exceptions are manuscripts 88 (11th century) and 967 (a second-century papyrus that is part of the Chester Beatty collection discovered in 1931).] One of the problems with this description is that certain renderings once thought distinctive to Theodotion are now known to have existed a century or two before he lived. . . . Also debated is the question of Daniel-Theodotion in particular. Some argue that the characteristics of this translation do not fit those found in materials otherwise attributed to Theodotion. Moreover, doubts have been raised about the usual view that Daniel-Theodotion is a revision of the Old Greek. These and other questions will continue to occupy scholars for years to come." [Ref-0838](#), p. 41-42.

Septuagint - versification : Ps. 1:1; Ps. 10:1 ☩ + "Chapter and verse divisions developed over the centuries in a less-than systematic fashion, resulting in inconsistencies among the various traditions. Within individual books, the chapter-and-verse numbering of the Septuagint sometimes differs from what we find in English Bibles. In the case of the Book of Psalms, it is mainly a matter of remembering two details. (a) The Septuagint, followed by the Vulgate and Roman Catholic Bibles, treats Psalms 9 and 10 as a single psalm, while Psalm 147 is divided into two psalms: 146 and 147. This means that the chapter numbering is off by one from Psalm 10 to 147, with Psalms 1-8 and 148-50 being the same in both traditions. (b) As in the Hebrew, the titles of the Psalms are given a verse number, which means that verse numbers are usually off by one in comparison with English Bibles. Thus, for example, Psalm 12:1 in an English Bible corresponds to 12:2 in

the Hebrew Bible and to 11:2 in the Septuagint." [Ref-0838](#), pp. 78-79. See *Appendix D: Differences in Versification between English Versions and the Septuagint* in [Ref-0838](#), pp. 329-331.

Septuagint - vs. Masoretic Text - Isaiah : [manuscript - Masoretic Text vs. Septuagint - Isaiah](#)☆

Septuaginta : With morphology. 1996, c1979. Stuttgart: Deutsche Bibelgesellschaft. : [Ref-0325](#)☆

Septuaginta, Rahlfs : [Ref-0809](#)☆; [Ref-0809](#)☆

seraphim - coals : [coals - seraphim and cherubim](#)

seraphim - faces : [F00041 - Kells - book of - faces of cherubim](#)☆

seraphim Ā- faces - Gospel Comparison - #00048.doc : [#00048.doc](#)☆

Sermon - Deception - DOC 08007 : [08007.doc](#)☆

Sermon - Earth Dweller or Overcomer? - DOC 08014 : [08014.doc](#)☆

Sermon - Eric Garland Memorial Service - DOC 08018 : [08018.doc](#)☆

Sermon - Faith In Fables - DOC 08015 : [08015.doc](#)☆

Sermon - From the Inside Out - DOC 08008 : [08008.doc](#)☆

Sermon - Genesis & Inerrancy - DOC 08017 : [08017.doc](#)☆

sermon - importance - early America : [preaching - importance - early America](#)☆

Sermon - Inspiration of the Word - DOC 08009 : [08009.doc](#)☆

Sermon - Miracle of Life - DOC 08004 : [08004.doc](#)☆

Sermon - Miracles - DOC 08003 : [08003.doc](#)☆

sermon - on mount : [mount - sermon on](#)☆

sermon - on mount - heard by : [mount - sermon on - heard by](#)

Sermon - One Flesh - DOC 08002 : [08002.doc](#)☆

Sermon - Reading the Word - DOC 08000 : [08000.doc](#)☆

Sermon - Representation without Relationship - DOC 08012 : [08012.doc](#)☆

Sermon - resources - DOC 08999 : [08999.doc](#)☆

Sermon - Rightly Dividing the Word - DOC 08005 : [08005.doc](#)☆

Sermon - Road to Emmaus - DOC 08013 : [08013.doc](#)☆

Sermon - Sizing Satan Up - DOC 08011 : [08011.doc](#)☆

Sermon - Staying Power - DOC 08001 : [08001.doc](#)☆

Sermon - Uncut by Human Hands - DOC 08010 : [08010.doc](#)☆

Sermon - Weight-Loss Program - DOC 08006 : [08006.doc](#)☆

Sermon - Zion's Sake - DOC 08016 : [08016.doc](#)☆

serpent - and dove : [wise - harmless and serpent - on rock : wonderful things](#)

serpents - wise as : [wise - believers to be](#)

servant - Jesus of Father : [subordinate - Jesus to Father](#)☆

servant - leader : [leader - servant](#)

servant - leadership : [leadership - servant](#)

servant - leadership - COUNTEREXAMPLE : [leadership - servant - COUNTEREXAMPLE](#)

servant - suffering : [suffering - of Christ prophesied](#)

servants - Abraham - number : [Abraham - number of servants](#)☆

service - age of : [age - of service](#)

service - begins at 20 : [20 - age of service](#)

service - levitical begins at 25 : [25 - age of levitical service - begins](#)

service - levitical ends at 50 : [50 - age of levitical service - end](#)

serving God - demons : [evil - serves God](#)

servitudes - Israel : [Israel - servitudes](#)☆

SETI - Origin of Life - 00043.doc : [00043.doc](#)☆

Setterfield, Barry - Time and Age - 00041.doc : [00041.doc](#)☆

Setting the Stage for the Last Act of the Great World Drama, Ironside, H. A. : [Ref-1153](#)☆; [Ref-1154](#)☆

seven - book of Revelation : [Revelation - book of - seven](#)☆

seven - churches as historical eras? : [churches - seven as historical eras?](#)☆

seven - deacons : [deacons - seven](#)

seven - eyes : [eyes - seven](#)

seven - heads : [heads - seven](#)

seven - kings : [kings - seven](#)☆

seven - mountains : [heads - seven](#)

seven - thunders : [thunders - seven](#)

seven angels - names : [angels - names of](#)☆

seven attributes of the Holy Spirit - Questions - 09001.doc : [09001.doc](#)☆

seven days - week : [week - seven days - theories](#)☆

Seven Letters to Seven Churches - DOC #00001 : [#00001.doc](#)☆

seven years - debt cancelled : [debt - canceled](#)

sevens - 69 - X0104 : [X0104 - seventy sevens](#)☆

sevens - seventy - destruction of Jerusalem : [seventy - sevens - destruction of Jerusalem](#)☆

Seventh Day Adventists - second coming in 1844 : [2300 - days](#)☆

seventy - sevens - destruction of Jerusalem : Dan. 9:24-27 ☪ "This tendency in Jewish circles to see the seventy weeks fulfilled in Jerusalem's destruction in A.D. 70 is even more strongly affirmed in the Jewish chronological work, *Seder Olam Rabbah*, which, according to tradition, was composed about A.D. 160 (though it may have been supplemented and edited at a later period). This work provides a chronological record that extends from Adam to the Bar Kokhba revolt of A.D. 132-135. The significance of *Seder Olam Rabbah* is that the chronology espoused therein became commonly accepted in subsequent Jewish writings, including the Talmud and the consensus of Jewish rabbinical scholars (e.g., Rashi, A.D. 1040-1105). *Seder Olam Rabbah* says that the seventy weeks were seventy years of exile in Babylon followed by another 420 years until the destruction of the second temple in A.D. 70. The latter figure of 420 is achieved by assigning 34 years for the domination of the Persians, 180 years to the Greeks, 103 years for the Maccabees, and 103 years for the Herods. The problem of course, is that these figures are simply unacceptable to modern historians, especially the significantly low figure of 34 years for the Persians." J. Paul Tanner, *Is Daniel's Seventy-Weeks Prophecy*

Messianic? Part 1 [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 181:200, pp. 184-185.

seventy sevens - begins - Klassen : [chronology - B.C. 0457 - seventy sevens begins - Austin](#)☆; [chronology - B.C. 0458 - seventy sevens begins - Klassen](#)☆

seventy sevens - Daniel's : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆

seventy sevens - ends - Austin : [chronology - A.D. 0026 - seventy sevens ends - Austin](#)☆

seventy sevens - ends - Klassen : [chronology - A.D. 0025 - seventy sevens ends - Klassen](#)☆

seventy sevens - gap : [Daniel's seventy sevens - gap](#)☆

seventy times seven - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

Seventy Weeks - vs. Revelation - Dean : [2010010501.pdf](#)☆

seventy years - captivity : 2Chr. 36:21; Jer. 25:11-12; Jer. 29:10; Dan. 9:2; Zec. 1:12; Zec. 7:5

sewing - reaping - quote : [quote - sin affects character](#)☆

sex - abstaining from for devotion : [marriage - abstaining from sex](#)

sex - marriage after - response to sin : [marriage - after sexual union - response to sin](#)☆

sex - outside of marriage prohibited : [marriage - required for sex](#)

sex - prohibited during menstruation : [menstruation - sex prohibited](#)

sexual - euphemism : [euphemism - sexual](#)

sexual - sickness : [sickness - sexual](#)

Sexual Relations - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

sexual sin - heart trained in : [covetousness - heart trained in](#)

Sh'ma - Yisrael : [shema - Israel](#)☆

shade - God provides : [sun - shade from](#)

shadow - healing : [healing - by indirect means](#)

shadow - of things : [typology - shadow of things](#)

Shakers - founder - Ann Lee : ☪ + "Ann Lee (1736-1784), founder of the "Shakers," had immigrated from her native Manchester, England, to the colonies in 1774. While in prison in England for preaching as a Quaker, she received a vision ordaining her the "Second Pillar of the Church of God," the female counterpart to the male principle revealed in Christ." [Ref-0958](#), p. 185.

Shakespeare - KJV honored? : Ps. 46 ☪ + "Part of this beauty, at least in the Psalms, may well be traced to England's most famous poet and dramatist. Though not one of the translators, William Shakespeare was called in as a consultant on the poetry of the Psalms. In appreciation of his contribution, the translators decided to honor the poet in a unique yet cryptic way. If you turn to Psalm 46 in the King James and New King James Versions, then count down forty-six words, you will meet the word "shake." Count up forty-six from the end and you will meet the word "spear." Also, in February of 1611 when the King James Version was first published, Shakespeare (1564-1616) was forty-six years old. (He would turn forty-seven in April of that year.) The four forty-sixes are simply too many to be coincidental, so the story must be true." [Ref-0684](#), p. 23.

Shallum - death predicted : [Jehoiakim - death predicted](#)

Shalmaneser III - obelisk : [archaeology - Obelisk of Shalmaneser III](#)☆

Shalmaneser V - Relief of Sargon - archaeology : [archaeology - Relief of Sargon II](#)☆

shame - lacking : Jer. 6:15; Jer. 8:12

Shamoun, Sam, *Al-Tabari On the Birth, Life, Death and Ascension of the Lord Jesus Christ* : [2002052503.htm](#)☆

Shamoun, Sam, *The Quranic Witness to Biblical Authority* : [2002052506.htm](#)☆

Shamoun, Sam. *The Crucifixion of Christ - A Christian Critique of the Quran* : [2002052508.htm](#)☆

shared - possessions : [possessions - shared](#)

Sharon - rose of : Sos. 2:1

shaved - crown of head : [head - crown shaved](#)

Shavuot : [Pentecost](#)☆

Shaw, Robert, *The Reformed Faith (And Exposition of the WCF)* : [Ref-0881](#)☆

Sheba : ☪ Arabia

Sheba - Queen : 1K. 10:1; 1K. 10:4; 1K. 10:10; 1K. 10:13; 2Chr. 9:1; 2Chr. 9:3; 2Chr. 9:9; 2Chr. 9:12; Mtt. 12:42; Luke 11:31 ☪ “. . . historians have almost universally agreed that Ethiopia could not have been connected with the Queen of Sheba because of geographical and demographical difficulties. The land over which the Queen of Sheba ruled was probably Yemen, and in the time of Solomon (about 960 B.C.), Ethiopian settlements were too small to support an empire.” [Ref-0142](#), p. 132. “No less an authority on Josephus than William Whiston, the 19th century translator of *The Works of Flavius Josephus*, observed: ‘That this queen of Sheba was a queen of Sabea in South Arabia, and not of Egypt and Ethiopia, as Josephus here asserts, is, I suppose, now generally agreed; and since Sabea is well known to be a country near the sea, in the south of Arabia Felix, which lay south from Judea also; and since our Savior calls this queen ‘the queen of the south,’ and says, ‘she came from the utmost parts of the earth’ (Mtt. 12:42; Luke 11:31); which descriptions agree better to this Arabia than to Egypt and Ethiopia, there is little occasion for doubting in this matter.’” Patrick Clarke, “Why Pharaoh Hatshepsut is not to be equated to the Queen of Sheba”, [Ref-0784](#), 24(2) 2010, 62:68, p. 65.

Shechem - Archaeology - Biblical - 00053.doc : [00053.doc](#)☆

Shechem - city of refuge : Jos. 21:21

Shechem - image : Gen. 12:6; Gen. 33:18-19; Gen. 34:2-26; Gen. 35:4; Gen. 37:12-14; Num. 26:31; Jos. 17:2; Jos. 17:7; Jos. 20:7; Jos. 21:21; Jos. 24:1; Jos. 24:25; Jos. 24:32; Jdg. 8:31; Jdg. 9:1-57; Jdg. 21:19; 1K. 12:1; 1K. 12:25; 1Chr. 6:67; 1Chr. 7:19; 1Chr. 7:28; 2Chr. 10:1; Ps. 60:6; Ps. 108:7; Jer. 41:5; Hos. 6:9; Acts 7:16 ☪ + [Ref-0066](#), 17.2 (2004), p. 38.

Shechem - Sychar near : [Sychar - near Shechem](#)☆

Shedd, W. G. T., & Gomes, A. W. (2003). *Dogmatic theology (3rd ed. I)*. Phillipsburg, N.J.: P & R Pub. : [Ref-0585](#)☆

sheep - and goat judgment - Rhodes : [2003120810.doc](#)☆

sheep - enter kingdom : Isa. 65:23; Mtt. 25:33-34

sheep - feed My : Luke 22:32; John 21:15-17

sheep - goat judgment : [judgment - sheep and goat](#)☆

sheep - hear God's voice : [voice - sheep hear sheep - lost](#) : Num. 27:17; Ps. 119:176; Isa. 53:6; Jer. 50:6; Zec. 10:2; Zec. 13:7; Mtt. 15:24; Mtt. 18:12; Mark 14:27; Luke 15:4; 1Pe. 2:25 ☪ “Darby’s ‘sympathies’ were warmly expressed to a boy he visited in a remote district of Ireland. After ‘upwards of an hour’s toilsome walking . . . over steep hills . . . [and] . . . heavy marshes,’ Darby arrived at a peasant’s cottage and found the young lad with his mother, lying on a bed of straw ‘in a state of extreme suffering and exhaustion.’ The boy stared at Darby ‘like a frightened animal.’ Darby was immediately ‘struck with dismay and almost despair,’ not knowing how to reach this lost soul who was close to death, illiterate, and ‘altogether ignorant of the way of salvation.’ Darby records how he ‘raised up’ his heart in prayer, asking the Lord to direct him ‘in this most difficult and trying position’ and to open to him ‘by His Spirit of wisdom a way to set forth the glad tidings of salvation so as to be understood by this poor benighted wanderer.’ As Darby enquired about his condition, the boy told him how he had fallen ill after searching the mountains in inclement weather for one of his father’s sheep, the boy, whose lungs had been pierced by ‘the cold mountain blast,’ lifted it on his shoulders and carried it home, much to the delight of the father. As the boy declared, ‘I did my best to save the sheep.’ The Lord had provided ‘this happy opening’ for Darby, who proceeded to use the story to tell him the parable of the lost sheep (Luke 15:1-7). ‘The Lord mercifully opened not only his understanding, but his heart also, to receive the things spoken. He himself was the lost sheep, Jesus Christ the Good Shepherd, who was sent by the Father to seek for him. . . . My poor sick lad seemed to drink it all in. He received it all; he understood it all. I never saw a clearer proof of the power of the divine Spirit to apply the word of God. . . . He accepted Christ as his Saviour [and] earnestly prayed to be carried home like the lost sheep in the heavenly Shepherd’s arms. He died humbly, peacefully, almost exulting, with the name of Jesus, my Saviour and my Shepherd, the last upon his lips.’ ” Paul R. Wilkinson, “John Nelson Darby and His Views on Israel”, [Ref-0200](#) Vol. 166 No. 661, January-March 2009, 84:99, pp. 87-88.

sheep - other : Isa. 56:8; John 10:16

sheep - people of God : Ps. 95:7

sheep - really wolves : [teacher - false](#)

sheep - scatter : [shepherd - struck](#)

sheep - to slaughter : [saints - killed](#)

shekel - Tyrian - image : Mtt. 26:14-15; Mtt. 17:24-27 ☪ + [Ref-0066](#), 15.4 (2002), p. 113.

shekel - Tyrian - Franz, “The Tyrian Shekel and the Temple of Jerusalem” : [2003040302.tif](#)☆

shekinah - comes to temple : 1K. 8:10-11; 2Chr. 7:1; Eze. 43:2-4; Eze. 44:1-2; Eze. 48:35; Hag. 2:7-9; Zec. 8:3 (?) ; Mtt. 20:12 ☪ “Since these verses [Eze. 43:1-7] on the return and restoration of God’s glory to the new Temple are one of the strongest evidences for the eschatological interpretation of chapters 40-48, it is important to give closer attention to this event. Nowhere in Scripture nor in extrabiblical Jewish literature is it stated that the divine presence filled the Second

Temple as it did the Tabernacle (Exodus 40:34-35) and the First Temple (1 Kings 8:10-11; 2 Chronicles 5:13-14; 7:13). Rather, Jewish sources made a point of its absence (see *Tosefta Yom Tov*) and relegated such a hope to the eschatological period known as ‘the period of the restoration of all things’ (Acts 3:21).” [Ref-0146](#), p. 526. See [shekinah - departs temple](#). Ezekiel infers that the Shekinah will permanently dwell in the millennial temple (Eze. 48:35). In Hag. 2:7-9 the glory of 2nd temple is said to exceed that of Solomon’s. This is undoubtedly a reference to the entry of Jesus as God incarnate, the only time the glory of God dwelt in the second temple--although in a form not recognized by most of the Jews. Questionable: Zec. 8:3 (?) ;

shekinah - departs temple : Deu. 31:17-18; 1S. 4:21; 2S. 15:30 (?) ; Ps. 78:60; Lam. 2:7; Eze. 8:4-6; Eze. 9:3; Eze. 10:4; Eze. 10:18-19; Eze. 11:22-23; Hos. 5:15; Zec. 14:4; Mtt. 23:38; Mtt. 24:1-3; Luke 13:35; Luke 24:50-51; Acts 1:9-11 ☪ The temple, the ‘house’ of Israel, is left ‘desolate’ when the glory of God departs. There is an intentional parallel between the departure of the Shekinah from the first temple to the Mt. of Olives in Ezekiel’s day leading to the destruction of the temple by Babylon (Eze. 10:18; 11:22-23) and Jesus’ departure from the second temple to the Mt. of Olives (Mtt. 23:38; 24:1-3) leading to its destruction by Rome. See [shekinah - returned to temple](#). “But the nation had rejected Him; and as He leaves this temple, it is no longer named ‘my house’ (Mtt. 21:13) but ‘your house’ (Mtt. 23:38). And by reason of His rejection and withdrawal, Israel’s house is left ‘desolate.’” [Ref-0183](#), p. 361. “The mountain which is so clearly defined and located in this prophecy [Zec. 14:4] is already associated with many events and crises in Israel’s history. . . it was from this mountain, which is before Jerusalem on the east, that the prophet Ezekiel saw the glory of Jehovah finally taking its departure. It was from this mountain also that He, who was not only the symbol, but the living personal revelation of the glory of Jehovah, finally took his departure from the land, after He had been rejected by the nation. He led His handful of disciples out as far as Bethany (on the Mount of Olives), and He lifted up His hands and blessed them. ‘And it came to pass while He blessed them, He was parted from them, and carried up to heaven’ [Luke 24:50-51]; since then a still darker era in the long Ichabod period of Israel’s history commenced. . . . And what is this but a prophecy in symbolic language of the same event which the heavenly messengers announced to the men of Galilee [Acts 1:9-11]. We love to think that this same mountain on which He once shed tears of sorrow over Jerusalem, the slope of which witnessed His agony and bloody sweat, shall be the first also to witness His manifestation in glory; and that His blessed feet, which in the days of His flesh walked wearily over this mountain on the way to Bethany shall, ‘in that day,’ be planted here *in triumph and majesty*.” [Ref-0206](#), p. 496. Questionable: 2S. 15:30 (?) ;

shekinah - dwells between cherubim : Ex. 25:22; Lev. 16:2; Num. 7:89; 1S. 4:4; 2S. 6:2; 1K. 7:29; 2K. 19:15; 1Chr. 13:6; 2Chr. 5:7; 2Chr. 6:41; Ps. 26:8; Ps. 74:2; Ps. 80:1; Ps. 99:1; Isa. 37:16; Eze. 41:18; John 20:12

shekinah - over Mt. Zion : Isa. 4:5; Zec. 2:5

shekinah - visible : Gen. 3:8 (?); Gen. 3:24; Gen. 15:17; Ex. 3:2; Ex. 13:21-22; Ex. 14:19-20; Ex. 14:24; Ex. 16:10; Ex. 19:18; Ex. 24:15-16; Ex. 33:18-23; Ex. 34:5-6; Ex. 40:34; Lev. 9:6; Lev. 9:23; Num. 14:10; Num. 14:22; Num. 16:19; Num. 16:42; Num. 20:6; Deu. 5:25-26; Deu. 31:15; Deu. 33:16; 1K. 8:10-11; 2Chr. 7:1; Isa. 4:5; Isa. 35:2; Isa. 40:5; Isa. 58:8; Isa. 60:3; Eze. 1:28; Eze. 3:23; Eze. 9:3; Eze. 10:18; Eze. 43:2-4; Hag. 2:7-9; Zec. 2:5; Mtt. 16:27; Mtt. 17:2; Mtt. 24:30; Mark 9:3; Luke 2:8-9; Luke 9:29; **John 1:14**; Acts 2:3; Acts 7:2; Acts 9:3; Acts 22:6; Acts 22:11; Acts 26:13; Heb. 1:3; 2Pe. 1:16-17; Rev. 1:14-16; Rev. 15:8; Rev. 21:3; Rev. 21:23 ☪ "God's glory had directed [the Israelites] in the wilderness. The rabbis called this *shakan* in Hebrew, meaning "to dwell." From here comes the word *Shekinah*, referring to the visible Divine Presence." [Ref-0057](#), April/May 2000, 17. "the *Shekinah* Glory is the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descends to dwell among men. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the *Shechinah* Glory. The usual title found in Scriptures for the *Shechinah* Glory is the *glory of Jehovah*, or *the glory of the Lord*. The Hebrew form is *Kvod Adonai*, which means "the glory of Jehovah" and describes what the *Shechinah* Glory is. The Greek title, *Doxa Kurion*, is translated as "the glory of the Lord." *Doxa* means "brightness," "brilliance," or "splendor," and it depicts how the *Shechinah* Glory appears. Other titles give it the sense of "dwelling," which portrays what the *Shechinah* Glory does. The Hebrew word *Shechinah*, from the root *shachan*, means "to dwell." The Greek word *skeinei*, which is similar in sound as the Hebrew *Shechinah* (Greek has no "sh" sound), means "to tabernacle." . . . In the Old Testament, most of these visible manifestations took the form of light, fire, or cloud, or a combination of these. A new form appears in the New Testament: the Incarnate Word." [Ref-0219](#), p. 599. "The Hebrew word for "tabernacle" is *Hamishkhan*, having the same root as *Shechinah*. Thus, the word "tabernacle" can also be translated as "the dwelling place of the *Shechinah*." [Ref-0219](#), p. 610. "Σκηνη was the word used by the translators of the Septuagint for the Hebrew מִשְׁכָּן, "tabernacle" (Ex. 25:9). During Israel's pilgrimage from Egypt to Canaan the tabernacle was the place of worship for the people. The tabernacle or tent in the wilderness was the "tent of Jehovah," Himself a pilgrim among His pilgrim people. In sound and meaning σκηνοῶ recalls the Hebrew verb שָׁכַן meaning "to dwell," which is sometimes used of God's dwelling with Israel (Ex. 25:8; 29:46). In postbiblical Hebrew the Jews used the term שְׁכִינָה ("Shekinah," literally, "presence") of the bright cloud of the presence of God that settled on the tabernacle. The Shekinah glory was nothing less than the visible manifestation of God." David J. Macleod, "The Incarnation of the Word: John 1:14", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 72-88), p. 77. Questionable: Gen. 3:8 (?);

Sheldon, In His Steps : [Ref-1061](#)☆

Shema - compound one : [echad - compound one](#)☆

shema - hear : Deu. 6:4-9; Deu. 11:13-21; Num. 15:37-41 ☪ A section of the liturgy composed of Deu. 6:4-9, Deu. 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening. "Hear O Israel. . ." "The complete Shema is composed of three parts linked together into a unity: **1. Deuteronomy 6:4-9 (Shema)**: The core Hebrew prayer. Special emphasis is given to the first six Hebrew words of this passage (*Shema Yisrael, Adonai eloheinu, Adonai echad*) and a six-word response is said in an undertone (*barukh shem kevod malkhuto le'olam va'ed*). After a pause, Deuteronomy 6:5-9 is then recited, which stresses the commandment to love the Lord your God with all of your heart, soul, and might. **2. Deuteronomy 11:13-21 (Vehayah)**: This moving passage stresses the blessings that come through obedience to Adonai and the consequences that come through disobedience. **3. Numbers 15:37-41 (Vaiyomer)**: This passage concerns the use of the *tallit*, a rectangular prayer shawl with four fringes (called *tsitsit*). One *tsitsit* is attached to each corner of the *tallit*. The reason for wearing the *tsitsit* is to remind oneself to observe all the commandments of the Lord." John J. Parsons, "Hebrew Lesson: The Shema", [Ref-0182](#), January 2004, p. 15. [<http://www.levitt.com>] "The *Shema* was not a prayer, but a confession of faith. It consisted of Deuteronomy 6:4-9 ("Hear, O Israel . . ."), Deuteronomy 11:13-21 ("If you will only heed this commandment . . ."), and Numbers 15:37-41 ("The LORD said to Moses . . ."). In the Intertestamental Era it may have included the Ten Commandments as well." [Ref-1200](#), p. 141.

shema - Israel : Deu. 6:4; Mtt. 22:37; Mark 12:30; Luke 10:27 ☪ Contrast "strength" (or might) with "mind" - actions vs. thoughts. See [Ref-0157](#), p. 135 for a discussion on the grammatical parsing of the Shema.

Sheol - and Jesus : [Hades - and Jesus](#)☆

sheol - delivered from : Ps. 30:3; Ps. 86:13

sheol - God present : Ps. 139:8

Sheol - Hades : [Hades - Sheol](#)☆

sheol - prison : Job 3:18

sheol = Hades : Ps. 16:10; Acts 2:27

shepherd - David future : [David - shepherd in future](#)

shepherd - good : Ps. 23:1; Isa. 40:11; Jer. 31:10; Eze. 34:11-31; Mic. 5:4; Zec. 13:7; Mtt. 2:6; John 10:11; John 10:14; 1Pe. 5:4; Rev. 7:17

shepherd - hireling not : John 10:12-13

shepherd - missing : Mtt. 9:36

shepherd - Moses and David : Ex. 3:1; 1S. 16:11 ☪ "it is not without significance that

Moses, like Israel's greatest earthly king yet to come [David, 1S. 16:11] was brought providentially to the place of divine calling as a mediatorial ruler of his people following a long apprenticeship as a shepherd of sheep (Ex. 3:1)." [Ref-0183](#), p. 54.

shepherd - pastor : [pastor - shepherd \(poimen\)](#)☆

shepherd - struck : Zec. 13:7; Mtt. 26:31; Mark 14:27; John 16:32

shepherd - unrighteous : Zec. 11:15-17; Zec. 13:7

Shepherd of Hermes - pretribulational rapture : [rapture - pretribulational - Shepherd of Hermes A.D. 100-120](#)☆

shepherding - bad : [leadership - causes damage](#)

shepherding - description of : Gen. 31:38-40

shepherds - abomination to Egyptians : Gen. 43:32; Gen. 46:34

shepherds - bad : Isa. 56:10-11; Jer. 10:21;

Jer. 12:10; Jer. 23:1-2; Jer. 50:6; Eze.

34:1-10; Zec. 11:5; Zec. 11:8

shepherds - good : Jer. 3:15; Jer. 23:4

Sheshach - encrytion of Babylon : Jer. 25:26; Jer. 51:41 ☪ + Chuck Missler on tape. "A qabbalistic extravaganza worth of note, called *Temoorah*, produced new meanings by interchanging letters all around. . . . The commonest way of transposition. . . was to substitute for each letter of a given word the letter which stands in equivalent order in the other half of the Hebrew alphabet. Thus the word 'Sheshach' in Jeremiah 25:36 and 51:41 is thought of as a cypher for the word 'Balel' (Babylon)." [Ref-0207](#), p. 43. "The unusual name *šešak* in Jeremiah 25:26; 51:41, though commonly explained as an Atbash cypher for *bbil*, could be an erudite rendering of the title *šeš.ku'* or *uru* (= *šeš*), *ku'*, 'holy city.'" [Ref-0837](#), p. 45.

shewa - composite - Hebrew grammar : [Hebrew grammar - shewa - composite](#)☆

shewa - dagesh - Hebrew grammar : [Hebrew grammar - shewa - dagesh](#)☆

shewa - guttural - Hebrew grammar : [Hebrew grammar - shewa - guttural](#)☆

shewa - preposition rule 1 - Hebrew grammar : [Hebrew grammar - shewa - preposition rule 1](#)☆

shewa - preposition rule 2 - Hebrew grammar : [Hebrew grammar - shewa - preposition rule 2](#)☆

shewa - vocal vs. silent - Hebrew grammar : [Hebrew grammar - shewa - vocal vs. silent](#)☆

shield - David : [David - shield](#)☆

shield - God as : Gen. 15:1; Deu. 33:29; Eph. 6:16

Shiloh : Gen. 49:10; Eze. 21:26-27 ☪ "to he whose it is" or "to he who it belongs" or "he whose right it is" or "to whom kingship belongs" (Midrash Rabbah 98) "Shiloh is a word meaning "which belongs to him" or "to whom it belongs." This view is sustained by accepting the variant reading *šēlōh* (i.e., *šlh*) instead of *šīlōh* (i.e., *šylh*). According to this view, *šēlōh* is a word formed from *še*, an archaic relative pronoun like the more common *ʾašer*. [This view] has intertextual support from Ezek 21:27 [Hb. 21:32]. Barnes states that "perhaps the oldest extant reference to the . . . [šīlōh] passage is the parallel phraseology to be found in the book of Ezekiel. The passage in Ezekiel substantiates two ideas: First, it affirms the rendering of *šīlōh* as "to whom it belongs." Second, it confirms that Gen 49:10 is a messianic prophecy." [Ref-1272](#), p. 49. "There is an intertextual allusion to Gen 49:10 in Ezek 21:27 [32], which describes one who would defeat Israel's enemies and bring blessing to his people. However, since the last kings of Judah were evil and not qualified to fulfill this promise, the nation would have to wait for another one who had the right. Thus, von Rad writes, "Even the grievous harm done to the royal office by those who had last worn the crown did not vitiate the prophet's hope that Jaweh would redeem the promise attached to the throne of David, 'until he comes whose right it is'" (Ezek

21:32). . . . The intertextual reference to Gen 49:10 demonstrates that *šiloh* does indeed mean "which belongs to him." [Ref-1272](#), p. 53.

Shiloh - a person : Gen. 49:10; Eze. 21:10; Eze. 21:13; Eze. 21:27 [✪](#) Rabbinic interpretation associated the title Shiloh with the Messiah: a midrash takes "Shiloh" to refer to "King Messiah" (Genesis R. 98.13), the Babylonian Talmud lists "Shi'loh" as one of the names of the Messiah (Sanhedrin 98b), and Medieval Jewish Biblical expositor Rashi makes the following comment: "Shiloh - i.e. King Messiah whose is the Kingdom." Note that Eze. 21:10,13,25-27 was given to Zedekiah, the last king of the Davidic dynasty.

Shiloh - a place : Jos. 16:6; Jos. 18:1-10; Jos. 19:51; Jos. 21:2; Jos. 22:9; Jos. 22:12; Jdg. 18:31; Jdg. 21:12-21; 1S. 1:3; 1S. 1:9; 1S. 1:24; 1S. 2:14; 1S. 3:21; 1S. 4:3-12; 1S. 14:3; 1K. 2:27; 1K. 14:2; 1K. 14:4; Ps. 78:60; Jer. 7:12-14; Jer. 26:6; Jer. 26:9; Jer. 41:5

Shiloh - a place - judged : Jer. 7:12-14; Jer. 26:6-9

Shiloh - humanity : Gen. 49:10 [✪](#) "the Messiah shall be called Shiloh to indicate that he was born of a woman and would therefore not be a divine being." The amniotic sac in which the fetus is formed in the womb is called the *shilyah* in Hebrew. This is similar to *sheloh*, the Hebrew word for Shiloh. This is one of the rabbinic arguments against the divinity of Messiah. [Ref-0011](#), p. 22. [Shiloh](#)

Shiloh - lots cast for tribal lands : Jos. 18:1; Jos. 18:10; Jos. 19:51

Shiloh - tabernacle forsaken : Ps. 78:60

Shiloh in Rabbinical Thought - DOC 00029 : [00029.doc](#) [✪](#)

shin - hand symbol : [✪](#) "the *birkat kohanim* (?priestly blessing) also known as the ancient rite of Duchan. . . involves holding the hands of the fingers spread between the middle and ring fingers to form the Hebrew letter 'shin' (the first letter in the word *Shaddai*, 'Almighty,' one of the names of God)." [Ref-0146](#), p. 384.

Shinar : Gen. 10:10; Gen. 11:2; Gen. 14:1; Gen. 14:9; Isa. 11:11; Dan. 1:2; Zec. 5:11 [✪](#) Area around Babylon as in "plane of Shinar"

Shinar - carried to : Dan. 1:1; Zec. 5:11

shine - face : [face - shine](#)

shine - righteous : Dan. 12:3; Mtt. 13:43

ship - at sea : [wonderful things](#)

shipping - loss of : Isa. 2:16; Isa. 43:2; Isa. 43:14; Eze. 27:29-32; Hab. 1:15-16 (?); Rev. 18:17; Rev. 18:19 [✪](#) + "[Prisoners of war] listed in texts c. 572 B.C. found in the 'vaulted building' of the Southern citadel . . . included . . . One hundred and twenty-six men from Tyre who were shipwrights or mariners . . . were granted rations of 1/2 sila of (sesame) oil, that is the same as given to three mariners from Ashkelon and the royal princes from Judah held in Babylon. This may show that, though not personally named, they were engaged in directing the construction of a fleet of ships to counter Necho II's Red Sea navy. These vessels, according to Herodotus, were to be floated down the R. Euphrates to a new port Nebuchadrezzar established at Teredon. In a similar manner Sennacherib had built ships in Nineveh which, when manned by men from Tyre, Sidon and Cyprus, were dragged overland from the R. Tigris to R. Euphrates at Opis and then floated down to the Persian Gulf. Egyptians given rations while on watch

at the boat house (*bīt sapānātu*) . . . may have been involved in this also. The use of *sapānātu* implies a decked ocean going vessel." [Ref-0837](#), p. 77-79. Questionable: Hab. 1:15-16 (?);

ships - Babylon : [shipping - loss of](#) [✪](#)

shirk - Koran : [Koran - shirk](#) [✪](#)

Shoah - meaning : [✪](#) Hebrew *Shoah* means 'burning'. The Knesset (Israel's parliament) proclaimed April 12, 1951, *Yom Hashoah U'Mered HaGetaot* (Devastation and Heroism Day). Today it is simply called *Yom Hashoah*.

shoes - remove : [holly - ground](#)

shoes - take off - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#) [✪](#)

shofar : Gen. 22:13; Ex. 19:16 (first mention); Jos. 6:4 [✪](#) "Made from the horn of any clean animal, except from the horn of an ox or a cow, which might recall the incident of the golden calf in the wilderness." [Ref-0006](#), p. 560. Hebrew *itehiyath ha-methim* (the resurrection of the dead) [Ref-0006](#), p. 592.

shofar - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#) [✪](#)

Short Meditations On Elisha - Bellett, J. G. : [Ref-0670](#) [✪](#)

Short Papers on Church History, Andrew Miller : [Ref-0827](#) [✪](#); [Ref-0921](#) [✪](#)

shortened - tribulation : [tribulation - great - shortened](#)

shoulder - geographic term : Num. 34:11; Jos. 15:11; Isa. 11:14; Eze. 25:9 [✪](#) "The phrase 'shoulders of the Philistines' is a Bible idiom for the coast-lands of Philistia which slope like a shoulder toward the sea (cf. Jos. 15:11). This idiom is found also in Ezekiel 25:9 (?shoulder of Moab'), Numbers 34:11 (?shoulder of the sea of Chinnereth'), and other passages." [Ref-0207](#), p. 98.

shoulders - standing on giant's - quote : [quote - giants - standing on shoulders of](#) [✪](#)

shout - and trumpet : [trumpet - and shout](#)

shouting - praise : Eze. 3:11-13

showbread - eating : [eating - showbread](#)

Showers, R. (1997). Those Invisible Spirits Called Angels (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0589](#) [✪](#)

Showers, R. E. (1982). The most high God : Commentary on the book of Daniel. Bellmawr, NJ: Friends of Israel Gospel Ministry, Inc. : [Ref-0586](#) [✪](#)

Showers, R. E. (1990). There really is a difference! : A comparison of covenant and dispensational theology. Bellmawr, NJ: The Friends of Israel Gospel Ministry. : [Ref-0587](#) [✪](#)

Showers, R. E. (1995). Maranatha Our Lord, Come! (electronic ed.). Bellmawr, New Jersey: The Friends of Israel Gospel Ministry, Inc. : [Ref-0588](#) [✪](#)

Showers, Renald E. Maranatha: Our Lord, Come! : [Ref-0220](#) [✪](#)

Showers, Renald E. There Really Is a Difference! A Comparison of Covenant and Dispensational Theology : [Ref-0072](#) [✪](#)

Shrine of the Book : [Dead Sea Scrolls - Isaiah](#) [✪](#)

shut - no one open : [open - no one shut](#) [✪](#)

sibilants - Greek grammar : [Greek grammar - consonants](#) [✪](#)

siblings - of Jesus : Luke 2:7 [✪](#) See [brothers - of Jesus](#), [sisters - of Jesus](#).

Sibylline Oracles - Babylon : [Babylon - Rome called?](#) [✪](#)

sick - doctor sought before God : [doctor - sought before God](#)

sick - Elisha : 2K. 13:14

sick - saints : 1K. 14:4; 1K. 15:23; 2K. 13:14; Acts 9:37; 1Cor. 2:3; 1Cor. 16:22; 2Cor. 12:7; 2Cor. 12:14; 2Cor. 12:15; Gal. 4:13-15; Gal. 6:11; Php. 2:26-27; Php. 2:30; 1Ti. 5:23; 2Ti. 4:20

sick - shepherding : Eze. 34:4; Zec. 11:16; Jas. 5:14

sickness - by communion : 1Cor. 11:30

sickness - by devil : Luke 4:39 (?); Luke 4:40-41; Luke 13:11; Luke 13:16; Acts 10:38; Heb. 2:14 [✪](#) Questionable: Luke 4:39 (?);

sickness - by sin : Deu. 28:21-22; Deu. 28:59-61; Deu. 29:20-22; Ps. 31:9; Ps. 32:3-4; Ps. 38:3; Pr. 14:30; John 5:14; Mark 2:5; John 9:2; John 9:34; 1Cor. 11:30; Jas. 5:15 [✪](#) See [sickness - judgment from God](#).

sickness - envy : [envy - sickness](#)

sickness - Jesus bore? : Isa. 53:4-5; Mtt. 8:17

sickness - judgment - sword, famine, pestilence : [sword - judgment - sword, famine, pestilence](#)

sickness - judgment from God : Deu. 28:21-22; Deu. 28:35; Deu. 28:59-61; Deu. 29:20-22; Deu. 32:24; 2K. 15:5; Rev. 16:2 [✪](#) See [sickness - by sin](#).

sickness - sexual : Pr. 5:11; Rom. 1:27

sickness - vs. demonization : [demonization - vs. sickness](#) [✪](#); Luke 6:17-19

sickness - without sin : Jas. 5:15

sicknesses - global : [F00022 - diseases - global](#) [✪](#)

Siddim, Valley of : [✪](#) salt sea, Gen. 14:3

Siddur : [✪](#) The daily and Sabbath Prayerbook. Earliest version by Rav Amram Gaon of the 9th Century. There are many versions now and all are based upon the canonization of the liturgy by Rabbi Gamliel II of the 1st Century C.E.

Sidon - Byers - "The Biblical Cities of Tyre and Sidon" : [2003040301.tif](#) [✪](#)

Sidon - image : [✪](#) + [Ref-0066](#), 15.4 (2002), cover, p. 107.

Sidon - Phoenician : [✪](#) Phoenicians.

Sidonian - Ashtoreth - god : [Ashtoreth - Sidonian god](#)

siege - Jerusalem under : [Jerusalem - siege against](#); Jer. 6:6

sight - gradual : [exegesis - Mark 8:22](#) [✪](#)

sight - not judge by : [judge - not by sight](#) [✪](#)

sight - vs. faith : [faith - vs. sight](#)

sigma - Greek grammar : [Greek grammar - sigma](#) [✪](#)

sigma - stops - Greek grammar : [Greek grammar - stops - sigma](#) [✪](#)

sign - of Son of Man : Mtt. 24:30

sign - Sabbath : [Sabbath - sign of Mosaic covenant](#)

sign - seeking : 2K. 20:8; Isa. 38:7; Isa. 38:22; Mtt. 12:38-39; 1Cor. 1:22

Signature in the Cell - Meyer - notes : [2010092401.txt](#) [✪](#)

Signature in the Cell, Steven C. Meyer : [Ref-1231](#) [✪](#)

signed - Pauline epistles : [Paul - signed epistles](#)

signs - abusive relationship : [abusive - relationship - signs](#) [✪](#)

signs - and wonders : Ex. 3:12; Ex. 4:8; Ex. 7:3; Ex. 8:23; Deu. 6:22; Deu. 26:8; Deu. 34:11; Ne. 9:10; Ps. 135:9; Isa. 8:18; Jer. 32:20; Jer. 32:21; Dan. 4:2; Dan. 6:27; Mtt. 24:24; Mark 13:22; John 4:48; Acts 2:22; Acts 2:43; Acts 4:30; Acts 5:12; Acts 6:8; Acts 7:36; Acts 8:13; Acts 14:3; Rom. 15:19; 2Cor. 12:12; Heb. 2:4

signs - antichrist uses lying : [antichrist - lying signs and wonders \[5001.11\]](#)

signs - can't contradict word : Deu. 13:1-4

signs - Christ events - sun : [sun - sign - Christ events](#)☆

signs - following : Mark 16:17

signs - in sun : [sun - signs in](#)

signs - in sun - fulfilled? : [sun - signs in - fulfilled?](#)

signs - insufficient for belief : [miracles - insufficient for belief](#)

signs - not of God : [miracles - not of God](#)

signs - of covenant : [covenant - signs of](#)

signs - performed by apostles : [apostles - signs performed by](#)☆

signs - performed by non-apostles :

[apostles - signs performed by others](#)☆

signs - Pink - quote : [quote - signs - Pink](#)☆

signs - road - from God : [2003040301.htm](#)☆

signs - seeking : Mtt. 12:39; Mtt. 16:4; Mark 8:11-12; Luke 11:29; 1Cor. 1:22

signs - unique to apostolic age : 2Cor. 2:12; Heb. 2:3-4

signs - witness to gospel : [Holy Spirit - gifts - witness to gospel](#)

signs and wonders - prayer for : [prayer - for signs and wonders](#)

Silas - Sylvanus : Acts 15:22; Acts 15:40; Acts 16:19; Acts 16:25; Acts 16:29; Acts 17:4; Acts 17:10; Acts 17:14-15; Acts 18:5; 2Cor. 1:19; 1Th. 1:1; 2Th. 1:1

silence - before God : Jer. 8:14; Hab. 2:20; Zec. 2:13; Zep. 1:7; Rev. 8:1

silence - ministry : [minister - by silence](#)

silence - wisdom : Job 13:5

silent - God : Eze. 20:3

silent - in street - Messiah : Isa. 42:2

silent - intertestamental period : [prophet - expected](#)☆

silent - Jesus when accused : Isa. 53:7; Mtt. 26:63; Mtt. 27:12; Mtt. 27:14; Mark 15:3; Mark 15:5; Luke 23:9; Acts 8:32

silent - prudent : Amos 5:13

silent - witness : 1Pe. 3:1

silent - women in church : 1Cor. 14:34; 1Ti. 2:11-12 ☪ "The females in the congregation should receive instruction from the male leadership with quietness and full submission. They should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for authority over men. Rather they should, literally, 'be in quietness.' The word, *hesychia*, translated 'quietness' in 1Ti. 2:11 and 'silent' in verse 12, does not mean complete silence or no talking. It is clearly used elsewhere (Acts 22:2; 2Th. 3:12) to mean 'settled down, undisturbed, not unruly.' A different word (*sigao*) means 'to be silent, to say nothing' (cf. Luke 18:39; 1Cor. 14:34)." [Ref-0038](#), p. 735. "That. . . a connection existed between the women who are asked to be silent and the disorderly expression of tongues and prophetic speech receives support from two sets of parallel phrases in these texts. In addressing those speaking without the benefit of interpretation,

Paul says, 'The speaker should keep quiet in the church' (1Cor. 14:28). Then in 1 Corinthians 14:34, he uses the same words: 'the women should keep quiet in the churches.' The NIV variation in translation does not reflect the fact that the Greek verb (*sigaw*) is the same in both. Second, in addressing the issues of disorderly prophetic speaking (1Cor. 14:29-32), Paul again urges silence on some so that others can speak. The NIV's 'the first speaker should stop' (1Cor. 14:30) again does not reflect the fact that the verb *sigaw* (?remain silent') is also used here. But more important, in calling on the prophets in the congregation to recognize that they are mutually accountable to one another, Paul says, 'The spirits of the prophets are subject to the control of prophets' (1Cor. 14:32). The Greek word rendered 'subject of the control of' is *hypotassw*. That is the same word Paul uses in 1 Corinthians 14:34, where he follows the admonition to silence (according to the NIV) with the words '[they] must be in submission.' . . . These parallelisms in the imperatives to 'keep quiet' and 'to be in submission' strongly suggest that the problem of disorderly participation in prophetic proclamation and tongues was particularly prominent among women believers in Corinth, and that it is with respect to this context that Paul's admonitions must be understood." [Ref-0120](#), pp. 615-616. ". . . the demand for silence on the part of women does not bring on irreconcilable conflict with 1 Corinthians 11:2-16, where under certain conditions women are permitted to pray and prophesy, because the silence of 1Cor. 14:33b-36 is limited by context: women are to keep silent in connection with the evaluation of prophecies, to which the context refers, for otherwise they would be assuming a role of doctrinal authority in the congregation (contra 1 Ti. 2:11-15)." [Ref-0698](#), pp. 40-41. "Paul's use of the word *hēsychia* indicates a quietness of temperament rather than absolute silence. Had Paul wanted to communicate absolute silence he would have used the different word *siagō*." Andy Woods, [Ref-1217](#), p. 53.

Siloam - pool - archaeology : [archaeology - Pool of Siloam](#)☆

Siloam - pool of - archaeology : [2004071401.htm](#)☆

Silva, Mois s and Karen H. Jobes, Introduction to the Septuagint : [Ref-0838](#)☆

silver - 30 pieces : [30 - pieces of silver](#)☆

silver - blood money : Est. 3:9 ☪ See [blood - money](#).

silver and gold - none : [riches - worldly vs. spiritual](#)☆

Silzer, Peter James, How Biblical Languages Work : [Ref-1162](#)☆

Simcox, Thomas, A History of the Holy Land : [2003030408.tif](#)☆

Simeon - and Levi as murderers : Gen. 34:26; Gen. 49:6

Simeon - left for dead : Gen. 42:24; Gen. 42:36

simile : ☪ "A simile functions like a metaphor, only uses the words 'like' or 'as' ('?the glory of the Lord was like a devouring fire,' Ex. 24:17)" [Ref-0015](#), p. 143.

Simon - Magus : Acts 8:9; Acts 8:13; Acts 8:24 ☪ ". . . Justin Martyr, an apologist in the early church who was himself a Samaritan and who

lived barely a generation after Simon's time, recorded some details about Simon, and there is no reason to doubt Justin's account. He says Simon was from the Samaritan village of Gitta. Justin and Irenaeus (a close contemporary of Justin's and fellow apologist) both record that Simon began one of the very first quasi-Christian cults. According to Irenaeus, the magician borrowed biblical imagery and biblical terminology and adapted them to various myths that he invented about himself -- including the blasphemous claim that Simon himself was the true God incarnate. Simon is regarded by many early church historians as the founder of the first full-fledged gnostic sect." [Ref-0789](#), p. 68.

Simon - of Cyrean : Mtt. 27:32; Mark 15:21; Luke 23:26

Simon - Zealot : Mtt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13 ☪ "Simon is called the [Canaanite] (Mtt. 10:4; Mark 3:18), and the Zealot (Luke 6:15; Acts 1:13). [Canaanite] does not mean 'Canaanite,' nor 'man of Cana,' but is the Greek form of the Aramaic *Kanan*, which means Zealot." [Ref-0117](#), p. 118.

Simony : Acts 8:18 ☪ The buying or selling of ecclesiastical pardons, offices, or emoluments. [after Simon Magus, a sorcerer who tried to buy spiritual powers from the Apostle Peter (Acts 8:9-24).] "The term *simony*, which is the buying or selling of things considered religious or sacred such as an ecclesiastical office, comes from Simon's desire to purchase the ability to impart the Holy Spirit to others." Stanley D. Toussaint, "Acts," [Ref-0038](#), p. 2:373.b

simple - do not be : [gullible](#)

simple - gospel : [gospel - simple](#)

simple cell - Origin of Life - 00043.doc : [00043.doc](#)☆

simplicity - and wisdom : [wisdom - and simplicity](#)

simplicity - approach God in : [child - enter kingdom as](#)

simplicity - gospel : 2Cor. 11:3

simplicity - scripture - and depth - quote : [quote - scripture - depth and simplicity](#)☆

simplification - extreme - quote : [quote - simplification - extreme](#)☆

sin - against conscience : [conscience - sinning against](#)

sin - against God only : Gen. 20:6; Gen. 39:9; 2S. 12:10; Ps. 51:4; Eze. 14:13

sin - all : Gen. 8:21; 1K. 8:46; 2Chr. 6:36; Job 4:17; Job 9:2; Job 10:15; Job 15:14; Job 25:4; Ps. 14:1; Ps. 16:2; **Ps. 53:2**; Ps. 62:9; Ps.

130:3; **Ps. 143:2**; Pr. 20:6; Pr. 20:9; **Ecc. 7:20**; Isa. 64:6; Mic. 7:2-6; Luke 18:19; Rom. 3:9; Rom. 3:12; Rom. 3:19; Rom. 3:23; Rom. 4:23; Gal. 2:16; Gal. 3:11; **Gal. 3:22 (all things not just persons)**; **Gal. 3:25**; Jas. 2:10; Jas. 3:2; 1Jn. 1:8; 1Jn. 1:10 ☪ "The best of men are only men at their very best.

Patriarchs, prophets, and apostles, -- martyrs, fathers, reformers, puritans -- all, all are sinners, who need a Saviour: holy, useful, honourable in their place, -- but sinners after all." -- J. C. Ryle, *Expository Thoughts on the Gospels: Matthew*, 1856 (1986 reprint), p. 209 cited in [Ref-0935](#), p. 752.

sin - all - Koran : [Koran - sin all](#)☆

sin - and sickness : [sickness - by sin](#)☆

sin - angry without : [anger - sin not](#)

sin - atoned : Ps. 85:2

sin - atonement - inability : Mic. 6:7

sin - authority to forgive : Ex. 23:21; Mtt. 9:2-5 (Jesus); Mark 2:5-9 (Jesus); Luke 5:20-23 (Jesus); Luke 7:48 (Jesus); John 20:23 (disciples) ☪ "We can all understand how a man forgives offences against himself. You tread on my toe and I forgive you, you steal my money and I forgive you. But what should we make of a man, himself unrobbed and untrodden on, who announced that he forgave you for treading on other men's toes and stealing other men's money? Asinine fatuity is the kindest description we should give of his conduct. Yet this is what Jesus did. . . . He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense only if He really was the God whose laws are broken and whose love is wounded in every sin." C. S. Lewis, *Mere Christianity*, 55-56 cited in [Ref-0122](#), p. 307.

sin - believer - rebuke : [believer - sinning - rebuke](#)

sin - blessing lost : Jer. 5:25

sin - blind to own : [blind - to own sin](#)

sin - bondage : John 8:34; Acts 8:23; Rom. 6:6; Rom. 6:16-22; 2Pe. 2:19

sin - bore our : Isa. 53:5-6; Isa. 53:8; Isa. 53:10; Isa. 53:11-12; Mtt. 1:21; Rom. 4:25; **2Cor. 5:21**

Sin - Calvinism - R.C. Sproul : [Calvinism - Sin - Sproul](#)☆

sin - Christ made : [sin - bore our](#)

sin - Christ's work over : ☪ **(1)** At salvation, Christ permanently saved you from the *penalty* of sin; **(2)** Through the Holy Spirit, Christ can daily save you from the *power* of sin; and **(3)** Jesus Christ ultimately will save you and all believers from the *presence* of sin for all eternity." [Ref-0092](#), p. 95.

sin - conceived : Jas. 1:15

sin - confess : Ps. 32:1-5; Pr. 28:13; Jer. 3:13; Luke 15:18; 1Jn. 1:9; Jas. 5:16

sin - confess to one another : Jas. 5:16

sin - confessing ancestor's : **Lev. 26:39-40**; 2Chr. 34:21; Ne. 1:4-6; Ne. 9:2; Ne. 9:34; Ps. 79:8; Jer. 14:20 ☪ In these passages, confession of ancestral sin is in light of perpetuation of the sin in the offspring. They should not be used to teach that repentant offspring who have turned from their own sin are still required to confess the sins of their ancestors which are no longer practiced. See Ezekiel 18.

sin - consequences - lasting : Jos. 22:17

sin - consumed : Ex. 19:21-24

sin - covered by love : [love - covers sin](#)☆

sin - Daniel : [Daniel - sin](#)

sin - David confesses : [David - sin](#)

sin - dead in : [dead - spiritually](#)☆

sin - defiles land : [land - defiled by sin](#)

sin - degrees : Deu. 17:8; Deu. 19:4-6; Deu. 19:11-13; Mtt. 11:20-24; Luke 12:47-48; John 19:11; Rev. 20:12

sin - denied : Jer. 2:35; Pr. 28:13; Hos. 12:8; 1Jn. 1:8-10

sin - desire - God gives over to : Ps. 78:29

sin - desolate by : [desolation - sin causes](#)

sin - die in : Num. 27:3; Eze. 18:24; Eze. 33:6; Eze. 33:8; John 8:21-24

sin - draught caused : [draught - sin causes](#)

sin - envy of : [wicked - envy of](#)

sin - famine from : [famine - from God](#)

sin - father affects family : [father - sin affects family](#)☆

sin - fear of God prevents : Ex. 20:20

sin - fellowship with God broken : Isa. 59:2; Eze. 14:4-5

sin - first : [pride - first sin](#)

sin - flee : [flee - sin](#)

sin - flesh holds : [flesh - sin dwells in](#)

sin - forgiven - authority : [sin - authority to forgive](#)☆

sin - forgiven - new covenant : [covenant - new - sin forgiven](#)

sin - freedom from : Rom. 6:7; Rom. 6:11; Rom. 6:18; Rom. 6:22; 1Jn. 3:6

sin - from birth : Gen. 8:21; Ps. 51:5; Ps. 58:3; Isa. 48:8; John 1:9

sin - fruit of : Num. 32:23; Rom. 1:27

sin - generational : [generational - iniquity](#)☆

sin - God consumes : Ps. 5:4

sin - God gives over to : [lust - God gives over to](#)

sin - God uses : [disobedience - God uses](#)

sin - hamartiology : [hamartiology - definition](#)☆

sin - heinous - 2010102601 : [2010102601.htm](#)☆

sin - hiding : Gen. 3:8; Job 31:33

sin - Holy Spirit convicts of : [Holy Spirit - convicts of sin](#)☆

sin - ignorance as excuse : John 15:22; John 15:24; Jas. 4:17

sin - imputed : Isa. 53:5-6; Isa. 53:11; Eze. 4:4-6; Rom. 5:12-14; Rom. 5:19; 1Pe. 2:24-25; 1Pe. 3:18

sin - in camp : [sin - one affects many](#)☆

sin - inherited : Job 15:14

sin - inherited - Mormonism denies : [Mormonism - sin - inherited denied](#)☆

sin - intentional - defiant : Num. 15:30

sin - Israel - cleansed : [Israel - sin - cleansed](#)

sin - judged : Jer. 14:10

sin - kings : [king - problems from](#)

sin - knowledge of : ☪ + "In 1883 C. H. Spurgeon declared: 'In the beginning, the preacher's business is not to convert men, but the very reverse. It is idle to attempt to heal those who are not wounded, to attempt to clothe those who have never been stripped, and to make those rich who have never realized their poverty. As long as the world stands, we shall need the Holy Ghost, not only as the Comforter, but also as the Convincer, who will "reprove the world of sin, and of righteousness, and of judgment." [*The Metropolitan Tabernacle Pulpit*, vol. 44, p. 421.]" [Ref-0933](#), p. 206.

sin - large and small - quote : [quote - sin - large and small](#)☆

sin - lasting consequences : [sin - consequences - lasting](#)

sin - law revives : Rom. 7:8-9 ☪ "For through the mere existence of law the evil feels itself all the more provoked to display its real self. 'Forbidden fruits taste sweet.' By the prohibition the desire inflamed (Rom. 7:8), the sin 'springs to life' (Rom. 7:9); it awakes out of 'death' (Rom. 7:8), advances to 'lust' and to 'deed' (Rom. 7:8); and sin expresses itself in sins (Rom. 7:5). Thus the law is the 'strength of sin,' which forces the evil from within to without (1Cor. 15:56); and sin itself is as the fire in iron glowing but not yet red-hot, which at first burns quietly without being noticed, but if splashed with water hisses and rebels." [Ref-0197](#), p. 127.

sin - leader affects others : 1Chr. 21:26-28; 2Chr. 28:19

sin - leaven represents : [type - leaven represents sin](#)☆

sin - Levites : [Levites - sin of](#)

sin - millennial kingdom : [millennial kingdom - sinners in](#)☆

sin - mind : Job 1:5; Job 31:1; Job 31:9; Mtt. 5:27-30

sin - missing the mark : ☪ cheth (ⱥ)

sin - mixing with sacred : Isa. 1:13; Zep. 1:5; Mal. 2:11-12

sin - mocked : Pr. 14:9

sin - no more : John 5:14; John 8:11

sin - not imputed : Ps. 32:1-2

sin - offering for priest : [priest - sin offering for](#)

sin - offering unnecessary : Heb. 10:18

sin - one affects many : Num. 25:1-9; Jos. 7:1; Jos. 7:12; Jos. 22:18-20; 2S. 24:15; 1K. 8:33; 1K. 8:46; 1S. 4:3-4; 2S. 24:15; 1Chr. 2:7; 2Chr. 6:24; Acts 5:1-10 ☪ Old Testament passages contrast with the account of Ananias and Sapphira in Acts 5:1-10 in which the *individual* is judged for his or her own sin.

sin - original : [Adam - brought death](#)☆

sin - past - Satan reminds - quote : [quote - Satan - future of](#)☆

sin - prayer as : [prayer - as sin](#)

sin - presence of God rejects : Lev. 16:16; Deu. 23:14; Ps. 101:7; Hab. 1:13

sin - purged : 2Pe. 3:7; Rev. 20:14-15

sin - rebuke brother in : [rebuke - brother in sin](#)

sin - remains if unrepentant : John 9:41; John 15:22; John 15:24; Jas. 4:17

sin - repentance from : [repentance - from sin](#)☆

sin - responsibility - individual : Deu. 24:16; 2K. 14:6; 2Chr. 25:4; Jer. 31:29-30; Eze. 18

sin - retained : John 20:23; Acts 8:22

sin - reveling in : Isa. 3:9

sin - rule over : Gen. 4:7

sin - separates from God : [sin - presence of God rejects](#)

sin - shameless : [shame - lacking](#)

sin - slave of : [slave - of sin](#)

sin - Sodom : [Sodom - sin of](#)

sin - Solomon : [Solomon - sin of](#)

sin - spirit : [spirit - sinful?](#)

sin - stages : ☪ + Justification releases us from the *punishment* for sin. Sanctification releases us from the *power* of sin. Glorification removes us from the *presence* of sin.

sin - suffering not caused by : [suffering - not from sin](#)

sin - tendency : Ex. 32:22

sin - thorns represent : [thorns - represent sin](#)☆

sin - tribulation thought to be from : [tribulation - thought to be from sin](#)☆

sin - unknowingly : Lev. 4:2; Lev. 4:13-14; Lev. 4:22; Lev. 4:27; Lev. 5:2-4; **Lev. 5:15-18**; Ps. 19:13; Jer. 16:10; Eze. 45:20; John 15:22; John 15:24; Rom. 2:12; **1Cor. 4:4**; 1Ti. 1:13; **Heb. 9:7**; Jas. 4:17

sin - unpardonable : Mtt. 12:31; Mark 3:29; Luke 11:15; Luke 12:10; John 7:20; John 15:24; John 15:24 ☪ "Now this infinite difference between the sin of blasphemy against the Son and that against the Spirit is not based upon any difference in the sanctity of their respective persons, but rather upon the difference between their respective

ministries. The Father sent the Son to be the Savior of men, and therefore *in Him* any and all sin can be forgiven. Now it is the peculiar ministry of the Spirit to testify to the Son and thus bring sinners into the only place where sin can be forgiven. . . . It follows therefore that sinful resistance to the Holy Spirit, in the exercise of this peculiar ministry, must logically belong to a category of sin which is unpardonable. . . . a hardened resistance to the witness of the Spirit will keep the sinner outside of Christ forever." [Ref-0183](#), p. 315.

sin - venial vs. mortal : [Roman Catholicism - venial and mortal sins](#)☆

sin - vs. scripture - quote : [quote - sin vs. word](#)☆

sin - wages are death : [wages - of sin is death](#)
sin - without law : Rom. 2:12

sin offering - millennial temple : [millennial kingdom - temple - sin offering](#)

Sin, The Savior, And Salvation : [Ref-0097](#)☆

Sinae - China : ☪ Sino = China.

Sinai, Mt. - fear at : [Mt. Sinai - fear at](#)

Sinai, Mt. - God descends on : [Mt. Sinai - God descends on](#)

Sinai, Mt. - location : [Mt. Sinai - location](#)☆

sincere - origin of term : Php. 1:10 ☪ The term 'sincere' (NKJV) is from ειλκρινης and "may have originally meant 'tested by sunlight.' In the ancient world, dishonest pottery dealers filled cracks in their inferior products with wax before glazing and painting them. The only way to avoid being defrauded was to hold the pot to the sun, making the wax-filled cracks obvious. Dealers marked their fine pottery that could withstand 'sun testing' as *sine cera* -- 'without wax.'" [Ref-0089](#), n. Php. 1:10.

sinful - nations - acts : [nations - sinful acts](#)

singers - supported : Ne. 11:23; Ne. 12:47

singers - tabernacle : 1Chr. 6:31-33; 1Chr. 9:33; 1Chr. 15:16; 1Chr. 15:19; 1Chr. 15:27; 2Chr. 9:11; 2Chr. 23:18

single - mothers : [fatherless - statistics](#)☆

single meaning - hermeneutics :

[hermeneutics - single meaning](#)☆

single meaning - scripture : [scripture - single meaning](#)

Sinaitic - China : [Sinae - China](#)☆

sinless - Jesus : Isa. 53:9; John 8:46; John 14:30; 2Cor. 5:21; Heb. 4:15; Heb. 7:26; Heb. 9:14; 1Pe. 1:19; 1Pe. 2:22; 1Jn. 3:5 ☪ "A question has been raised, however, by orthodox theologians whether the sinlessness of Christ was the same as that of Adam before the fall or whether it possessed a peculiar character because of the presence of the divine nature. In a word, could the Son of God be tempted as Adam was tempted and could He have sinned as Adam sinned? While most orthodox theologians agree that Christ could be tempted because of the presence of a human nature, a division occurs on the question as to whether being tempted He could sin." [Ref-0104](#), p. 145. See [Jesus - tempted](#). "In the history of the Christian church it has been carefully stated that Jesus in His deity was not able to sin, and that Jesus in His humanity was able not to sin. He did not sin in His humanity, because He always chose to do the right. He did not sin in His deity, because deity cannot sin." [Ref-1101](#), p. 36.

sinless - Jesus in Koran : [Koran - sinless - Jesus](#)☆

sinless - man created : Gen. 1:27; Ecc. 7:29

sinless - Mary - Roman Catholicism :

[Roman Catholicism - Mary - sinless](#)☆

sinner - Paul chief : [Paul - chief sinner](#)

sinner - restoration : [restoration - of sinning brother](#)

sinners - Christ died for : Rom. 5:6-8

sinners - Jesus keeps company with : Luke 19:7

sinning - brother - separate : [church - discipline](#)☆

sinning - discipline of elder : [elder - disciplining](#)

sinning - priests : [priests - ungodly](#)

sins - confessed in prayer : Ps. 105:6; Dan. 9:5; 1Jn. 1:9

sins - forgiveness available : Ps. 25:7; Ps. 25:18; Eze. 18:22-23; Eze. 33:16; Acts 13:38

sins - forgotten by God : 2S. 12:13; Job 14:17; **Ps. 103:12**; Isa. 38:17; **Isa. 43:25**; Isa. 44:22; Eze. 33:16; **Mic. 7:19**; Heb. 9:26

sins - only God can forgive : Mark 1:5

sins - secret : Ps. 90:8

sins - taken away : Isa. 53:5; John 1:29; 1Pe. 2:24; 1Jn. 4:10

Sir Francis Drake - Chronology - #00006.doc : [#00006.doc](#)☆

Sir Walter Scott - Quotations - #09002.doc : [#09002.doc](#)☆

sister - of Paul : [Paul - sister of](#)

sisters - of Jesus : Ps. 69:8; Mtt. 13:56

sisters - wife prohibited : [wife - sisters prohibited](#)

situational ethics - Plato - quote : [quote - ethics - situational - Plato](#)☆

Sivan - 6th. - Feasts - 00023.doc : [00023.doc](#)☆

Sivan - 23rd of month : Est. 8:9

six - incomplete : Ex. 20:11; Ru. 3:18

six - number of man : [number - of man](#)☆

six - wings : [wings - six](#)

six day war - events leading to : ☪ + "In May-June 1967 our family was in Egypt and saw firsthand that the entire Arab world was preparing to annihilate Israel. From Israel's very inception the Arabs had sworn to exterminate her. On May 15, 1948, the Arab League declared, 'The Arabs intend to conduct a war of extermination and momentous massacre which will be spoken of like the Mongolian massacres and the Crusades.' (That determination is even stronger today.) To Egypt's National Assembly March 26, 1964, Nasser denounced 'the very existence of Israel.' On March 8, 1965, he boasted, 'We shall enter [Palestine] with its soil saturated in blood.' Shortly thereafter he declared, 'We aim at . . . the eradication of Israel.' On May 16, 1967, Nasser ordered UN peace-keeping forces to leave the Sinai. By May 18, Egyptian troops were massed in the Sinai on Israel's border and Syrian troops had done the same on the Golan. The 'Voice of the Arabs' broadcast boasted that 'The sole method we shall apply against Israel is total war, which will result in the extermination of Zionist existence.' On May 20, the Syrian Defense Minister declared, 'Our forces are now entirely ready. . . . to explode the Zionist presence in the Arab homeland. . . . to enter into a battle of annihilation.' On May 22, Egypt closed the Straits of Tiran to all Israeli shipping. It was an act of war. On May 27, Nasser threatened, 'Our basic objective will be the destruction of Israel. . . . We will not accept

any coexistence with Israel. . . .' On May 30, he announced, 'The armies of Egypt, Jordan, Syria and Lebanon are poised on the borders of Israel. . . . while standing behind us are the armies of Iraq, Algeria, Kuwait, Sudan and the whole Arab nation. . . .' Iraq's president thundered, 'This is our opportunity to wipe out the ignominy which has been with us since 1948. Our goal is clear-to wipe Israel off the map.' In fact, no Arab map then or now shows Israel's existence. About 250,000 troops and more than 2,000 tanks and 700 aircraft were poised around Israel for the imminent battle. [Mitchell G. Bard, Myths and Facts, 2001, pp. 80-82.] [Ref-0017](#), May 2002

six days - creation : [creation - six days](#)☆

Six-Day War - Israel : [chronology - A.D. 1967 - Six-Day War](#)☆

size - dinosaur - average : [dinosaur - size - average](#)☆

size - universe : [starlight - distant](#)☆

skepticism : Pr. 18:13; Pr. 18:17 ☪ "I once listened to a conversation which illustrates my thought. It was between two young men returning after the close of a summer's vacation to the college at which both were students. The principal talker was, as I discovered in the course of the afternoon, an only son. On his upper lip was the first dark shadow of a coming mustache. He possessed that peculiar wisdom which belongs in this world to only the college sophomore. He was expressing to his companion his views on the Bible and religion, said he knew too much to believe in either; admitted that his mother believed in both and read her Bible every day; said that that might do for women and children, but not for any intelligent man in the light of present scientific knowledge. You would have thought that Darwin and Huxley and Lord Kelvin had studied at his feet and that he was the Gamaliel of the present day. It is impossible to reproduce in language the self-sufficient sneering tone in which he spoke of the Bible, classing it with nursery rhymes, the story of Jack and the Beanstalk and the like, and the complacent pity with which he referred to those who were foolish enough to regard it as a sacred book. It is to be hoped that the budding sophomore lived long enough to learn that no gentleman speaks sneeringly of that which has been the life-long faith and comfort of his mother." [Ref-1275](#), [par. 398-404].

skepticism - Anderson - quote : [quote - skepticism - Anderson](#)☆

skepticism - quote - Jack : [quote - skepticism - Jack](#)☆

skepticism - quote - Ryle : [quote - skepticism - Ryle](#)☆

Sketches of Jewish Social Life, Edersheim : [Ref-0999](#)☆

skull - place of : Mtt. 27:33; Mark 15:22; Luke 23:33; John 19:17 ☪ See [Calvary](#).

skullcap : ☪ "Kippah (the Hebrew word used for the Jewish skullcap) can mean 'vault,' 'arch,' or 'doorway,' . . ." [Ref-0142](#), p. 147. "Practices such as wearing the yarmulke (*kippah* or head covering) and the *tallit* (prayer shawl) as separate garments, as well as specific ways in which many holidays plus the Bar/Bat Mitzvah celebrations are observed, have no basis in Torah but date from Rabbinic and sometimes even medieval times." William C. Varner, "Do We Need Messianic

Synagogues?", [Ref-0164](#), 14/1 (2003):47-62(61).

slain - by angel : [angel - slays 185,000](#)

slain - earth uncovers : Isa. 26:21; 1Cor. 15:52; 1Th. 4:16; Rev. 20:13

slain by the Spirit - biblical : Acts 5:5; Acts 5:10

slain by the Spirit - scriptures used : 2Chr. 5:14; John 18:6

slander - destroys : Lev. 19:16; Pr. 10:18; Pr. 11:9; Pr. 20:19; 1Ti. 5:13

slanderer - Satan : [Satan - Diabolos](#)☆

slave - escaped - retain : Deu. 23:15-16

slave - of God : Ps. 123:2

slave - of righteousness : Rom. 6:16

slave - of sin : Rom. 6:16; 2Pe. 2:19

slave - sin : [sin - bondage](#)

slave - valuation of : [30 - pieces of silver](#)☆

slavery - AGAINST : Ex. 21:16; 1Cor. 7:21-23; 1Ti. 1:10; Phm. 1:16 ☺ See [Ref-0958](#), p. 141, for a powerful speech given in 1852 by ex-slave Frederick Douglass. "Why did Paul not condemn slavery? First, had Paul condemned slavery, then Rome would have taken away his freedom thus inhibiting his ability to evangelize. Second, Paul's ministry involved the salvation of souls rather than social reform. Third, perhaps Paul knew that the gospel, with emphasis upon human rights, would one day lead to the abolition of slavery. Fourth, Paul did speak out against masters mistreating their slaves (Col. 4:1; 1Pe. 2:18-20). Fifth, Paul supported emancipation whenever possible (1Cor. 7:21; Phm. 1:21)." Andy Woods, [Ref-1217](#), pp. 41-42.

slavery - fellow Israelites prohibited : Lev. 25:39-42; Lev. 25:46; Ex. 21:16

slavery - judgment by God : Deu. 28:32; Deu. 28:41; Deu. 28:48; Deu. 28:68

slavery - seven years : Ex. 21:1-4; Deu. 15:12-15; Jer. 34:14-17 ☺ Israel violated this law (Jer. 34:14-17).

slavery - soul trade? : [souls - trafficking in slaves - duration in Egypt](#) : [Egyptian - duration of bondage](#)☆

slaves - Egypt - pyramids : ☺ + "Contrary to popular opinion, none of Egypt's royal pyramids were constructed by Israelite slaves. Instead, known archaeological evidence suggests they were constructed by professional builders who lived in nearby villages and spent their lives working on the project." Gary A. Byers, "Israel in Egypt," [Ref-0066](#), 18:1 (2005), p. 3.

slaves - in land of Canaan : 1K. 9:20

slaves - Israel to Egypt in 70 AD : [Josephus - Israelite slaves at 70 AD](#)☆

slaves - Israelites to fellow Israelites : [slavery - seven years](#)☆

slaves - masters toward : Eph. 6:9; Col. 4:1

slaves - toward masters : Eph. 6:5-8

SLAVES, WOMEN & HOMOSEXUALS:
Exploring the Hermeneutics of Cultural Analysis - book review - Couch : [2003120801.doc](#)☆

slay - Death Penalty - 00022.doc : [00022.doc](#)☆

sleep - AGAINST soul sleep : [soul - sleep - AGAINST](#)

sleep - deep caused by God : Gen. 2:21; Gen. 15:12; 1S. 26:12; Isa. 29:10; Job 4:12-17 (?); Dan. 8:18; Dan. 10:9; Zec. 4:1; Luke 9:32 (?)
☺ Questionable: Job 4:12-17 (?); Luke 9:32 (?);

sleep - during prayer : [prayer - sleep during](#)

sleep - God doesn't : Ps. 121:3

sleep - idiom for death : Isa. 26:19; John 11:11-13; Acts 7:60; 1Cor. 11:30; 1Cor. 15:6; 1Cor. 15:51; Eph. 5:14; 1Th. 4:14; 1Th. 5:10

sleep - peaceful : Job 11:19; Ps. 4:8; Ps. 127:2; Pr. 3:24; Ecc. 5:12

sleepless - for the ark : 2S. 6:11; Ps. 132:2

slow - anger - God : [anger - slow to - God](#)

slowing - speed of light : [2002080801.htm](#)☆

Smith, H. (2004; 2004). The Last Words. Galaxie Software. : [Ref-0590](#)☆

Smith, J. H. (1992; Published in electronic form, 1996). The new treasury of scripture knowledge : The most complete listing of cross references available anywhere - every verse, every theme, every important word. Nashville TN: Thomas Nelson. : [Ref-0591](#)☆

Smith, M. H. (1996, c1994). Systematic Theology, Volume One : Prolegomena, Theology, Anthropology, Christology (electronic ed.). Greenville SC: Greenville Presbyterian Theological Seminary Press. : [Ref-0592](#)☆

Smith, Smith's Bible Dictionary : [Ref-1062](#)☆

Smith, W. (1997). Smith's Bible dictionary. Nashville: Thomas Nelson. : [Ref-0593](#)☆

Smith, Wilbur M., Israeli/Arab Conflict and the Bible : [Ref-1163](#)☆

Smith, William. Dictionary of Greek and Roman Geography : [Ref-0034](#)☆

Smithfield - martyrs : ☺ + "Returning to England for the publication of his [Matthew's] Bible, [John] Rogers experienced success until persecution once again sprang up under "Bloody" Mary Tudor. In 1555 he became the first martyr to be burned at Smithfield during her reign." [Ref-0684](#), p. 16.

Smith's Bible Dictionary, Smith : [Ref-1062](#)☆

smoke - Babylon - 00004.doc : [00004.doc](#)☆

smoke - eternally rising : Isa. 34:10; Rev. 14:11; Rev. 19:3

smoke and fire : Gen. 15:17; Ps. 18:8

Smyrna - meaning : [myrrh](#)☆

Smyrna - modern location is Izmir

Smyrna - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#)☆

snake - charming : Ecc. 10:11

snatched - by Holy Spirit : [Holy Spirit - carried by](#)☆

sniper - trucker prayer stops : [2003121701.tif](#)☆

snow - for time of trouble : Job 38:23

So Great Salvation, Charles Ryrrie : [Ref-1183](#)☆

soap - Christian's bar of : 1Jn. 1:9

social - gospel - quote : [quote - social gospel](#)☆

social action - Christian : [injustice - fight](#)

socialism - McClain - quote : [quote - socialism - McClain](#)☆

sod - hermeneutics : [hermeneutics - Jewish classical](#)☆

Sodom - Canaanite city : Gen. 10:19

Sodom - compared with : Isa. 1:10; Isa. 13:19; Jer. 23:14; Lam. 4:6; Luke 10:12; Rev. 11:8

Sodom - Jerusalem called : [Jerusalem - called Sodom](#)☆

Sodom - prideful : Eze. 16:49

Sodom - sin of : Gen. 13:13; Gen. 19:5; Eze. 16:49; 2Pe. 2:7-8

Sodom and Gomorra - south of Dead Sea : [2006051702.htm](#)☆

sodomites : Deu. 23:17; 1K. 14:24; 1K. 15:12; 1K. 22:46; 2K. 23:7; Job 36:14

soil - shallow : [root - shallow](#)

sola scriptura - Gregory of Nyssa : [scripture - alone - Gregory of Nyssa](#)☆

sola scriptura - Jewish : [Karaites - fundamentalists](#)☆

sola scriptura - tradition 0 - meaning : [scripture - alone - tradition 0 - meaning](#)☆

sola scriptura - tradition I - historical meaning : [scripture - alone - tradition I - historical meaning](#)☆

sola scriptura - tradition II - meaning : [scripture - alone - tradition II](#)☆

sola scriptura - tradition III - meaning : [scripture - alone - tradition III](#)☆

solar - year : [tribulation - duration of great \[5006.1\]](#)☆

solar system - perspective : [Alpha Centauri - perspective](#)☆

solar system - position : ☺ + "Shapley found that the Milky Way was a large, flat, spiral disk a bout 100,000 light-years across. Our solar system is nowhere near the center -- indeed we now know that life would be impossible if we were too near the center. Instead, we are about 26,000 light-years from the center, in one of the spiral arms. We are far enough way from everything else so that we can get a magnificent view of the galaxy without having to suffer the ill-effects of the gravitational and radiation powerhouse that drives it." [Ref-0814](#), p. 40.

solar system - voyager 1 spacecraft - frontier : [2003110601.htm](#)☆

solar year - Ancient Man - 00057.doc : [00057.doc](#)☆

solar year - calibrates lunar calendar : [calendar - Hebrew - intercalation - none - luni-solar](#)☆

solar year - vs. lunar year - intercalation - 19 year cycle : [calendar - Hebrew - intercalation - 19 year cycle](#)☆

soldier - profession implicitly endorsed : [pacifism - against](#)

soldiers - baptism - hole in sand : [2003032901.htm](#)☆

soliciting help : Rom. 15:24; 2Cor. 1:15-16

solo scriptura : [scripture - alone - tradition 0 - meaning](#)☆

Solomon - anointed from horn : 1K. 1:39

Solomon - anointed twice : [anointed - Solomon twice](#)

Solomon - author of Ecclesiastes : Ecc. 1:1; Ecc. 1:12

Solomon - born - date - Klassen : [chronology - B.C. 0986 - Solomon born - Klassen](#)☆

Solomon - chosen : 1Chr. 28:5-7; 1Chr. 29:1

Solomon - God appears to : 1K. 3:5; 1K. 9:2; 1K. 11:9

Solomon - idol worshipper : 1K. 11:5; 2K. 23:13

Solomon - kingdom - divided : 1K. 11:11-13; 1K. 11:31-39; 2Chr. 10:15

Solomon - promise to be king : 1K. 1:17; 1K. 1:30; 1Chr. 22:10

Solomon - proverbs of : 1K. 4:32; Pr. 1:1; Pr. 25:1; Ecc. 12:9

Solomon - reign begins - date : [chronology - B.C. 0971 - Solomon's Reign Begins](#)☆

Solomon - sin of : Ne. 13:26

Solomon - tabernacle : [tabernacle - Solomon](#)

Solomon - to rebuild temple : [temple - Solomon to rebuild](#)

Solomon - ungodly : 1K. 11:4

Solomon - wisdom : 1K. 4:29; 1K. 10:23; 1Chr. 1:10; 2Chr. 9:5-6; 2Chr. 9:23

Solomon - wives corrupted : 1K. 11:1-3; Ne. 13:26

Solomon's - temple dedicated : [temple - Solomon's dedication](#)

Solomon's Temple - built in 7 years : [temple - built in 7 years](#)

Solomon's Temple - date : [temple - Solomon's - date](#)

Solomon's Temple - tooling offsite : [tooling - Solomon's Temple - offsite](#)

Solomonic - temple location : [temple - Solomonic location](#)

Solomonic Temple - Chronology - #00006.doc : [#00006.doc](#)☆

Solomon's Temple - Archaeology - Biblical - 00053.doc : [00053.doc](#)☆

Some Key Issues in the History of Premillennialism - Larsen : [2003120808.doc](#)☆

son - begotten denied - Koran : [Koran - son begotten - denied](#)☆

son - confess father's sin : [sin - confessing ancestor's](#)☆

son - David calls Lord : [David - Son as Lord \[5004.1\]](#)☆

son - David's opposes : [David - son opposes](#)

son - descendant : 2Chr. 22:9

son - foolish : Pr. 17:21; Pr. 17:25

son - of Man - Messiah : [man - son of as explicit title of Messiah](#)

son - of perdition : [antichrist - perdition of](#)☆

son - prodigal : [prodigal - son](#)

Son - provides access to Father : Luke 9:48; Luke 10:16; John 3:18; John 5:23; John 12:44; John 15:23-24; John 16:27; 2Jn. 1:9; **1Jn. 2:23**; 2Jn. 1:9

son - unrighteous : 1S. 2:12; 1S. 2:22; 1S. 8:3-5; Eze. 18:10

son of Father - Barabbas : [Barabbas - son of Father](#)

son of God - Adam : Gen. 1:27; Gen. 2:7; Luke 3:38; Rom. 5:14 (?) ⚠ Questionable: Rom. 5:14 (?);

son of God - angels : Gen. 6:2; Job 1:6; Job 2:1; Job 38:7; Ps. 89:6

son of God - believers : John 1:12; Rom. 8:15; 2Cor. 6:18; Gal. 4:7; Heb. 2:10-12; 1Jn. 3:1; Rev. 21:7 ⚠ Believers who are sons of God are also considered as spiritual offspring of Jesus (Isa. 53:10; Heb. 2:10-12).

son of God - David's offspring : 2S. 7:14

son of God - directly : Luke 1:35; Luke 3:22 (Jesus); Luke 3:38 (Adam); Heb. 7:3 (Melchizedek); Rom. 5:14 (Adam)

son of God - in OT : Ps. 2:7; Ps. 2:12; Ps. 110:1; Pr. 30:4; Jer. 3:19; Dan. 3:25; Dan. 7:13

son of God - is son of man : Mtt. 26:63-64; John 5:25-27

son of God - Israel : Ex. 4:22; Isa. 63:16; Isa. 64:8; Jer. 3:19; Jer. 31:9; Jer. 31:20; Hos. 11:1; Mtt. 2:15

son of God - Jesus claims : Mtt. 26:63; John 5:17-19; John 19:7

son of God - Jesus not in Koran : [Koran - Jesus not son of God](#)☆

son of God - title of deity : John 5:18

son of man - is son of God : [son of God - is son of man](#)

song - exclusive : Rev. 14:3 ⚠ "During the time of the First and Second Temples, a number of the Levites played on two types of harps, singing arcane melodies that no one else was permitted to learn. This knowledge was passed from father to son, until the destruction of the Second Temple." [Ref-0146](#), p. 390.

song - Moses : Deu. 31:19-22; Deu. 32:1-47

Song Index - DOC #06000 : [#06000.doc](#)☆

Song of Solomon - book of - written : [X0019 - date - Song of Solomon](#)☆

Song of Solomon - Isaiah hints at? : Sos. 1:1; Isa. 5:1 ⚠ + Look for similar phrases in Song of Solomon as are used in this passage in Isaiah.

Song of Solomon - meaning : Sos. 1:1 ⚠ "... Roland Murphy has concluded that "the eventual canonization of the work ... can best be explained if the poetry originated as religious rather than secular literature." Therefore, James Hamilton has recently averred that "the Song of Songs is in the canon because it was written from a messianic perspective in order to nourish a messianic hope." Is it possible that this love song was written with the authorial intent to advance and explain the messianic hope?" [Ref-1272](#), p. 79.

Song of Solomon - name of God : Sos. 8:6 ⚠ "... although no name or term for God appears in an English translation of the Song of Solomon except in the *New American Standard Bible*, the Hebrew name of God, *Yah*, occurs at the end of Sos. 8:6. No other recent major translation of the Old Testament into English follows the lead of the NASB translators." [Ref-0075](#), p. 260.

Song of Solomon - read at Passover : [feasts - scriptures read](#)☆

Song: How Firm A Foundation - DOC #06232 : [#06232.doc](#)☆

Song: A Shield About Me - DOC #06059 : [#06059.doc](#)☆

Song: Above All - DOC #06237 : [#06238.doc](#)☆

Song: Ah, Lord God - DOC #06286 : [#06287.doc](#)☆

Song: All Hail The Power Of Jesus Name - DOC #06224 : [#06225.doc](#)☆

Song: Almighty - DOC #06223 : [#06224.doc](#)☆

Song: As High As The Heavens - DOC #06219 : [#06220.doc](#)☆

Song: As The Deer - DOC #06284 : [#06285.doc](#)☆

Song: Better Is One Day - DOC #06215 : [#06216.doc](#)☆

Song: Bow Down - DOC #06226 : [#06227.doc](#)☆

Song: Bow Down - DOC #06250 : [#06251.doc](#)☆

Song: Come Just As You Are - DOC #06245 : [#06246.doc](#)☆

Song: Eagles Wings - DOC #06207 : [#06208.doc](#)☆

Song: Emmanuel - DOC #06292 : [#06293.doc](#)☆

Song: Firm Foundation - DOC #06235 : [#06236.doc](#)☆

Song: Give Me Jesus - DOC #06230 : [#06231.doc](#)☆

Song: God Of Wonders - DOC #06271 : [#06271.doc](#)☆

Song: Good Christian Men Rejoice! - DOC #06174 : [#06174.doc](#)☆

Song: Great And Mighty Is He - DOC #06299 : [#06299.doc](#)☆

Song: Healing Waters - DOC #06242 : [#06243.doc](#)☆

Song: Hear Our Praises - DOC #06212 : [#06213.doc](#)☆

Song: High And Exalted - DOC #06225 : [#06226.doc](#)☆

Song: Holy Is The Lord - DOC #06256 : [#06257.doc](#)☆

Song: Holy, Holy - DOC #06283 : [#06284.doc](#)☆

Song: Holy, Holy, Holy, Lord God Almighty - DOC #06240 : [#06242.doc](#)☆

Song: I Exalt Thee - DOC #06288 : [#06289.doc](#)☆

Song: I Give You My Heart - DOC #06238 : [#06239.doc](#)☆

Song: I Have A Hope - DOC #06228 : [#06229.doc](#)☆

Song: I Saw The Light - DOC #06259 : [#06260.doc](#)☆

Song: I Waited For The Lord - DOC #06234 : [#06235.doc](#)☆

Song: I Waited For The Lord - DOC #06246 : [#06247.doc](#)☆

Song: I Will Serve Thee - DOC #06298 : [#06298.doc](#)☆

Song: In Moments Like These - DOC #06296 : [#06296.doc](#)☆

Song: Jesus, Name Above All Names - DOC #06291 : [#06292.doc](#)☆

Song: Joyful, Joyful, We Adore Thee - DOC #06236 : [#06237.doc](#)☆

Song: Let Everything That Has Breath - DOC #06213 : [#06214.doc](#)☆

Song: Let God Arise - DOC #06280 : [#06281.doc](#)☆; [#06282.doc](#)☆

Song: Let It Rise - DOC #06227 : [#06228.doc](#)☆

Song: Let's Just Praise The Lord - DOC #06285 : [#06286.doc](#)☆

Song: Mighty Is Our God - DOC #06211 : [#06212.doc](#)☆

Song: Mighty Is Our God - DOC #06240 : [#06241.doc](#)☆

Song: My Redeemer Lives - DOC #06206 : [#06207.doc](#)☆

Song: Never Gonna Stop - DOC #06208 : [#06209.doc](#)☆

Song: No Greater Love - DOC #06217 : [#06218.doc](#)☆

Song: O God, Our Help In Ages Past - DOC #06222 : [#06223.doc](#)☆

Song: Power Of Your Love - DOC #06218 : [#06219.doc](#)☆

Song: Praise To The Lord The Almighty - DOC #06220 : [#06221.doc](#)☆

Song: Rejoice The Lord Is King - DOC #06229 : [#06230.doc](#)☆

Song: Rock Of Ages - DOC #06231 : [#06232.doc](#)☆

Song: Sing Out - DOC #06282 : [#06283.doc](#)☆

Song: So Close To You - DOC #06248 : [#06249.doc](#)☆

Song: Stand Up And Give Him The Praise - DOC #06209 : [#06201.doc](#)☆; [#06210.doc](#)☆

Song: Such Joy - DOC #06200 : [#06203.doc](#)☆

Song: That's Why We Praise Him - DOC #06262 : [#06262.doc](#)☆

Song: The Name Of The Lord - DOC #06210 : [#06211.doc](#)☆

Song: The Potter's Hand - DOC #06293 : [#06294.doc](#)☆

Song: The Potter's Hand - DOC #06295 : [#06295.doc](#)☆

Song: There's Just Something About That Name - DOC #06300 : [#06300.doc](#)☆

Song: Therefore The Redeemed - DOC #06287 : [#06288.doc](#)☆

Song: This Is The Day - DOC #06297 : [#06297.doc](#)☆

Song: Turn Your Eyes Upon Jesus - DOC #06216 : [#06217.doc](#)☆

Song: Under The Blood - DOC #06301 : [#06301.doc](#)☆

Song: Unto The King - DOC #06201 : [#06245.doc](#)☆

Song: We Fall Down - DOC #06203 : [#06204.doc](#)☆

Song: What The Lord Has Done In Me - DOC #06204 : [#06205.doc](#)☆

Song: Who Is Like The Lord? - DOC #06221 : [#06222.doc](#)☆

Song: Who Is Like The Lord? - DOC #06249 : [#06250.doc](#)☆; [#06280.doc](#)☆

Song: You Are Crowned With Many Crowns - DOC #06289 : [#06290.doc](#)☆

Song: You're Worthy Of My Praise - DOC #06201 : [#06202.doc](#)☆

Song: 'Cause You Are Great - DOC #06195 : [#06195.doc](#)☆

Song: All Honor - DOC #06137 : [#06137.doc](#)☆

Song: All That I Need Is You - DOC #06133 : [#06133.doc](#)☆

Song: Amazing Grace - DOC #06031 : [#06031.doc](#)☆

Song: Amen, See The Baby! - DOC #06161 : [#06161.doc](#)☆

Song: Ancient of Days - DOC #06042 : [#06042.doc](#)☆

Song: Angels We Have Heard On High - DOC #06166 : [#06166.doc](#)☆

Song: Arms of Love - DOC #06046 : [#06046.doc](#)☆

Song: As You Really Are - DOC #06003 : [#06003.doc](#)☆

Song: At The Cross - DOC #06146 : [#06146.doc](#)☆

Song: At Your Name - DOC #06097 : [#06097.doc](#)☆

Song: Awake, O Israel - DOC #06074 : [#06074.doc](#)☆

Song: Awaken Me - DOC #06119 : [#06119.doc](#)☆

Song: Away In A Manger - DOC #06169 : [#06169.doc](#)☆

Song: Awesome God - DOC #06017 : [#06017.doc](#)☆

Song: Awesome In Power - DOC #06122 : [#06122.doc](#)☆

Song: Be Glorified - DOC #06048 : [#06048.doc](#)☆

Song: BE GLORIFIED - DOC #06197 : [#06197.doc](#)☆

Song: Be Thou My Vision - DOC #06254 : [#06255.doc](#)☆

Song: Blessed Be The Lord, God Almighty - DOC #06063 : [#06063.doc](#)☆

Song: Blessed Be The Name Of The Lord - DOC #06064 : [#06064.doc](#)☆

Song: Blessing And Honor - DOC #06054 : [#06054.doc](#)☆

Song: Breath of God - DOC #06138 : [#06138.doc](#)☆

Song: But Now - DOC #06071 : [#06071.doc](#)☆

Song: By Your Blood - DOC #06079 : [#06079.doc](#)☆

Song: Calling Your Name - DOC #06154 : [#06154.doc](#)☆

Song: Celebrate Jesus, Celebrate - DOC #06049 : [#06049.doc](#)☆

Song: Change My Heart - DOC #06078 : [#06078.doc](#)☆

Song: Come Let Us Worship And Bow Down - DOC #06123 : [#06123.doc](#)☆

Song: Come Let's Go - DOC #06149 : [#06149.doc](#)☆

Song: Come Oh Redeemer Come - DOC #06194 : [#06194.doc](#)☆

Song: Come, Now Is The Time To Worship - DOC #06180 : [#06180.doc](#)☆

Song: Create In Me A Clean Heart - DOC #06034 : [#06034.doc](#)☆

Song: Create In Me A Clean Heart Oh God - DOC #06134 : [#06134.doc](#)☆

Song: Do You Hear What I Hear? - DOC #06163 : [#06163.doc](#)☆

Song: Empty Heart - DOC #06193 : [#06193.doc](#)☆

Song: Exalt The Lord - DOC #06081 : [#06081.doc](#)☆

Song: Exodus XV - DOC #06255 : [#06256.doc](#)☆

Song: Faithful and True - DOC #06139 : [#06139.doc](#)☆

Song: Father Of Lights - DOC #06095 : [#06095.doc](#)☆

Song: Fear Of The Lord - DOC #06189 : [#06189.doc](#)☆

Song: For Your Name Is Holy - DOC #06141 : [#06141.doc](#)☆

SONG: Forever - DOC #06277 : [#06277.doc](#)☆

Song: Forever My Life Is Yours - DOC #06022 : [#06022.doc](#)☆

Song: Give Him The Glory - DOC #06084 : [#06084.doc](#)☆

Song: Give Thanks - DOC #06105 : [#06105.doc](#)☆

Song: Glad To Know You - DOC #06010 : [#06010.doc](#)☆

Song: Glorify You - DOC #06188 : [#06188.doc](#)☆

Song: Glory To The Lamb - DOC #06083 : [#06083.doc](#)☆

Song: Glory, Glory In The Highest - DOC #06019 : [#06019.doc](#)☆

Song: Glory, Glory, Hallelujah! - DOC #06132 : [#06132.doc](#)☆

Song: Go Tell It On The Mountain - DOC #06173 : [#06173.doc](#)☆

Song: God Rest Ye Merry Gentlemen - DOC #06159 : [#06159.doc](#)☆

Song: God Will Have His Way - DOC #06088 : [#06088.doc](#)☆

Song: God You're So Good - DOC #06155 : [#06155.doc](#)☆

Song: Good To Me - DOC #06006 : [#06006.doc](#)☆

Song: Great Are Your Works - DOC #06023 : [#06023.doc](#)☆

Song: Great Is The Lord - DOC #06135 : [#06135.doc](#)☆

Song: Hallelu - DOC #06024 : [#06024.doc](#)☆

Song: Hark! The Herald Angels Sing! - DOC #06167 : [#06167.doc](#)☆

Song: He Is Exalted - DOC #06068 : [#06068.doc](#)☆

Song: He Knows My Name - DOC #06126 : [#06126.doc](#)☆

Song: He Reigns - DOC #06058 : [#06058.doc](#)☆

Song: He That Is In Us - DOC #06077 : [#06077.doc](#)☆

Song: He's Alive Again - DOC #06067 : [#06067.doc](#)☆

Song: Hear Me Calling - DOC #06056 : [#06056.doc](#)☆

Song: Hear The Call - DOC #06150 : [#06150.doc](#)☆

Song: Heaven Is Our Home - DOC #06047 : [#06047.doc](#)☆

Song: Here I Am To Worship - DOC #06278 : [#06279.doc](#)☆

Song: Here We Are Gathered Together - DOC #06124 : [#06124.doc](#)☆

Song: Holy and Anointed One - DOC #06008 : [#06008.doc](#)☆

Song: Holy Ground - DOC #06011 : [#06011.doc](#)☆

Song: Holy One - DOC #06021 : [#06021.doc](#)☆

Song: Holy Spirit, Let Your Presence Fall - DOC #06187 : [#06187.doc](#)☆

Song: Holy, Holy - DOC #06252 : [#06253.doc](#)☆

Song: Holy, Holy, Holy, Lord, God of Power... - DOC #06075 : [#06075.doc](#)☆

Song: Hosanna - DOC #06026 : [#06026.doc](#)☆

Song: How Long? - DOC #06114 : [#06114.doc](#)☆

Song: Humble Thyself - DOC #06062 : [#06062.doc](#)☆

Song: I Believe - DOC #06066 : [#06066.doc](#)☆

Song: I Believe in Jesus - DOC #06004 : [#06004.doc](#)☆

Song: I Could Sing Of Your Love - DOC #06120 : [#06120.doc](#)☆

Song: I Have Decided To Follow Jesus - DOC #06192 : [#06192.doc](#)☆

Song: I Love You Lord - DOC #06106 : [#06106.doc](#)☆

Song: I Love Your Grace - DOC #06092 : [#06092.doc](#)☆

Song: I Magnify - DOC #06012 : [#06012.doc](#)☆

Song: I Need To Know You - DOC #06052 : [#06052.doc](#)☆

Song: I Stand In Awe Of You - DOC #06050 : [#06050.doc](#)☆

Song: I Surrender - DOC #06156 : [#06156.doc](#)☆

Song: I Wait On The Lord - DOC #06085 : [#06085.doc](#)☆

Song: I Walk By Faith - DOC #06214 : [#06215.doc](#)☆

Song: I Will Celebrate - DOC #06128 : #06128.doc☆

Song: I Will Sing Hallelujah - DOC #06040 : #06040.doc☆

Song: I Will Trust In You - DOC #06057 : #06057.doc☆

Song: I Will Wait On The Lord - DOC #06037 : #06037.doc☆

Song: I Will Worship - DOC #06029 : #06029.doc☆

Song: I'm Amazed - DOC #06051 : #06051.doc☆

Song: I'm In Need Of You - DOC #06183 : #06183.doc☆

SONG: IN CHRIST ALONE - DOC #06266 : #06266.doc☆

Song: In The Presence Of Jehovah - DOC #06033 : #06033.doc☆

Song: In the Secret - DOC #06093 : #06093.doc☆

Song: It Came Upon The Midnight Clear - DOC #06172 : #06172.doc☆

Song: Jesus Draw Me Close - DOC #06002 : #06002.doc☆

Song: Jesus, You Are Lord - DOC #06016 : #06016.doc☆

Song: Joy To The World - DOC #06151 : #06151.doc☆

Song: Keep Me Broken - DOC #06162 : #06162.doc☆

Song: Keep On Bringing - DOC #06112 : #06112.doc☆

Song: Let All The Earth - DOC #06014 : #06014.doc☆

Song: Let The Fire Of Your Glory - DOC #06072 : #06072.doc☆

Song: Let The Redeemed Of The Lord - DOC #06035 : #06035.doc☆

Song: Let Your House Be Filled - DOC #06028 : #06028.doc☆

Song: Living For The Kingdom - DOC #06175 : #06175.doc☆

Song: Lord I Lift Your Name On High - DOC #06001 : #06001.doc☆

Song: Lord Reign In Me - DOC #06191 : #06191.doc☆

Song: Lord, I Come To Seek Your Face - DOC #06185 : #06185.doc☆

Song: Lord, Lead Us Into Battle - DOC #06096 : #06096.doc☆

Song: Meet Us Here - DOC #06176 : #06176.doc☆

Song: More Love - DOC #06007 : #06007.doc☆

Song: My Jesus, I Love You - DOC #06144 : #06144.doc☆

Song: My Life For Yours - DOC #06086 : #06086.doc☆

Song: My Life Is In You Lord - DOC #06117 : #06117.doc☆

Song: No Other Name - DOC #06076 : #06076.doc☆

Song: Nobody Like You - DOC #06199 : #06199.doc☆; #06200.doc☆

Song: Not By Might - DOC #06099 : #06099.doc☆

Song: O Come, All Ye Faithful - DOC #06158 : #06158.doc☆

Song: O Come, O Come Immanuel - DOC #06039 : #06039.doc☆

Song: O For A Thousand Tongues To Sing - DOC #06253 : #06254.doc☆

Song: O Holy Night - DOC #06168 : #06168.doc☆

Song: O How He Loves You And Me - DOC #06179 : #06179.doc☆

Song: O Little Town Of Bethlehem - DOC #06170 : #06170.doc☆

Song: O Lord, You're Beautiful - DOC #06107 : #06107.doc☆

Song: O Righteous God - DOC #06171 : #06171.doc☆

Song: O The Deep Deep Love of Jesus - DOC #06131 : #06131.doc☆

Song: Oh My Redeemer - DOC #06152 : #06152.doc☆

Song: Oh, The Wonder Of It All - DOC #06145 : #06145.doc☆

Song: One Way To Heaven - DOC #06115 : #06115.doc☆

Song: Only By Grace - DOC #06044 : #06044.doc☆

Song: Only You - DOC #06102 : #06102.doc☆

Song: Only You - DOC #06127 : #06127.doc☆

Song: Open The Eyes of My Heart - DOC #06130 : #06130.doc☆

Song: Open Your Eyes To See The Glory Of God - DOC #06065 : #06065.doc☆

Song: Pour Out Your Heart - DOC #06030 : #06030.doc☆

Song: Precious Lord - DOC #06142 : #06142.doc☆

Song: Psalm 5 - DOC #06121 : #06121.doc☆

Song: Psalm 121 - DOC #06055 : #06055.doc☆

Song: Pure Joy - DOC #06113 : #06113.doc☆

Song: Refuge And Strength - DOC #06100 : #06100.doc☆

Song: Scandalous Night - DOC #06125 : #06125.doc☆

Song: Shadow Of Your Wings - DOC #06094 : #06094.doc☆

Song: Shine Jesus Shine - DOC #06060 : #06060.doc☆

Song: Shout To The Lord - DOC #06108 : #06108.doc☆

Song: Shout To The North - DOC #06190 : #06190.doc☆

Song: Silent Night - DOC #06041 : #06041.doc☆

Song: Sing Hallelujah to the King of Kings - DOC #06018 : #06018.doc☆

Song: Sing Hallelujah To The Lord - DOC #06136 : #06136.doc☆

Song: Sing To The Lord - DOC #06111 : #06111.doc☆

Song: Soon And Very Soon - DOC #06147 : #06147.doc☆

Song: Step By Step - DOC #06005 : #06005.doc☆

Song: Strength Of My Life - DOC #06101 : #06101.doc☆

Song: Take Me In - DOC #06043 : #06043.doc☆

Song: Take My Life - DOC #06129 : #06129.doc☆

Song: Tenderness - DOC #06091 : #06091.doc☆

Song: Thank You, Jesus - DOC #06186 : #06186.doc☆

Song: That's Why I Sing - DOC #06009 : #06009.doc☆

Song: The Church's One Foundation - DOC #06258 : #06259.doc☆

Song: The First Noel - DOC #06165 : #06165.doc☆

Song: The Heart Of Worship - DOC #06198 : #06198.doc☆

Song: The Lord Is My Light - DOC #06069 : #06069.doc☆

Song: The Lord Reigns - DOC #06013 : #06013.doc☆

Song: The Matchless Name - DOC #06148 : #06148.doc☆

Song: Then There's The Cross - DOC #06036 : #06036.doc☆

Song: There Is Joy - DOC #06053 : #06053.doc☆

Song: There Is None Like You - DOC #06143 : #06143.doc☆

Song: There Is Power In The Blood - DOC #06177 : #06177.doc☆

Song: They'll Know We Are Christians - DOC #06061 : #06061.doc☆

Song: To Him Be Glory - DOC #06140 : #06140.doc☆

Song: To Him Who Sits On The Throne - DOC #06157 : #06157.doc☆

Song: Unto Us A Child Is Born - DOC #06087 : #06087.doc☆

Song: Victory Chant - DOC #06080 : #06080.doc☆

Song: We Have Seen His Star - DOC #06032 : #06032.doc☆

Song: We Love You Jesus - DOC #06027 : #06027.doc☆

Song: We Three Kings Of Orient Are - DOC #06164 : #06164.doc☆

Song: We Will Worship The Lamb Of Glory - DOC #06070 : #06070.doc☆

Song: We Wish You A Merry Christmas - DOC #06160 : #06160.doc☆

Song: We Worship You - DOC #06098 : #06098.doc☆

Song: We're Gonna Worship The King - DOC #06116 : #06116.doc☆

Song: What Child Is This? - DOC #06038 : #06038.doc☆

Song: Whatever Is True - DOC #06020 : #06020.doc☆

Song: When I Walk With You - DOC #06181 : #06181.doc☆

Song: When The King Comes Down - DOC #06118 : #06118.doc☆

Song: When We Sing Your Praises - DOC #06109 : #06109.doc☆

Song: Where I Stand - DOC #06110 : #06110.doc☆

Song: Worthy Is The Lamb - DOC #06073 : #06073.doc☆

Song: You Alone Are Worthy - DOC #06045 : #06045.doc☆

Song: You Are God - DOC #06184 : #06184.doc☆

Song: You Are In Control - DOC #06103 : #06103.doc☆

Song: You Are My King - DOC #06244 : #06252.doc☆

Song: You Are My Rock - DOC #06082 : #06082.doc☆

Song: You Are The King - DOC #06089 : #06089.doc☆

Song: You Are The Light Of The World - DOC #06182 : #06182.doc☆

Song: You Are The One - DOC #06090 : [#06090.doc](#)☆

Song: You Are The Reason - DOC #06153 : [#06153.doc](#)☆

Song: You Are The Source - DOC #06025 : [#06025.doc](#)☆

Song: You Are Worthy Of My Praise - DOC #06196 : [#06196.doc](#)☆

Song: You're Worthy Of My Praise - DOC #06196 : [#06244.doc](#)☆

Song: Your Holiness Surrounds Me - DOC #06015 : [#06015.doc](#)☆

Song: Come, Thou Fount of Every Blessing - DOC #06205 : [#06206.doc](#)☆

songs : Ex. 15:1; Num. 21:17; Deu. 31:19; Isa. 38:20; 1Cor. 14:26; Eph. 5:19; Col. 3:16; Rev. 15:3

songs - spiritual : 1Cor. 14:26; Eph. 5:19; Col. 3:16

songwriting - scriptures suitable for : ☩ + 1Chr. 16:23-24 Ps. 5:1-3 Ps. 36:8-9 Ps. 40:3-4 Ps. 40:16-17 Ps. 46:4-6 Ps. 51:17 Ps. 71:18 Ps. 89:15 Ps. 139:23-24

sons - killed - messianic line : [seed - of woman - attacked](#)☆

sons - of God : [2006021801.htm](#)☆

sons - of God in NT : Mtt. 5:9; Luke 3:38; Luke 20:36; John 1:12; Rom. 8:14; Rom. 8:19; Gal. 3:26

sons - of God in OT : Gen. 6:2; Gen. 6:4; Gen. 6:9; Deu. 32:8 (cf. LXX, Qumran); Job 1:6; Job 2:1; Job 38:7; Ps. 89:6 ☩ "A fragment from [Dea Sea Scroll] Cave IV containing Deuteronomy 32:8 reads, 'according to the number of the sons of God,' which is translated 'angels of God' by the LXX, as in Genesis 6:4 (margin); Job 1:6; 2:1; and 38:7. The Masoretic Text reads, 'according to the number of the children of Israel.'" [Ref-0075](#), p. 367.

sons - of God intermarry : Gen. 6:2; Gen. 6:9; 1Pe. 3:20; 2Pe. 2:4; Jude 1:6 ☩ "ben elohiyim," "divine beings" (Tanakh), "angels of God" (Josephus), "sons of God" (*Septuagint*), "The term 'sons of God' is a general term which means 'to be brought into existence by God's creative act.'" "This explanation [angels, not godly Sethites] is upheld by the majority, e.g. Philo, Josephus, most of the Rabbis, the Septuagint, Kurtz, Delitzsch, Gunkel, Konig, Pember. On the other side Augustine, Calvin, J. P. Lange apply the passage to the comingling of Sethites and Cainites." [Ref-0197](#), p.69. "The words "in like manner," are associated grammatically, not with the words "Sodom" and "Gomorrah" and "the cities," which are in the nominative case, but with the two verbal forms, the participles "giving themselves over to fornication" and "going after strange flesh." A word in the accusative case in Greek is not associated grammatically with the word in the nominative case, but the verb. . . . Now to what do the words "in like manner," refer? The text, punctuated as we have just indicated, would refer the words to the angels of verse 6. That is, Sodom and Gomorrah and the cities about them, in like manner to the angels, committed fornication. And that is correct. But the Greek text gives us further help. The demonstrative pronoun τούτοις appears immediately after the words "in like manner." . . . That is, those cities gave themselves over to fornication in like manner to these, namely, the angels. Thus we have a clear statement in the Greek text that

angels committed fornication and went after strange flesh. *One such statement in the Word of God is enough to establish the fact. . . . One will have to accept the fact of the angels committing fornication, repugnant and unexplainable as it is, or reject the verbal inspiration of the New Testament and the rules of Greek syntax.*" [Ref-0946](#), pp. 32-35.

sons - sin of father affects : [father - sin affects son](#)☆

sons and daughters - prophecy : [prophecy - sons and daughters](#)

soon - manner or timing? : [timing - texts - preterism](#)☆

soon - return of Jesus : [time - short](#)☆

sopherim - meaning : ☩ + "With respect to the Sopherim, the passing of time seems to have brought about a subtle change in their text critical role. Instead of being active participants in the process of deciding between variant readings, there are hints that they eventually assumed a more passive role as keepers of the text. Such a change is suggested by the oft-quoted statement from TB Kiddushin 30a that the Sopherim were so called because they counted the number of letters in the biblical text (the word Sopherim comes from the verb sap_ar, one of its meanings being "count"). This counting of letters and concern for tradition is precisely the development that flowered later in the work of the Masoretes." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) p. 4:805. "The term "sopherim" ("those who count"), which had been the title of the scribes, came to be applied to those who wrote the consonantal text. Those who provided the vowel points and accents were called "nakdanim" ("pointers"). Those who provided the masora were called the masoretes. . . . Modern scholars often refer to all three functions under the general title "masorete."" [Ref-0841](#), p. 9.

sorcery - AGAINST : [witchcraft - AGAINST](#)☆

sorcery - Balaam : [Balaam - sorcery](#)

sorcery - Israel protected : [curses - Israel protected](#)

sorcery - practiced : Ex. 7:11; Ex. 7:22; Ex. 8:7; Ex. 8:18; Isa. 47:9; Isa. 47:12; Isa. 65:11; **Eze. 13:18-23**; Acts 8:9; Acts 13:6

Soreg - temple : [temple - soreg](#)☆

sores - as judgment : Ex. 9:9; Ex. 9:11; Deu. 28:27; Deu. 28:35; Job 2:7; Isa. 3:17; Rev. 16:2

sorrow - ignorance increases : [knowledge - increases sorrow](#)

sorrow - leads to repentance : [repentance - sorrow leads to](#)

sorrow - no more : [crying - no more](#)

Sos. 1 : [Sep23](#)☆

Sos. 1:1 : [Ref-1110](#)☆; [Song of Solomon - Isaiah hints at?](#)☆; [Song of Solomon - meaning](#)☆; [X0019 - date - Song of Solomon](#)☆

Sos. 1:2 : [wine - enjoyed](#)

Sos. 1:3 : [marriage - companions](#)

Sos. 1:5 : [marriage - companions](#)

Sos. 1:6 : [vineyard - new keeper](#)

Sos. 2 : [Sep23](#)☆

Sos. 2:1 : [lilly - of valley](#); [Sharon - rose of](#)

Sos. 2:4 : [marriage - supper](#)☆

Sos. 2:6 : [left hand](#)

Sos. 2:7 : [marriage - companions](#)

Sos. 2:10 : [rapture - typological hint?](#)

Sos. 2:13 : [rapture - typological hint?](#)

Sos. 2:14 : [rock - in cleft](#)☆

Sos. 3 : [Sep23](#)☆

Sos. 3:1-5 : [exegesis - Sos. 3:1-5](#)☆

Sos. 3:6 : [myrrh](#)☆

Sos. 3:6-11 : [exegesis - Sos. 3:6-11](#)☆

Sos. 4 : [Sep24](#)☆

Sos. 4:1-7 : [exegesis - Sos. 4:1-7](#)☆

Sos. 4:15 : [living - water](#)☆

Sos. 5 : [Sep24](#)☆

Sos. 5:1 : [marriage - companions](#)

Sos. 5:2-8 : [exegesis - Sos. 3:1-5](#)☆

Sos. 5:8 : [marriage - companions](#)

Sos. 5:9-16 : [exegesis - Sos. 3:6-11](#)☆

Sos. 6 : [Sep25](#)☆

Sos. 6:1 : [marriage - companions](#)

Sos. 6:4-19 : [exegesis - Sos. 4:1-7](#)☆

Sos. 6:8 : [marriage - companions](#)

Sos. 6:13 : [marriage - companions](#)

Sos. 7 : [Sep25](#)☆

Sos. 7:1 : [beauty - work of God](#)

Sos. 8 : [Sep25](#)☆

Sos. 8:3 : [left hand](#)

Sos. 8:6 : [phylactery](#)☆; [Song of Solomon - name of God](#)☆

Sos. 8:13 : [marriage - companions](#)

soteriology : ☩ The study of the doctrine of salvation.

Soteriology (AST-307), Dr. Robert Lightner : [Ref-0095](#)☆

sought - scripture - not found : [scripture - not found](#)

soul : ☩ will, mind, and emotions.

soul - departs at death : 1K. 17:21-22

soul - destroyed : Mtt. 10:28; Mtt. 16:26; Mark 8:36; Luke 9:25; Luke 21:19

soul - hungry : [hole - God fills](#)

soul - meaning : "The Hebrew word for soul is nephesh. It is used seven hundred fifty-four times, but it is not always translated as soul. In fact, forty-five different English words are used to translate this one Hebrew word. The Greek word for soul is psuche. It is used a total of one hundred five times, and seven different English words are used to translate this one Greek word. The Hebrew and Greek words, nephesh and psuche, are used in a number of different ways and translated into a number of different English words, showing that one cannot place a hard and fast meaning on the word soul. The word "soul" emphasizes the nonmaterial, personal being, and it is used in sixteen different ways in Scripture." Arnold Fruchtenbaum, *Fruit from the Frucht*, [Ref-0067](#), Spring 05, p. 4b.

soul - of Jesus : [Jesus - soul and spirit](#)☆

soul - sleep - AGAINST : Luke 16:19; Luke 23:43; 2Cor. 5:8; Php. 1:21; Rev. 6:9

soul - spirit - body : [anthropology - nature of man - three vs two parts?](#)☆

souls - saved : [saved - souls](#)

souls - trafficking in : Eze. 27:13; 2Pe. 2:3; Jude 1:11; **Rev. 18:13**

south - omitted : Isa. 49:11

sovereign - God : Ex. 21:3; Job 9:17; Job 12; Job 33:13; Job 42:2; Ecc. 3:14; Isa. 10:15; Isa. 43:13; Isa. 46:10-11; Lam. 3:37-38; Mtt. 10:29; Eph. 1:11

sovereignty - free will - debate : [F00018 - sovereignty - free will - debate](#)☆

sovereignty - kings used by God unknowingly : 1Chr. 5:26; Isa. 10:5-15; Isa.

44:28; Isa. 45:1-6; Isa. 45:13; Jer. 25:9; Jer. 51:11; Jer. 51:28-29

sovereignty - or chance : [chance - or God](#)

sovereignty - vs. free will - McClain - quote : [quote - free will vs. sovereignty - McClain](#)☆

sovereignty - vs. responsibility : Mtt. 26:24; Mark 14:21; Luke 22:22; Acts 2:22-24; Acts 3:13-18; Acts 4:27-28; **Rom. 9:19** ☆ "The biblical antinomy presents divine sovereignty and human responsibility as a both/and situation. But human reason seeks an either/or." Richard Emmons, "Open Theism or Veiled Heresy?", [Ref-0057](#), January/February 2005, 18:20, pp. 18. "You may not be able to answer ultimate questions of free will, but take what God shows you and leave the rest to Him. God has the answer, 'Secret things belong unto the Lord our God' (Deu. 29:29). Habakkuk says 'the just shall live by faith' and faith sometimes means our being content not to know. The desire to know may be sheer intellectual pride. There are antinomies in the Christian faith so that the Christian must say two things at the same time--God is sovereign, man is responsible. Above all we must remember that we are standing on Holy ground. Let us be little children and humble before Him (Mtt. 11:25)." Martyn Lloyd-Jones, [Ref-0935](#), p. 241.

sovereignty - vs. responsibility - kingdom offer : [kingdom - offer - sovereignty vs. responsibility](#)☆

sovereignty of God - predestination : [predestination - of God](#)☆

sovereignty of God - vs. free will : [free will - vs. sovereignty of God](#)☆

Sovereignty of God, The, Pink : [Ref-1056](#)☆

Sowell, Eric B., Guide to Basic Greek Diagramming : [2003012201.pdf](#)☆

sower - parable of : Mtt. 13:3; Mtt. 13:18; Mark 4:3; Mark 4:14; Luke 8:5

sower - rejoices with reaper : John 4:36; 1Cor. 3:7

sowing - and reaping : Pr. 11:24; Job 4:8; Isa. 33:1; John 4:36; 1Cor. 3:7; Gal. 6:7

Space - DOC 00042 : [00042.doc](#)☆

space - farthest object detected : [2004021601.txt](#)☆

space - voyager1 - solar system : [2003110601.htm](#)☆

space and time - Time and Age - 00041.doc : [00041.doc](#)☆

span - prophecy over gaps of time : [prophecy - gaps of time within](#)☆

Spanish Armada - Chronology - #00006.doc : [#00006.doc](#)☆

Spanish inquisition - martyrs : [martyrs - inquisition - Spanish](#)☆

Spanish Inquisition = statistics : ☆ + "Torquemada arrested more than 105,000 people, burning thousands of Jews, Moors, Christians, and pagans. When he died at the end of the fifteenth century, the Dominican handed down to future generations of priests the rights and regulations of trial, torture, and death. The Spanish Inquisition itself lasted over three hundred years, with more than 300,000 arrests and 32,000 burned at the stake. The permanent tribunal empowered by the pope and supported by royalty was finally abolished after the Revolution of 1820." [Ref-0692](#), p. 145.

spank - children : [children - discipline](#)

spared - righteous : [righteous - preserved](#)

spared - righteous not : [righteous - suffer with evil](#)

Spargimino, Larry, The Anti-Prophets: The Challenge of Preterism : [Ref-0208](#)☆

speak - animals : Gen. 3:1; Num. 22:28 ☆ "[In reply to the assertion that] [t]he devil could not speak by means of a serpent, since the serpent has no organs of speech. We answer here with Calvin, *If it seems incredible that beasts have spoken at the command of God, whence has man speech, except because God has formed his tongue?*" [Ref-0163](#), p. 33.

speak - by Holy Spirit : [Holy Spirit - speak by](#)

speak - by the Spirit : Pr. 16:1; Mtt. 10:18; Acts 7:55

speak - compelled to : [preaching - compelled](#)☆

speak - for those who can't : Pr. 31:8

speak - Jesus for the Father : [words - Jesus speaks the Father's](#)

speak - think before : Pr. 15:28

speak - unable to : Ps. 77:4; Rom. 8:26

speaking - SCORRE Worksheet - #09003.doc : [#09003.doc](#)☆

speaking skill - Paul : [Paul - speaking skill](#)

speaks - Holy Spirit : [Holy Spirit - speaks](#)

Special Theory of Relativity - Science and the Bible - 00040.doc : [00040.doc](#)☆

species - fossil : [ark - Noah's - species carried on Noah's](#)☆

species - vs. family : [ark - Noah's - animals fit on](#)☆

speech - encourage : [words - encourage](#)

speech - figure - merism - heavens and earth : [heavens - earth - merism](#)☆

speech - figures of - classification : ☆ + See [Ref-0207](#), pp. 140-142.

speech - flattering : [ears - tickled](#)

speech - part of - grammar : [grammar - part of speech](#)☆

speech - restrict : [tongue - taming](#)

speechless - wicked - law : [mouth - stopped - law](#)

speed - communication - atomic : [2004021601.txt](#)☆

speed - gravity : [gravity - speed](#)☆

speed - light : [light - speed of](#)☆

speed of light - slowing? : [2002080801.htm](#)☆

Speed of Light - Time and Age - 00041.doc : [00041.doc](#)☆

Spence, H. D. M., Pulpit Commentary : [Ref-0932](#)☆

Spencer, D. A. (1993). Hymn and Scripture Selection Guide : A cross-reference tool for worship leaders (Revised and expanded edition.). Grand Rapids: Baker Book House. : [Ref-0594](#)☆

Spetner, Lee M. Not By Chance! : [Ref-0155](#)☆

Sphinx - Great - image : ☆ + [Ref-0066](#), 16.2 (2003), p. 48, 58.

spies - sent by people : Num. 13:2; Deu. 1:22

spirit - and power of Elijah : [Elijah - spirit and power of](#)☆

spirit - and truth : John 4:23-24

spirit - broken : Pr. 18:14

spirit - carried away in : Acts 8:39; Rev. 17:3; Rev. 21:10

spirit - committed to God : Ps. 31:5; Luke 23:46; Acts 7:59

spirit - depart from body : Ps. 146:4

spirit - departs at death : [death - spirit departs at](#)

spirit - different : [gospel - different](#)

spirit - evil from God : Jdg. 9:23; 1S. 16:14; 1S. 18:10; 1S. 19:9; 2S. 24:1-10 (cf. 1Chr. 21:1); 1K. 22:21; 2K. 19:7; 1Chr. 21:1 (cf. 2S. 24:1-10); Isa. 19:14; Isa. 45:7; Amos 3:6; 2Th. 2:11; Rev. 16:13

Spirit - filled : [Holy Spirit - filled by](#)☆

spirit - fruit of : [Holy Spirit - fruit](#)

spirit - God is : [God - spirit](#)☆

Spirit - led : [Holy Spirit - led by](#)

spirit - man's from God : **Gen. 2:7**; Num. 16:22; Job 34:14; Isa. 42:5; Isa. 57:16; Heb. 10:9; Rev. 22:6

spirit - of antichrist : [antichrist - spirit of](#)

Spirit - of Christ : [Holy Spirit - Spirit of Jesus](#)

spirit - of Jesus : [Jesus - soul and spirit](#)☆

spirit - prayer in : [prayer - in spirit](#)

spirit - prophecy by a distressing : [prophecy - distressing spirit](#)

spirit - provoked within : Job 32:18; Acts 17:16

spirit - rule : Pr. 16:32; Pr. 25:28

spirit - sinful? : 2Cor. 7:1

spirit - soul - body : [anthropology - nature of man - three vs two parts?](#)☆; [triune nature](#)

spirit - unclean - Israel : Zec. 13:2; Mtt. 12:45; Luke 11:26

spirit - vision at night : Job 4:13-16

spirit - vs. flesh : Rom. 8:1; Rom. 8:4-6; Rom. 8:9; Rom. 8:12-13; Gal. 5:16; Gal. 6:8

spirit - water : [baptism - born of water/spirit](#)☆

spirit of - letter vs. law : 2Chr. 30:18; Rom. 2:29; Rom. 7:6; 2Cor. 3:6; Gal. 5:18

Spirit of Jesus - Holy Spirit : [Holy Spirit - Spirit of Jesus](#)

SpiritAndTruth.org - teaching index : [index.htm](#)☆

spirits - deceiving : [deceiving - spirits](#)

spirits - discerning : [discerning - spirits](#)

spirits - in prison : [prison - spirits in](#)

Spirits - seven : [eyes - seven](#)

spirits - test : [prophecy - judge](#)

spiritual - authority : [authority - spiritual](#)

spiritual - circumcision : [circumcision - heart](#)☆

spiritual - exercise vs. physical : 1Ti. 4:8

spiritual - eyesight : [eyesight - spiritual](#)

spiritual - father : [father - spiritual](#)

spiritual - gifts : [gifts - spiritual](#)

spiritual - gifts, all believers have : [gifts - spiritual, all believers have](#)

spiritual - growth : Mtt. 13:30; Eph. 4:12-16; 1Pe. 2:2; 2Pe. 3:18 ☆ "Without proper teaching of the word, the disciples remain spiritual children, not exercising their gifts, and not effectively witnessing God's truth to the world. Second, this practice has served to reverse the instruction given in the Bible, for every believer to evangelize, to take their witness out into the world and proclaim it. Instead, many Christians believe their duty is to bring unsaved people to their churches, where can be heard the gospel presented by their pastors. This practice of making every Sunday an evangelistic meeting has robbed the body of its strength to go into the world, and witness one-on-one as we are instructed to do." Christopher Cone, [Ref-1217](#), p. 37.

spiritual - interpretation vs. other types of : [hermeneutics - literal vs. spiritual vs. figurative vs. mystical](#)☆

spiritual - Israel - AGAINST : [Israel - spiritual - AGAINST](#)☆

spiritual - kingdom - scriptures used : [kingdom - spiritual - scriptures used](#)☆

spiritual - songs : [songs - spiritual](#)

spiritual - vs. material : ☪ “And in the whole development, all things are connected with temporal and terrestrial relations. From first to last, even in the New Testament, the ages and the kingdom of the heavens are associated with our planet. Nowhere in the Old Testament, as nowhere in the New, can our popular idea of “an end to the world,” as the *terminus* where Time and Eternity meet, or Time passes into Eternity, and “our planet is no more,” be found. Such conceptions are unblibical, Manichean, Origenistic, Shakesperean and pessimistic. . . . Materiality is glorified, not annihilated, in God’s Kingdom.” [Ref-0734](#), p. 64. “In rejecting the Platonic/Augustinian eschatological dichotomy between inferior, earthly materiality and superior, heavenly spirituality, the preferred alternative of both earthly materiality and heavenly spirituality in holy union should be carefully understood.” [Ref-1263](#), p. 213 “It should not surprise us then that the early Christian fathers, particularly Augustine, should be similarly influenced by Greek thought in such a way as to subtly include elements of Hellenism within their hermeneutical frame of reference concerning Scripture, especially with regard to eschatology. In other words, the Augustinian concept of the *City of God* was based on an either/or, that is, an inferior/superior eschatological regard for earth and heaven rather than the Hebrew both/and eschatological hope concerning earth and heaven, materiality and spirituality. Herein lies a fundamental point of difference that I regard to be at the heart of much amillennial allegiance to anti-Semitic eschatology, often quite unconsciously.” [Ref-1263](#), pp. 211-212

spiritual - weapons : [weapons - spiritual](#)

spiritual gift - imparted : [imparted - spiritual gift](#)

spiritual gifts - desire : Luke 11:13; 1Cor. 12:31; 1Cor. 14:1; 1Cor. 14:39

spiritual gifts - vs. responsibilities : Mtt. 28:20; Luke 6:36; Rom. 12:7-8; Rom. 16:19; 1Cor. 12:8-9; 1Cor. 12:28; 2Cor. 5:7; 2Cor. 8:7; 2Cor. 9:7; Gal. 5:13; Eph. 5:15; Eph. 6:16; Col. 4:5; 1Ti. 6:12; 2Ti. 2:2; 2Ti. 2:22; 2Ti. 2:24; Heb. 3:13; Jas. 2:13 ☪ “Spiritual gifts are extraordinary abilities that the Spirit gives to a believer to build up the church. Even though such attributes as faith, teaching, and giving are considered gifts, all Christians are exhorted to develop these traits. Individuals are given gifts, but all believers share these responsibilities: 1. *Gift* = Divine wisdom (1 Cor. 12:8) *Responsibility* = To live wisely (Rom. 16:19; Eph. 5:15; Col. 4:5) 2. *Gift* = Extraordinary faith (1 Cor. 12:9) *Responsibility* = To walk by faith (2 Cor. 5:7) and abound in faith (2 Cor. 8:7); to take up the shield of faith (Eph. 6:16) and pursue faith (1 Tim. 6:12; 2 Tim. 2:22) 3. *Gift* = Special teaching gifts (1 Cor. 12:28; Rom. 12:7) *Responsibility* = To teach others the truths of God (Mtt. 28:20; 2 Tim. 2:2, 24) 4. *Gift* = Supernatural ability to help (1 Cor. 12:28) *Responsibility* = To serve one another in love (Gal. 5:13) and to minister to others (Rom. 12:7) 5. *Gift* = The gift of exhortation

(Rom. 12:8) *Responsibility* = To exhort one another daily (Heb. 3:13) 6. *Gift* = The ability to give with liberality (Rom. 12:8) *Responsibility* = To give ‘not grudgingly or of necessity’ but cheerfully (2 Cor. 9:7) 7. Divine power to show mercy (Rom. 12:8) *Responsibility* = To be merciful (Luke 6:36; James 2:13)” [Ref-0107](#), n. 1Cor. 12, p. 1931.

spiritual responsibilities - vs. gifts : [spiritual gifts - vs. responsibilities](#)☆

spirituality - personal : [postmodernism - relativism - convenient](#)☆

spiritualization - hermeneutics - Bavinck : [hermeneutics - spiritualization - Bavinck](#)☆

spiritualized - worship : [worship - spiritualizing](#)☆

spiritualizing - Jerusalem - AGAINST : [Jerusalem - spiritualizing - AGAINST](#)☆

spiritualizing - Walvoord - quote : [quote - spiritualizing - Walvoord](#)☆

spiritually - dead : [dead - spiritually](#)☆

spit - messianic prophecy : [messianic prophecy - spit](#)

spit - upon Jesus : Job 17:6 (?); Isa. 50:6; Mark 10:34; Mark 14:65; Luke 18:32 ☪ Questionable: Job 17:6 (?);

split - Churches : [denominationalism](#)☆

split - Mt. of Olives : [footstep - on Mt. of Olives](#)☆

split - valley : [valley - split](#)

Spock - hand symbol : [shin - hand symbol](#)☆

spoken - faith : [faith - spoken](#)

spoken - God has - verbal inspiration : [inspiration - verbal - God has spoken](#)

spoken - Greek - excellence : [Greek - spoken - excellence](#)☆

spoken - into existence : Gen. 1; Ps. 33:6; Ps. 46:6; Jer. 10:13; Rom. 4:17; Heb. 11:3 (rhema); 2Pe. 3:5

spoken - ten commandments : [commandments - ten - spoken](#)

Spong - Bishop - errors : [2009122301.pdf](#)☆

spontaneous generation - evolution - quote : [quote - evolution - life from non-life](#)☆

Spontaneous Generation - Origin of Life - 00043.doc : [00043.doc](#)☆

spouse - unbelieving : [unbelieving - spouse](#)

sprinkling - blood : [blood - sprinkling](#)

sprinkling - water : [water - sprinkling](#)

Sproul - dispensationalism - quote : [quote - dispensationalism - Sproul](#)☆

Sproul - dispensationalism - quote - audio : [2010102901.mp3](#)☆

Sproul, R. C., The Gospel of God: Romans : [Ref-1099](#)☆

Sproul, R. C., The Purpose of God: Ephesians : [Ref-1100](#)☆

Sproul, R.C. - Calvinism - Sin : [Calvinism - Sin - Sproul](#)☆

Sproul, R.C. - The Last Days According To Jesus - review by Mike Stallard : [2002012502.doc](#)☆

Spurgeon - Arminianism - prayer : [Arminianism - prayer - Spurgeon](#)

Spurgeon - free will - quote : [quote - free will - Spurgeon](#)☆

Spurgeon - imminency - quote : [quote - imminency - Spurgeon](#)☆

Spurgeon - Israel - nation predicted : [quote - Israel - nation predicted - Spurgeon \(1855\)](#)☆

Spurgeon - preaching - quote : [quote - preaching - Spurgeon](#)☆

Spurgeon - scripture - infallible : [inerrancy - Spurgeon](#)☆

Spurgeon - seeker friendly - church : [F00009 - church - seeker friendly - Spurgeon](#)☆

Spurgeon, All of Grace : [Ref-1064](#)☆

Spurgeon, Around the Wicket Gate : [Ref-1063](#)☆

Spurgeon, C. H. (1995). Morning and evening : Daily readings. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0595](#)☆

Spurgeon, C. H. (2000). The New Park Street Pulpit, Volume 3 (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0596](#)☆

Spurgeon, C. H. (2000). The New Park Street Pulpit, Volume 4 (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0597](#)☆

Spurgeon, C. H. (2000). The New Park Street Pulpit, Volume 5 (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0598](#)☆

Spurgeon, C. H. (2000). The New Park Street Pulpit, Volume 6 (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0599](#)☆

Spurgeon, C. H., All of Grace : [Ref-0964](#)☆

Spurgeon, Charles, John Ploughman's Pictures: More of His Talk : [Ref-0709](#)☆

Spurgeon, Charles, John Ploughman's Talk : [Ref-0708](#)☆

Spurgeon, Charles. Lectures To My Students. : [Ref-0111](#)☆

Spurgeon, Come Ye Children : [Ref-1065](#)☆

Spurgeon, Faith's Checkbook : [Ref-1066](#)☆

Spurgeon, Gospel Extracts : [Ref-1067](#)☆

Spurgeon, Morning and Evening : [Ref-1068](#)☆

Spurgeon, R. C. H. (2000). According to Promise (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0600](#)☆

Spurgeon, R. C. H. (2000). Daily Help (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0601](#)☆

Spurgeon, R. C. H. (2000). My Conversion (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0602](#)☆

Spurgeon, R. C. H. (2000). Power in the Blood (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0603](#)☆

Spurgeon, R. C. H. (2000). Sovereign Grace Sermons (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0606](#)☆

Spurgeon, R. C. H. (2000). Strong Faith (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0607](#)☆

Spurgeon, R. C. H. (2000). The Practice of Praise (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0608](#)☆

Spurgeon, R. C. H. (2000). The Prayers of Spurgeon (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0604](#)☆

Spurgeon, R. C. H. (2000). The Soul Winner (electronic ed.). Escondito, California: Ephesians Four Group. : [Ref-0605](#)☆

Spurgeon, R. C. H. (2000). When Christ Returns (electronic ed.). Escondito,

California: Ephesians Four Group. :
 Ref-0609☆

Spurgeon, R. C. H. (2000). *Your Available Power* (electronic ed.). Escondido, California: Ephesians Four Group. :
 Ref-0610☆

Spurgeon, *Treasury of David, The* :
 Ref-1069☆

SS-0001 : [Ref-0826](#)☆
 SS-0002 : [Ref-0827](#)☆
 SS-0003 : [Ref-0828](#)☆
 SS-0004 : [Ref-0829](#)☆
 SS-0005 : [Ref-0830](#)☆
 SS-0006 : [Ref-0831](#)☆; [Ref-0832](#)☆
 SS-0007 : [Ref-0833](#)☆
 SS-0008 : [Ref-0834](#)☆
 SS-0009 : [Ref-0835](#)☆
 SS-0010 : [Ref-0894](#)☆
 SS-0011 : [Ref-0895](#)☆
 SS-0012 : [Ref-0896](#)☆
 SS-0013 : [Ref-0897](#)☆
 SS-0014 : [Ref-0898](#)☆
 SS-0015 : [Ref-0899](#)☆
 SS-0016 : [Ref-0899](#)☆
 SS-0017 : [Ref-0900](#)☆
 SS-0018 : [Ref-0901](#)☆
 SS-0019 : [Ref-0902](#)☆
 SS-0020 : [Ref-0903](#)☆
 SS-0021 : [Ref-0904](#)☆
 SS-0022 : [Ref-0905](#)☆
 SS-0023 : [Ref-0906](#)☆
 SS-0024 : [Ref-0907](#)☆
 SS-0025 : [Ref-0908](#)☆
 SS-0026 : [Ref-0910](#)☆
 SS-0027 : [Ref-0911](#)☆
 SS-0028 : [Ref-0912](#)☆
 SS-0029 : [Ref-0913](#)☆
 SS-0030 : [Ref-0914](#)☆
 SS-0031 : [Ref-0915](#)☆
 SS-0032 : [Ref-0916](#)☆
 SS-0033 : [Ref-0917](#)☆; [Ref-0918](#)☆
 SS-0034 : [Ref-0919](#)☆
 SS-0035 : [Ref-0920](#)☆; [Ref-0921](#)☆
 SS-0036 : [Ref-0922](#)☆
 SS-0037 : [Ref-0923](#)☆
 SS-0038 : [Ref-0924](#)☆
 SS-0039 : [Ref-0925](#)☆
 SS-0040 : [Ref-0926](#)☆
 SS-0041 : [Ref-0927](#)☆
 SS-0042 : [Ref-0928](#)☆
 SS-0043 : [Ref-0929](#)☆; [Ref-0930](#)☆
 SS-0053 : [Ref-0931](#)☆
 SS-0054 : [Ref-0932](#)☆
 SS-0055 : [Ref-0936](#)☆
 SS-0056 : [Ref-0960](#)☆
 SS-0057 : [Ref-0961](#)☆
 SS-0058 : [Ref-0962](#)☆
 SS-0059 : [Ref-0963](#)☆
 SS-0060 : [Ref-0964](#)☆
 SS-0061 : [Ref-0965](#)☆
 SS-0062 : [Ref-0966](#)☆
 SS-0063 : [Ref-0967](#)☆
 SS-0064 : [Ref-1207](#)☆
 SS-0065 : [Ref-1208](#)☆
 SS-0066 : [Ref-1209](#)☆
 SS-0067 : [Ref-1210](#)☆
 SS-0068 : [Ref-1220](#)☆
 SS-0069 : [Ref-1221](#)☆
 SS-0070 : [Ref-1222](#)☆; [Ref-1271](#)☆
 SS-0071 : [Ref-1192](#)☆

SS-0072 : [Ref-1193](#)☆
 SS-0073 : [Ref-1243](#)☆
 SS-0074 : [Ref-1242](#)☆
 SS-0075 : [Ref-1244](#)☆
 SS-0076 : [Ref-1246](#)☆; [Ref-1276](#)☆
 SS-0077 : [Ref-1248](#)☆; [Ref-1277](#)☆
 SS-0078 : [Ref-1278](#)☆
 SS-0079 : [Ref-1279](#)☆
 SS-0080 : [Ref-1280](#)☆
 SS-0081 : [Ref-9999](#)☆
 SS-9999 : [Ref-9999](#)☆; [Ref-9999](#)☆

staff - broken : Eze. 37:16; Zec. 11:14

Stalin - deaths : ☺ + "In 1991, Soviet archives became available. These record that about 800,000 prisoners were executed (for either political or criminal offences) under Stalin, while about 1.7 million died in the Gulag (penal labour camps) and some 389,000 perished during 'ethnic cleansing' of various groups to 'internal exile' in central Asia and Siberia before, during and after World War II. Most history researchers regard these figures as far too low. Montefiore says, 'Perhaps 20 million had been killed; 28 million deported, of whom 18 million had slaved in the Gulags.'" Russell Grigg "Stalin: From Choir Boy to Communist Butcher", [Ref-0028](#), 32(1) December 2008 - February 2009, 52:54, p. 54.

Stalker, James, *The Life of Jesus Christ* :
 Ref-0776☆

STaM - acronym : ☺ "STaM is an acronym for *Sifrei Torah* (the handwritten Torah scrolls used in synagogues), *Teffilin* (the handwritten Bible verses encased in phylacteries), and *Mezuzot* (the handwritten Bible verses encased in small containers displayed on the doorposts of Jewish homes and buildings)." Colin Smith, *Students Learn From Ancient Scroll From the Days of the Vilna Gaon*, [Ref-0057](#), January/February 2006, p. 22. "Also, Torah scrolls do not use the letter styles found in printed Hebrew books. The rules of STaM require they be handwritten in a special writing style so that each letter is distinct and cannot possibly be mistaken for another. This STaM font marks many letters with three tiny slashes, called *taggin* (literally, "crowns") because they "crown," or adorn, certain letters." Colin Smith, *Students Learn From Ancient Scroll From the Days of the Vilna Gaon*, [Ref-0057](#), January/February 2006, p. 23.

stand - in Holy Place : [Holy Place - stand in](#)
 stand up - response : [stood up - response](#)

Standard Lesson Commentary : Concise Bible Dictionary. 2004. Cincinnati: Standard Publishing. : [Ref-0326](#)☆

Standards of the Tribes - Mazzaroth - 00047.doc : [00047.doc](#)☆

standards of tribes - Camp of Israel - 00031.doc : [00031.doc](#)☆

standing - to hear the Word : Ne. 8:5

star - formation : Gen. 1:14; Ps. 74:16; Ps. 136:6

star - morning : [morning - star](#)☆

star - of David : [David - star of](#)☆

star - out of Jacob : Num. 24:17; Mtt. 2:2-10 ☺ "Rabbi Akiva renamed [Simeon] bar Kozba -- whom he claimed to be the Messiah -- *Bar Kochba*, 'son of the star.'" [Ref-0152](#), p. 51.

starlight - distant : Gen. 1:14-19 ☺ + "We live in a universe that is truly enormous in size. So large that distances are commonly measured in *light-years*. One light-year is the distance

light travels in one year. Light travels very fast indeed; so fast, in fact, that we don't normally perceive it in our daily experience. Yet it has been measured at about 300,000 kilometres (about 186,000 miles) per second. This means that a light-year represents a distance of about ten trillion kilometres (six trillion miles). . . . Even the nearest star (other than our sun) is 4.3 light-years away, and most of the rest of the stars in our galaxy are hundreds to thousands, even tens of thousands, of light-years away." [Ref-0813](#), pp. 10-11. "I don't dispute the commonly held view that the visible universe is about twenty-eight billion light-years across (i.e., its diameter). At first glance, that would mean it should take a beam of light about fourteen billion years to travel to us from the outer limits of the universe (i.e. along its radius)." [Ref-0813](#), p. 10. "In such a 'time dilation' model, the key is that the universe is only thousands of years old -- but relativity leads us to ask, '*By which clocks?*' The answer is clear, namely that the focus of Genesis history is on *earth clocks*. From the perspective of an observer on the earth, therefore, it is possible that the entire universe can be only six thousand years old, while there is 'plenty of time' for light, travelling at today's constant speed in local frames of reference, to cover a distance of billions of light-years. It is only necessary to show how such time-dilation would have occurred, i.e. what the mechanism was that would have made earth clocks run at such different speeds to cosmic clocks." [Ref-0813](#), pp. 19-20. "The expansion of space caused an enormous time-dilation event on the earth, meaning that Earth clocks slowed by a trillion times compared to cosmic clocks. Time flowed in the cosmos at the same rate it does on Earth now, but during the time-dilation period, Earth's clocks ran slow. The actual factor can be estimated from the ratio of the Hubble-Carmeli time constant . . . to the length of time that time-dilation continued, as determined by Earth clocks. If the latter was over Day 4 only, then the time-dilation factor is at least a few trillion or more. During Creation Day 4 God created the heavenly bodies (stars and galaxies), and if Earth clocks ran slower by at least [a] few trillion times (an outcome that 'falls out' of the new physics, as will be seen), then there would have been sufficient time (in a universe created some six thousand years ago by Earth clocks) for light to travel the vast distances of the universe. . . . It logically follows that this means the universe is very young as measured by Earth clocks. It only has the appearance of great age because we are biased by the vast size of the universe." [Ref-0813](#), pp. 108-109,111 ". . . all matter created this way was created during Day 4 by the Creator. This was part of the creation of the heavenly bodies, a process which we are still able to see from Earth with space-based and giant Earth-based telescopes, which reveal His Glory for all to see. Since, when we look out into the cosmos we are looking back in time, due to the finite speed of light, we are then looking at the events of Day 4 creation as they are actually happening." [Ref-0813](#), pp. 113,115. Something to consider in the absence of time dilation: "If no light beams were part of the original creation, then Adam and Eve would have had to wait for the light to travel to them from the heavenly bodies. So, on the night of

day 6 there would have been no stars in the sky at all. Perhaps some of the planets might have been visible, depending on their locations within their orbits. The planets visible with the naked eye (Mercury, Venus, Mars, Jupiter and Saturn) all lie within about 80 light minutes from earth so their light would have arrived on day 4. The nearest star is the Alpha Centauri triplet and it is more than 4 light-years away. So the multitude of stars would not have become visible for many years after the creation, and the full glory of the Milky Way would not have become visible for more than about 30,000 years (i.e., we would still not be able to see it). . . . A further illustration of the problem occurred in 1987 when astronomers had the rare good fortune of catching a supernova on camera. This one, called "SN1987a" (because it was the first one recorded for 1987) occurred in the nearby galaxy called the Large Magellanic Cloud (LMC). The two Magellanic Cloud galaxies (called Large and Small) are visible at night near the south celestial pole. The LMC is about 12 times and the SMC is about 5 times the apparent diameter of the moon. The LMC is about 170,000 light-years away. According to the "created light beam" scenario, we should not be able to see SN1987a for another 164,000 years!" [Ref-0814](#), pp. 169-170. "Yet, since the creation of modern telescopes, it appears that the universe does have a "billions of years" time scale -- it is out there, implied by the vastness of space and the constancy of the speed of light. Relativistic time dilation can reconcile the billions of years of cosmic history with the thousands of years of earth history, but we should be careful not to lose the biblical perspective. God's time for us is earth time, and within that time frame there are no billions of years, either past or future." [Ref-0814](#), p. 253. "The question might be asked, 'Shouldn't we then see massive blueshifts because of the existence of the large time dilation between sources at the edge of the universe and the observer?' No, the time dilation . . . only occurred on Earth during the period of rapid expansion. Once the expansion was switched off there would be no difference in clock rates. And the expansion was switched off six thousand years ago. The Creator, who is omnipresent, switched off the acceleration when he stopped stretching out the fabric of space at that time. If we see on Earth to observe the cosmos during the period when the acceleration stopped we may have seen blueshifted starlight change colour as earth clocks began to tick at approximately the same rate as cosmic clocks. What we now observe in the universe is the redshifted light from the galaxies that has resulted from the expansion, not from this time dilation mechanism." John Hartnett, "A 5D spherically symmetric expanding universe is young", [Ref-0784](#), Volume 21 Number 1, 2007, 69:74, p. 71. "This then leads to the conclusion that at the Creation massive time dilation occurred with respect to the observer at the centre of a spherically symmetric, expanding universe. . . . The time dilation effect occurred on Earth during the Creation Week and was switched off simultaneously with the cessation of the acceleration of the expansion. This means the universe may no longer be expanding; we only see residual effects because of the finite travel time of light. . . . the validity of the new theory applying to both the current and past epochs

leads to the inescapable conclusion that the time it has taken light to travel from the most distant sources to Earth is billions of years of cosmic time, yet a matter of only days or years in local atomic time units." John Hartnett, "A 5D spherically symmetric expanding universe is young", [Ref-0784](#), Volume 21 Number 1, 2007, 69:74, pp. 73-74. "There are several creationist models that attempt to explain seeing distant starlight in a young universe. They include exponentially-decaying light speed, curved space, and large-scale relativistic time-dilation. Each of these models remains unproven and tentative. For example, the just-mentioned ideas do not explain the nature of sunshine as we understand it today. In current solar models, 10,000-170,000 years are required for solar radiation to reach the sun's surface from the core due to absorption and reemission. Do the solar photons we detect today come from the sun's core, or where they directly created midway from the solar core on their outward journey?" [Ref-0784](#), Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 56. See [age - earth - appearance](#).

starlight - distant - appears old : [age - earth - appearance](#)

Starlight, Time and the New Physics, John Hartnett : [Ref-0813](#)☆

stars - all named : Ps. 147:4; Isa. 40:26

stars - all required? : Isa. 40:26

stars - angels as : Jdg. 5:20 (?); Job 38:7; Isa. 14:13; Rev. 1:20; Rev. 9:1 ♣ Questionable: Jdg. 5:20 (?);

stars - darkened : Ecc. 12:2

stars - fall : Mtt. 24:29; Mark 13:25; Rev. 6:13; Rev. 8:10 ♣ "Carter: I think all of the Bible is divinely inspired, but it was interpreted, God's message was interpreted, by fallible human beings, who were constrained by their knowledge of facts about the universe, for instance, when they wrote. God, who created everything, knew that the size of stars and God knew that the earth was not the center of the universe. And when the Bible says that the stars would fall on earth as though they were little twinkling things, obviously that's not factual." Albert Mohler, *The Bible Meets the Modern Age: A Conversation with Former President Jimmy Carter*, Monday, March 26, 2012 [<http://www.albertmohler.com/2012/03/26/the-bible-meets-the-modern-age-a-conversation-with-former-president-jimmy-carter/>] accessed 20120330.

stars - given as a heritage : Deu. 4:19

stars - gospel in : [gospel - in stars](#)☆

stars - gospel in - AGAINST : [F00006 - gospel - in stars - AGAINST](#)☆

stars - gospel in? : Job 38:32 ♣ + "Modern belief in the constellations as Gospel revelation began with the publication of *Mazzaroth: or, the Constellations* (first part) by Frances Rolleston. Rolleston cited "proof texts" without context but in so doing made an argument that became popular. Rolleston's assertion was that "the signs [in the zodiac] were intended to symbolize prophecy, as recorded in the Holy Scriptures" (first part, 7). Subsequent books teaching a Gospel in the stars can be traced to Rolleston's *Mazzaroth*. For example, Joseph R. Seiss in *The gospel in the Stars* acknowledged: "[F]rom [Rolleston's] tables and references the writer of these Lectures was helped to some of his best

information." E. W. Bullinger, in *The Witness of the Stars*, likewise described his debt to Rolleston: "Some years ago it was my privilege to enjoy the acquaintance of Miss Frances Rolleston, of Keswick, and to carry on a correspondence with here with respect to her work, *Mazzaroth: or, the Constellations*. She was the first to create an interest in this important subject." Kenneth C. Fleming, in *God's Voice in the Stars*, cited Rolleston, Seiss, and Bullinger in a conceptual lineage spanning more than a century, as did Henry M. Morris and Ruth Beechick." Jonathan F. Henry, "Origin of the Constellations at Babel", [Ref-0785](#), Volume 12 Number 35 March 2008, 5:20, pp. 16-17.

stars - no light from : Job 9:7; Ecc. 12:2; Isa. 13:10; Isa. 13:13; Eze. 32:7; Mtt. 24:29

stars - none missing : Isa. 40:26

stars - number : Gen. 22:17; Gen. 32:12 ♣ + "It was not always believed that the stars were so numerous. The astronomer Claudius Ptolemy (A.D. 150) cataloged 1,022 stars in his work *The Almagest*. The total number of stars that can be distinctly seen (from both hemispheres under ideal, dark sky conditions) with the unaided eye is around 10,000. Powerful telescopes today allow us to estimate that our single galaxy alone contains over 100 billion stars." [Ref-0783](#), Volume 13 Issue 6, p. 2.

stars - witness of God : Job 22:12

stars - worshiped : [worshiped - heavens](#)☆

Star Trek - hand symbol : [shin - hand symbol](#)☆

starving - thief : [thief - starving](#)

state - church - separation : [2004102001.htm](#)☆; [church - state - separation](#)☆; [separation - church and state](#)☆

state - vs. church - McClain - quote : [quote - theocracy - McClain](#)☆

state of Israel - recreated : [Israel - recreated](#)☆

statement of faith - ethics : [doctrine - defection unethical](#)☆

statistics - abortion : [abortion - statistics](#)☆

statistics - evangelism - 2006 : [evangelism - statistics - 2006](#)☆

statistics - fatherless : [fatherless - statistics](#)☆

statistics - Israel - population : [Israel - population of](#)☆

statistics - ministry : [ministry - statistics](#)☆

statistics - prophecy : [prophecy - statistics](#)☆

statistics - world - religions - 1995 : [2008111501.htm](#)☆

statistics - world religions : [2003031801.htm](#)☆

stative - verb - grammar : [grammar - verb - stative](#)☆

statue - Nebuchadnezzar's golden : [Nebuchadnezzar - golden image](#)☆

statue - Paul : [Paul - stature](#)

statutes - judgments - commandments : [commandments - statutes - judgments](#)

Staying Power - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

steal - starving : [thief - starving](#)

stealing - from God : Jos. 7:11

stealing - of no profit : Pr. 10:2

stealing - prohibited : Ex. 20:15; Deu. 5:19

stealing - restitution : [theft - restitution](#)

stealing - when starving : Pr. 6:30

Stela of Cyrus : [Cyrus - Stela of](#)☆
stem - Godly vs. satanic : [root - Godly vs. satanic](#)☆
stem - root - Hebrew grammar : [Hebrew grammar - root - stem](#)☆
stem - verbal - Greek grammar : [Greek grammar - stem - verbal](#)☆
stem - verbal - hiphil - Hebrew grammar : [Hebrew grammar - verbal stem - hiphil](#)☆
stem - verbal - hithpael - Hebrew grammar : [Hebrew grammar - verbal stem - hithpael](#)☆
stem - verbal - hophal - Hebrew grammar : [Hebrew grammar - verbal stem - hophal](#)☆
stem - verbal - niphal - Hebrew grammar : [Hebrew grammar - verbal stem - niphal](#)☆
stem - verbal - piel - Hebrew grammar : [Hebrew grammar - verbal stem - piel](#)☆
stem - verbal - pual - Hebrew grammar : [Hebrew grammar - verbal stem - pual](#)☆
stem - verbal - qal - Hebrew grammar : [Hebrew grammar - verbal stem - qal](#)☆
stem vowel - Hebrew grammar : [Hebrew grammar - stem vowel](#)☆
stems - verbal - Hebrew : [Hebrew grammar - verbal stems](#)☆
stephanos - vs. diadema and Christ : [crown - stephanos vs diadema and Christ](#)☆
Stephanus. (1995). Stephen's 1550 Textus Receptus . Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0611](#)☆
Stephen - stoned : [stoning - Stephen martyred](#)☆
steps - directed by God : [path - directed by God](#)☆
steps - prohibited to altar : [altar - steps prohibited](#)☆
Stern, D. H. (1989). Jewish New Testament : A translation of the New Testament that expresses its Jewishness (1st ed.). Jerusalem, Israel; Clarksville, Md., USA: Jewish New Testament Publications. : [Ref-0612](#)☆
Steve Chalke - penal atonement denied : [atonement - penal - denied](#)☆
Stevens and Banks, Complete Book of Everyday Christianity, The : [Ref-0973](#)☆
steward - unjust : Luke 16:1-13
stewardship - leftovers gathered : John 6:12
stewardship - preparation : 1Chr. 12:32; 2Chr. 9:16; Pr. 10:5; Pr. 27:23; Pr. 30:25; Pr. 30:27; Luke 10:4; Luke 22:35 (cf. Mtt. 10:9); 1Ti. 5:8
stiff necked : [neck - stiff](#)
still - be and know God : Ps. 46:10
stolen - Jesus' body : [tomb - sealed](#)
stone : [messianic prophecy - stumbling block](#)
stone - bread : [bread - stone](#)
stone - cast into sea : Jer. 51:63; Mtt. 18:6; Mark 9:42; Luke 17:2; Rev. 18:21
stone - cut without hands : Dan. 2:34; Dan. 2:45; Mtt. 21:44; Luke 20:18
stone - destroys image : Jer. 51:20-25; Dan. 2:34-35; Dan. 2:45
stone - harlot : [harlot - stone](#)
stone - heart : [heart - hardened](#)☆
stone - identity of builders who rejected : Acts 4:11
stone - idol : [idol - stone](#)
stone - Jerusalem a heavy : [Jerusalem - nations against](#)☆
stone - living : 1Pe. 2:5
stone - of Bohan : Jos. 15:6; Jos. 18:17
stone - of stumbling : [offense - rock of](#)☆

Stone - Tanach : [Ref-0196](#)☆
stone - tried : Isa. 28:16; Mtt. 4:1; Mark 1:13; Luke 4:2
stone - Western Wall : [Western Wall - foundation stone](#)☆
stone - witness : Gen. 31:48; Jos. 22:26-28; Jos. 22:34; Jos. 24:26-27; Hab. 2:11; Luke 19:40
stoned - Paul : [Paul - stoned](#)
stoned - Zechariah : [Zechariah - stoned](#)☆
stones - breastplate : [breastplate - stones](#)
stones - precious : Ex. 28:17; 1K. 7:10 (?); Isa. 54:11-12; Eze. 28:13; Rev. 21:19 ☩ Questionable: 1K. 7:10 (?);
stones - raise up : Luke 3:8; Luke 19:40
stones - twelve at Gilgal : Jos. 4:3; Jos. 4:20
stones - twelve in Jordan river : Jos. 4:9; Mtt. 3:9; Luke 3:8
stones - white : [law - written on stones](#)
Stones Cry Out: What Archaeology Reveals About the Truth of the Bible, The : [Ref-0025](#)☆
stoning - adultery : [adultery - stoning](#)
stoning - crucifixion instead : Gen. 3:17; Gen. 49:10; Num. 21:9; Deu. 21:23; Ps. 22:16; Mtt. 20:19; Mtt. 26:2; John 3:14; John 8:28; John 12:33; **John 18:31-32**; Acts 5:30; Acts 10:39; Acts 13:29; Gal. 3:13 ☩ "The Roman government had exclusive authority over the death penalty in Judea at the time of Jesus, having taken it out of the hands of the Sanhedrin in the middle of the first century B.C. Crucifixion was thus a reminder of the absence of Jewish autonomy in Palestine. This helps explain the Jewish statement to Pilate, "We are not permitted to put anyone to death" as they sought the crucifixion of Christ (John 18:31)." Donald E. Green, "The Folly of the Cross," [Ref-0164](#), 15/1 (Spring 2004) 59-69, p. 65. "As a law-enforcement body [the Sanhedrin] had its own police force and served as a court of law. There is continuing debate as to its authority to carry out capital punishment. John 18:31 is the lone ancient source to indicate clearly that it did not have such authority. Other evidence indicates that the Sanhedrin was not completely limited in capital cases.³⁵ [35] Schurer, *History*, 2:221-22, notes the Sanhedrin seems to have been competent to try and execute various capital cases: (1) the entry of anyone into the Holy of Holies, even the high priest on any occasion other than the Day of Atonement; (2) the entry of a Gentile, even a Roman citizen, into the inner court of the temple; (3) Stephen; (4) Paul; (5) James the brother of Jesus; and (6) a priest's daughter convicted of adultery." [Ref-1200](#), p. 95.
stoning - punishment : Lev. 20:2; Lev. 20:27; Lev. 24:14; Num. 14:9; Num. 15:35; Deu. 13:10; Deu. 17:5; Deu. 21:21; Deu. 22:21; Deu. 22:24; John 8:7; Rev. 16:21
stoning - rebellious child : Deu. 21:21
stoning - Stephen martyred : Acts 7:58 ☩ Capital punishment was prohibited when the Jewish leaders stoned Stephen. The stoning of Stephen took place at an "opportune" time when a Roman procurator had passed away, and the new procurator had not yet arrived on the scene. With no procurator to control matters, the Sanhedrin-through a mob scene-were able to carry out Stephen's execution, thought it was quite illegal. This event stands as the official rejection of the testimony of the resurrection of Jesus by the

Jewish religious leaders. From this point on, the gospel begins to be taken to the Gentiles. Stephen stands as the transition in emphasis in Acts between Peter (as apostle to the Jews) and Paul (as apostle to the Gentiles) between which the rejection of Stephen's testimony of Jesus stands. Luke introduces Paul (as Saul) in Acts 7:58.
stoning - the first? : Num. 15:32
stoning - witnesses cast the first : Deu. 13:9; Deu. 17:7; John 8:7; Acts 7:58
stood up - response : Ex. 2:17; 1Chr. 21:1; 2Chr. 20:23; 2Chr. 28:12; Ps. 94:16; Ps. 106:30; Isa. 44:11; Dan. 8:22; Dan. 11:1; Dan. 12:1
stopped - sun : [sun - stopped](#)☆
stops - sigma - Greek grammar : [Greek grammar - stops - sigma](#)☆
stops - square - Greek grammar : [Greek grammar - stops - square](#)☆
stork - unclean bird : Lev. 11:19; Deu. 14:18; Zec. 5:9
storm - animals sense : Job 36:33
storm - calmed : Job 26:12; Ps. 65:7; Ps. 89:9; **Ps. 107:25-29**; Mtt. 8:26; Mtt. 14:32; Mark 4:39-41; Luke 8:24; John 6:21; Rev. 7:1
Story of Civilization : [Ref-0047](#)☆
Stott, John - pre-Adamite beings : [Adam - pre-Adamites - Stott, John](#)☆
strangers - entertain : Gen. 18:2; Gen. 19:1; Jdg. 13:15; Job 31:32; John 20:12; Acts 1:10; Heb. 13:2; 1Ti. 5:10
strangers - treatment of : Ex. 22:21; Ex. 23:9
Strauch, Alexander, Biblical Eldership. : [Ref-0205](#)☆
Strauch, Alexander. Minister of Mercy: The New Testament Deacon. : [Ref-0118](#)☆
straying - from faith : [faith - straying from](#)
Streams In The Desert : [Ref-0119](#)☆
street - Messiah silent : [silent - in street - Messiah](#)
strength - age of full - Koran : [Koran - age of full strength](#)☆
strength - demons : [demons - physical strength](#)
strength - horn as symbol : [horn - symbol of strength](#)
strength - in our own : Jdg. 7:2
strength - renewed by God : Job 17:9; Ps. 103:5; Isa. 40:31; 2Cor. 4:16
stretched - heavens : [heavens - stretched](#)☆
strife - sowing between brethren : Pr. 6:19; 1Cor. 1:11; Jude 1:19
string - theory : ☩ + "But don't worry if you can't understand it. No one really does, as we will see. **And there is not a single shred of experimental evidence to support the claims.** String theory is presently completely unobservable and untestable. However, its advocates would also claim that it is not falsifiable, and therefore, it might be correct." [emphasis in original] Gary Bates, *Is 'String' the next big thing?*, [Ref-0028](#), 30(2) March-May 2008, 32:34, p. 33.
stripes - healed by : Isa. 53:5; 1Pe. 2:24
stripes - Jesus : Ps. 129:3; Isa. 53:5; Mtt. 27:26
strong - bear with the weak : Pr. 31:8; Rom. 15:1
strong and weak verbs - Hebrew grammar : [Hebrew grammar - verbs - strong and weak](#)☆
Strong, A. H. (2004). Systematic theology. Bellingham, Wa.: Logos Research Systems, Inc. : [Ref-0613](#)☆

Strong, J. (1996). The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.). Ontario: Woodside Bible Fellowship. : [Ref-0614](#)☆

Strong, J. (1997, c1996). New Strong's guide to Bible words (electronic ed.). Nashville: Thomas Nelson. : [Ref-0615](#)☆

Strong, J. The New Strong's Guide to Bible Words : [Ref-0688](#)☆

Strong, Strong's Concordance : [Ref-1070](#)☆

Strong, Strong's Talking Greek & Hebrew Dictionary : [Ref-1071](#)☆

Strong, Tabernacle of Israel : [Ref-1072](#)☆

Strong's Concordance, Strong : [Ref-1070](#)☆

Strong's Talking Greek & Hebrew Dictionary, Strong : [Ref-1071](#)☆

Stuart, C. E. From Advent To Advent : [Ref-0673](#)☆

Stuart, C. E. Tracings From The Gospel of John : [Ref-0674](#)☆

Stuart, Douglas K., Old Testament Exegesis: A Handbook for Students and Pastors : [Ref-0749](#)☆

students - of John the apostle : John - students of☆

Studies in Revelation, J. Hampton Keathley : [Ref-0766](#)☆

Studies in the Epistle to the Hebrews, Ironside, H. A. : [Ref-1155](#)☆

Studies In The Sermon On The Mount, Lloyd-Jones, D. Martin : [Ref-0170](#)☆

Studies in Theology, Loraine Boettner : [Ref-0868](#)☆

Studies on Book One of the Psalms, Ironside, H. A. : [Ref-1156](#)☆

study - daily : bread - daily

study - wearying : Ecc. 12:12

studying - the Word : Word - studying

stumble - by persecution : Zec. 13:7; Mtt. 26:31-33; Mark 4:17; Mark 14:27-29; **John 16:1**

stumble - cause brother : Ps. 69:6; Rom. 14:2; Rom. 14:14; Rom. 14:21; Rom. 15:1; 1Cor. 8:9-13; 1Cor. 10:32; Gal. 5:13

stumbling - preventing : 2Pe. 1:10

Sturz, Harry A., The Byzantine Text-Type & New Testament Textual Criticism : [Ref-0787](#)☆

style - citing internet sources : [2002110501.htm](#)☆

Subatomic - Space - 00042.doc : [00042.doc](#)☆

Subjects and Outlines: Biblical, Theological, Historical, Louis Berkhof : [Ref-0859](#)☆

subjunctive - tense - Greek grammar : Greek grammar - tense - subjunctive☆

subjunctive mood - Greek grammar : Greek grammar - subjunctive mood☆

sublapsarianism : supralapsarianism☆

submission - authority from : authority - from submission

submission - of women : women - submission of

submission - to master : 1Ti. 6:1; 1Pe. 2:18

submit - to authorities : authorities - submit to☆

submit to God - devil flees : Nah. 1:15; Jas. 4:7

subordinate - Jesus to Father : Isa. 42:1; Isa. 49:5-6; Isa. 50:10; Isa. 52:13; Isa. 53:11; Mtt.

12:18; John 5:19; John 13:16; John 14:28; Acts 3:13; Acts 4:27-28; 1Cor. 11:3; 1Cor. 15:24-28; Php. 2:7; Heb. 2:9 ☪ See [subordination - among Trinity](#)

subordination - among Trinity : Trinity - subordination☆

subscript - iota - Greek grammar : Greek grammar - iota subscript☆

subtracting - scripture : scripture - adding to

Succoth - feast of booths : Gen. 33:17; Lev. 23:42; Ne. 8:14

sue - brothers : Pr. 25:8-9; 1Cor. 6:1-7; Jas. 2:6-7

suffer - believers = quote : quote - suffer - believers☆

suffering - for Christ : Mtt. 5:10-12; Luke 5:22; 2Cor. 1:5; Php. 1:29; 2Ti. 3:12

suffering - for glory : 2Cor. 4:17

suffering - not from sin : Job 8:4

suffering - of Christ prophesied : Ps. 22; Isa. 53; Mark 9:12; Luke 24:25-26; Acts 3:18; Acts 26:22-23; 1Pe. 1:11

suffering - of innocent : innocent - suffer

suffering - Paul : Paul - suffering

suffering - perfected by : perfected - by suffering

suffering - quote - Rueb : quote - suffering - Rueb☆

suffering - rejoice in : Mtt. 4:12; Acts 5:41; 2Cor. 1:5-7; 1Pe. 3:14; 1Pe. 4:14; 1Pe. 4:16; Rev. 16:9

suffering - self-induced : persecution - reaping own fruit

Suffering servant - Rabbinical Views of Messiah - 00068.doc : [00068.doc](#)☆

sufficiency - of faith : faith - sufficiency

sufficient - scripture : Ps. 19; John 8:31; 1Cor. 4:6; 2Ti. 3:15-17; Heb. 4:12-13; 2Pe. 1:3; 2Pe. 1:19-21; Jude 1:3 ☪ "The young man [of Mtt. 19:16; Mark 10:17; Luke 18:18] found the answer wanting. As I watched his face, I could see disappointment. He wanted more than a standard answer. He and I could well have argued about that, for, I would have told him that what the Torah gives is all you get, and all you should want." [Ref-0137](#), p. 91. "Athanasius does not deny the sufficiency of Scripture for the defense of the truth. Instead he often explicitly affirms it. He states in one place that "the sacred and inspired Scriptures are sufficient to declare the truth." Elsewhere he argues that "holy Scripture is of all things most sufficient for us" and urges "those who desire to know more of these matters to read the Divine word." And again he says, "divine Scripture is sufficient above all things." [Ref-0791](#), p. 30.

sufficient - self : self - sufficiency

sufficient - wealth : wealth - sufficient

suffix - pronominal - Hebrew grammar : Hebrew grammar - pronominal suffix☆

suffix conjugation - Hebrew grammar : Hebrew grammar - conjugation - suffix☆; [Hebrew grammar - suffix conjugation](#)☆

suicide : death - desired

suicide - atheist : 2009110401.htm☆

suicide - Masada : Masada - suicide☆

Summary of Christian Doctrine, Louis Berkhof : [Ref-0855](#)☆

Summers, Ray, and Thomas Sawyer. Essentials of New Testament Greek : [Ref-0099](#)☆

sun : star - formation

sun - backwards - moved? : 2K. 20:11

sun - believers as : Jdg. 5:31

sun - burns intensely : Isa. 30:26 (?); Rev. 16:9 ☪ Questionable: Isa. 30:26 (?);

sun - chariots of : chariots - of sun☆

sun - earth and planets rotate around : heliocentric☆

sun - eternal witness : Ps. 72:17

sun - going down on wrath : Eph. 4:26

sun - light without : light - without sun☆

sun - moon - stars - dream : Joseph - dream of sun, moon, and stars [5007]☆

sun - moon - witness : witness - sun and moon

sun - shade from : Ps. 121:5-6; Isa. 49:10; Isa. 51:16

sun - sign - Christ events : Gen. 1:14; Mtt. 24:29; Mtt. 27:45; Mark 15:33; Luke 23:44-45 ☪ "What bigger event than the second coming of Christ would demand signs of a global magnitude? . . . just as the sun was literally darkened as a sign, during Jesus' crucifixion, so will it be darkened in His return." Thomas Ice, "Preterist 'Time Texts'", [Ref-0209](#), p. 95. "When He died, the sun refused to shine (Luke 23:45). When He comes again it will not shine (Mtt. 24:29)." Randolph O. Yeager, *The Renaissance New Testament*, p. 312, cited by Thomas Ice, "The Olivet Discourse", [Ref-0209](#), p. 168. The root for "seasons" in Gen. 1:14 (Strongs [h4150](#)) can denote "appointed time, or place."

sun - signs in : Isa. 5:30; Isa. 13:10; Isa. 24:23; Isa. 30:26; Isa. 50:3; Jer. 4:23-28; Eze. 32:7; Joel 2:10; Joel 2:31; Joel 3:15; Amos 8:9; Zec. 14:6-7; Mtt. 2:1; Mtt. 24:29; Mark 13:24; Luke 21:25; Luke 23:45; Acts 2:20; 2Pe. 3:10; Rev. 6:12; Rev. 8:12; Rev. 9:2; Rev. 16:8

sun - signs in - fulfilled? : Eze. 32:7-11

sun - stood still : sun - stopped☆

sun - stood still - Wood : 2003121603.htm☆

sun - stopped : Job 9:7; Jos. 10:12-13; Hab. 3:11 ☪ "Many cultures have legends that seem to be based on this event. For example, there is a Greek myth of Apollo's son, Phaethon, who disrupted the sun's course for a day. Since Joshua 10 is historical, cultures on the opposite side of the world should have legends of a long night. In fact, the New Zealand Maori people have a myth about how their hero Mauri slowed the sun before it rose, while the Mexican Annals of Cuauhtitlan (the history of the empire of Culhuacan and Mexico) records a night that continued for an extended time." -- Immanuel Velikovsky, *Worlds in Collision*, 1950, 61 [Creation 19(3) June -- August 1997, p. 35.]

sun - worshiped : worshiped - heavens☆

Sunday - meetings : Acts 20:7; 1Cor. 16:2 ☪ "It is helpful to know that around A.D. 100, the day on which believers were to gather for the breaking of bread was Sunday, not the Sabbath as some would have us believe. . ." William C. Varner, Book review of "The Didache", [Ref-0164](#), 14/1 (2003):130-133(133).

Sunday - not mandatory : Sabbath - no longer required☆

Sunday - origin of holiday : chronology - A.D. 0321 - edict of Constantine☆

Sunday - resurrected by : Luke 24:1

Sunday - tomb empty : tomb - empty on Sunday

Sunday, A Treasury of Great Preaching : [Ref-0987](#)☆

sundown - return pledge by : [pledge - return by sundown](#)

sundown - Sabbath begins : [Sabbath - sundown to sundown](#)

Sunna - definition : [Islam - writings](#)☆

sunset - Passover sacrifice : [Passover - sacrifice - sunset](#)

supercessionism - analysis of - Vlach : [2012011901.pdf](#)☆

superlative - Hebrew grammar : [Hebrew grammar - superlative](#)☆

supernatural - denied : Job 16:22; Mtt. 22:23; Luke 20:27; Acts 4:2; Acts 23:8; Acts 24:21

supernatural - Humanist Manifesto II - quote : [quote - humanist manifesto II](#)☆

supernatural - Pharisees believed : [Pharisees - believed in supernatural](#)

supernatural - Sadducees denied : [Sadducees - deny supernatural](#)☆

supersessionism - replacement theology : [replacement theology - supersessionism](#)☆

supper - Lord's - cups : [communion - cups](#)☆

supper - Lord's - Matzo : [communion - Matzo](#)☆

supper - Lord's - scriptures : [X0112 - communion](#)☆

supper - marriage : [marriage - supper](#)☆

supply - endless : 1K. 17:14

support - Levites : [Levites - support](#)

suppress - preaching - unable : [preaching - compelled](#)☆

supralapsarianism : ☩ “There are basically three opinions as to the logical order of the Divine decrees [of Covenant Theology] in eternity. Supralapsarianism teaches that God decreed the election and reprobation of men before He decreed the Fall. Infralapsarians say that the election and reprobation of men logically comes after the decree that they should fall. Sublapsarianism (which is recognized as a distinct position by a few Reformed writers) differs from infralapsarianism in that it teaches that the decree to provide salvation (to all men) follows the decree to elect.” Paul Henebury, “Review of Robert Reymond’s Systematic Theology”, [Ref-0055](#), Vol. 8 No. 24, August, 2004, 245:272, p. 257 n9.

supreme court - violent video games - clueless : [2010110601.htm](#)☆

Surah 17:1 - Chronology - #00006.doc : [#00006.doc](#)☆

Sure I Believe--So What? An Exposition of James, James M. Boice : [Ref-1097](#)☆

surety : Pr. 6:1; Pr. 11:15; Pr. 17:18; Pr. 20:16; Pr. 22:26; Pr. 27:13

Survey of Old Testament Introduction, A : [Ref-0001](#)☆

survival - least fit : [2004121801.htm](#)☆

survival of the fittest - evolution : [evolution - survival of the fittest](#)☆

suspicion - trouble caused by : 2S. 10:3-4

swallowed - Korah : Num. 16:31-32; Num. 26:9-10

swallows - earth : [earth - swallowed by](#)

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Aramaic (Old Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. : [Ref-0616](#)☆

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. : [Ref-0617](#)☆

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc. : [Ref-0618](#)☆

Swanson, J., & Nave, O. (1994). New Nave's. Oak Harbor: Logos Research Systems. : [Ref-0619](#)☆

Swavely, Dave, Decisions, Decisions: How (and How Not) to Make Them : [Ref-0237](#)☆

swear - by God : Heb. 6:13; Heb. 6:17; Rev. 10:6

swear - forbidden : [oaths - forbidden](#)

swearing - sin : [cursing - sin](#)☆

swears - God by self : Deu. 32:40; Isa. 45:23

sweet - God's word : Ps. 19:10; Ps. 119:103; Eze. 3:3; Rev. 10:10

swiftly? : Dan. 9:21 ☩ Strong's [h3288 ye'aph](#) - Strong: “fatigue, utterly exhausted” - only appearance in OT

Swindoll, C. R., and Zuck, R. B. Understanding Christian Theology : [Ref-0690](#)☆

swine - feeding : Luke 15:15 ☩ [Talmud - cursed is he who feeds swine](#)

swine - pearls before : Pr. 7:7; Mtt. 7:6

sword - God as : Deu. 33:29

sword - judgment - sword, famine, pestilence : Eze. 6:12; Rev. 6:4-8

sword - of Lord : Jdg. 7:18; Jdg. 7:20; Isa. 34:6; Jer. 12:12; Jer. 25:27; Jer. 47:6

sword - Word as : [mouth - weapon](#)

swords - Jesus - buy : Luke 22:36-38

swords - plowshares : [Isa. 2:4](#); Jer. 50:16; Joel 3:10; Mic. 4:3 ☩ “the U.N. Building displays these words: ‘And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more’ (Isa. 2:4). A verse taken out of its context is only a pretext however. The first part of this verse reads, ‘And he shall judge among the nations, and shall rebuke many people.’ Until Christ the Messiah sits upon the throne of His glory and rebukes and judges the nations, there will be no permanent peace.” [Ref-0113](#), vol 24 no 2, p. 38.

Sychar - near Shechem : Gen. 12:6-7; John 4:5 ☩ “A small village, Sychar, was near the ruins of Shechem in New Testament times and is mentioned in the John 4 account (Jn. 4:5). Unfortunately, most Bible studies of the events at or near Shechem, and commentaries on the Book of John, omit Shechem’s pivotal role in Bible history and how it fit into God’s salvation plan. . . . [This photo shows] the narrow pass where ancient Shechem is located at the modern city of Nablus . . . Mt. Gerizim is on the left and Mt. Ebal on the right.” David G. Hansen, *Shechem: Its Archaeological and Contextual Significance*, [Ref-0066](#), 18.2 (2005), p. 33. “The Tell rests in a long, narrow, east-west valley with the two highest mountains in central Palestine towering over it, Mt. Ebal on the north and Mt. Gerizim on the south. The Hebrew word *shekem* means “back” or “shoulder,” which probably refers to Shechem’s placement between the two mountains.” David G. Hansen, *Shechem: Its Archaeological and Contextual Significance*, [Ref-0066](#), 18.2 (2005), p. 35.

syllable - open vs. closed - Hebrew grammar : [Hebrew grammar - vowels - short vs. long](#)☆

syllable classification - Hebrew grammar : [Hebrew grammar - syllable classification](#)☆

Sylvanus - Silas : [Silas - Sylvanus](#)

symbol - insect : Jos. 24:12; Rev. 9:3 (?); Rev. 9:7 (?) ☩ Questionable: Rev. 9:3 (?); Rev. 9:7 (?);

symbolism - animals represent nations : [animals - symbolize nations](#)☆

symbolism - typology not : [typology - allegory not](#)☆

Symmachus - Septuagint translation : [Septuagint - translation - Symmachus](#)☆

synagogue - of Satan : Rev. 2:9; Rev. 3:9

synagogue - origin : ☩ “The institution dates from the captivity in Babylon. The Jews there were under the necessity of gathering together in small groups, as they were no longer able to attend the Temple. This necessity would be felt by Jews wherever scattered, and so everywhere synagogues were built.” [Ref-0117](#), p. 50. “Another great and far-reaching change of this period [after the Exile] was the introduction of synagogues. To the idea of worshiping elsewhere than in the temple the people had become somewhat accustomed during the exile. And when, after their return, Ezra set the example of a similar service under the very shadow of the temple, it was readily taken up and carried, little by little, into every part of the land. There were, however, other reasons which contributed to this result. The second temple was itself a disappointment. It could never quite take the place, in the affections of the people, of that which had been destroyed. It was destitute of some of its chief attractions. This made it easier to be reconciled to the simple forms of the synagogue, and to grasp, in some measure, the sublime thought, which for its full development, however, required other centuries of bitter experience, that God is a spirit and that they who worship Him should worship Him in spirit and in truth.” Bissell in Lange, J. P., Schaff, P., & Bissell, E. C. (2008). A commentary on the Holy Scriptures : Apocrypha (9). Bellingham, WA: Logos Research Systems, Inc.

synagogue - segregation of sexes : ☩ + “Although men and women were segregated by the Middle Ages, there is no evidence of the practice in the intertestamental period.¹⁷ [17] Segregation by gender in the synagogue is usually assumed . . . But for a summary of convincing evidence against segregation in the intertestamental period see S. Safrai, “The Synagogue,” in *The Jewish People in the First Century*, ed. S. Safrai, M. Stern et al., in *Compendia Rerum Iudaicarum ad Novum Testamentum*, 7 vols. (Philadelphia: Fortress, 1974-92), 2:919-20, 939-40.” [Ref-1200](#), p. 141.

synagogues - Jesus visited : Mark 1:21; Mark 6:2; Luke 6:6

syncretism - sacred and sinful : [sin - mixing with sacred](#)

syncretism - worship : [worship - syncretism](#)

synergism : ☩ “Melanchthon believed that the will cooperated with the Spirit, a viewpoint known as synergism.” [Ref-0019](#), p. 248.

Synod of Dort : ☩ + “The Synod of Dort held 154 sessions during the period from 13 November 1618 to 28 May 1619. Its Dutch membership was prevailingly of the Gomarist

or rigorous Calvinist persuasion, but theologians from the churches of England and the Palatinate tempered the rigor of its decisions. The French delegates were not permitted by Louis XIII to leave France. The canons of the synod assert: (1) that election is founded on God's purpose 'before the foundation of the world'; (2) that the efficacy of Christ's atonement extends to the elect only; (3) that the Fall has left man in a state of corruption and helplessness; his gleams of natural light are of no value for salvation; (4) that regeneration is an inward renewal of the soul and of the will and is wholly a work of God, 'powerful, delightful, astonishing, mysterious, and ineffable'; (5) that God so preserves the elect, ever renewing their repentance, patience, humility, gratitude, and good works, that, despite their sins, they do not finally fall away from grace. We have here the Five Points of Calvinism -- unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints." [Ref-1096](#), p. 265. See [Arminianism](#).

Synonyms of the New Testament, R. C.

Trench : [Ref-0947](#)☆

Synoptic : ☩ Constituting a synopsis; presenting a summary of the principle parts or a general view of the whole. Relating to or being the first three gospels of the NT, which correspond closely.

synoptic gospels - independent : [gospels - synoptic - independent](#)☆

synoptic gospels - parallels : [gospels - synoptic - parallels](#)☆

synoptic gospels - reliability : [gospels - synoptic - reliability](#)☆

Syracuse - Paul visits : [Paul - visits Syracuse](#)

Syria - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Systematic Theology : ☩ The study of God using all available sources.

Systematic Theology, Chafer, Lewis Sperry : [Ref-0195](#)☆

Systematic Theology, Lewis Sperry Chafer : [Ref-0700](#)☆

Systematic Theology, Louis Berkhof : [Ref-0854](#)☆

Systematic Theology: Biblical and Historical, Robert Duncan Culver : [Ref-1251](#)☆

tabernacle - brought into temple : 1K. 8:4; 2Chr. 5:5 ☩ "Josephus states that the Tabernacle was brought into the First Temple [Ref-0026, pp. 8, 101, 106], and that the effect of the spread-winged cherubim was to make it appear as a tent (8. 103)." [Ref-0142](#), p. 193. "The Hebrew word for 'tabernacle' is *Hamishkhan*, having the same root as *Shechinah*. Thus, the word 'tabernacle' can also be translated as 'the dwelling place of the *Shechinah*.'" [Ref-0219](#), p. 610.

tabernacle - camped about : Num. 2; 2Chr. 4:4; Eze. 1:10; Rev. 4:6; Rev. 21:13

tabernacle - camped about - Levites : Num. 3:23; Num. 3:29; Num. 3:35; Num. 3:38

tabernacle - cherubim on curtains : [cherubim - tabernacle curtains](#)

tabernacle - cherubim on veil : [cherubim - tabernacle veil](#)

tabernacle - command to build : Ex. 25:8

tabernacle - Davidic : 2S. 6:17; Isa. 16:5; **Eze. 37:27**; **Acts 15:16**; Amos 9:11 ☩ In Acts 15:16, James refers to the tabernacle of David being yet future.

tabernacle - in heaven : Isa. 6:1; Heb. 8:13; Heb. 9:11; Heb. 9:24; Rev. 11:19; Rev. 14:15; Rev. 15:5 ☩ "The first problem is to identify what the "more perfect tabernacle" means.

There are at least six views as to its meaning. The most satisfactory view is to see the tabernacle as heaven itself, the very dwelling place of God." Jerry M. Hullinger, "Two Atonement Realms: Reconciling Sacrifice in Ezekiel and Hebrews", [Ref-0785](#), Volume 11 number 32, March 2007, 33:64, p. 51.

"Additionally, the heavenly tabernacle could be regarded as defiled through Satan's presence (Zec. 3:1; Col. 1:20; 1Jn. 2:1; Rev. 12:10)." Jerry M. Hullinger, "Two Atonement Realms: Reconciling Sacrifice in Ezekiel and Hebrews", [Ref-0785](#), Volume 11 number 32, March 2007, 33:64, p. 59.

tabernacle - Levites camped : Num. 3:23; Num. 3:29; Num. 3:35; Num. 3:38

tabernacle - nations worship at : Isa. 2:3; Isa. 56:6-7; Amos 9:12; Hag. 2:7-9; Zec. 6:15 (?); Zec. 8:20-23; Acts 15:17 ☩ Questionable: Zec. 6:15 (?);

tabernacle - plans given : Ex. 25:40; Ex. 26:30; Ex. 27:8; Ex. 27:30; Acts 7:44; Heb. 8:5

tabernacle - sacrifice - location : [sacrifice - location](#)

tabernacle - Shiloh - forsaken : [Shiloh - tabernacle forsaken](#)

tabernacle - Solomon : 2Chr. 1:3; 2Chr. 5:5

tabernacle - testimony : [testimony - tabernacle](#)☆

tabernacle - veil torn : [veil - torn in two](#)

tabernacle - vs. tent of meeting : Lev. 1:3; Lev. 12:6; Lev. 14:23; Lev. 15:14; Num. 11:26; Num. 12:4; Deu. 31:14-15; 2S. 7:6 ☩ "While some see [the Tent of Meeting] as a provisional structure that was replaced by the Tabernacle, others see it as one and the same, for both terms are used interchangeably after the Tabernacle's completion (Lev. 1:3; 12:6; 14:23; 15:14; Numbers 11:26; 12:4; Deuteronomy 31:14-15). It is preferable to see 'the Tent of Meeting' and 'the Tabernacle' as two parts of a single structure -- the outer 'tent' (Hebrew, *?ohel*) and the inner 'Tabernacle' (Hebrew, *mishkan*). For this reason 2S. 7:6 notes that God moved about 'in a tent, even in a tabernacle.'" [Ref-0146](#), p. 62.

tabernacle - when to erect : Ex. 40:1; Ex. 40:17

tabernacle and utensils - anointed : [anointed - tabernacle and utensils](#)

Tabernacle encampment - Camp of Israel - 00031.doc : [00031.doc](#)☆

Tabernacle of Israel, Strong : [Ref-1072](#)☆

tabernacles - construction : Ne. 8:15

tabernacles - Ecclesiastes read : [feasts - scriptures read](#)☆

tabernacles - feast - Egypt : [Egypt - feast of tabernacles](#)☆

tabernacles - feast not kept : Ne. 8:14; Ne. 8:17

tabernacles - feast of : [Succoth - feast of booths](#); Deu. 16:13; Deu. 31:10; Lev. 23:42

tabernacles - feast of - all nations : Zec. 14:16

tabernacles - feast of - plants : [F00008 - tabernacles - feast of - plants](#)☆

table - of nations : [nations - table of](#)☆

Table Talk, Luther : [Ref-1032](#)☆

table Â- of nations - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

tablets - broken : Ex. 32:19; Zec. 8:19 ☩ The Fast of the Fourth, the 17th of Tammuz, commemorated the occasion when Moses discovered them worshipping the golden calf and broke the two tables of the law. The Fast of the Seventh, the 3rd of Tishri is the Fast of Gedaliah, commemorating the assassination of the governor appointed by Nebuchadnezzar to govern the Jews who remained in their homeland after the Temple had been destroyed in 586 B.C. The Fast of the Tenth, the 10th of Tevet, was for the day that Nebuchadnezzar laid siege on Jerusalem.

tablets - cut by human hands : Ex. 34:1

tablets - Mosaic covenant : 1K. 8:9; 1K. 8:21

tablets - testimony : [testimony - tablets](#)☆

tablets - written by God's finger : [finger - of God writing](#)

Tacitus - Christians : ☩ "The greatest Roman historian in the days of the Empire was Cornelius Tacitus, who was born between A.D. 52 and 54 and wrote the history of Rome under the emperors. . . he described the great fire which ravaged Rome in A.D. 64 and told how it was widely rumored that Nero had instigated the fire, in order to gain greater glory for himself by rebuilding the city. . . 'Therefore to scotch the rumor, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, from whom they got their name, had been executed by sentence of the procurator Pontius Pilate when Tiberius was emperor; and the pernicious superstition was checked for a short time, only to break out afresh, not only in Judea, the home of the plague, but in Rome itself. . .'" cited in [Ref-0122](#), p. 268.

taken - one left : [rapture - not in view](#)

takes - gives - God : [gives - takes - God](#)

talebearer - AGAINST : [gossip - AGAINST](#)

talents - parable : Mtt. 25:14; Luke 19:12

talk - without action : Pr. 14:23

Tallith : ☩ Prayer mantle. [Tsitsith](#)

Talmud : ☩ "to learn," "to study". Collection of rabbinical laws, law decisions, and comments on the laws of Moses. Man-made additions to the Mosaic Law, product of the Pharisees. Made up of the *Mishnah* and *Gemara*. Spans 70 to 100 volumes. "When the Talmud is spoken of without any qualification the reference is to the Babylonian Talmud; the Palestinian Talmud is only about a fourth the volume of the Babylonian, which contains about two million five hundred thousand words." [Ref-0006](#), p. 128. "Between A.D. 100 and 500, the Talmud (instruction, teaching) grew up as a body of Hebrew civil and canonical law based on the Torah. The Talmud basically represents the opinions and decisions of Jewish teachers from about 300 B.C. to A.D. 500, and it consists of two main divisions: the *Mishnah* and the *Gemara*." [Ref-0075](#), p. 502. "This completed *Mishnah* itself became an object of study, and a body of commentary grew up around it in the rabbinical schools of both Palestine and of Babylonia. These commentaries or *Gemaras* formed a sort of supplement to the *Mishnah*, and *Mishnah* and *Gemara* together are usually known as the Talmud. The 'Jerusalem Talmud', consisting of the *Mishnah* together with the accumulated *Gemara* of the

Palestinian schools, was completed about A.D. 300; the much larger Babylonian Talmud continued to grow for two centuries more, before it was reduced to writing about the year 500." [Ref-0239](#), p. 103.

Talmud - Jesus - evidence : ☪ "As the Mishnah is a law-code, and the Talmuds commentaries on this code, there is little occasion in these writings for references to Christianity, and what references there are are hostile. But, such as they are, these references to at least show that there was not the slightest doubt of the historical character of Jesus. According to the earlier Rabbis whose opinions are recorded in these writings, Jesus of Nazareth was a transgressor in Israel, who practised magic, scorned the words of the wise, led the people astray, and said he had not come to destroy the law but to add to it. He was hanged on Passover Eve for heresy and misleading the people. His disciples of whom five are named, healed the sick in his name." [Ref-0239](#), p. 103.

Talmud - Zec. 12:10 : Zec. 12:10 ☪ Some rabbis took this passage as messianic, Talmud in Succah 52a: "One opinion is that they mourn for Messiah Ben Joseph who is killed, and another explanation is that they mourn for the slaying of the evil inclination. It is well according to him who explains that the cause is the slaying of the Messiah since that well agrees with this verse. If it refers to the slaying of the evil inclination, it must be asked, is this an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep?" [Ref-0011](#), p. 72.

Tamar - children of : Gen. 38:29-30

Tamar - lies with Judah : [Judah - Tamar lies with](#)

Tammuz - son of Semiramis : [Nimrod - wife of](#)☆

Tan, Paul - millennial sacrifices : [2003052301.tif](#)☆

Tan, Paul Lee, The Interpretation of Prophecy. : [Ref-0207](#)☆

Tanach - The Stone Edition, Stone, Irving I. and Nosson Scherman : [Ref-0196](#)☆

Tanakh : ☪ The entire Jewish bible (Old Testament) consisting of the *law Torah*, the *prophets Neviim*, and *writings Ketubim*. "... he notes that the narrative books in all three sections generally cover successive historical periods: The Law covers the period from creation to the death of Moses; The Prophets covers the period from the Conquest to the Exile; The Writings covers the period from the Exile to the Return." [Ref-1272](#), p. 66.

tanner - unclean occupation : Lev. 11:39-40; Acts 9:43 ☪ A tanner had to live 50 cubits outside the border of a city. [Ref-0100](#), Tape 10:B.

tares - vs. wheat : [reaping - wheat vs. tares](#)

Targum - Jerusalem : ☪ "The Jerusalem Targum also appeared at about 700, but has survived in fragments only. None of these Targums is important to the textual critic, but they are all rather significant to the study of hermeneutics [interpretation], as they indicate the manner in which Scripture was interpreted by rabbinical scholars." [Ref-0075](#), p. 502.

Targum - meaning : Ne. 8:7 ☪ "the Aramaic word for 'translation'" [Ref-0152](#), p. 34. "The word that refers to a translation is *targum*. In the synagogues the Targums were always oral, while the honored Hebrew text was

always read from a scroll. This was a strict rule, lest the paraphrase be confused with the authoritative text. Accordingly, over the centuries a number of Targums arose, and later they were committed to writing, at least by the beginning of the Christian era. By the fifth century two official Targums had emerged, *Targum Onkelos* of the Pentateuch and *Targum Jonathan* of the Prophets. Of the two, Targum Onkelos is considered the greater authority." "Probably the oldest interpretive form is the targum (translation, interpretation), which addressed both the linguistic and the interpretive problems at the same time. Written in Aramaic, a targum is a running paraphrase-commentary on the Hebrew text. Nehemiah 8 gives an example of the situations in which targums arose and of their use." [Ref-1200](#), p. 128.

Targum - quoted in NT : Deu. 32:35; Rom. 12:19; Heb. 10:30 ☪ "... both Paul and the writer to the Hebrews quote Deuteronomy 32:35 in the form 'Vengeance is mine, I will repay'... This follows neither the familiar Hebrew wording (?Vengeance is mine, and recompense) nor the Septuagint (?In the day of vengeance I will repay)', but it agrees exactly with the targumic version." [Ref-0073](#), p. 285.

Targums - Aramaic quoted : Deu. 32:35; Ps. 68:18; Isa. 6:10; Mark 4:12; Rom. 12:19; Eph. 4:8; Heb. 10:30 ☪ "The statement 'Vengeance is mine, I will repay' (from Deu. 32:35), is quoted in Romans 12:19 and Hebrews 10:30 in a form corresponding neither to the Hebrew text nor to the Septuagint, but to the Aramaic Targums on the Pentateuch. That renderings or paraphrases known to us only from the Targums were found also in Greek versions of the Old Testament in the first century A.D. is suggested also by such expressions as 'lest they should... be forgiven' (Mark 4:12) in a quotation from Isaiah 6:10 where the Hebrew and Septuagint read 'lest they... be healed'; and 'he gave gifts to men' (Eph. 4:8) in a quotation from Psalm 68:18 (LXX 67:19) where the Hebrew and Septuagint read '?... received gifts among men'. (In Deu. 32:35; Isa. 6:10 and Ps. 68:18 the Peshitta (the Syriac version of the Old Testament) agrees with the targumic construction.)" [Ref-0073](#), pp. 53-54

Targums from the Comprehensive Aramaic Lexicon, Stephan A. Kaufman : [Ref-0693](#)☆

tarrying - for Holy Spirit : [Holy Spirit - tarrying for](#)☆

Tarshish : Gen. 10:4; 1Chr. 1:7; 2Chr. 9:10; 2Chr. 9:21; 2Chr. 20:36; 2Chr. 20:37; Est. 1:14; Ps. 48:7; Ps. 72:10; Isa. 2:16; Isa. 23:1; Isa. 23:6; Isa. 23:10; Isa. 23:14; Isa. 60:9; Isa. 66:19; Jer. 10:9; Eze. 27:12; Eze. 27:25; Eze. 38:13; Jonah 1:3; Jonah 4:2

Tarshish - location : ☪ Tartessus (S. Spain)? Cyprus? An island (only by sea - Jonah)? Solomon's smelting fleet, source of silver, iron, tin, lead (from whom Phoenicians obtained tin). Britannia ("land of tin")? Archeological evidence indicates trade between SW England and Mediterranean as early as 1500 BC. "Three such places are known in history. One was located on the east coast of Africa, but the exact location is unknown. . . . The second place was in Spain, founded by the city of Tyre. . . . The third location was in England" [Ref-0219](#), p. 112.

Tarshish - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Tarshish - sea of : ☪ "... the Mediterranean itself was once known as the 'Sea of Tarshish'." [Ref-0003](#), 13(2) 1999, 65.

Tarsus - Paul visits : [Paul - visits Tarsus](#)

Tartarus : 2Pe. 2:4 ☪ "Dark abode of woe"; "the pit of darkness in the unseen world." "... as far beneath hades as the earth is below heaven. . ." -- Homer, Iliad, viii 16. "it is connected with fallen angels in connection with Noah. Whereas the *Abyss* is in connection with fallen angels in general, *Tartarus* is connected with fallen agnels somehow related to the time of Noah. . . . *Tartarus* is that portion of *Sheol* or *Hades* which is a permanent place of confinement for those fallen angels who sinned in Genesis six. While the *Abyss* is a temporary place of confinement for fallen angels, a place where fallen angels or demons come and go for periods of time, *Tartarus* is different; it is a permanent place of confinement." [Ref-0219](#), p. 750.

tassels - remembrance : Num. 15:38-29; Deu. 22:12 ☪ "The reason the commandment could not be fully kept was that the *tchelet* dye industry that thrived along Israel's northern Mediterranean shores was destroyed by invading Moslems around the 7th century AD. The precious [blue] dye was produced from a sea snail known as the *Murex Trunculus* and made two unique colors, purple and blue." [Ref-0082](#), April 2001, 21.

tattoo - AGAINST : Lev. 19:28

taught - directly by God : Isa. 54:13; Jer. 31:34; John 6:45; 1Cor. 2:10; 1Th. 4:9

taught - God not : Job 21:22; Isa. 40:13; Rom. 11:34; 1Cor. 2:16

taught - Jesus by God : Isa. 7:15 (?); Isa. 50:4-5; Luke 2:40; Luke 2:52; Heb. 5:8 ☪ Questionable: Isa. 7:15 (?);

taught - scripture : [scripture - read](#)

tax - temple servants exempt : Ezra 7:24

tax - unjust religious : Mtt. 17:26

tax collector - murdered : 2Chr. 10:18

tax collectors - unethical : Luke 3:13

taxation : 2S. 20:24; 2Chr. 10:4

taxation - king : [king - taxation by](#)

taxes - pay : Mtt. 22:21; Rom. 13:6-7

Taylor Prism : [archaeology - Taylor Prism](#)☆

Taylor, Charles V. The First Hundred Words : [Ref-0172](#)☆

TBC This Week : [Ref-0228](#)☆

teach - elders : [elders - teach](#)

teach - priest for pay : Mic. 3:11

teach - self : Rom. 2:21

teachability : [teaching - receive](#)

teachable - not : Ecc. 4:13

teacher - example : Acts 8:31

teacher - false : Isa. 8:20; 2Ti. 2:17; 2Ti. 3:13; Tit. 1:11; 2Jn. 1:10; Rev. 2:2

teacher - Holy Spirit : [Holy Spirit - teacher](#)

teacher - Holy Spirit - Wycliffe : [quote - illumination - Wycliffe](#)☆

teacher - Jesus as great - Lewis - quote : [quote - Jesus as great human teacher](#)☆

teacher - Jesus only : Mtt. 23:10

teacher - pastor : [pastor - teacher \(didaskalos\)](#)☆

teacher - pastor - equivalent : [exegesis - Eph. 4:11](#)☆

teachers - false - Bishop Spong : [2009122301.pdf](#)☆

teachers - false - named : ① 1Ti. 1:18-20; 2Ti. 4:14; 2Ti. 2:16-17
teachers - false - separate from : Rom. 16:17; Tit. 3:10; 2Ti. 2:20-21; 2Jn. 1:10-11
teachers - heard : Isa. 30:20-21
teachers - Jesus exceeded : Ps. 119:99; Luke 2:47
teachers - judged strictly : Jas. 3:1
teachers - support : elders - pay★
teachers - test against scripture : Deu. 13:1-4; Isa. 8:20; Jer. 23:28-29
teachers - twisting scripture : Deu. 4:2; Deu. 12:32; Pr. 30:6; 2Pe. 3:16; Rev. 1:3; Rev. 22:18
teachers - unqualified : Rom. 2:21; 1Ti. 1:7
teaching - before worship : worship - after teaching
teaching - Book of 1st Thessalonians : Book of 1st Thessalonians★
teaching - Book of 2nd Thessalonians : Book of 2nd Thessalonians★
teaching - Book of Colossians : Book of Colossians★
teaching - Book of Galatians : Galatians by Steve Lewis★
teaching - Book of Revelation : Book of Revelation★
teaching - Calvary Chapel : 2009102201.pdf★
teaching - camano chapel - doctrine : 2002093001.doc★
teaching - children : Gen. 18:19; Ex. 10:2; Ex. 10:10-11; Ex. 12:26; Ex. 13:14; Deu. 4:9-10; Deu. 6:7; Deu. 11:19; Ps. 78:5; Pr. 4:3; Isa. 38:19; Isa. 59:21; Eph. 6:4; 2Ti. 3:15
teaching - Doctrines Believers Should Know : doctrines believers should know★
teaching - false desired : Isa. 30:10; Jer. 5:31; 2Ti. 4:3
teaching - Foursquare Doctrine : 2009102202.pdf★
teaching - from God : Ecc. 12:11
teaching - hired : Mic. 3:11
teaching - Israel Through The Eyes Of Scripture : israel through the eyes of scripture★
teaching - no longer necessary : God - all know★
teaching - of demons : 1Ti. 4:1
teaching - prophecy - importance : prophecy - teaching - importance★
teaching - quote : quote - teaching★
teaching - receive : Ps. 141:5; Pr. 4:12; Pr. 9:9; Pr. 10:8; Pr. 10:17; Pr. 12:1; Pr. 13:1; Pr. 13:18; Pr. 15:5; Pr. 15:10; Pr. 15:12; Pr. 15:31-32; Pr. 19:20; Pr. 19:27; Pr. 21:11; Pr. 23:12; 2Cor. 7:8-12
teaching - refused : Pr. 5:12-13; Pr. 9:7-8; Jer. 5:3; Jer. 7:28; Jer. 17:23; Jer. 32:33; Jer. 36:24
teaching - refute false : correction - doctrinal
teaching - Roman Catholicism : Roman Catholicism - teaching★
teaching - SpiritAndTruth.org index : index.htm★
teaching - strange : doctrine - winds of
teaching - understanding : Ne. 8:8-9
teaching - women : women - teaching★
teaching - worship - equal time : worship - teaching - equal time
tear - bottle : Ps. 56:8
Technical Journal : Ref-0003★

technology - danger - McClain - quote : quote - technology - danger - McClain★
teeth - skin of : phrases - common
teffilin - STaM acronym : STaM - acronym★
teffilin : phylactery★
Tel Dan Stele - archaeology : archaeology - Tel Dan Stele★
television - witnesses viewed : Rev. 11:9 ①
 “The outstanding New Testament scholar, Robert Govett, wrote of this passage more than one hundred years ago (1864): “The word translated ‘look upon,’ ‘blepo,’ denotes not merely the nations seeing them, but their directing their eyes to this great sight and gazing upon them . . . ‘But how,’ it is asked, ‘is it conceivable that men all over the earth should be rejoicing at the news when only three days and a half intervene between their death and resurrection?’ . . . Is it not perfectly conceivable if the electric telegraph shall than have extended itself at the rate it has done of late years?” [Robert Govett: *The Apocalypse Expounded by Scripture*, London, 1929, pp. 246-247].” Ref-1163, p. 112.
temper - quick : anger - quick
temple - 2nd - empty when Pompey entered : chronology - B.C. 0063 - A.D. 0410 - Roman Empire over middle east★
temple - 2nd had no ark : ark of covenant - not used second temple★
temple - abomination in : abomination of desolation★
temple - alone in : Ex. 32:10; Lev. 16:17; Rev. 15:8; Rev. 16:17
temple - anointed : Dan. 9:24 ① “The Malbim says that this [to anoint the Most Holy] refers to ‘the Third Temple,’ since ‘it will be anointed.’ This statement reflects the contrast with the Second Temple, which the Mishnah records had *not* been anointed (*Yoma* 21b; compare *Tosefta Sotah* 13:2). The ‘anointing’ refers to the consecration of the chamber that housed the Ark of the Covenant, whose presence sanctified the Temple by virtue of the *Shekinah* (the divine presence). Since neither the Ark nor the *Shekinah* were present in the Second Temple (*Yoma* 21b) rabbinic tradition held that the Ark will be revealed in the future by the Messianic king, who will also build the Third Temple (Zechariah 6:12-13).” Ref-0146, p. 249.
temple - antichrist destroys : antichrist - people of destroy Jerusalem and Sanctuary
temple - Antiochus Epiphanes IV desecrates - date : chronology - B.C. 0168 - Antiochus Epiphanes IV desecrates temple★
temple - ark of covenant returned : ark of covenant - returned to temple★
temple - believers as : temple - body as★
temple - believers worship at : Acts 2:46 ①
 See also Paul - temple - attitude toward.
temple - body as : Isa. 57:15 (?); Isa. 66:1-2 (?); Mtt. 26:61; Mtt. 27:40; Mark 14:58; Mark 15:29; Luke 2:46; John 2:19; John 4:20-21; 1Cor. 3:17; 1Cor. 6:19; 2Cor. 6:16; Eph. 2:21; 1Pe. 2:5 ① Questionable: Isa. 57:15 (?); Isa. 66:1-2 (?);
temple - body of Christ vs. believer : 1Cor. 3:16 (plural body); 1Cor. 6:19 (singular body)
temple - built by Messiah : 2S. 7:13; 1Chr. 17:12; Zec. 6:12-15; Mtt. 26:61; Mtt. 27:40; Mark 14:58; Mark 15:29; John 2:19-20 ① “The medieval rabbi Rashi declared that the Temple would descend directly from heaven after the coming of the Messiah. Maimonides

also argued that only the Messiah could build the Temple. The prayer at the afternoon service on Tisha B'Av reflects this thinking: ‘For You, O Lord, did consume it [the Temple] with fire, and with fire You will in the future restore it.’” Ref-0144, p. 173
temple - built in 7 years : 1K. 6:37-38
temple - built in 46 years : John 2:20 ①
 “Several grammars list this [οικοδομηθη] as a constative aorist, to the effect that it should be translated, ‘this temple was built in forty-six years.’ The usual assumption is that ναος refers to the temple precincts. Josephus indicates that the temple precincts were not completed until Albinus’ procuratorship (c. 62-64 CE), in which case the precincts were still in the process of being built when the statement in John 2:20 was made. The idea would then be, ‘This temple has been in the process of being built for the last forty-six years.’ There are several problems with this, however, including the meaning of ναος in John, the use of the dative’s temporal referent, and the use of the aorist. The force of the aorist *may* have some impact on the date of the crucifixion. First, the NT normally makes a distinction between ἱερον and the ναος: The ἱερον refers to the temple precincts (including the courts) while the ναος refers to the holy place or sanctuary proper. If that distinction obtains in John 2:20, then the aorist verb οἰκοδομηθη would refer only to the sanctuary. Notably, the sanctuary was completed in c. 18-17 BCE. Forty-six years later would be 29-30 CE. Second, the dative (τεσσαρακοντα και εξ ετεσιν most naturally refers to a point in time, rather than an extent of time. This would fit with a completion date of the sanctuary (?was built [at a point in time] forty-six years ago’). Third, there is some difficulty with taking the aorist to speak of an action that was still in process (?this temple has been [in the process of being] built for the past forty-six years’). The imperfect would be more natural, but not at all required. These strands of evidence suggest that the aorist is more naturally taken as consummative. If so, and if this periscope occurred in the first year of Jesus’ ministry (as its location in John 2 suggests), then Jesus was probably crucified three years later, in 33 CE.” Ref-0129, pp. 560-561. “Herod began rebuilding the Temple in 19 B.C., and the work was dedicated ten years later, although detail work continued on it for the next 75 years.” Ref-0144, p. 65. “Herod’s work on the temple in Jerusalem deserves special note. The structure erected by Zerubbabel was old, had been damaged in wars, and was too small for the crowds that flocked to the city during pilgrimage feasts. It was not in keeping with the new character Herod envisioned for the city. A thousand Levites were trained and dedicated to the task of rebuilding, which was begun about 20 or 19 B.C. The platform on the temple mount was expanded. The major structure was completed in about a year and a half; additional work continued until almost A.D. 70, when it was destroyed by the Romans. Its size and magnificence were renowned throughout the ancient world.” Ref-1200, p. 96.
temple - built with forced labor : 1K. 9:20; 1Chr. 22:2
temple - cdrom : ① + “The CD-ROM is sold in Israel under the title of *Beit HaMikdash* (?The Holy Temple’) and in the U.S. as *The Ultimate*

Temple CD. It is produced by Torah Software and Avimedia Ltd./NC Media Interactive Ltd. In Israel it is available from Torah Scholar, 8 Mea Shearim, 52 King George, Jerusalem (02-622-1792) and in the U.S. from Quantum Link, Inc., 21218 St. Andrews Blvd., Suite 234, Boca Raton, FL 33433 (1-888-TEMPLCD)." [Ref-0146](#), p. 692, note 40.

temple - child hidden in : 2Chr. 22:12

temple - church replaces? : [temple - disciples frequent](#)☆

temple - cleansed 1st time : Jer. 7:2; John 2:15 ☪ ". . . if such a violent confrontation took place on the Temple Mount, it would have been considered not just a religious demonstration but a political threat, and would have brought an immediate arrest by either the Temple guards or the Roman authorities. Since this did not occur, the critics insist that this incident must be a later redactional insertion. However, this objection can be put to rest in light of the archaeological evidence. . . under the direction of Benjamin Mazar and Meir Ben-Dov (1968-1977). Their work has confirmed certain details in the Gospel account, such as the presence of large animals in the halls of the money changers (see John 2:14). They also have shown that a smaller Temple market was isolated inside the Royal *Stoa* (Hebrew, *Chanuyot*) and did not spread out over into the Court of the Gentiles. . . This location also is thought to approximate the position of the prophet Jeremiah 'in the gate of the Lord's house' (Jer. 7:2) when, during the First Temple times, he gave his 'Temple sermon' (Jer. 7:1-8:3)." [Ref-0146](#), pp. 264-265. **temple - cleansed 2nd time**

temple - cleansed 2nd time : Mtt. 21:12; Luke 19:45; Mark 11:15 ☪ [temple - cleansed 1st time](#) "The one came at the beginning of our Lord's ministry and revealed His zeal as the great Messianic *prophet*. The second came at the close of His ministry, and revealed His authority as the Messianic *King*." [Ref-0183](#), p. 351.

temple - collection for : Ex. 30:12-16; 2K. 12:4; 2Chr. 24:5

temple - command to rebuild : Ezra 1:2; Ezra 3:7; Ezra 4:3; Ezra 5:13; Eze. 6:3; Eze. 6:14

temple - construction resumes : [chronology - B.C. 0520 - Temple construction resumes](#)☆

temple - coronation in : 2Chr. 23:11

temple - date second destroyed : [9th - of Av](#)☆

temple - David can't build : 1Chr. 17:4; 1Chr. 22:8; 1Chr. 28:3

temple - David's desire to build : [David - temple - desire to build](#)

temple - defiled : Ps. 79:1; Eze. 7:22-24; Eze. 9:7

temple - den of thieves : Jer. 7:11; Mtt. 21:13; Mark 11:17; Luke 19:46

temple - description - difficulty : [difficulty - temple description](#)☆

temple - desecration by Gentile : Eze. 7:22; Eze. 44:7; Eze. 44:9; Acts 21:28 ☪ An inscription recovered by archaeology between the outer and inner court read as follows: 'No alien may enter within the barrier and wall around the temple. Whoever is caught is alone responsible for the death which follows.' [Ref-0100](#), Tape 19:B.

temple - desecration vs. defilement : Ezra 3:2-13 ☪ "Foreigners who enter the Temple generally bring about only desecration, not

defilement, and for this reason the Second Temple could be rebuilt after its desecration and destruction by the Babylonians without requiring a purification ceremony (Ezra 3:2-13). However, the Second Temple later required purification (*channukah*, 'dedication') because an apostate Israelite priest sacrificed an unclean animal (a sow) on the altar (under orders of the Seleucid king Antiochus IV Epiphanes) and thereby brought defilement. In addition, the presence of idols or idolatrous practices is an 'abomination' (*shiqqutz*) that brings both desecration and defilement to the Temple and the Land, which has harbored such abominations." [Ref-0146](#), p. 495.

temple - desolate : Jer. 22:5; Jer. 26:9; Eze. 35:15; Mtt. 23:38; Luke 13:35

temple - desolate - banners : Ps. 74:3-4

temple - destroyed : 1K. 9:7-8; 2K. 25:9; 2Chr. 7:20-21; 2Chr. 36:19; **Ps. 74:4-8**; Ps. 79:1; Isa. 63:18; Isa. 64:11; Jer. 7:14; Lam. 2:6; Lam. 4:1; Eze. 7:22; Mic. 3:12; Mtt. 24:2; Mark 13:2; Luke 19:41; Luke 21:6; Acts 6:14

temple - destroyed - sign of Israel's apostasy : 1K. 9:8-9

temple - disciples frequent : Luke 24:52-53 ☪ "Would not this seem a great incongruity if they understood that this Temple was to be replaced by themselves as the church?" [Ref-0146](#), p. 272. ". . . the early Jewish church -- before the destruction of the Temple -- was indwelt, sealed, and filled with the Spirit and yet *continued* to worship in the Temple! This would imply that the Third Temple could be built during the church age and even sacrifices commenced without there being a necessary conflict with 'spiritual worship.'" [Ref-0146](#), p. 501.

temple - divine disfavor before destruction : Zec. 11:1 ☪ "Josephus (*Jewish Wars* 6:293-96) noted that at the time of the Passover c. A.D. 66, as the Roman siege was about to begin, the huge Nicanor gate that secured the inner court of the Eastern (Shushan) Gate was observed at the sixth hour to open of its own accord. This event was ultimately interpreted negatively as evidence of divine displeasure. . . This interpretation is also given in a story told in the Babylonian Talmud (*Yoma* 39b), along with another concerning the Temple service, which reflected the problem of divine favor: *Our Rabbis taught: During the last forty years before the destruction of the Temple the lot 'for the Lord' did not come up in the right hand; nor did the crimson-colored string [suspended in the Temple to show the acceptance of the pascal sacrifice] become white; nor did the western-most light shine; and the doors of the Temple would open by themselves, until R. Yohanon b. Zakkai rebuked them, saying: 'Temple, Temple why will you yourself be the alarmer? I know about you that you will be destroyed, for Zechariah b. Ido has already prophesied concerning you: 'Open your door, O' Lebanon, that the fire may devour your cedars'(Zec. 11:1)" [Ref-0146](#), p. 82.*

temple - dwelling of God : 1K. 8:27

temple - earthly vs. heavenly : ☪ Chart, [Ref-0146](#), p. 56.

temple - Eden vs. earthly vs. heavenly : ☪ Chart, [Ref-0146](#), p. 197.

temple - Ezekiel's vs. John's : Eze. 3:1-3; Eze. 40:1-2; Rev. 1:9; Rev. 4:1-2; Rev. 10:9; Rev. 11:1-2 ☪ Hitchcock offers the following comparisons between the what was shown

Ezekiel (1) and what was shown John (2). "1. Ezekiel was an Old Testament prophet. 2. John was a New Testament prophet. 1. He ate a scroll (3:1-3). 2. He ate a book (10:9). 1. He was in exile in Babylon. 2. He was in exile on Patmos (1:9). 1. He had a vision (40:2). 2. He had a vision (4:1-2). 1. He saw a temple that did not exist on earth at the time of the vision (Solomon's temple was destroyed twelve years earlier.) 2. He saw a temple that did not exist on earth at the time of the vision (the second Jewish temple was destroyed twenty-five years earlier). 1. An angel measured the temple as Ezekiel carefully observed. 2. John was commanded to measure the temple." Mark L. Hitchcock., *A Critique of the Preterist View of the Temple in Revelation 11:1-2*, [Ref-0200](#), Vol. 164 No. 654 April-June 2007, 219:236, p. 235.

temple - Father's house : Luke 2:49; John 2:16

temple - forsaken : Jer. 12:7; Eze. 24:21 ☪

See [shekinah - departs temple](#).

temple - glory departs : [shekinah - departs temple](#)☆

temple - glory departs - Jones : [chronology - B.C. 0592 - temple - glory departs - Jones](#)☆

temple - God's name in : [name - God's dwells in temple](#)

temple - hidden in : 2K. 11:3

temple - house of prayer : Isa. 56:7; Mtt. 21:13

temple - idols in : [idols - in temple](#)

temple - images - decorative : 1K. 6:29; 1K. 6:32; 1K. 6:35; 1K. 7:29; 1K. 7:36

temple - implements profaned : 2Chr. 24:7; Dan. 5:23

temple - Islam - recognizes : [2007122001.pdf](#)☆

Temple - It's Ministry and Services, The, Edersheim : [Ref-1000](#)☆

temple - Jesus taught openly in : Luke 4:15; Luke 22:53; John 7:26; John 8:2; John 8:20; John 18:20

Temple - Jewish - Julian's : [2007091901.htm](#)☆

Temple - Koran mentions : [Koran - Temple - Jewish mentioned](#)☆

temple - Levites relocate to serve : Deu. 18:6-8

temple - Lord comes to : Mal. 3:1

temple - made without hands : [hands - made without - temple](#)

temple - millennial : [millennial kingdom - temple](#)☆

temple - millennial - Levites restricted : [Levites - restricted - millennial temple](#)

temple - millennial kingdom - atonement : [millennial kingdom - temple - atonement](#)

temple - millennial kingdom - differences : [millennial kingdom - temple - differences](#)☆

temple - millennial kingdom - literal : [millennial kingdom - temple - literal](#)☆

temple - millennial kingdom - sin offering : [millennial kingdom - temple - sin offering](#)

temple - missing : [sacrifice - missing](#)☆

temple - money for repair : 2Chr. 34:9

temple - musicians : [musicians - temple](#)

temple - Muslims recognized : ☪ "This site is one of the oldest in the world. Its sanctity dates from the earliest times. Its identity with the site of Solomon's Temple is beyond dispute." Guidebook issued by the Supreme Muslim Council of Jerusalem in 1930, [Ref-0160](#), p. 259.

temple - name in : 1K. 8:20; 1K. 8:29; 1K. 8:48; 1K. 9:3

temple - nations worship at : [tabernacle - nations worship at](#)☆

temple - New Jerusalem : [Jerusalem - new - temple](#)☆

temple - Paul - attitude toward : [Paul - temple - attitude toward](#)☆

temple - Paul sacrifices in : [Paul - sacrifices in temple](#)

temple - personal use of : Ne. 13:5; Ne. 13:7

temple - pinnacle of - temptation : [temptation - pinnacle of temple](#)☆

temple - plans by Holy Spirit : Ex. 25:40; 1Chr. 28:11-12; 1Chr. 28:19; Heb. 8:5

temple - prayer away from - Koran : [Koran - prayer direction](#)☆

temple - prayer toward : [prayer - toward temple](#)

temple - prostitutes : Deu. 23:17; 1K. 22:46; 2K. 23:7; Hos. 4:14

temple - repair : 2K. 12:5

temple - return of treasures prophesied : Isa. 52:11-12; Jer. 27:16 (- 28:6); Ezra 1:7-11

temple - sacrifice - location : [sacrifice - location](#); Deu. 12:5; Deu. 12:11

temple - sacrifice future : Isa. 56:6-7; Isa. 60:7; Eze. 37:26; Jer. 33:18; Zec. 14:16-21 ☪
 “. . . to the objection that a renewal of ‘expiatory’ animal sacrifices is unthinkable and would deny the complete efficacy of our Lord’s atoning death, the reply is very simple: no animal sacrifice in the Bible has ever had an expiatory efficacy [Heb. 10:4]. . . These sacrifices were simply a ‘remembrance’ of the sins committed, and pointed forward to the one sacrifice which would take them away. [See the very able monograph, ‘The Question of Millennial Sacrifices,’ by John L. Mitchell, *Bibliotheca Sacra*, issues of July and October, 1953.]” [Ref-0183](#), p. 250. “. . . it must not be forgotten that Ezekiel is not alone in this affirmation of a revival of a temple ritual in the coming Kingdom. As Reeve says, ‘The great prophets all speak of a sacrificial system in full vogue in the Messianic Age.’ [J. J. Reeve, ‘Sacrifice,’ *I.S.B.E., op cit.*, Vol. IV, p. 2651.]” [Ref-0183](#), p. 251. See [millennial kingdom - sacrifices](#).

temple - sacrifice without : Ezra 3:6; Hos. 3:4-5 ☪ “Just as sacrifices were offered after the destruction of the First Temple, so sacrifices were attempted after the destruction of the Second Temple. This is documented in the book *Torat Habayit* (?Laws of the Temple’), which records in the name of the Kaftor VaPherach that more than 1,100 years after the destruction of the Second Temple Jews tried to offer sacrifices, even though at that time the control of the Temple Mount was in the hands of the Gentiles and there was no Temple there.” [Ref-0146](#), pp. 391-392.

temple - Samaritan : 2K. 17:24-30; Ne. 13:23-31; John 4:20 ☪ Josephus records the Samaritan temple [on Mt. Gerizim] was destroyed by John Hyrcanus in 113 BC. Ruins are located beneath floor of 5th century Byzantine church of Mary Theotokos, which have been uncovered in excavations in 1920s. Menachem, a priest in the Jerusalem Temple, fell in love with Nikaso, the daughter of a Samaritan leader Sanballat. Menachem was told to choose between Nikaso and his priesthood. He chose Nikaso and Sanballat built his new son-in-law a rival temple on

Mount Gerizim and made him high priest. [Ref-0025](#), p. 188. “. . . in about 432 B.C. the daughter of Sanballat was married to the grandson of the high priest Eliashib. This resulted in the expulsion of the couple, and provided the historical incident for the break between the Jews and the Samaritans (cf. Ne. 13:23-31). During the conflict the Jews overstressed the foreign element in the ancestry of the Samaritans, and called them Cutheans after the name of the Middle-Babylonia city, Cuthah, from whence the Assyrians imported the foreign element into Samaria (cf. 2 Kings 17:24, 30). . . . At that time a copy of the Torah may have been taken to Samaria and placed in the temple build on Mount Gerizim at Shechem (Nablus), where the rival worship and priesthood were established. . . . the Samaritan Pentateuch has illustrated the Jewish-Samaritan hostility quite effectively, as it emphasizes the importance of Mount Gerizim instead of Jerusalem, and inserts additional material into the text, for example after Exodus 20:2-17 and Deuteronomy 5:6-21.” [Ref-0075](#), pp. 498-500. “It [the Samaritan Pentateuch] also contains biased sectarian insertions, designed to show that Jehovah chose Mt. Gerizim rather than Zion, and Shechem rather than Jerusalem as His holy city.” [Ref-0001](#), p. 48. “A remnant of the ancient Samaritans still lives on Mt. Gerizim and they practice sacrifices there just as they did 2,700 years ago. . . . As fighting between the Ptolemies and Seleucids swirled around the country in the intertestamental period, physical decline again took place at Shechem. This decline culminated when the Jewish leader, John Hyrcanus, took advantage of the temporary absence of outside armies and destroyed the Samaritan temple on Mt. Gerizim (ca. 126 BC). He leveled the city in 107 BC. Shechem never recovered from this destruction and lay in ruins until identified by Tiersch in 1901. . . . [Photo of] Mt. Gerizim (left peak) as seen from Jacob’s well. When the Samaritan woman said to Jesus, “Our fathers worshipped on this mountain,” she was no doubt referring to the ruins of the Samaritan temple on top of Mt. Gerizim. The small structure on the peak marks the location of the ruins of the Samaritan temple that easily could have been seen from Jacob’s well in Jesus’ day.” David G. Hansen, *Shechem: Its Archaeological and Contextual Significance*, [Ref-0066](#), 18.2 (2005), pp. 40-41. “Some Jewish traditions associate the Samaritans’ building of a temple on Mount Gerizim with Nehemiah’s expulsion of Tobiah from the Jerusalem temple. Others ascribe the building of the Samaritan temple to the time of Alexander the Great . . .” [Ref-1200](#), p. 77. “Hyrcanus destroyed the Samaritan temple on Mount Gerizim circa 108 [A.D.] and, later, the city of Samaria.” [Ref-1200](#), p. 85.

temple - second - completed - Couch? : [chronology - B.C. 0516 - second temple completed - Couch?](#)☆

temple - second - completed - date - Gilbert : [chronology - B.C. 0515 - second temple completed - Gilbert](#)☆

temple - second - completed - Klassen : [chronology - B.C. 0516 - second temple completed - Klassen](#)☆

temple - second - reconstruction - Levy : [chronology - B.C. 0516 - second temple completed - Levy](#)☆

temple - second - sacrifice began - Gilbert : [chronology - B.C. 0538 - second temple sacrifices resumed - Gilbert](#)☆

temple - second - sacrifice stopped : [sacrifice - second Temple stopped](#)☆

temple - Shekinah comes : [shekinah - comes to temple](#)☆

temple - Solomon to rebuild : 1Chr. 17:12; 1Chr. 28:3; 1Chr. 28:6; 2Chr. 6:9; Acts 7:47

temple - Solomon's - date : 1K. 6:1; 1K. 6:38

Temple - Solomon's - tooled offsite : [tooling - Solomon's Temple - offsite](#)

Temple - Solomon's built - date : [chronology - B.C. 0960 - Solomon's Temple built](#)☆

temple - Solomon's dedicated - date - Jones : [chronology - B.C. 1012 - Solomon's Temple dedicated - Jones](#)☆

temple - Solomon's dedication : 1K. 8:22

temple - Solomonic dedication : 2Chr. 3:1

temple - Soreg : Acts 21:27-28 ☪ “in the time of the Second Temple [the Jews] had erected a boundary fence, the *Soreg*, between the Court of the Gentiles and the Court of the Israelites, with a warning inscription promising death to any non-Israelite who passed beyond it into the Court of the Israelites. The New Testament (Acts 21:27-28) records a Jewish crowd’s violent reaction to Paul when they mistakenly believed that he had taken a Gentile proselyte (Titus) into the Temple to offer sacrifice.” [Ref-0146](#), p. 484.

temple - stores weapons : 2S. 8:7; 1Chr. 18:7; 2Chr. 23:9

temple - tabernacle brought into : [tabernacle - brought into temple](#)☆

temple - tax - Tyrian shekel - Franz, “The Tyrian Shekel and the Temple of Jerusalem” : [2003040302.tif](#)☆

temple - throne within millennial : Eze. 43:7

temple - treasures restored : Jer. 27:22; Ezra 1:7; Ezra 6:5

temple - treasures stolen : 1K. 14:26; 2K. 14:14; 2K. 24:13; 2K. 25:13-17; 2Chr. 12:9; 2Chr. 25:24; 2Chr. 36:7; 2Chr. 36:10; 2Chr. 36:18; Jer. 27:18-22; Jer. 20:5; Jer. 28:3; Dan. 5:2-3; Dan. 5:23

temple - treasures used for bribe : 2Chr. 28:21

temple - tribulation : Isa. 66:1-6 (?); Dan. 9:27; Dan. 12:11; Zec. 1:16 (?); Mtt. 23:38-39; Mtt. 24:15; 2Th. 2:4; Rev. 11:1; Rev. 13:6 (?) ☪ “Therefore, when he [the antichrist] receives the kingdom, he orders the temple of God to be rebuilt for himself, which is in Jerusalem; who after coming into it, he shall sit as God. . . .” Ephraim the Syrian, A.D. 373. [Ref-0031](#), p. 113. Regarding Preterist assertion that this is Herod’s temple, to be destroyed in 70 A.D., there are at least two problems with this view. Firstly, most scholars date the book of Revelation after that destruction and secondly, “It does not matter at all whether the temple is thought to still be standing in Jerusalem at the time that John sees the vision, since that would not necessarily have any bearing upon a vision. John is told by the angel accompanying him during the vision to ‘measure the temple’ (Rev. 11:1). Measure what temple? The temple in the vision. In fact, Ezekiel, during a similar vision of a temple (Eze. 40 - Eze. 48) was told to measure that temple. [Preterists] would agree, that when Ezekiel saw and was told to measure a temple, that there was not one standing in Jerusalem.” [Ref-0055](#), December 2000, p.

309. "When [Zec. 1:16] was written, the Second Temple was still standing so the reference can only be to the rebuilding of the Temple the Romans destroyed in 70 AD." Ref-0082, April 2001, 22. Matthew 23:38-39 would seem to imply that the house of the Jewish nation (the temple) is to be 'left desolate' for a period of time which comes to an end when the Jew repent and recognize Jesus as Messiah. "Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: "But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be."" Irenaeus, *Against Heresies*, 5.25.2 Ref-0537, p. 553. "In a recent nationwide poll taken by the Knesset - Israel's legislative body, 49% of the body politic of Israel said they want to see the holy temple rebuilt on the Temple Mount in Jerusalem where there once stood two previous Jewish temples. . . . The Israeli public is about evenly split on whether they believe the temple will be rebuilt with a slight edge 42% - 39% to those who believe that the third temple will be rebuilt." Jimmy DeYoung, *Almost Half of the Population of Israel Wants to See the Holy Temple Rebuilt in Jerusalem*, Bible Prophecy Today, Monday, July 19, 2010

[<http://www.bible-prophecy-today.com/2010/07/almost-half-of-population-of-israel.html>] accessed 20100720. Questionable: Isa. 66:1-6 (?); Zec. 1:16 (?); Rev. 13:6 (?);
temple - vandalized : 2Chr. 28:24
temple - vengeance of : Jer. 50:28; Jer. 51:11
temple - work permitted on Sabbath : Sabbath - work permitted in Temple☆
Temple Mount - 1967 war : ☉ "But in a surprising move, Israel turned the Temple Mount back to the custodial care of King Hussein of Jordan, leaving the very heart of Jerusalem in Gentile hands. In 1994, Yasser Arafat and his PLO took control." Ref-0017, Dec. 1999.
Temple Mount - access by modern Jews : 2003082801.htm☆
Temple Mount - access by modern Jews - rabbinical ruling : 2003090501.htm☆
Temple Mount - purchased : 2S. 24:24; 1Chr. 21:24-26; 2Chr. 3:1
temple treasures - to Assyria : chronology - B.C. 0732 - temple treasures to Assyria☆
temples - five : ☉ (1) Solomon's. (2) Zerubbabel's on return from Babylon. (3) Herod's. (4) Antichrist's. (4) Millennium. This is often collapsed to only 4 since Herod's was a rebuilding and expansion of Zerubbabel's and the daily sacrifices continued during the reconstruction. 1. Solomon's Temple (1K. 5; 6; 7; 8) B.C. 960 - B.C. 586 (374 years) 2. Zerubbabel's and Herod's Temple (Ezra 3:7-; 4; 5; 6:1-18; Mtt. 24:1-2; Mark 13:1-2; Luke

21:5-6) B.C. 515 - B.C. 20 (enlarged) - A.D. 70 (586 years) 3. Tribulation Temple (Dan. 9:24,27; 11:31; 12:11; Mtt. 24:15; Mark 13:14; 2Th. 2:4; Rev. 11:1-2) 4. Millennial Temple (Eze. 40; 41; 42; 43:1-27; Isa. 2:2-3; 56:7). Built by Messiah (Zec. 6:12-15) Ref-0144, p. 53.
temples - unauthorized : ☉ + "About this time Onias IV fled to Egypt and obtained permission from Ptolomy VI Philometer (181-145) to build a temple on Egyptian soil. For the next 230 years, until it was closed by the Romans in A.D. 73, a Jewish temple at Leontopolis, which was under the leadership of Zadokite priests, duplicated the Jerusalem ritual. Archaeological remains at Araq el-Emir in Transjordan, unearthed in the early 1960s, reveal what some have thought to be the remains of another Jewish temple, which a member of the Tobiad family may have begun about this same time." Ref-1200, p. 84.
tempt - God doesn't : Jas. 1:13
temptation - alone unwise : Gen. 39:11
temptation - pinnacle of temple : Dan. 9:27 (?); Mal. 3:1; **Mtt. 4:5**; **Luke 4:9**; John 6:30 ☉ "Our Rabbis give this tradition: In the hour when King Messiah cometh, He standeth upon the roof of the Sanctuary." Ref-0021, p. 1:293. "For Jesus to leap unhurt from the place the Messiah was to appear would certainly identify Him as the King of Israel. John 6:30 shows the Jews anticipated the messiah would manifest Himself with such a sign as this. Therefore, the temptation takes on national significance. . ." Ref-0143, p. 76. In Matthew 4:5, *pinnacle* is *περυγιον* meaning a *winglet* whereas in Daniel 9:27, *wing* is from *כנף* meaning *edge or extremity, a wing*. Questionable: Dan. 9:27 (?);
temptation - resisting : prayer - to resist temptation☆
temptation - wealth : wealth - desiring
temptation - wilderness : Deu. 8:2; Mtt. 4:1; Luke 4:1
temptation - yielding to : Num. 11:4; Num. 11:34 ☉ See temptation - resisting.
tempted - God by man : tested - God by man
tempted - Jesus : Jesus - tempted☆
tempting - self : Eze. 14:3 (=11)
ten - commandments given : commandments - ten given☆
ten - commandments in NT : commandments - ten in NT☆
ten - double provision : Job 1:2 ☉ See five - provision.
ten - horns : Dan. 2:41; Dan. 7:7; Dan. 7:20; Dan. 7:24; Rev. 12:3; Rev. 13:1; Rev. 17:3; Rev. 17:7; Rev. 17:12; Rev. 17:16
ten commandments - NT references : commandments - ten - NT references
ten commandments - passing away : commandments - ten passing away
ten commandments - spoken : commandments - ten - spoken
ten tribes - Jeroboam - given : Jeroboam - ten tribes - given
ten tribes - not lost : tribes - ten not lost☆
ten virgins - parable : parable - ten virgins☆
Tenakh - definition : ☉ Jewish Old Testament. Same books, but different order (Genesis through 2 Chronicles). "For Jews the 'book' is the Hebrew Bible, comprising the Law, the Prophets, and the Writings (from the initials of these three divisions in Hebrew

[*Torah, Nevi'im, Ketubim*] the Bible is often referred to among Jews as the *TeNaKh*)." Ref-0073, p. 19.
tense - aorist - Greek grammar : Greek grammar - aorist tense☆
tense - augment - Hebrew grammar : Hebrew grammar - tense - augment☆
tense - future - Greek grammar : Greek grammar - future tense☆
tense - future active indicative - Greek grammar : Greek grammar - tense - future active indicative☆
tense - future middle indicative - Greek grammar : Greek grammar - tense - future middle indicative☆
tense - Greek grammar : Greek grammar - tense☆; Greek grammar - tense☆
tense - Greek grammar - verbal aspect : Greek grammar - aspect☆
tense - Hebrew grammar : Hebrew grammar - tense☆
tense - historical present - Greek grammar : Greek grammar - historical present tense☆
tense - imperfect - Greek : Greek grammar - imperfect tense☆
tense - infinitive - Greek grammar : Greek grammar - tense - infinitive☆
tense - perfect - Greek grammar : Greek grammar - perfect tense☆
tense - pluperfect - Greek grammar : Greek grammar - pluperfect tense☆
tense - present - Greek grammar : Greek grammar - present tense☆
tense - present active indicative - Greek grammar : Greek grammar - tense - present active indicative☆
tense - present middle/passive indicative - Greek grammar : Greek grammar - tense - present middle/passive indicative☆
tense - present vs. pluperfect - Greek grammar : Greek grammar - pluperfect tense - vs. perfect tense☆
tense - stem endings - Hebrew grammar : Hebrew grammar - tense - stem endings☆
tense - subjunctive - Greek grammar : Greek grammar - tense - subjunctive☆
tense formative - Greek grammar : Greek grammar - tense formative☆
tense formatives - Greek grammar : Greek grammar - tense formatives☆
Tense Voice Mood, Pierce, Larry. : Ref-0178☆
tent - body as : Isa. 38:12; 2Cor. 5:1; 2Cor. 5:4; 2Pe. 1:13-14
tent of meeting - vs. tabernacle : tabernacle - vs. tent of meeting☆
tenth day : Ex. 12:3; Lev. 16:29; Lev. 23:27; Lev. 25:9; Num. 7:66; Num. 29:7; Jos. 4:19; 2K. 25:1; Jer. 52:12; Eze. 20:1; Eze. 24:1; Eze. 40:1
tenth day of Nisan : Ex. 12:3; Jos. 4:19; Eze. 40:1; Mtt. 21:2; John 12:14
Terah - age when Abraham left Haran - difficulty : difficulty - Terah - age when Abraham left Haran☆
Terah - idol worshipper : Gen. 12:1; Jos. 24:2; Jos. 24:15
teraphim - earthen idols : Gen. 31:19; Gen. 31:34; Gen. 31:35; Jdg. 17:5; Jdg. 18:14; Jdg. 18:17; Jdg. 18:18; Jdg. 18:20; 1S. 15:23; 1S. 19:13; 1S. 19:16; 2K. 23:24; Eze. 21:21; Hos. 3:4; Zec. 10:2 ☉ "A plausible motive for Rachel's theft of her father's teraphim (Gen. 31:19,34,35) is supplied by a Nuzi record of a

case where a man was able in court to claim the estate of his father-in-law because he possessed the family teraphim (or household gods)." [Ref-0001](#), p. 179, referring to C.H. Gordon in *The Biblical Archaeologist* 3 (1940) p. 5.

teraphim - stolen : Gen. 31:19; Gen. 31:34-35
☪ "By the customs of Haran, possession of the house gods could signify legal title to an estate. Rachel knows that her father will not voluntarily give Jacob the images as formal proof of property release." [Ref-0150](#), p. 45.

terebinth tree - divination : Jdg. 9:37

term - elders : [elders - term](#)☆

terminology - argument - Locke - quote : [quote - terminology - argument - Locke](#)☆

terminology - Christian - misused : "The benefit is to use Christian terminology in the West where it is most prevailing. It is strongly suggested that after and while studying the Course the students expand his/her horizon to other eastern thought systems and philosophies." *A Course in Miracles*, rear cover. "While there is no author clearly listed for the book, Helen Schucman in fact wrote down the book with the help of William Thetford, based on what she called an "inner voice" which she identified as Jesus. . . . Evangelical editor Elliot Miller says that Christian terminology employed in ACIM is "thoroughly redefined" to resemble New Age teachings."
[http://en.wikipedia.org/wiki/A_Course_in_Miracles] accessed 20110418.

terrorism - Christianity vs. Islam - quote : [quote - terrorism - Christianity vs. Islam](#)☆

terrorism - EU funding : [2004021301.txt](#)☆

terrorism - vs. martyrdom - quote : [quote - terrorism vs. martyrdom](#)☆

terrorism - Yassar Arafat : [2004111101.htm](#)☆

terrorism - Yassar Arafat - media quotes : [2004111201.htm](#)☆

Tertullian - Jesus born - date : [chronology - B.C. 0004 - Jesus - born - Tertullian](#)☆

Tertullian - millennial kingdom : [millennial kingdom - Tertullian](#)☆

Tertullian - Trinity : [Trinity - first use](#)☆

test - adultery : [adultery - testing](#)

test - all things : 1Th. 5:21 ☪ "No wise counselor would proscribe the perusal of controversies. Yet he who reads on different sides, must necessarily read much that is erroneous; and all tampering with falsehood, however necessary, is, like dealing with poisons, full of danger. If we might have our choice, it is better to converse with truth rather than error..." - J. W. Alexander, *Thoughts On Preaching*, 173.

[<http://drreluctant.wordpress.com/2011/04/09/conversing-with-truth-j-w-alexander/>] accessed 20110418.

test - manna : [manna - test by God](#)

test - prophecy : [prophecy - judge](#)

test - transliteration : [transliteration - test](#)☆

testaments - silence between : [prophet - expected](#)☆

tested - by God : Gen. 22:1; Ex. 15:25; Ex. 16:4; Ex. 20:20; Deu. 8:2; Deu. 8:16; Deu. 13:3; Jdg. 2:22; Jdg. 3:1; Jdg. 3:4; 2Chr. 32:31; Job 23:10; Ps. 11:4; Ps. 11:5; Ps. 66:10-12; Ps. 81:7; Ps. 105:19; Ps. 106:14; Pr. 17:3; **Ecc. 3:18**; Isa. 48:10; Jer. 12:3; Jer. 20:12; Luke 4:1; Luke 22:31; Jas. 1:12; Rev.

2:10 ☪ God tests but does not tempt (Jas. 1:13).

tested - by God - prophet : 1K. 13:15-22

tested - by God - purpose : Deu. 8:2; Deu. 8:16-18

tested - God by man : Ex. 17:2; Num. 14:22; Num. 21:9; **Deu. 6:16**; Ps. 78:18-20; Ps. 78:41; Ps. 78:56; Ps. 95:9; Ps. 106:14; Isa. 7:12; Mal. 3:15; Mtt. 4:7; Luke 4:12; **Acts 5:9**; 1Cor. 10:9; Heb. 3:9; Jas. 1:13

tested - Jesus by Pharisees : John 8:6

tested - Joseph by prophecy : [Joseph - tested by prophecy](#)

testifies - Holy Spirit of Jesus : [Holy Spirit - testifies of Jesus](#)

testify - before kings : [kings - testify before](#)

testimony : Ps. 119:88; Rev. 12:11

testimony - expert - suspect : [expert - bias of](#)☆

testimony - false : Ex. 20:16; Ex. 23:1-3

testimony - killed for : Acts 7:59; Rev. 6:9; Rev. 6:11; Rev. 12:11

testimony - Paul's : [Paul - testimony of](#)

testimony - resurrection : [resurrection - testifies](#)

testimony - tabernacle : Ex. 25:16; Ex. 38:21; Num. 18:2; Deu. 31:26; Acts 7:44; Rev. 15:5
☪ See [testimony - tablets](#).

testimony - tablets : Ex. 24:12; Ex. 34:28; Ex. 40:20; Acts 7:44 ☪ See [testimony - tabernacle](#).

testimony of Jesus - prophecy : [prophecy - testimony of Jesus](#)

testing - dispensation - testing - AGAINST : [dispensation - testing - AGAINST](#)☆

testing - purpose : Ecc. 3:18

tetelestai - Greek : Ps. 22:31 (, Septuagint renders asah); John 19:30

tetragrammaton : [YHWH](#)☆

Texas Higher Education Coordinating Board - vs. Tyndale Seminary : [2007091201.htm](#)☆

text - critical - questionable heuristics : [critical text - questionable heuristics](#)☆

texts - Greek - dates : [Greek - texts - dates](#)☆

Textual Aid to Systematic Theology, Louis Berkhof : [Ref-0852](#)☆

Textual Commentary On The Greek New Testament, A : [Ref-0138](#)☆

textual criticism - abuse : ☪ "Several difficulties unfortunately arise in the use of the traditional canons of textual criticism: 1. Students tend to ignore the *likelys* and *probabyls* that pepper any discussion of these canons. One can never forget that such rules are only general principles of scribal proclivities and that therefore they can never be applied automatically. 2. Specific qualifications are necessary. We need to remember that the classic formulations of these canons, especially those by NT text critic Johann J. Griesbach, have been carefully nuanced. . . . At any rate, the fact that the canons of textual criticism are often misused leads some scholars to minimize their importance and even to suggest that they should be jettisoned. This would be a serious mistake. It is true that general probability does not tell us what a particular scribe will do in a particular passage, but that is no reason to neglect relevant data." [Ref-0838](#), p. 128-129.

textual criticism - canonical rules : ☪

"Among the most important of these are to prefer: the shorter reading, the more difficult

reading, the older reading, the reading with the best external MS support, the reading that best explains the rise of other readings, the reading that best suits the style of the author. . . . one can never apply these rules rigidly.

Counteracting the tendency for scribes to add is the equally well-attested phenomenon of haplography or accidental omission. Likewise, a simpler reading in the versions may be preferred over an obviously corrupted reading in the MT. These modifications of the rules are valid for all types of literatures, but perhaps especially for the OT, given its unique transmission history and the care with which the Hebrew Scriptures were copied in comparison with Greco-Roman literature or even the NT." S. K. Soderlund, *TEXT AND MSS OF THE NT*, [Ref-0385](#) pp. 4:805-814, p. 4:812-813. See former text for detailed explanations and examples of the various forms of scribal errors as they apply to the OT.

textual criticism - canonical rules - Matthew Henry : 1Jn. 5:7-8 ☪

"It was far more easy for a transcriber, by turning away his eye, or by the obscurity of a copy, it being obliterated or defaced on the top or bottom of the page, or worn away in such materials as the ancients had to write upon, to lose and omit the page, than for an interpolator to devise and insert it. He must be very bold and impudent who could hope to escape detection and shame; and profane too, who durst venture to make an addition to a supposed sacred book. . . ." G.W. Anderson and D.E. Anderson, *Why 1 John 5:7-8 is in The Bible*, [Ref-0094](#), p. 2 quoting Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, VI.1090-91 "the critics are wedded to the idea that the shorter readings must nearly always be the originals. Having suffered at the hands or finger of various typists, I cannot accept this criterion. They more often omit words and phrases than make additions." [Ref-0154](#), p. 23.

textual criticism - canonical rules - questioned : ☪ +

"The consideration of the matter of style and the tendency of the Alexandrians to exceed the other text-types in Atticising suggests that two "rules" of textual criticism be reconsidered: 1) "prefer the shorter reading," and 2) "prefer the more difficult reading." These two rules are "tailor-made" to favor the more Attistic and less Koine (plain) type of text. In view of the above, it would seem that in many instances reversing the rules would lead more directly to the original text, i.e., "where atticising is suspected, prefer the longer and/or the simpler reading." [Ref-0787](#), pp. 113-114. "Critical editions such as the NA²⁷ and UBS reflect a predominantly Alexandrian textbase, with readings established on a variant-by-variant basis by means of subjectively applied internal criteria coupled with selectively determined external principles (the "reasoned" method of modern eclecticism). This modern eclectic process of subjective textual determination on a per-variant basis results in a textual patchwork that within numerous verses finds no support among any extant document, even over relatively short segments of scripture. This problematic situation does not occur among the manuscript consensus that forms the basis of the Byzantine Textform." [Ref-0493](#), p. iv.

textual criticism - church fathers - caveats :

☉ + "In many ways, the value of these quotations for establishing the Greek text in use at that time is even more tenuous than consulting the secondary translations. The writings of the fathers were themselves copied by scribes who may have edited the quotations to agree with the text known and used in their time and locale. Therefore, the textual critic must first establish how patristic writers originally quoted the passage. Moreover, one cannot be sure that they quoted a biblical verse word-for-word. They may have paraphrased it or omitted short phrases that were irrelevant to their point." [Ref-0838](#), p. 68.

textual criticism - higher criticism - problems :

☉ "... Higher Criticism is a mere travesty of all true criticism. Secular writers are presumed to be trustworthy unless reason is found to discredit their testimony. But the Higher Criticism starts with the assumption that everything in Scripture needs to be confirmed by external evidence. It reeks of its evil origin in German infidelity. My indictment of it, therefore, is not that it is criticism, but that it is criticism of a low and spurious type. . . . True criticism seeks to elucidate the truth: the Higher Criticism aims at establishing prejudged results." [Ref-0745](#), pp. xi-xii. "What the dissecting-room is to the physician criticism is to the theologian. In its proper sphere it is most valuable; and it has made large additions to our knowledge of the Bible. But it demands not only skill and care, but reverence; and if these be wanting, it cannot fail to be mischievous." [Ref-0745](#), p. 3. "The Higher Criticism, as a rationalistic crusade, has set itself to account for the Bible on natural principles; . . ." [Ref-0745](#), p. 11. "As Hodges boldly stated: 'It would scarcely be worth-while [sic] in the present discussion to become mired in the ever shifting morass of theories which occupy present-day source criticism. New Testament studies are not advanced by an infatuation with processes we did not witness and with documents we do not, and cannot, possess.'" Jack Russell Shaffer, "A Harmonization of Matt 8:5-13 and Luke 7:1-10", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 35:50, p. 42.

textual criticism - intrinsic probability :

☉ + "The concept of intrinsic probability can be simply defined by means of an exegetical question: What is the author most likely to have written? A more concrete way of formulating the question is: Which of the variants best fits the context?" [Ref-0838](#), p. 126. See [textual criticism - transcriptional probability](#).

textual criticism - longer reading - original :

☉ + "However, the evidence available now shows that such [longer] readings are neither a result or proof of late editing, but actually go back into the second century. If this is true even for some conflate and longer readings, then it should be apparent that the procedure of using a few examples of long or conflate readings in order to prove the late and dependent editing process for the whole text is invalid." [Ref-0787](#), p. 83. "This underscores the danger of making it a rule 'to prefer the shorter reading' as more likely the earlier and/or original one. Actually, the length of a reading has nothing to do with its age: long readings are old and short readings are old.

Both are attested by manuscript evidence that places them deep in the second century. The criteria for judging between them must be something other than their respective lengths." [Ref-0787](#), p. 89.

textual criticism - lower criticism :

☉ + "The presence of these errors in the Bible has given rise to a highly advanced science known as textual criticism. This science is also referred to as lower criticism, in contrast to higher criticism. While higher criticism devotes itself to such things as the study of author ship, date of composition, and historical value of a given Biblical document, lower criticism is concerned only with the form of words -- the text." [Ref-0236](#), p. 88.

textual criticism - restoration of text :

☉ "The traditional fundamental belief in "Preservation" of Scripture was soon replaced by the doctrine of "Restoration". That is, the bizarre notion that over the years some of the true text had become corrupted resulting in the loss of a small yet significant portion of the original readings. The opinion among scholars of the upper echelon was that they could take the numerous extant manuscripts and ancient versions and, by applying the supposed "scientific" techniques and methods of "lower" or textual criticism, restore to the Church and the world at large the original wording. But God had often promised to preserve His Word. It was never implicit in these many promises that He would miraculously preserve the original stones, scrolls, or manuscripts upon which the prophets and apostles wrote. All that was necessary was that the text itself be preserved. This, we aver and asseverate, He has done -- not be a continuing miracle but as the late conservative text critic Edward F. Hills correctly advocated, by providentially preserving it over the centuries thus fulfilling the aforementioned promises. . . . The Roman Catholic structure has long played down the accuracy and faithfulness of God's Word and will continue to do so in order to maintain its dominion over the laity through its pope and priesthood. This ungodly dominion has been historically facilitated in great measure by the practice of using a language no longer familiar to the people in which to conduct the service. Tragically, the Protestant churchmen are rapidly, and often unknowingly, succumbing to the same snare, enmeshing their flocks and going about establishing their own personal control over the faith of the people by a constant overemphasis of Hebrew and/or Greek. Again, that which is being said is that the laity, not knowing the language of the pastor/scholar and having no reliable written witness as his guide simply cannot correctly understand or approach the Deity for himself and must depend upon some other man or religious organization to do this for him. Did the Reformers suffer and perish in vain?" [Ref-0186](#), p. 166. It must be said that the aforementioned quote by Jones is an unfair representation of the beliefs of those who advocate studying the Hebrew and Greek. For one, they do *not* maintain that the various excellent English translations currently available (including the KJV) are so flawed that one cannot "correctly understand or approach the Deity for himself." For another, it is as if Jones would have us ignore the very fact that a prime motivating factor for the Reformation, and especially underwriting the development of scriptures in the vernacular,

such as the KJV, was Erasmus' publication of the *Greek* New Testament. It was by leaving the previous Latin and returning to the original Greek that the Reformers were able to shed long-held doctrinal errors (e.g., "penance" vs. "repentance") and bring much-needed correction the Roman understanding of the Scriptures which then held sway. For another, those Reformers which preferred English generally used the Geneva Bible, not the KJV which didn't exist until later. And even when it had been published, it took a considerable number of years for the KJV to unseat the Geneva Bible in popularity in the English-speaking world. During this time, were the Reformers (such as Knox) without the Word of God--awaiting for the 1611 KJV and holding on with a flawed version until then? Most certainly not. This over-simplistic view of the ascendancy of the 1611 KJV is a gross misrepresentation of the reality of how Scripture came down to us. To equate a desire to give priority to the Hebrew and Greek with the Roman Catholic insistence of retaining the old Latin is both inaccurate and unfair.

textual criticism - transcriptional probability :

☉ + "In contrast with intrinsic probability, the criterion known as transcriptional probability asks the obverse question: What is a scribe most likely to have done? More specifically, Which of the variants is more likely to have originated, consciously or unconsciously, in the work of a copyist?" [Ref-0838](#), p. 128. See [textual criticism - intrinsic probability](#).

Textual Criticism of the Hebrew Bible,

Emmanuel Tov : [Ref-0954](#)☆

textual preservation - Masorettes : [inerrancy - Masoretic textual techniques](#)☆

Textus Receptus : ☉ + "The Elzivir brothers of the Netherlands published several editions of the Greek New Testament with essentially the same text as that of Erasmus, Beza, and Stephanus. In the Latin introductionj to the 1633 edition, Elzivir stated that this text was the "*textum ab omnibus receptum*" ("text received by all"). This was shortened to "Textus Receptus," and was later applied to the Stephanus' text of 1550. This name was also applied in a general way to all texts of the Byzantine type. The traditional Greek text has been called the *Textus Receptus* ever since that time." [Ref-0684](#), p. 107

Textus Receptus - origin : [manuscript - Textus Receptus - origin](#)☆**Textus Receptus - verses not in Critical Text :** [manuscript - Textus Receptus verses not in Critical Text](#)☆**Textus Receptus - vs. Majority Text :** [manuscript - Majority Text vs. Textus Receptus](#)☆

thankful - to God : Luke 17:17

thankless : Rom. 1:21

Thatcher, Margaret ? lukewarm ? quote : [quote - indecision - Thatcher, Margaret](#)☆

Thayer's lexicon - outdated : ☉ + "Deissman demonstrated that the vast bulk of NT vocabulary was to be found in the papyri. The pragmatic effect of Deissmann's work was to render obsolete virtually all lexica and lexical commentaries written before the turn of the century. (Thayer's lexicon, published in 1886, was consequently outdated shortly after it came off the press-yet, ironically, it is still

- relied on today by many NT students)." [Ref-0129](#), p. 25.
- Thayer, William M., *From Poorhouse to Pulpit: A biography of John Kitto From Poorhouse to Pulpit: A biography of John Kitto*, William M. Thayer : [Ref-0705](#)☆
- The 70 Weeks of Daniel, David L. Cooper : [Ref-0848](#)☆
- The American Heritage Dictionary, Deluxe Computer Edition : [Ref-0048](#)☆
- The Amplified New Testament. : [Ref-0242](#)☆
- The Amsterdam Philosophy : A Preliminary Critique, John M. Frame : [Ref-1224](#)☆
- The Annals of the World - Archbishop Ussher : [Ref-0222](#)☆
- The Antichrist - Arthur Walkington Pink : [Ref-0215](#)☆
- The Apocalypse : [Ref-0035](#)☆
- The apocalypse of St. John. 1907 (H. B. Swete, Ed.) (2d. ed.). New York: The Macmillan company. : [Ref-0620](#)☆
- The Apocrypha : King James Version. 1995. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0306](#)☆
- The Apocrypha and Pseudepigrapha of the Old Testament : [Ref-0037](#)☆
- The Apostolic Fathers - J. B. Lightfoot and J. R. Harmer : [Ref-0217](#)☆
- The Apostolic Fathers: Greek Texts and English Translations, Michael William Holmes : [Ref-0752](#)☆
- The Apostolic Fathers: Greek Texts, Michael William Holmes : [Ref-0757](#)☆
- The Archko Volume - DOC 00025 : [00025.doc](#)☆
- The Battle For The Beginning, MacArthur, John. : [Ref-0179](#)☆
- The Battle for the Bible, Harold Lindsell : [Ref-1101](#)☆
- The Bells of Is, F. B. Meyer : [Ref-0711](#)☆
- "The benefit is to use Christian terminology in the West where it is most prevailing. It is strongly suggested that after and while studying the Course the students expand his/her horizon to other eastern thought systems and philosophies." *A Course in Miracles*, rear cover. "While there is no author clearly listed for the book, Helen Schucman in fact wrote down the book with the help of William Thetford, based on what she called an "inner voice" which she identified as Jesus. . . . Evangelical editor Elliot Miller says that Christian terminology employed in ACIM is "thoroughly redefined" to resemble New Age teachings." [http://en.wikipedia.org/wiki/A_Course_in_Miracles] accessed 20110418. : [terminology - Christian - misused](#)
- The Berean Call : [Ref-0017](#)☆
- The Bible in the British Museum, T. C. Mitchell : [Ref-0843](#)☆
- The Bible Knowledge Commentary : [Ref-0038](#)☆
- The Biblical Doctrine of The Holy Spirit : [Ref-0018](#)☆
- The Biblical Illustrator, Joseph S. Exell : [Ref-1280](#)☆
- The Book of Isaiah - Volume 1, Edward J. Young : [Ref-0890](#)☆; [Ref-0891](#)☆; [Ref-0892](#)☆
- The Book of Revelation - Robert H. Mounce : [Ref-0223](#)☆
- The Book of the Acts - F. F. Bruce : [Ref-0653](#)☆
- The Byzantine Text-Type & New Testament Textual Criticism, Harry A. Sturz : [Ref-0787](#)☆
- The Canon of Scripture : [Ref-0073](#)☆
- The Causes of the Corruption of the Traditional Text of the Holy Gospels, John William Burgon : [Ref-0908](#)☆
- The Christian Attitude Toward War, Loraine Boettner : [Ref-0860](#)☆
- The Christian's Greatest Need, E. W. Bullinger : [Ref-0965](#)☆
- The Christophanies - Van Winkle, P. : [Ref-0679](#)☆
- The Chronology of the Bible, Frank R. Klassen : [Ref-0844](#)☆
- The Collected Shorter Theological Writings, John M. Frame : [Ref-1225](#)☆
- The Columbia Encyclopedia, Paul Lagasse : [Ref-0742](#)☆
- The Coming Last Days Temple : [Ref-0146](#)☆
- The Coming Prince : [Ref-0043](#)☆
- The Coming Prince, Robert Anderson : [Ref-0762](#)☆
- The Coming Prince, Sir Robert Anderson : [Ref-0914](#)☆
- The Companion Bible : [Ref-0121](#)☆
- The Complete Dead Sea Scrolls : [Ref-0071](#)☆
- The Complete Works of E. M. Bounds, E. M. Bounds : [Ref-1197](#)☆
- The Conservative Theological Journal : [Ref-0055](#)☆
- The Constitution of the United States of America. 1998 (electronic ed.). Oak Harbor WA: Logos Research Systems, Inc. : [Ref-0295](#)☆
- The Continual Burnt Offering: Daily Meditations on the Word of God, Ironside, H. A. : [Ref-1114](#)☆
- The Creationists: The Evolution of Scientific Creationism, Ronald L. Numbers : [Ref-0792](#)☆
- The Crowns of the Lord Jesus Christ, Lewis Sperry Chafer : [Ref-1277](#)☆
- The Dawn Of World Redemption, Sauer, Erich : [Ref-0197](#)☆
- The Days of Vengeance*, David Chilton : [2002030902.pdf](#)☆
- The Dead Sea Scrolls Bible, Martin Abegg Jr., Peter Flint & Eugene Ulrich : [Ref-0790](#)☆
- The Declaration of independence. 1998. Oak Harbor WA: Logos Research Systems, Inc. : [Ref-0296](#)☆
- The Defender's Study Bible, Morris, Henry M. : [Ref-0174](#)☆
- The Dictionary of Historical Theology, Trevor Hart : [Ref-0781](#)☆
- The Doctrinal Conflict Between Roman Catholic and Protestant Christianity, Mario Colacci : [Ref-1202](#)☆
- The Doctrine of God. A theology of lordship, John M. Frame : [Ref-1226](#)☆
- The Doctrine of the Knowledge of God, John M. Frame : [Ref-1227](#)☆
- The Eerdmans Bible Dictionary, A. C. Myers : [Ref-0695](#)☆
- The Elements of New Testament Greek, H. P. V. Nunn : [Ref-0720](#)☆
- The Elements of New Testament Greek, John W. Wenham : [Ref-0817](#)☆
- The End Times Controversy - LaHaye/Ice : [Ref-0209](#)☆
- The Ephesian Letter: Doctrinally Considered, Lewis Sperry Chafer : [Ref-1248](#)☆
- The Eternal Security of the Believer, Ironside, H. A. : [Ref-1117](#)☆
- The Expansion of Christianity, Timothy Yates : [Ref-1254](#)☆
- The First Hebrew Primer, Simon E. & L. Resnikoff & Motzkin : [Ref-0738](#)☆
- The First Hundred Words, Taylor, Charles V. : [Ref-0172](#)☆
- The Footsteps of the Messiah : [Ref-0204](#)☆
- The Footsteps of the Messiah, rev. ed. : [Ref-0219](#)☆
- The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events, Arnold Fruchtenbaum : [Ref-0801](#)☆
- The Four Hundred Silent Years (from Malachi to Matthew), Ironside, H. A. : [Ref-1126](#)☆
- The Fundamentals: A Testimony to the Truth, R. A. Torrey : [Ref-0929](#)☆
- The Global Debt Trap - Vogt - notes : [2011062401.txt](#)☆
- The Global Debt Trap, Claus Vogt and Roland Leuschel : [Ref-1262](#)☆
- The Golden Book of John Owen, Moffat : [Ref-0880](#)☆
- The Gospel According to Rome, McCarthy, James G. : [Ref-0165](#)☆
- The Gospel and It's Ministry, Robert Anderson : [Ref-0760](#)☆
- The Gospel and its Ministry, Sir Robert Anderson : [Ref-0916](#)☆
- The Gospel in the Stars : [Ref-0103](#)☆
- The Gospel of God: Romans, R. C. Sproul : [Ref-1099](#)☆
- The Great Doctrines of the Bible, William Evans : [Ref-1189](#)☆
- The Great Tribulation: Past or Future? Two Evangelicals Debate the Question : [Ref-0078](#)☆
- The Greatness Of The Kingdom, McClain, Alva J. : [Ref-0183](#)☆
- The Greatness of the Rapture, David Olander : [Ref-1216](#)☆
- The Greek New Testament according to the Byzantine text form : 2000 revision, with morphology. 2002. Bellingham: Logos Research Systems. : [Ref-0302](#)☆
- The Greek New Testament According to the Majority Text, Zane C. Hodges and Arthur L. Farstad : [Ref-0687](#)☆
- The Greek-English Dictionary of the New Testament, Barclay Moon Newman : [Ref-0805](#)☆; [Ref-0805](#)☆
- "The Hebrew word for soul is nephesh. It is used seven hundred fifty-four times, but it is not always translated as soul. in fact, forty-five different English words are used to translate this one Hebrew word. The Greek word for soul is psuche. It is used a total of one hundred five times, and seven different English words are used to translate this one Greek word. The Hebrew and Greek words, nephesh and psuche, are used in a number of different ways and translated into a number of different English words, showing that one cannot place a hard and fast meaning on the word soul. The word "soul" emphasizes the nonmaterial, personal being, and it is used

- in sixteen different ways in Scripture.”
Arnold Fruchtenbaum, *Fruit from the
Frucht*, Ref-0067, Spring 05, p. 4b. : [soul -
meaning](#)
- The Historical Reliability of the Gospels (2nd
ed.), Craig L. Blomberg :
[2012030301.txt](#)☆; [Ref-1282](#)☆
- The History and Character of Calvinism,
John T. McNeill : [Ref-1096](#)☆
- The History of Christianity : [Ref-0063](#)☆
- The Holy Bible : English standard version.
2001. Wheaton: Standard Bible Society. :
[Ref-0299](#)☆
- The Holy Bible : Holman Christian standard
version. 2003. Nashville: Holman Bible
Publishers. : [Ref-0304](#)☆
- The Holy Bible : King James Version. 1995.
Oak Harbor, WA: Logos Research
Systems, Inc. : [Ref-0308](#)☆
- The Holy Bible : New International Version.
1996, c1984. Grand Rapids: Zondervan. :
[Ref-0319](#)☆
- The Holy Bible : New Revised Standard
Version. 1996, c1989. Nashville: Thomas
Nelson. : [Ref-0322](#)☆
- The Holy Bible, Today's New International
Version, AuthorFirst AuthorLast :
[Ref-0737](#)☆
- The Holy Spirit at Work Today, John
Walvoord : [Ref-0945](#)☆
- The Holy Spirit, Charles Ryrie : [Ref-1185](#)☆
- The Holy Spirit, Walvoord : [Ref-0019](#)☆;
[Ref-0939](#)☆
- “The human mind ‘must not measure the
divine nature by the limitations of [its] own
(1:17).’” Hilary of Poitiers, *De Trinitate* in
Douglas F. Kelly, “Afraid of Infinitude” in
Christianity Today (Vol. 39, Jan 9, 1995),
32, cited by Steve Lewis, “The Implications
of God’s Infinity for ‘Open’ Theism”,
Ref-0055, Vol. 7 No. 20, March 2003, pp.
88-89. : [quote - God not subject to human
logic](#)
- The Illustrated Atlas of Jewish Civilization,
Martin Gilbert : [Ref-0152](#)☆
- The Indestructible Book : [Ref-0020](#)☆
- The Inspiration And Authority Of Scripture :
[Ref-0060](#)☆
- The International Standard Bible
Encyclopedia : [Ref-0039](#)☆
- The Interpretation of Prophecy : [Ref-0207](#)☆
- The IVP Bible Background Commentary,
Craig S. Keener : [Ref-1170](#)☆
- The IVP Bible Background Commentary - Old
Testament, John H. Walton, Victor H.
Matthews, Mark W. Chavalas : [Ref-1169](#)☆
- The Jewish Study Bible, Adele Berlin and
Marc Zvi Brettler : [Ref-0934](#)☆
- The Keys of the Kingdom of Heaven, John
Cotton : [Ref-0870](#)☆
- The Kingdom and the Church, Geerhardus
Vos : [Ref-0882](#)☆
- The Kingdom in History and Prophecy,
Lewis Sperry Chafer : [Ref-1192](#)☆;
[Ref-1246](#)☆
- The Kingdom in Matthew-13 - Toussaint :
[2003120812.doc](#)☆
- The Kingdom of God and of Heaven -
Savage, John Ashton. : [Ref-0672](#)☆
- The Last Twelve Verses of the Gospel
According to St. Mark, Burgon, John W.
and Jay P. Green. : [Ref-1271](#)☆
- The Life and Epistles of St. Paul, W. J.
Conybeare and J. S. Howson : [Ref-0739](#)☆
- The Life and Times of Jesus The Messiah :
[Ref-0021](#)☆
- The Life and Work of St. Paul, Frederic
William Farrar : [Ref-0750](#)☆
- The Life of Christ, Frederic William Farrar :
[Ref-0777](#)☆
- The Life of Christ: A Study Guide to the
Gospel Record, M. S. Mills : [Ref-0779](#)☆
- The Life of Jesus Christ, James Stalker :
[Ref-0776](#)☆
- The Life of Lives: Further Studies in the Life
of Christ, Frederic William Farrar :
[Ref-0778](#)☆
- The Literature and History of New Testament
Times, John Gresham Machen :
[Ref-1098](#)☆
- The Lord From Heaven, Robert Anderson :
[Ref-0759](#)☆
- The Lord from Heaven, Sir Robert Anderson
: [Ref-0917](#)☆
- The Lord's Coming, Israel, and the Church,
T. B. Baines : [Ref-0899](#)☆
- The MacArthur Study Bible : [Ref-0089](#)☆
- The Macmillan Bible Atlas, Yohanan
Aharoni, Michael Avi-Yonah : [Ref-0846](#)☆
- The Masorah of Biblia Hebraica
Stuttgartensia, Page. H. Kelly, Daniel S.
Mynatt, Timothy G. Crawford :
[Ref-0842](#)☆; [Ref-1205](#)☆
- The Mass Versus the Lord's Supper,
Ironside, H. A. : [Ref-1138](#)☆
- The Master's Seminary Journal : [Ref-0164](#)☆
- The Meaning Of The Holy Qur'an :
[Ref-0136](#)☆
- The Meaning of the Pentateuch, John H.
Sailhamer : [Ref-1238](#)☆
- The Message: New Testament, Eugene H.
Peterson : [Ref-1196](#)☆
- The Message: Old Testament, Eugene H.
Peterson : [Ref-1195](#)☆
- The Messiahship of Jesus: Are Jews
Changing Their Attitude Toward Jesus? :
[Ref-0023](#)☆
- The Messianic Bible Study Collection,
Arnold Fruchtenbaum : [Ref-0797](#)☆
- The Messianic Hope - Rydelnik - notes :
[2011011901.txt](#)☆
- The Messianic Hope: Is the Hebrew Bible
Really Messianic?, Michael Rydelnik :
[2011011901.txt](#)☆; [Ref-1272](#)☆
- The Midnight Cry!, Ironside, H. A. :
[Ref-1139](#)☆
- The Millennial Kingdom : [Ref-0081](#)☆
- The Millennium, Loraine Boettner :
[Ref-0864](#)☆
- The Mishnah A New Translation :
[Ref-0041](#)☆
- The Mission of the Holy Spirit, Ironside, H. A.
: [Ref-1140](#)☆
- The Moody Handbook of Theology :
[Ref-0024](#)☆
- The Mornings of Scripture - Bellett, J. G. :
[Ref-0671](#)☆
- The Mysterious Numbers of the Hebrew
Kings, Edwin R. Thiele : [Ref-0839](#)☆
- The NASB Topical Index. 1998 (electronic
ed.). La Habra, CA: The Lockman
Foundation. : [Ref-0313](#)☆
- The Nature and Result of Literal
Interpretation - Radmacher :
[2003120809.doc](#)☆
- The Nelson Study Bible : [Ref-0107](#)☆
- The New Analytical Greek Lexicon of the
New Testament, Wesley J. Perschbacher :
[Ref-0953](#)☆
- The New Evidence That Demands A Verdict :
[Ref-0074](#)☆
- The New King James Version In The Great
Tradition, Arthur L. Farstad : [Ref-0684](#)☆
- The New King James Version. 1996, c1982.
Nashville: Thomas Nelson. : [Ref-0320](#)☆
- The New Manners and Customs of Bible
Times, Ralph Gower : [Ref-1180](#)☆
- The New Standard Jewish Encyclopedia,
Geoffrey Wigoder, ed. : [Ref-1267](#)☆
- The New Strong's Guide to Bible Words, J.
Strong : [Ref-0688](#)☆
- The New Testament Documents: Are They
Reliable? - F. F. Bruce : [Ref-0239](#)☆
- The NIV Harmony of the Gospels :
[Ref-0091](#)☆
- The Nobel Qur'an : [Ref-0145](#)☆
- The Only Begotten Son, Ironside, H. A. :
[Ref-1146](#)☆
- The Oxford Group Movement, Is It
Scriptural?, Ironside, H. A. : [Ref-1147](#)☆
- The Pauline Eschatology, Geerhardus Vos :
[Ref-0883](#)☆
- The Pictorial Library of Bible Lands, Volume
3 - Jerusalem, Todd Bolen : [Ref-0717](#)☆
- The Plan of Salvation, B. B. Warfield :
[Ref-0884](#)☆
- The Poems and Hymns of H. A. Ironside,
Ironside, H. A. : [Ref-1149](#)☆
- The Positive Aspects of Premillennial
Theology - Hocking : [2003120805.doc](#)☆
- The Potter's Freedom, White, James :
[Ref-0162](#)☆
- The Practical Use of the Greek New
Testament, Kenneth S. Wuest :
[Ref-0946](#)☆
- The Presbyterian Standards, Francis Beattie
: [Ref-0851](#)☆
- The Prophecy of Ezekiel: The Glory of the
Lord, Feinberg, Charles Lee. : [Ref-0171](#)☆
- The Purpose of God: Ephesians, R. C.
Sproul : [Ref-1100](#)☆
- The Rapture And Revelation 5:9-10:
Establishing the Pre-Seventieth Week
Rapture, John H. Niemel? : [Ref-0782](#)☆
- The Rapture Question, Walvoord, John. :
[Ref-0190](#)☆
- The Real Meaning of The Zodiac :
[Ref-0102](#)☆
- The Reese Chronological Bible : [Ref-0135](#)☆
- The Reformed Doctrine of Predestination :
[Ref-0096](#)☆
- The Reformed Doctrine of Predestination,
Loraine Boettner : [Ref-0865](#)☆
- The Reformed Faith (And Exposition of the
WCF), Robert Shaw : [Ref-0881](#)☆
- The Reformed Faith, Loraine Boettner :
[Ref-0866](#)☆
- The Resurrection Factor - Josh McDowell :
[Ref-0654](#)☆
- The Return: Understanding Christ's Second
Coming and the End Times : [Ref-0083](#)☆
- The Revelation of Christ (Things That Are) -
Grant, F. W. : [Ref-0668](#)☆
- The Revelation of Christ (Things That Shall
Be) - Grant, F. W. : [Ref-0669](#)☆
- The Revelation of Jesus Christ :
[Ref-0032](#)☆; [Ref-0940](#)☆
- The Revelation of Jesus Christ, T. B. Baines
: [Ref-0763](#)☆

The Revelation Record : [Ref-0125](#)☆
The Revised Standard Version. 1971. Oak Harbor, WA: Logos Research Systems, Inc. : [Ref-0323](#)☆

The Roman Catholic Controversy : [Ref-0093](#)☆

The Romance of Bible Chronology, Martin Anstey : [Ref-0896](#)☆

The Second Coming of Christ, Clarence Larkin : [Ref-0901](#)☆

The Seven Churches - Dennett, Edward. : [Ref-0661](#)☆

The Shack - review - Tim Challies : [2009041701.pdf](#)☆

The Shack - reviewed - Perkins : [2009042001.htm](#)☆

The Shape of Sola Scriptura, Keith A. Mathison : [Ref-0791](#)☆

The Silence of God, Robert Anderson : [Ref-0758](#)☆

The Silence of God, Sir Robert Anderson : [Ref-0919](#)☆

The Stones Cry Out: What Archaeology Reveals About the Truth of the Bible : [Ref-0025](#)☆

The Story of Civilization : [Ref-0047](#)☆

The Teaching of the So-Called Plymouth Brethren: Is It Scriptural?, Ironside, H. A. : [Ref-1157](#)☆

The Testimony of the Evangelists, Simon Greenleaf : [Ref-0788](#)☆

The Text of the Earliest New Testament Greek Manuscripts, P. W. Comfort and D. P. Barrett : [Ref-0694](#)☆

The Theocratic Kingdom : [Ref-0140](#)☆; [Ref-0141](#)☆

The Theocratic Kingdom, George H. M. Peters : [Ref-0715](#)☆

The Thessalonian Epistles, John Walvoord : [Ref-0943](#)☆

The Thousand Years in Both Testaments, Nathaniel West : [Ref-0734](#)☆

The Trail of Blood, J. M. Carroll : [Ref-0930](#)☆

The treasury of scripture knowledge : [Ref-0328](#)☆

The Truth War, John MacArthur : [Ref-0789](#)☆

The Two Babylons : [Ref-0033](#)☆

The Two Babylons, Alexander Hislop : [Ref-0894](#)☆

The Unchanging Christ: And Other Sermons, Ironside, H. A. : [Ref-1158](#)☆

The United States A Christian Nation, David J. Brewer : [2012021201.txt](#)☆; [Ref-1275](#)☆

The Witness of the Stars : [Ref-0101](#)☆

The Word of God in English: Criterial for Excellence in Bible Translation - Leland Ryken : [Ref-0240](#)☆

The Words and Works of Jesus Christ : [Ref-0202](#)☆

The Work of Christ: Past, Present, and Future, Arno C. Gabelein : [Ref-0961](#)☆

The Work of Christ: Past, Present, and Future, Arno C. Gabelein : [Ref-1210](#)☆

The Works of John Owen: Volume 6: Temptation and Sin, John Owen : [Ref-1273](#)☆

The Wycliffe Bible Commentary, Charles F. Pfeiffer, ed. and Everett F. Harrison, ed. : [Ref-1177](#)☆

theft - restitution : Ex. 22:1-15

theism - open - diary entry : [2002053001.doc](#)☆

theistic evolution - against : [evolution - theistic - against](#)☆

Theistic Evolution - Day Age Theory - 00046.doc : [00046.doc](#)☆

Theistic Evolution - Science and the Bible - 00040.doc : [00040.doc](#)☆

theme - glory primary : [glory - primary theme](#)☆

theocracy - definition : ☪ "A theocracy is a form of government in which God's rule is administered by one or more representatives over a possession of God in accordance with His sovereign purpose and in obedience to His commands." [Ref-0220](#), p. 78.

theocracy - McClain - quote : [quote - theocracy - McClain](#)☆

theocratic kingdom - millennial kingdom - parallels : [millennial kingdom - theocratic kingdom - parallels](#)☆

Theocratic Kingdom, The : [Ref-0140](#)☆

Theodotion - Septuagint translation : [Septuagint - translation - Theodotion](#)☆

Theological dictionary of the New Testament. 1964-c1976 (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.). Grand Rapids, MI: Eerdmans. : [Ref-0423](#)☆

Theological Wordbook of the Old Testament : [Ref-0054](#)☆

Theological Wordbook of the Old Testament, R. Laird Harris, Gleason L. Archer, Bruce K. Waltke : [Ref-1190](#)☆

theology - covenant - eschatology - Henebury : [2009081101.htm](#)☆

theology - dominion - FOR : [dominion - theology - FOR](#)

theology - reformed - dangers : [2003040201.pdf](#)☆

theology - reformed - influence of Greek philosophy : ☪ + "We have already noted how, in varying degrees, much of historic Reformed Christianity has been influenced by shades of Platonic, Aristotelean, and Stoic thought as channeled through the scholasticism of Augustine, Aquinas, Calvin, Turretin, Bavinck, Fairbairn, and others." [Ref-1263](#), p. 292

theology - reformed - Israel : [Israel - reformed theology](#)☆

theology - replacement - analysis of - Vlach : [2012011901.pdf](#)☆

theology proper : ☪ The study of God -- Father, Son, and Spirit, apart from their works.

theonomy - dating of Revelation : [2002021901.pdf](#)☆

theonomy - definition : ☪ "Theonomy -- also known as 'dominion theology' and 'Christian reconstructionism' -- is a worldview that foresees a progressive domination of world government and society by Christianity until God's kingdom on earth becomes a reality. Its eschatology is essentially that of the postmillennialism so popular around the beginning of the twentieth century." [2002021901.pdf](#), note 1, p. 185.

theonomy - modern - law of Moses : [Christian Reconstruction - law of Moses for today](#)☆

theophany : Ex. 3:5; Num. 12:8; Jos. 5:15; 2Chr. 5:13 ☪ "The word 'theophany' coming from the Greek words for God (*theos*) and 'to appear' (*phaino*), has historically been taken to refer to appearances of Christ in the Old Testament. . . In the Bible, theophanies have reference specifically to Christ. Usually they are limited to appearances of Christ in the form of man or angel while other forms of appearance, such as the Shekinah, are not considered as formal theophanies." [Ref-0104](#), pp. 51-52.

theophany - as man : [Jesus - preincarnate appearance](#)

Theophilus - written to by Luke : Luke 1:3; Acts 1:1

theos - not proper name : Luke 20:37; John 20:27; Rom. 15:6; 2Cor. 1:3; Gal. 1:4; Jas. 1:27 ☪ "It has frequently been alleged that θεος is a proper name and, hence, that Sharp's rule cannot apply to constructions in which it is employed. We have already argued that θεος is not a proper name in Greek." [Ref-0129](#), p. 276.

"There are multitudes of living fossils existing today. Sharks, tortoises, horseshoe crabs, gars, sturgeons, bowfins, oysters, mussels, paddlefish, monk seals, elephant shrews, ginkgo trees, and even pandas have been added to the long list of living fossils. These are all virtually the same as their fossilized grandparents. As the list grows, these living creatures continue to cause problems for the evolutionary model of origins." *Living Fossils: A Problem for Evolution*, [Ref-0042](#), September 13, 2005. "The most amazing aspect of the new fossil is that it looks *surprisingly modern*, indicating little or no change in lampreys for 360 Ma!" Michael J. Oard, *Modern-looking lampreys 'older' than thought*, [Ref-0784](#), 22(1) 2008, 5, p. 5. : [evolution - living fossils](#)

"There are three Greek words in the New Testament translated by the one English word "word," κόσμος, αἰών and οἰκουμένη. It should be obvious that if one is to arrive at a full-orbed, accurate interpretation of the passages where the word "world" is found, one must know which Greek word is used, and the distinctive meaning of that Greek word. . . ." [Ref-0946](#), p. 79. : [world - Greek terms](#)

There Really Is a Difference! A Comparison of Covenant and Dispensational Theology : [Ref-0072](#)☆

thermodynamics - second law and the Fall : ☪ + "Some older creationist literature claims that the second law of thermodynamics began at the Fall. However, the second law is responsible for a number of good things which involve increases in entropy, so are "decay" processes in the thermodynamic sense, but maybe not what most people would imagine are decay: * solar heating of the earth (heat transfer from a hot object to a cold one is the classical case of the second law in motion); * walking (requires the highly entropic phenomenon of friction, otherwise Adam and Eve would have slipped as they walked iwht God in Eden!); * breathing (based on air moving from high pressure to low pressure, producing a more disordered equalized concentration of molecules); * digestion (breaking down large, complex food molecules into their simple building blocks); * baking a cake (mixing the ingredients produces a lot of disorder), etc. Thus, it is a mistake to equate anthropomorphic conceptions of "running down" with thermodynamic entropy increase. It is more

likely that God withdrew some of His sustaining power at the Fall. He still sustains the universe (Col. 1:17); otherwise, it would cease to exist." Ref-0232, pp. 213-214.

"These are found on the outside margins of BHS . . . They are mostly written in Aramaic (with some Hebrew) and have been considerably supplemented beyond those found in Codex Leningradensis, which is the manuscript whose text is reproduced in BHS. . . . For the beginning or intermediate student, their most immediately useful purpose is to point out q'rê The small circles above the words in the text identify the portion of the text which is addressed by the Mp alongside that line." Ref-0841, pp. 11-12.

"Mp notes mark features in the text where an error could easily be made. Many Mp notes for example, pertain to vowel letters, which are sometimes present (plene) and sometimes absent (defective), yielding different spellings for the same word. In such cases, the Mp marks the traditional spelling so that a letter will not be accidentally inserted or deleted where it might not be noticed otherwise." Ref-0842, p. 46. : [Hebrew grammar - masorah parva](#)

"These were notes that the masoretes put in the margins around the text. The masora in the side margins have come to be called the masora parva (the small masora), abbreviated Mp. The masora at the top and bottom of the page came to be called the masora magna (the large masora), abbreviated Mm. The notes contained comments about the text, preserved non-textual traditions, identified infrequently appearing words or combinations, identified the mid-point of books or larger sections, pointed out other statistical information and contained concordance-like lists." Ref-0841, p. 11. : [Hebrew grammar - masora marginalis](#)

Thessalonian letter forged : 2Th. 2:2

Thessalonians - 1st - Steve Lewis : [Book of 1st Thessalonians](#)☆

Thessalonians - 2nd - Steve Lewis : [Book of 2nd Thessalonians](#)☆

Thessalonians - adult bible fellowship notes : [F00003 - Thessalonians - adult bible fellowship notes](#)☆

Thessalonians, Corinthians, Galatians, and Romans, McGarvey and Pendleton : [Ref-1038](#)☆

Thessalonians, Corinthians, Galatians, and Romans, Pendleton and McGarvey : [Ref-1039](#)☆

thief - Jesus comes like : Job 24:14; Mtt. 24:36; Mtt. 24:42; Mtt. 24:44; Mtt. 24:50; Mtt. 25:13; [Mark 13:32](#); [Mark 13:35](#); Luke 12:40; Luke 21:34-36; Acts 1:7; 1Th. 5:2; 2Pe. 3:10; Rev. 3:3; Rev. 16:15 ☪ + Jesus' comments recall Job 24:14. "The day of the Lord comes as a thief in the night, but this is for the unbelieving world, the unregenerate. During the day of the Lord, toward the end of the great tribulation, Christ will return in wrath (1Th. 5:2,4; 2Pe. 3:10). Jesus Christ will not come for His bride from heaven as a thief in the night especially in wrath (1Th. 1:10)." [Ref-1216](#), p. 108. "[The Thessalonians] were not waiting for a thief in the night (2Th. 5:2,4; 2Pe. 3:10). They were waiting for the One Who loved them most and Whom they loved

and would be with forever (1 Th. 4:17)." [Ref-1216](#), pp. 113-114.

thief - killed on entry : Ex. 22:2; Jer. 2:34
thief - on cross : Luke 23:39-43 ☪ + "First, the repentant thief recognized the brevity of this life. He understood life's temporal nature because he was dying. The Bible is clear on the topic of the brevity of this life (Ps 103:15-16; Jas 4:14). Thus, all of us should be concerned regarding what will happen to us when this life ends. Second, the penitent thief understood the reality of the afterlife. In other words, he understood that life after death was just as real as the present life. This understanding explains why the repentant thief spoke with such confidence about Christ's coming kingdom (verse 42). The Scripture teaches the reality of the afterlife. Because God has designed the soulish or immaterial part of man to live forever (Eccl 3:11), all people will exist forever, either with God in His kingdom or forever separated from Him in a place of conscious torment (Dan 12:2; Matt 25:46). Third, the repentant thief understood his guilt before God. This understanding is evidenced by his statement in verse 41, "And we indeed are suffering justly, for we are receiving what we deserve for our deeds." He obviously understood the reality of his own guilt since in the first-century Roman world, the reason someone was sentenced to hang on a cross was because he had committed a capital offense. However, it is not just those who have committed terrible crimes who are guilty. The Bible says in Romans 3:23, "For all have sinned and fall short of the glory of God." In other words, every member of the human race stands guilty before God because of our sin and our position in the first sinning man, Adam. Fourth, the thief on the cross understood the uniqueness of Jesus Christ. Verse 40 says, "But the other answered, and rebuking him said, "Do you not even fear God?" Here is an indication that he understood that Jesus Christ was God. Verse 41, in reference to Jesus, he said, "but this man has done nothing wrong." Thus, perhaps the penitent thief understood something about Christ's sinless perfection. He recognized that Christ was different than any man he had ever encountered. Of course, this too is a reality that people must understand in order to be saved. Jesus is not one among equals, but the unique God-Man (John 8:58-59; 20:30-31; Rev 19:16). Fifth, the thief understood that Christ had the power to save him. Not only did he understand his own guilt, but he also understood that Jesus, this extraordinary Man, could do something to help him with his specific predicament. Thus, in verse 42, he said, "Jesus, remember me when You come into Your kingdom!" Jesus not only claimed to be God, but He also claimed to have the ability to help men with their primary problem: their guilt and sin before a Holy God. The solution to this dilemma is found in Christ alone (John 14:6; Acts 4:12; 1 Tim 2:5). Sixth, the repentant thief understood that he could not be saved through his own good works or any act of self-righteousness. Self-righteousness means that human beings can do something to merit favor from God. Since this thief was nailed to a cross, what acts of self-righteousness could he do? He could not join a church, do good deeds, or even be baptized. He was in a helpless position. We also are in a similar

helpless position since we are incapable of doing any sort of righteous act to merit God's favor. God sees our acts of self-righteousness as a filthy garment, if we are using them to gain favor from Him (Isa 64:6). Seventh, this thief understood that it is never too late to ask God for salvation. Although he knew that his death was imminent, he still believed it was not too late to cry out to Christ for mercy. Although guilty of a capital crime and dying, he did not believe that it was too late for him to experience divine grace. The thief's persuasion proved correct as Christ gave him immediate validation of salvation, "Truly I say to you, today you shall be with Me in Paradise" (vs. 43)." Andy Woods, *Spiritual Lessons from the Thief on the Cross*, [\[http://www.spiritandtruth.org/id/articles.htm#96\]](http://www.spiritandtruth.org/id/articles.htm#96) accessed 20111213.

thief - starving :

Thiele - chronology - problems : [2008060103.htm](#)☆

Thiele, Edwin R., The Mysterious Numbers of the Hebrew Kings : [Ref-0839](#)☆

thieves - both reviled : Mtt. 27:44; Luke 23:39

thieves - numbered with : [transgressors - numbered with](#)

thieves - temple as den of : [temple - den of thieves](#)

thigh - hand under as vow : Gen. 24:2; Gen. 24:9; Gen. 47:29; Eze. 21:12 (?) ☪ Questionable: Eze. 21:12 (?);

Things To Come : A Study in Biblical Eschatology : [Ref-0050](#)☆

Things Which Must Come To Pass - Pollock, Algernon J. : [Ref-0675](#)☆

Things Which Must Shortly Come to Pass, Algernon J. Pollock : [Ref-0765](#)☆

third day : Gen. 1:12; Gen. 8:4; Gen. 22:4; Ex. 19:11; Num. 19:12; Num. 19:19; 1S. 20:5; 2K. 20:5; Est. 5:1; Jonah 1:17; Mtt. 12:40; Luke 23:46; John 2:1; Rev. 11:11

third day - of third month : ☪ Pentecost (feast of weeks in Lev. 23)

third day - resurrection on : [resurrection - duration until](#)☆

Third Roman Empire - Chronology - #00006.doc : [#00006.doc](#)☆

thirst - during crucifixion : [crucifixion - thirst during](#)

thirst - in midst of plenty : Job 24:11

thirty years old : [age - of service](#)

"This book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the Judgment, and is established forever. It involves the highest responsibility, will reward the greatest

labor, and condemn all who trifle with its contents.” -- Author unknown, cited in Richard L. Mayhue, *The Authority of Scripture*, Ref-0164, Vol. 15 No. 2, Fall 2004, 227:236, p. 236. : [quote - bible contents this generation - future - Mayhue : 2003052202.tif](#)☆

Thomas - bravery : John 11:16

Thomas - disciple : John 11:16; John 14:5; John 20:26-28

Thomas - Gospel of : ☩ “As for the *Gospel of Thomas* mentioned by Eusebius, that seems to be a gnostic work quoted by Hippolytus and stigmatized as heretical by Origen; its relation to the *Gospel of Thomas* found among the Nag Hammadi documents in 1945 is uncertain, but they are certainly not identical.” Ref-0073, p. 201. “However, after an individual assessment of each saying in *Thomas*, scholar Hans-Josef Klauck concluded that some 50 percent of the sayings have no contact with anything recorded in the New Testament. Could that much material have been overlooked by the canonical Gospel writers? If, though, the writing of *Thomas* postdates the apostolic era, then this 50 percent was not used by the apostles (or even the apostolic Fathers) because it did not yet exist.” Ref-0818, p. 178. “. . . Perrin mounts a withering attack on the supposed first-century date of the *Gospel of Thomas* [GT], and brings his considerable knowledge of both Coptic and Syriac to bear on the questions of both the dating and the conceptual world in which the author of the GT lived and wrote. . . . he has established beyond doubt that the author of GT drew on the first Gospel harmony, the *Diatessaron* by Tatian, which was completed in Syria around A.D. 173. He does this by a painstaking comparison of some Jesus sayings in Tatian’s *Diatessaron* with how they are expressed in GT. The sayings are closer to the *Diatessaron* than to the canonical Gospels. He also illustrates that the aberrant theology of Tatian, a mix of Hermeticism and anti-Jewish mysticism, can be clearly discerned in GT. The conclusion is simple. If the GT was penned after A.D. 173, it does not derive from the first century and its value as another source for understanding the “real” Jesus is sorely diminished! . . . Perrin has some perceptive comments about the Jesus that emerge[s] from the documents. He is a teacher who does no miracles, who does not die and rise again, who has shed all his Jewish context, and who provides no objective salvation for anyone, but points people to know themselves from within.” Nicholas Perrin, “Thomas: The Other Gospel”, reviewed by William Varner, Ref-0164, Vol. 19 No. 1, Spring 2008, 71:90, p. 135.

Thomas - Israel - nation predicted : [quote - Israel - nation predicted - Thomas](#)☆

Thomas - New Evangelical Hermeneutics and Eschatology : [2003120811.doc](#)☆

Thomas - Robert - Professor : [2009101301.pdf](#)☆

Thomas Bilney - martyrdom : [Bilney - Thomas - martyrdom](#)☆

Thomas Chalmers - gap theory : [gap theory - origin](#)☆

Thomas Nelson Publishers. (1996). Nelson's complete book of Bible maps & charts : Old and New Testaments. (Rev. and

updated ed.). Nashville, Tenn.: Thomas Nelson. : [Ref-0621](#)☆

Thomas Nelson Publishers. (2001). What does the Bible say about-- : The ultimate A to Z resource fully illustrated. Nelson's A to Z series. Nashville, Tenn.: Thomas Nelson. : [Ref-0622](#)☆

Thomas Nelson, I. (2002; 2002). eBible Quick Start Guide. Thomas Nelson, Inc. : [Ref-0623](#)☆

Thomas Scott - perspicuity - quote : [quote - perspicuity - Thomas Scott](#)☆

Thomas, I. (1996). The golden treasury of Puritan quotations (electronic ed.). Simpsonville SC: Christian Classics Foundation. : [Ref-0624](#)☆

Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition. Anaheim: Foundation Publications, Inc. : [Ref-0625](#)☆

Thomas, R. L., & The Lockman Foundation. (1998, c1981, c1998). New American Standard exhaustive concordance of the Bible : Updated edition. Anaheim: Foundation Publications, Inc. : [Ref-0626](#)☆

Thomas, Robert L. Evangelical Hermeneutics: The New Versus the Old : [Ref-0231](#)☆

Thomas, Robert L., and Stanley N. Gundry. The NIV Harmony of the Gospels : [Ref-0091](#)☆

Thomas, Robert L., *Theonomy and the Dating of Revelation* : [2002021901.pdf](#)☆

Thomas, Robert. Revelation 1-7: An Exegetical Commentary : [Ref-0126](#)☆; [Ref-1211](#)☆

Thomas, Robert. Revelation 8-22: An Exegetical Commentary : [Ref-0127](#)☆; [Ref-1212](#)☆

Thompson - evolution - criticizing - quote : [quote - evolution - criticizing - Thompson](#)☆

Thompson Chain Topics, Frank Charles Thompson : [Ref-0831](#)☆

Thompson, Frank Charles, Thompson Chain Topics : [Ref-0831](#)☆

Thor - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

thorn - Paul's : [Paul - infirmity](#)☆

thorns - entanglements : [world - cares of](#)

thorns - represent sin : Gen. 3:18; Gen. 22:13; Ex. 3:2; Isa. 55:13; Mic. 7:14; Mtt. 27:29; Mark 15:17; John 19:2 ☩ In Ex. 3:2 Strong’s [h5572](#) “from an unused root meaning ‘to prick’; a bramble”. A thorn bush not consumed by fire could represent sin judged, but not consumed. Probably the “common shittim tree, *Acacia nilotica* or *A. seyal*.” Ref-0054, s.v. *seaneh* (Strong’s [1520](#)).

those who have the victory is τῶν νικῶντων, “the overcoming ones”. These are the overcomers! : [exegesis - Rev. 15:2](#)

Thou vs. You - archaic English : [archaic English](#)☆

thought - captive : Ps. 19:14; Rom. 8:5-6; 2Cor. 10:5

thought - fruit of : Jer. 6:19

thoughts - God's vs. man's : Ps. 92:5; Ps. 139:6; Isa. 55:8-9

thoughts - man's : Ps. 92:5-6; Ps. 94:11-12; Isa. 59:7; Isa. 65:2; Isa. 66:18; Ps. 81:12

Thrace - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

three - kings subdued : Dan. 7:8; Dan. 7:20; Dan. 7:24

three - prayers daily : [prayer - morning, noon, evening](#)

three - warning : [warnings - three times](#)☆

three days - and three nights : [resurrection - duration until](#)☆

three days - in tomb : [2011022401.htm](#)☆

threshing - floor : Gen. 50:10-11; 2S. 24:16; 1Chr. 13:9; 1Chr. 21:15; 2Chr. 3:1; Isa. 21:9-10; Isa. 27:12; Isa. 41:15; Dan. 2:35; Jer. 51:33; Mic. 4:12; Zec. 12:3; Zec. 12:9; Mtt. 3:12; Luke 3:17

threshing - the wicked : Isa. 41:15; Jer. 51:33; Dan. 2:35; Pr. 20:26

threshing floor - harlotry : Hos. 9:1 ☩ + Ru. 3:4?

threshing floor - mourning of Egypt : Gen. 50:10-11

Throckmorton, B. H., & Throckmorton, B. H., Jr. (1997, c1992). Gospel Parallels-NRSV : A comparison of the Synoptic Gospels (electronic ed. of the 5th ed.). Nashville: Thomas Nelson. : [Ref-0627](#)☆

throne - chariot : [chariot - God's](#)

throne - David's distinct from God's : [David - throne - distinct from God's](#)☆

throne - Davidic - eternal : [David - throne - eternal](#)

throne - Davidic - judged : [times - of the Gentiles](#)☆

throne - faithful occupy : Job 36:7; Jer. 22:1-5

throne - Gentiles - singular : Isa. 14:5

throne - in millennial temple : [temple - throne within millennial](#)

throne - Jesus at right hand of the Father's : [right hand - Jesus of Throne](#)

throne - Jesus to sit on David's : [David - throne - Jesus on](#)

throne - rainbow around : [rainbow - around throne](#)

throne - sitting on David's conditional : [David - throne - occupation conditional](#)☆

thrones - elders on : [elders - on thrones](#)

thummim - and urim : [urim - and thummim](#)☆

thunders - seven : Ps. 29:3-9; Rev. 4:5; Rev. 6:1; Rev. 8:5; Rev. 10:3; Rev. 11:19; Rev. 14:2; Rev. 16:18; Rev. 19:6

Thwaites, Ruben G., Epochs of American History: The Colonies : [Ref-0713](#)☆

Thyatira - seven letters - Seven Letters to Seven Churches - #00001.doc : [#00001.doc](#)☆

Ti. 1:2 : [time - before began](#)

Tiberias - Sea - of Galilee : [Galilee - sea - names](#)☆

Tiberias, sea of - sea of Galilee : John 6:1

Tiberius - Caesar : [Caesar - Tiberius](#)☆

Tiglath-pileser - rules Assyria : [chronology - B.C. 0745 to 0727 - Tiglath-pileser rules Assyria](#)☆

Tiglath-pileser III - Astartu Relief of - archaeology : [archaeology - Astartu Relief of Tiglath-pileser III](#)☆

Tiglath-Pileser III - Pul : [Pul - Tiglath-Pileser III](#)☆

Tiglath-pileser III's palace - archaeology : [archaeology - Tiglath-pileser III's palace](#)☆

Tim LaHaye Prophecy Study Bible :

[Ref-0130](#)☆

Tim Morton, Treasury of Scripture Knowledge - Enhanced. : [Ref-1222](#)☆

time - appointed : [prophecy - for appointed time](#)

time - before began : Gen. 1:1; **2Ti. 1:9**

time - end of : [days - latter](#); [days - latter](#)

time - enough overturns chance? : [chance - abuse of](#)☆

time - fullness : Isa. 60:22; Dan. 8:26; Gal. 4:4

time - Jesus to die : Mtt. 26:18; Luke 9:51; John 13:1

time - Jesus' not yet come : Mtt. 9:30; John 2:4; John 6:15; John 7:6; John 7:8; John 7:30; John 8:20; John 12:23; John 13:1; John 17:1

time - of trouble : [Jacob's - trouble](#)

time - prophecy contains gaps : [prophecy - gaps of time within](#)☆

time - relative : ☉ + "The book *Einstein's Universe*, although pro -- big-bang, provides a fascinating illustration of what an astronaut might experience near a black hole, depending on the size of the black hole and how close he might be. If he could orbit close enough, he might even get into a time zone where his "clocks" run a thousand times slower. Outside observers would see his signals enormously redshifted. They would need a week to record his daily ten-minute report, but it would arrive only once every three years. When checking his heart, they would hear it beat once every 20 minutes. However, and this is the important thing, the astronomer would notice nothing different in his own space ship. But he would see strange things from his friends far from the black hole -- everything would appear in super fast-forward. Their signals would be blueshifted, a daily news bulletin would arrive every 90 seconds, a U.S. president would be elected five times a week. If he listened to their heartbeats, they would just be a high-pitched hum. But not for long -- after a few weeks of the astronaut's time, all his friends might be dead. After ten years of orbiting, he would return to the earth and find that 10,000 years have passed and his "own" time is relegated to a few lines in an ancient history book." [Ref-0232](#), p. 191. "Time slows down at high speed, and space bends in the presence of gravitational fields. Yet both these things could happen to you without you being aware of it -- because it depends on where you are. Surprisingly, the only thing that turned out to be absolute was the speed of light, regardless of the motion of the source or the observer." [Ref-0814](#), p. 44. "Another weird property of photons is that they have no "rest mass" -- if you could stop them moving they would have no mass! Because they travel at the speed of light, Einstein's theory suggests that they are timeless." [Ref-0814](#), p. 46. "The currently relevant aspect of relativity theory is that *time slows down* (a) in the presence of strong gravitational fields, and (b) at very high velocity, with respect to another unperturbed frame. We are used to thinking of time as a constant, but according to Einstein both time and space can be stretched and compressed -- only the speed of light remains constant." [Ref-0814](#), p. 176. "The book *Einstein's Universe* provides a fascinating illustration of what an astronaut might experience near a black hole, depending on the size of the black hole and how close he might be. If he could orbit close enough, he might even get into a time zone where his "clocks" run a thousand times slower. Outside observers would need a week to record his daily 10-minute report, but

it would arrive only once every three years. When checking his heart, they would hear it beat once every 20 minutes. However, and this is the important thing, the astronomer would notice nothing different in his own space ship, but he would see strange things from his friends far from the black hole -- everything would appear in superfast-forward. Their daily news bulletin would arrive every 90 seconds, and a U.S. president would be elected five times a week. If he listened to their heartbeats, they would just be a high-pitched hum, but not for long -- after a few weeks of the astronaut's time, all his friends would likely be dead. After 10 years of orbiting, when he returned to earth he would find that 10,000 years had passed and his "own" time would be relegated to a few lines in an ancient history book." [Ref-0814](#), p. 177.

time - salvation purposed before : [salvation - planned before fall](#)

time - short : Mtt. 24:34; Mtt. 24:48; Mark 13:33-37; Luke 12:35-40; Rom. 13:12; Rom. 16:20; 1Cor. 1:7; 1Cor. 7:29; Php. 3:20; Php. 4:5; 1Th. 1:10; Tit. 2:13; Heb. 9:28; Jas. 5:8; 1Pe. 1:13; 1Pe. 4:7; 1Jn. 2:18; Jude 1:21; Rev. 1:3; Rev. 3:11; Rev. 22:7; Rev. 22:10; Rev. 22:20 ☉ Re: Rev. 22:10 "Some interval, however, is presupposed between the vision and its fulfillment, otherwise it would be futile to write the visions down, and to arrange for their circulation throughout the churches. A certain career is anticipated for the book of Revelation." --Nicoll. "No other prophecy in the Bible remains to be fulfilled before the imminent event occurs. Therefore, if two prophesied events are imminent [the rapture and the beginning of the Day of the Lord], neither can precede the other. . . . If both the rapture of the church and the beginning of the day of the Lord are occurrences that could come at any moment, the timing of the rapture is not open for debate. The only way that both events could be imminent is for them to be simultaneous. If one preceded the other even by a brief moment, the other would not be imminent because of the sign provided by the earlier happening. This fact constitutes strong biblical support for the pretribulation rapture." Thomas, Robert L., 'Imminence in the NT, Especially Paul's Thessalonian Epistles,' [Ref-0164](#), Vol. 13 No. 2, Fall 2002, pp. 191, 213. "it is forgotten that though the dispensation has run its course these eighteen centuries, it might have been brought to a close at any moment. Hence the Christian is taught to live, 'looking for that blessed hope' [Tit. 2:1-13]. It will be otherwise in days to come, when the present dispensation shall have closed with the first stage of the Advent. Then the word will be, not 'Watch for ye know not what hour your Lord doth come' [Mtt. 24:42] -- that belongs to the time when all shall have been fulfilled -- but 'Take heed that no man deceive you, all these things must come to pass, but the end is not yet' [Mtt. 24:4,6]" [Ref-0043](#), p. 189. "[Lloyd-Jones] believed that there has to be both the consciousness of the speedy approach of the end of time--the nearness of the coming judgment and glory--and of the duty of one generation of Christians to anticipate and prepare for the needs of the next. He held these two truths, content that the new Testament found no contradiction between them." [Ref-0935](#), p. 695.

time - Time and Age - 00041.doc : [00041.doc](#)☆

time - times and half a time - X0105 : [X0105 - 3.5 years](#)☆

Time and Age - DOC 00041 : [00041.doc](#)☆

time line - historic : [chronology](#)☆

time line - modern Israel : [2003112201.tif](#)☆

time text - preterist - inconsistent : [preterism - inconsistent time text](#)☆

timeless - God : Ps. 90:4; 2Pe. 3:8; **Tit. 1:2**

timelines - limitations : [chronology - limitations](#)☆

times - know : Jer. 45; Mtt. 24:33; Luke 21:31

times - last : [days - latter](#)

times - of Gentiles - vs. fullness : [Gentiles - fullness vs. times](#)☆

times - of the Gentiles : Gen. 49:10; Ezra 5:14; Ne. 6:7; Hag. 1:1; Hag. 1:8-9; Hag. 1:14; Hag. 2:2; Ps. 89:39-44; Ps. 125:3; Jer. 30:8; Lam. 2:9; **Eze. 19:11-14**; **Eze. 21:10**; **Eze. 21:13**; **Eze. 21:25-27**; **Eze. 30:3**; Dan. 2:32; Dan. 2:37; Dan. 7:4; Dan. 9:27; Mtt. 1:12-16; **Luke 21:24**; Rev. 11:1-2 ☉ "With Nebuchadnezzar began the 'times of the Gentiles' (Luke 21:24). Since the destruction of Jerusalem Israel has stood under the rule of the nations of the world. [For the present this has ceased by the setting up of the Jewish State in 1948. But they are to be dominated and oppressed by the last Gentile monarch, the Antichrist. -- Trans.]" [Ref-0197](#), p. 116. "The period termed by our Lord the "Times of the Gentiles," commences with the capture of Jerusalem by Nebuchadnezzar. It is a period coincident from its beginning to its close, with the treading down of Jerusalem." [Ref-0215](#), "Israel and the Antichrist". "The Times of the Gentiles can best be defined as that long period of time from the Babylonian Empire to the Second Coming of the Messiah during which time the Gentiles have dominion over the City of Jerusalem. This does not rule out temporary Jewish control of the city, but all such Jewish control will be temporary until the Second Coming. Such temporary control was exercised during the Maccabean Period (164-63 B.C.), the First Jewish Revolt against Rome (A.D. 66-70), the Second Jewish Revolt (the Bar Cochba Revolt) against Rome (A.D. 132-135), and since 1967 as a result of the Six Day War. This too, is temporary, as Gentiles will yet tread Jerusalem down for at least another 3 1/2 years (Rev. 11:1-2). Any Jewish takeover of the City of Jerusalem before the Second Coming must therefore be viewed as a temporary one and does not mean that the Times of the Gentiles have ended. The Times of the Gentiles can only end when the Gentiles can no longer tread down the City of Jerusalem." [Ref-0219](#), p. 21. The Times of the Gentiles began with the judgment and overthrow of Zedekiah, the last king of Judah (Eze. 21:10,13,25-27) and continues so long as there is no legitimate ruler seated on the Davidic throne (Gen. 49:10 cf. Eze. 21:27). "In partial fulfillment of Christ's prophecy, a vital part of UN Resolution 181 was the declaration that Jerusalem would be a *corpus separatum*, never part of Israel and never under the control of Jews." [Ref-0017](#), Vol. XXIV No. 6 June 2009, p. 4. "On December 7, 1949, the Special Political Committee of the United Nations General Assembly made its decision regarding the internationalization of Jerusalem, approving this action by a final vote of 35 to 13, with 11 abstentions. Oddly

enough, the strongest opposition to this proposal was led by the United States and Great Britain. In part, the text of the resolution reads that it is the intention of the General Assembly of the United Nations, "that Jerusalem should be placed under a permanent international regime . . . (1) That the city of Jerusalem shall established as a 'corpus separatum' under an international regime and (2) shall be administered by the United Nations (3) The city of Jerusalem shall include the present municipality of Jerusalem, plus the surrounding villages and towns the most southern being Bethlehem, the most western Ein Karem, and the most northern Shufat." [Ref-1163](#), pp. 71-72. "The famous Lutheran New Testament scholar Dr. R. C. H. Lenski, in his truly superb commentary on Luke's Gospel, written in 1934, introduces some modern data in saying, "The Zionist movement today is the latest attempt of the Jews to repossess their land, and it has failed." . . . He then gives a translation which I have not found anywhere else, stating that the Greek verb is *durative* [in Luke 21:24] and the phrase should be translated "Jerusalem shall continue to be trampled by the Gentiles" and then insists that this situation will continue to the time of the Second Advent. He follows Luther in saying, "God is done with the Jews as a nation." Dr. Norval Geldenhuys in his recent work on Luke's Gospel (1951) introduces something which no one would think the text even implied when he says that "Christ nowhere implies that the times of the Gentiles will be followed by Jewish dominion over the nations," and rejects the idea of a Jewish kingdom. The one commentator, as far as my knowledge of this literature extends, who most satisfactorily deals with this final clause, is Bishop J. C. Ryle, in his great work, *Expository Thoughts on the Gospels*. "A fixed period is here foretold during which Jerusalem was to be given over into the hands of Gentile rulers, and the Jews were to have no dominion over their ancient city. A fixed period is likewise foretold which was to be the time of the Gentiles' visitation, the time during which they were to enjoy privileges, and occupy a position something like that of Israel in ancient days . . . Both periods are one day to end. Jerusalem is to be once more restored to its ancient inhabitants. The Gentiles, because of their hardness and unbelief, are to be stripped of their privileges and endure just judgments of God. But the times of the Gentiles are not yet run out. We ourselves are living within them at the present day. The subject before us is a very affecting one and ought to raise within us great searchings of heart. While the nations of Europe are absorbed in political conflicts and worldly business, the sands of their hourglass are ebbing away. While governments are disputing about secular things, and parliaments can hardly condescend to find a place for religion in their discussions, their days are numbered in the mind of God. Yet a few years, and 'the times of the Gentiles will be fulfilled.' Their days of visitation will be past and gone. Their misused privileges will be taken away. The judgments of God shall fall on them. They shall be cast aside as vessels in which God has no pleasure. Their dominion shall crumble away, and their vaunted institutions shall fall to pieces. The Jews shall be restored. The Lord Jesus shall come again in power and great

glory. The kingdom of this world shall become the kingdom of our God and of His Christ, and 'the times of the Gentiles' shall come to an end. Happy is he who knows these things, and lives the life of faith in the Son of God! He is the man, and he only, who is ready for the great things coming on this earth, and the appearing of the Lord Jesus Christ. The kingdom to which he belongs, is the only kingdom which shall never be destroyed. The King whom he serves, is the only King whose dominion shall never be taken away (Dan. 2:44; 7:14)." [J. C. Ryle: *Expository Thoughts on the Gospels, St. Luke*, Vol. II, p. 373. Rev. ed., London, 1910] (This is not to be found in a recently published "Anniversary Edition" of Ryles' work.) [Ref-1163](#), pp. 96-98. "I am not an alarmist, and I trust through the years I have never attached to any world event a prophetic significance that was not justified; but it seems to me that almost any day or night this prophecy of our Lord could be fulfilled. Already there are more Jews living in Jerusalem than there were Jews living in the whole of Palestine at the dawn of this century. Furthermore, there is a government of a newborn nation in the modern city of Jerusalem--Israel. One hundred feet of no man's land, some barbed wired fences, and a few machine guns manned by a mere handful of Arabs--these are all that keep the Jews from fully occupying this city and setting up their government there. Why the Jews do not go in and take that city, I do not know; they certainly could do it. It may be that God will not permit this for some time. It may be that the Jews would enter into the city, capture it, attempt to set up their government, and bring down upon themselves the power and wrath of the nations of the earth, and then this prophecy would not yet be fulfilled; for when it is fulfilled, Jerusalem will never again be trodden down of the Gentiles. I am only saying that, for the first time in all these two thousand years, we are amazingly near to the possibility of the fulfillment of this verse." [Wilbur M. Smith: *World Crises and the Prophetic Scriptures*, Chicago, 1952, p. 235] cited in [Ref-1163](#), pp. 98-99. "The times of the Gentiles may be defined as when there is no ruler [sic] monarch on David's throne. At the time of Daniel, Babylon was ruling, and there was no Davidic Monarch reigning in Israel from David's throne in Jerusalem." [Ref-1216](#), p. 133. Note that none of men in the Davidic line leading to Jesus are referred to as 'king' following the Babylonian captivity (Shealtiel through Joseph, Mtt. 1:12-16). Zerubbabel, who qualifies as a leader on the return from Babylon is only ever referred to as 'governor' (Ezra 5:14; Hag. 1:1,14; 2:2) and 'prince,' (Ezra 1:8-9) but never 'king.' "I believe that these times of ours (as also all the times of the four monarchies [Dan 2]) are the times of the Gentiles; and that Jerusalem and Israel shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. [H. Bonar, "The Jew," *The Quarterly Journal of Prophecy* (July, 1870): 211]" [Ref-1263](#), p. 10. ". . . consider the rather imprudent prognostication of Philip Mauro who wrote that should Jerusalem "come into Jewish hands again" during the "times of the Gentiles," then "the prophecies would have been falsified and the entire New Testament discredited." [Philip Mauro, *The Gospel of the Kingdom, with an Examination of Modern Dispensationalism,*

ch. 12]" [Ref-1263](#), pp. 62-63 "J. C. Ryle concluded, "While the nations of Europe are absorbed in political conflicts and worldly business, the sands in their hour-glass are ebbing away. While governments are disputing about secular things, the Parliaments can hardly condescend to find a place for religion in their discussions, their days are numbered in the sight of God. Yet a few years and the "times of the Gentiles will be fulfilled." Their day of visitation will be past and gone. Their misused privileges will be taken away. The judgments of God shall fall on them. They shall be cast aside as vessels in which God has no pleasure. Their dominion shall crumble away, and their vaunted institutions shall fall to pieces . . . When [the times of the Gentiles] do end, the conversion of the Jews and the restoration of Jerusalem will take place. . . . The Jews shall be restored. The Lord Jesus shall come again in power and great glory." [Ref-1263](#), p. 230

Times of the Gentiles - Chronology -

#00006.doc : [#00006.doc](#)☆

timing - texts - OT : Isa. 56:1

timing - texts - preterism : Luke 18:7-8; Rev. 1:1-3; Rev. 2:16; Rev. 3:11; Rev. 11:14; Rev. 22:6-7; Rev. 22:10; Rev. 22:10-12; Rev. 22:20; Rev. 22:6 ☆ "This creates a contradiction within [moderate] preterism. Since Rev. 22:6 is a statement referring to the whole book of Revelation, it would be impossible to take *tachos* as a reference to A.D. 70 . . . and at the same time hold that Rev. 20:7-9 teaches the Second Coming. [Moderate preterists] must either adopt a view similar to futurism, or shift to the extreme preterist view that understands the entire book of Revelation as past history, thus eliminating any future Second Coming and resurrection." [Ref-0078](#), p. 112. An example of the use of *tachos* to describe the *manner* in which an event occurs (rather than the timing) is provided by G. H. Lang: "*tachy* does not mean soon but swiftly. It indicates rapidity of action, as is well seen in its accurate use in the medical compound *tachycardia* (*tachy* and *kardia* = the heart), which does not mean that the heart will beat soon, but that it is beating rapidly. Of course, the swift action may take place at the very same time, as in Mtt. 28:7-8. . ." [Ref-0055](#), December 2000, pp. 304-305, quoting G.H. Lang, *The Revelation of Jesus Christ: Selected Studies* (Miami Springs, FL: Conley & Schoettle Publishing Co., 1945, 1985), pp. 387-88 See Luke 18:7-8 for possible counterexample of 'speedily' denoting an extended time.

Timing of Rapture - DOC 00069 : [00069.doc](#)☆

Timothy - burial tradition : [Luke - burial tradition](#)☆

Timothy - calling : 1Ti. 1:18; 1Ti. 4:14

Timothy - circumcision : [circumcision - Timothy](#)☆

Timothy - death : ☆ "Tradition says Timothy died at Ephesus and was buried, like the apostle John, on Mount Prion nearby." [Ref-0105](#), p. 324.

Timothy - disciple : Acts 16:1; Acts 17:14; Acts 18:5; Acts 19:22; Acts 20:4; Rom. 16:21; 1Cor. 4:17; 1Cor. 16:10; 2Cor. 1:1; 2Cor. 1:19; Php. 1:1; Php. 2:19; Col. 1:1; 1Th. 1:1; 1Th. 3:2-6; 2Th. 1:1; 1Ti. 1:2; 1Ti. 1:18; 1Ti. 6:20; 2Ti. 1:2; Phm. 1:1; Heb. 13:23; 2Ti. 1:5; 2Ti. 3:15

Timothy - jailed : Heb. 13:23
Timothy - mother Eunice : [Eunice - mother of Timothy](#)
Timothy, Titus, and Philemon, Ironside, H. A. : [Ref-1111](#)☆
tin - trade with Britain? : [Druids - Phoenician?](#)☆
tiquene sopherim - scribal emendations - Masoretic Text : [Masoretic Text - scribal emendations](#)☆
Tiras : ☉ Pelasgians of the Aegean; the Etruscans of Italy.
Tish B'Av : [9th - of Av](#)☆
Tishri - regnal years - chronology : [chronology - kings - regnal years - Tishri](#)☆
Tit. 1 : [Oct31](#)☆
Tit. 1:1 : [chosen - believers](#)☆; [Ref-1111](#)☆; [X0053 - date - Titus](#)☆
Tit. 1:2 : [lie - God cannot; salvation - planned before fall; timeless - God](#)
Tit. 1:2 (?) : [seed - of woman](#)☆
Tit. 1:3-4 : [deity - Jesus' titles as God](#)
Tit. 1:5 : [decisions - freedom within boundaries; elders - appointed by man](#)☆; [elders - plural](#)☆; [ordination - appointed; pastor - bishop or overseer \(episkopos\)](#)☆; [Paul - ministry outside of book of Acts](#)☆; [Paul - missionary journey - fourth](#)☆
Tit. 1:5-7 : [pastor - terms](#)☆
Tit. 1:5-9 : [2003032101.doc](#)☆; [elders - qualifications](#)
Tit. 1:6 : [2002062701.htm](#)☆; [elder - manage household; monogamy](#)☆; [polygamy - AGAINST](#)☆
Tit. 1:7 : [pastor - bishop or overseer \(episkopos\)](#)☆
Tit. 1:9 : [correction - doctrinal; doctrine - elders - guard; elders - refute error; elders - teach](#)
Tit. 1:11 : [doctrine - false; teacher - false](#)
Tit. 1:12 : [quotes - NT quotes and allusions to non-canonical writings](#)☆
Tit. 1:13 : [correction - doctrinal; fable - Jewish](#)
Tit. 1:15-16 : [lordship - salvation](#)☆
Tit. 1:16 : [faith - without works](#)☆; [false - conversion; works - deny God](#)
Tit. 2 : [Nov01](#)☆
Tit. 2:1 : [elders - teach](#)
Tit. 2:3-4 : [women - teaching](#)☆
Tit. 2:4 : [husband - toward wife; wife - toward husband](#)☆
Tit. 2:5 : [women - submission of](#)
Tit. 2:7 : [imitate - Godly men](#)
Tit. 2:11 : [Gentile - salvation](#)
Tit. 2:13 : [deity - Jesus' titles as God; Greek grammar - Granville Sharp rule](#)☆; [hope - blessed; imminent - second coming](#)☆; [Israel - hope of; rapture - pretribulation - reasons](#)☆; [rapture - vs. second coming; rapture](#)☆; [time - short](#)☆; [visible - return of Christ](#)
Tit. 2:13 (blessed hope) : [watch - for Christ](#)
Tit. 2:14 : [gave - Jesus Himself; inheritance - believers as God's](#)☆; [purchased - believers by Christ; Trinity - sanctifies](#)
Tit. 3 : [Nov02](#)☆
Tit. 3:1 : [authorities - submit to](#)☆; [principalities - demonic](#)
Tit. 3:3 : [believers - deceived before faith](#)
Tit. 3:5 : [eternal life - obtained; Holy Spirit - regeneration; salvation - not by works](#)☆; [salvation - one way](#)☆; [Trinity - regenerate; type - water represents Holy Spirit](#)
Tit. 3:6 : [Holy Spirit - baptism](#)☆

Tit. 3:8 : [works - as fruit](#)
Tit. 3:9 : [disputes - doubtful; law - striving about](#)
Tit. 3:10 : [teachers - false - separate from; warnings - three times](#)☆
Tit. 3:10-11 : [heresy - reject](#)
Tit. 3:12 : [Paul - missionary journey - fourth](#)☆
Tit. 3:14 : [works - as fruit](#)
titan : [Anakim](#)☆
tithing : Gen. 14:20; Gen. 28:22; Deu. 12:6; Deu. 14:22; Mal. 3:6-10; 2Cor. 9:6-10 ☉
“Because the rabbis found these [tithing] laws complex, they interpreted them to avoid confusion: **First tithe** (*Ma'aser Rishon*) is given to the Levites of the district, who give a tenth to the Aaronic priests. **Second tithe** (*Ma'aser Shenii*) is saved for the festival meal at the Temple on one of the pilgrimage holidays -- *Pesach* (Passover), *Shavuot* (The Feast of Weeks or Pentecost), and *Succot* (the Feast of Tabernacles). **Tithe for the poor** (*Ma'aser Ani*) is collected every third year. This is not brought to Jerusalem, but is given to the poor, widows, orphans and strangers in one's town.” [Ref-0082](#), March 2001, 12. “The Old Testament tithe (10 percent) was but the beginning of the contributions required by the religious establishment. Sacrifices, offerings, gifts for special occasions such as cleansing ceremonies and the like added to the religious economic demands. In addition each Jew was expected to pay annually the half-shekel or didrachma tax to the temple. The total levy for religious duties could come close to 50 percent of the income of a working person.” [Ref-1200](#), p. 238.
tithing - best part : Num. 18:29-32
tithing - devotional scriptures : Ex. 25:2; Num. 18:11; Deu. 8:17; Deu. 14:22; Deu. 26:14 (eating tithe); Ps. 116:14; Pr. 3:9-10; Pr. 11:24; Pr. 18:10; Pr. 19:17; Pr. 22:9; Pr. 25:14; Eze. 33:30; Mal. 1:13; Mal. 3:7; Mtt. 23:23; Luke 6:38; Luke 16:11; 2Cor. 9:6; Php. 4:18
tithing - early : Gen. 4:3-4 (?); Gen. 14:20; Gen. 28:22 ☉ Questionable: Gen. 4:3-4 (?);
tithing - from tithe : Num. 18:26; Ne. 10:38
tithing - less important than : Mtt. 23:23; Luke 11:42
tithing - NT giving instead : Luke 6:38; 1Cor. 16:2; 2Cor. 8:2; 2Cor. 8:14-15; 2Cor. 9:6-13 ☉
“The New Testament saint, while not obligated to keep the details of the Mosaic law [although tithing was practiced *prior* to the Mosaic law] in which God required Israelites to give a specific portion of their worldly goods, should nevertheless according to the Bible offer his sacrifice of substance **(1)** systematically; **(2)** regular (1Cor. 16:2); **(3)** proportionately (1Cor. 16:2); **(4)** sacrificially (2Cor. 8:2); **(5)** liberally (2Cor. 9:6,13); **(6)** cheerfully (2Cor. 9:7); **(7)** trusting God to supply his own needs (2Cor. 9:8).” [Ref-0104](#), pp. 249-250.
tithing - stopped : Ne. 13:10; Isa. 43:24
tithing - voluntary : [giving - voluntary](#)
tithing - year of : Deu. 14:28; Deu. 26:12; Amos 4:4
Title - DOC 00001 : [#06272.doc](#)☆; [00045.doc](#)☆
title - Word of God : [Word of God - as title](#)☆
title page - KJV - described : [KJV - title page - described](#)☆
TITLE, AUTHORFIRST AUTHORLAST : [Ref-9999](#)☆

TITLE, AUTHORFIRST1 AUTHORLAST1 and AUTHORFIRST2 AUTHORLAST2 : [Ref-9999](#)☆
TITLE, AUTHORFIRST1 AUTHORLAST1, AUTHORFIRST2 AUTHORLAST2, AUTHORFIRST3 AUTHORLAST3 : [Ref-9999](#)☆
titles - antichrist : [antichrist - titles of \[5001.20\]](#)
titles - Mary - Roman Catholicism : [Roman Catholicism - Mary - titles](#)☆
title : [lot](#)☆
Titus - book of - written : [X0053 - date - Titus](#)☆
Titus - circumcision test case : Acts 15:2; Gal. 2:1
TJ: The in-depth journal of Creation : [Ref-0691](#)☆
TNIV - no bones broken : [exegesis - Ps. 34:19-20](#)☆
“To begin with we must dismiss the theory of oral transmission as the source of Genesis. It is not logical to expect that a pure document could be transferred orally from one generation to another for hundreds of years. Even Middle Easterners, with their prodigious memories could not do it. Concentration on the role of oral tradition has led scholars to underestimate the role of written records. We believe there is evidence that the Pentateuch in its entirety was written from the beginning, even though that is dismissed by most scholars today. . . . Genesis chapter 5:1 is translated correctly in the NIV: “This is the written account of Adam's line.” (my emphasis) This passage tells of a sepher (book) connected with Adam. The Hebrew word “sepher” always means a written account. Scholars get around this being taken at face value by calling it an “anachronism” entered into the text by later scribes. Or they just avoid it altogether. Some of the most comprehensive Bible commentaries avoid any mention of this situation.” David Livingston, “Writing: Was Hebrew First?” *ABR Electronic Newsletter*, Vol. 6, Issue 11, November 2006
[\[http://biblearchaeology.org\]](#) : [scripture - written - Genesis](#)
To Live Is Christ, John Walvoord : [Ref-0942](#)☆
Tobit 12:15 : [angels - names of](#)☆
Tobolsk - Noah's Grandsons - 00048.doc : [00048.doc](#)☆
today - focus on - quote : [quote - today - focus on](#)☆
toes - ten - ten - horns
Togarmah : ☉ Armenians. Turkey, Turkestan.
tola - worm : Job 25:6; Ps. 22:6; Mtt. 27:28 ☉
Hebrew, crimson grub worm crushed to make scarlet dye for garments. “After the ram's skin had been tanned in the sumac, it is laid out on a table and a solution of the dye, made by boiling dud (worms) in water, is rubbed on. After the dye is try, the skin is rubbed with oil and finally polished.” [Ref-0066](#) 15.1 (2002), p. 32.
tolerance - vs. love - quote : [quote - tolerance vs. love](#)☆
tomb - David : [David - tomb](#)☆
tomb - empty on Sunday : Luke 24:1; John 20:1

tomb - inscription of Luke_2:25 :
[2003112101.htm](#)☆

tomb - Paul : [Paul - death](#)☆

tomb - Rachel - mosque : [Rachel - tomb - mosque](#)☆

tomb - sealed : Mtt. 26:63-66; Mtt. 28:13

tomb - three days - Jesus :
[2011022401.htm](#)☆

tombs - whitewashed : [whitewashed](#)☆

Tomkins, Stephen, Paul and His World :
[Ref-1253](#)☆

Tomlin, Graham, Luther and His World :
[Ref-1260](#)☆

tongue - baby - quote : [quote - tongue - baby](#)☆

tongue - church - quote : [quote - church - tongue](#) ☆

tongue - confess : [knee - bow](#)☆

tongue - fishing - quote : [quote - tongue - fishing](#)☆

tongue - gentle prevails : Pr. 25:15

tongue - taming : Ps. 5:9; Ps. 17:3; Ps. 19:14; Ps. 39:1; Ps. 120; Ps. 141:3; Pr. 10:19; Pr. 10:31-32; Pr. 11:12; Pr. 12:14; Pr. 13:3; Pr. 15:2; Pr. 15:4; Pr. 15:28; Pr. 17:27; Pr. 18:21; Pr. 21:23; Pr. 29:20; Ecc. 5:2-3; Isa. 6:5; Isa. 6:7; Isa. 59:3; Mtt. 12:34-35; Mtt. 15:18; Jas. 1:26; Jas. 3:6; Jas. 3:8

tongue - weapon : Ps. 57:4; Ps. 59:7

tongues - about God : Acts 2:5

tongues - appear mad : 1Cor. 14:23; 1Cor. 14:27

tongues - authenticate baptism of Holy Spirit : [Holy Spirit - baptism - tongues authenticate](#)☆

tongues - desired : 1Cor. 14:5

tongues - different : 1Cor. 12:10; 1Cor. 14:10
 ☪ + "In keeping with the normal use of all the words involved and the related context (1 Corinthians 12-14), might it not be, as Thomas suggests, that "[d]ifferent tongues [or languages]" (1 Cor 12:10) differs from the expression 'different languages' (1 Cor 14:10) in that the former were the result of supernatural enablement, while the latter came about through natural processes of learning?" Donald G. McDougall, "Cessationism in 1_Cor_13:8-12", [Ref-0164](#), 14/2 (Fall 2003) 177-213, p. 193.

tongues - dissolve : [dissolve - while standing](#)

tongues - do not forbid : 1Cor. 14:39

tongues - edify self : 1Cor. 14:4; Jude 1:20 (?)
 ☪ Questionable: Jude 1:20 (?)

tongues - evangelization tool : Acts 2:8-11

tongues - fire : Acts 2:3

tongues - heard : Acts 2:6 ☪ "Those who . . . suggest that the miracle was in the hearing, not the speaking, must take into account that the speakers -- not the hearers -- were those on whom the Spirit came, or as Polhill puts it, "Indeed, if the miracle was in the crowd's hearing rather than in the believer's speaking, one wonders why it was even necessary for Luke to tell of the Spirit's coming so powerfully upon them." Donald G. McDougall, "Cessationism in 1_Cor_13:8-12", [Ref-0164](#), 14/2 (Fall 2003) 177-213, pp. 190-191.

tongues - interpretation of : 1Cor. 12:10; 1Cor. 14:26-28 ☪ "Even when two or more different Pentecostal interpreters listen to the same audio recording of a tongues-speaker, their interpretations are totally different -- suggesting that the tongues themselves are not real languages that are capable of being

translated." Nathan Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, p. 70. "William Samarin, a linguistic professor at the University of Toronto, attended numerous Pentecostal and neo-Pentecostal meetings in several countries over a five-year period. At the end of his time, he concluded, 'When the full apparatus of linguistic science comes to bear on glossolalia, this turns out to be only a facade language -- although at times a very good one indeed. For when we comprehend what language is, we must conclude that no glossa, no matter how well constructed, is a specimen of human language, because it is neither internally organized nor systematically related to the world man perceives. . . . Glossolalia is indeed a language in some ways, but this is only because the speaker (unconsciously) wants it to be like a language. Yet in spite of superficial similarities, glossolalia is fundamentally *not* language.'" Nathan Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, pp. 71-72. ". . . Pentecostal interpretations can have a wide variety of meaning -- even when interpreting the same tongues-message. Kildahl, for example, had several Pentecostal interpreters listen to a single audio recording of glossolalia. After his experiment, he noted, 'In no instances was there any similarity in the several interpretations. The following typifies our results: one interpreter said the tongue-speaker was praying for the health of his children; another that the same tongues-speech was an expression of gratitude to God for a recently successful church fund-raising effort.' But when he confronted the interpreters with the inconsistencies, he was told that "God gave to one person one interpretation and to another person another interpretation.'" Nathan Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, p. 77.

tongues - interpreted by other : 1Cor. 12:10

tongues - interpreted by self : 1Cor. 14:5; 1Cor. 14:13

tongues - irrational to speaker : 1Cor. 14:14-15

tongues - known languages : Acts 2:8; Acts 8:17 (?) ; Acts 10:46; Acts 19:6; 1Cor. 14:21-22 ☪ "In spite of a relative de-emphasis placed on tongues-speaking by the church fathers (who speak of prophecy much more than they do of tongues), they are not altogether silent on the issue. In fact, their collective writings overwhelmingly suggest that they associate tongues-speaking with a supernatural ability to speak rational, authentic foreign languages. That proposition is directly supported by Irenaeus, Hippolytus, Hegemonius, Gregory of Nazianzen, Ambrosiaster, Chrysostom, Augustine, Leo the Great, and implied by others (such as Tertullian and Origen). Such a position is further strengthened by the fathers' equation of the Acts 2 use of the gift with the Corinthian phenomenon (as well as their allusions to Isaiah 28:11 when discussing the NT gift). In several instances, they import their understanding of Acts 2 and Isaiah 28:11

(both of which speak of human foreign languages) into their interpretation of 1 Corinthians 12-14. Yet, they never suggest that the tongues experienced by the apostles at Pentecost were different from the tongues experienced by the Corinthian believers. Moreover, the patristic writers never hint at the possibility of two types of tongues-speaking." Nathan Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, pp. 62-63. Questionable: Acts 8:17 (?) ;

tongues - less important gift : 1Cor. 12:10; 1Cor. 12:28; 1Cor. 13:1; 1Cor. 14:1-5; 1Cor. 14:19

tongues - not all speak with : 1Cor. 12:13; 1Cor. 12:30 ☪ All are baptized, not all speak with tongues. "The patristic writings further evidence that all Christians did not speak in tongues. Not only did none of the church fathers claim to speak in tongues personally, they consistently expressed their believe that not every Christian receives that gift (or any one gift, for that matter). Clement of Alexandria explains that "each [believer] has his own proper gift of God -- one in one way, another in another." Hippolytus is even more explicit: "It is not necessary that every one of the faithful should cast out demons, raise the dead, or speak with tongues. But only such a one who has been graciously given the gift -- for the purpose that it may be advantageous to the salvation of unbelievers." Ambrose echoes, "Not all, says he, have the gift of healings, nor do all, says he, speak with tongues. For the whole of the divine gifts cannot exist in each several man." And Chrysostom, Jerome, Augustine, and Theodoret of Cyrus agree. The chorus of evidence is overwhelming. The church fathers did not believe that every believer received the same spiritual endowment from the Holy Spirit. Some were gifted with tongues while others were gifted in other ways." Nathan Busenitz, "The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism", [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, p. 64.

tongues - not always languages? : 1Cor. 13:1; 1Cor. 14:14; 2Cor. 12:4 ☪ "If the expression 'tongues of men and angels' (1Cor. 13:1) be appealed to [as an indication that tongues were ecstatic in nature], it is sufficient to note that the first three verses of the chapter have a pronounced hyperbolic character. While angels no doubt have languages of their own, the apostle no more implies that he expects the readers to use them than that he expects them to give their bodies to be burned (v. 3)." Zane C. Hodges, "The Purpose of Tongues", [Ref-0200](#), 120 (July-September 1963): 231, cited in [Ref-0115](#), p. 137. "The apostle no more implies that he himself spoke angel languages than he implies that he knew all mysteries and all knowledge and had given his body to be burned." [Ref-0115](#), endnote 64, p. 160. "As one has noted, "The condition *ἐάν λαλῶ* is of the third class, a supposable case," or as another states, "*ἐάν λαλῶ* supposes a case which never has been exemplified: 'even if I can speak,' or as E.V. 'thought I speak.'" As Meyers puts it, "It supposes something, that actual existence of which is left dependent on the circumstances: assuming it to be the case,

that I speak, etc . . . The tongues of *angels* here spoken are certainly only an abstract conception.” Donald G. McDougall, “Cessationism in 1_Cor_13:8-12”, [Ref-0164](#), 14/2 (Fall 2003) 177-213, p. 194.

tongues - not understandable : 1Cor. 14:15

tongues - occult use : [pythones - tongues](#)

tongues - overemphasized : ☩ + “Clearly, that emphasis on tongues contrasts with the patristic de-emphasis. Whereas the writings of the early fathers seldom mention the gift, contemporary Pentecostal writings constantly highlight it. “The question which Pentecostals have difficulty answering when they stress the significance of glossolalia is: If glossolalia is so significant, why has its history been so spotty, almost nonexistent from the apostolic age to about 1650?” Or why has a gift that is mentioned only occasionally and tangentially by the church fathers become one of the foundational pillars of Pentecostal practice?” Nathan Busenitz, “The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism”, [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, p. 69.

tongues - Pentecostal definition by practice :

☩ + “. . . an honest Pentecostal description of tongues (at least in its practical outworking) might be stated as follows: *The gift of tongues includes the ability to speak in a spiritual language (which has no definable relationship to any authentic rational language) either for the church for for personal edification. If intended for the church, tongues are interpreted by those with the gift of interpretation (with various meanings derived from the same message). If intended for personal edification, the message is not interpreted at all. On the whole, tongues-speaking is often a self-induced phenomenon, available to all who are willing to learn it.* Though some Pentecost leaders may not endorse this description verbatim, it accurately reflects their writings and parallels the history and practice of tongues-speech in their ecclesiastical circles.” Nathan Busenitz, “The Gift of Tongues: Comparing the Church Fathers with Contemporary Pentecostalism”, [Ref-0167](#) Volume 17 Number 1, Spring 2006, 61:78, p. 78.

tongues - pray in : 1Cor. 14:15

tongues - praying in Spirit? : [Holy Spirit - intercedes](#)

tongues - Robert Anderson : [2006021902.htm](#)☆

tongues - sign to unbelievers : Gen. 11:7-9; Deu. 28:49-50; **Isa. 28:11**; Isa. 33:19; Jer. 5:15; **Eze. 3:5-6**; Mark 16:17; Mark 16:20; Acts 2:4-11; Acts 10:44-46; Acts 11:15-18; Acts 19:6; **1Cor. 14:21-22** ☩ “There are verses in 1 Corinthians 14 where foreign language makes sense but where unintelligible ecstatic utterance does not [1Cor. 14:22]. However the reverse cannot be said.” [Ref-0115](#), p. 147. God employed foreign languages (which were not understood) to ‘speak’ to Israel in judgment -- since they would not listen to their own prophets speaking their native tongue He would ‘speak to them’ through the actions of foreign nations whose actions they *would* listen to.

tongues - singing in : 1Cor. 14:15

tongues - speaking mysteries to God : 1Cor. 14:2; 1Cor. 14:28

tongues - spoken : Acts 2:4; Acts 8:17 (?); Acts 10:46; Acts 19:6; 1Cor. 14:2-39 ☩ “The occurrence of *dialektos*, ‘language,’ in Acts 2 but not in 1 Corinthians 14 does not imply as some argue that the tongues of Corinthians differ from those in Acts. This word does not occur in Acts 10 or 19, yet these tongues are definitely the same as those in Acts 2.” [Ref-0115](#), p. 149. “Apparently, when the apostles laid hands on the new believers in Samaria, there was some visible manifestation of the Holy Spirit’s coming to that person. In all likelihood, the Samaritan converts spoke in tongues miraculously . . . just as the first believers at Pentecost had. The outpouring of languages would have been a clear sign that the Samaritans were receiving the same Holy Spirit on the same terms as the original Jewish believers, lest there be a division in the church. When Simon witnessed such a wondrous sign, he desperately wanted the power to perform the miracle at will.” [Ref-0789](#), pp. 66-67. Questionable: Acts 8:17 (?);

tongues - to cease : [cessationism](#)☆

tongues - to God : Acts 2:4

tongues - two or three : 1Cor. 14:27

tooling - Solomon’s Temple - offsite : 1K. 6:7

tools - for firewood : [wood - firewood from tools](#)

tools - made without : [hands - made without](#)

tools - not used - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#)☆

tooth - for tooth : [eye - for eye](#)

topic numbers [0] : ☩ Topic number ranges are as follows. Topics **1-4999** are reserved for use by existing study aids such as the *NKJV Thompson Chain Reference Bible* (copyright 1997) or *Nave’s Bible Guide*. Topics **5000-9999** are topics in the *CrossLinks Topical Index*. Topics above **10000** include extra-Biblical commentary. Verses marked by a question mark (e.g. John 3:16 (?)) indicate passages which we feel are related to the given topic, but for which the relationship may not be universally accepted by others. Emboldened verses (e.g. **John 3:16**) indicate passages which are particularly important for an understanding of the topic.

Torah : ☩ From Hebrew “*tora*” = law. The first five books of the Hebrew Scriptures (Genesis, Exodus, Leviticus, Numbers, Deuteronomy.) Also known by Gentiles as the Pentateuch. “Torah, which is often translated ‘law,’ has, of course, a far greater compass than the sum of certain rules or regulations. The verbal root from which the noun is formed means ‘to shoot,’ that is, to mark the direction pointed out by an arrow. Torah thus combines elements of revelation and teaching of which legislation forms only a part. Torah means the total directive will of God as exhibited in creation, history, redemption, and the uttered word of judgment and salvation. It includes grace and law.” [Ref-0023](#), p. 172.

Torah - fencing : [fencing - Torah](#)☆; [legalism - fencing](#)☆

Torah - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

Torah - Koran : [Koran - Torah](#)☆

Torah - Mosaic authorship : [Moses - Torah - author](#)☆

Torah - Moses wrote : [law - Moses wrote](#)

Torah - STaM acronym : [STaM - acronym](#)☆

torment - lake of fire : [lake of fire - torment](#)

torn - by God : [wounded - and healed by God](#)

torn - garment : [garment - torn](#)

torn - veil : [veil - torn in two](#)

Torrey, A Treasury of Great Preaching :

[Ref-0988](#)☆

Torrey, R. (1995, c1897). The new topical text book : A scriptural text book for the use of ministers, teachers, and all Christian workers. Oak Harbor, WA: Logos research Systems, Inc. : [Ref-0628](#)☆

Torrey, R. A., The Fundamentals: A Testimony to the Truth : [Ref-0929](#)☆

Torry, How To Pray : [Ref-1073](#)☆

Torry, New Topical Textbook : [Ref-1074](#)☆

Torry, R. A., What the Bible Teaches : [Ref-0703](#)☆

Torry, Revival Addresses : [Ref-1075](#)☆

torture - Christians - North Korea : [2003031801.tif](#)☆

Torture: Torments of the Christian Martyrs, Antonio Gallonio : [Ref-1269](#)☆

total depravity : [dead - spiritually](#)☆

total depravity - Canons of Dort : [dead - spiritually - Canons of Dort](#)☆

total depravity - council of Trent : [Roman Catholicism - council of Trent - canons](#)☆

total depravity - dispensationalism : [dead - spiritually - dispensationalism](#)☆

total depravity - Tyndale - quote : [quote - total depravity - Tyndale](#)☆

total depravity - Wesleyan : [dead - spiritually - Wesleyan](#)☆

totem poles - worship : [idols - wooden cut down](#)☆

totems - AGAINST : Deu. 4:16; Deu. 5:8; Deu. 7:5; Rom. 1:23

totems - destroy : [idolatry - judge by destruction](#)

touch - restores strength : Dan. 8:18; Mtt. 17:7; Mtt. 9:21; Mark 5:28; Luke 5:19; Luke 8:44

touched - unclean - Jesus : [unclean - touched - Jesus](#)

touching - dead - unclean : [dead - touching unclean](#)

touching - holy things : Lev. 10:2; Num. 4:15-20; 1S. 6:19; 1Chr. 13:10

touching - Jesus after resurrection : John 20:17; John 20:27 ☩ “Why did Jesus forbid Mary Magdalene to touch Him [John 20:17], when, later, He permitted the Apostle Thomas to touch Him [John 20:27]? 1. Two different Greek words are used to indicate *touch* [KJV]. The Greek word in verse 17 means *to cling* or *to take hold*. The Greek word in verse 27 means merely *laying a hand onto someone else’s skin*. Since it was necessary for Jesus to leave the earth now that the earthly ministry of His first coming was completed, Mary was not to cling to Him to prevent Him from leaving. 2. Hebrews 9 explains that Christ was to enter the Heavenly Sanctuary as high priest and offer His own blood (Heb. 9:12, Heb. 10:12) to cleanse the heavenly things (Heb. 9:23-24).” [Ref-0067](#)

Toussaint - The Kingdom in Matthew-13 : [2003120812.doc](#)☆

Toussaint, Stanley D. Behold The King : [Ref-0143](#)☆

Toussaint, Stanley, A Critique Of The Preterist View Of The Olivet Discourse : [2002012601.htm](#)☆

Tov, E., & Computer Assisted Tools for Septuagint Studies. (2003). The parallel

aligned Hebrew-Aramaic and Greek texts of Jewish scripture - Alexandrinus and Theodotion variants. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0629](#)☆

Tov, E., & Computer Assisted Tools for Septuagint Studies. (2003). The parallel aligned Hebrew-Aramaic and Greek texts of Jewish Scripture. Bellingham, WA: Logos Research Systems, Inc. : [Ref-0630](#)☆

Tov, Emmanuel, Textual Criticism of the Hebrew Bible : [Ref-0954](#)☆

Tower of Babel - dispersion : [Babel - dispersion](#)☆

Tozer - A. W. - weaknesses : ☉ + “However, there were at least three troubling elements in Tozer’s life. **First**, his involvement with the Christian and Missionary Alliance was far more active than most realize. The Alliance was founded upon a “Four-Fold Gospel”: Christ as Savior, Sanctifier, Healer, and coming King . . . At least two of these elements could present doctrinal problems to many of Tozer’s followers. Christ as Sanctifier meant the Holiness movement’s understanding of a second work of grace complete with baptism by the Holy Spirit which supposedly brought the believer into a higher level of Christian life. Christ as Healer meant physical healing was seen as a provision of the atonement. While Tozer apparently did not conduct healing services, he believed in them and participated with others who conducted such services. **Secondly**, Tozer’s endorsement and love for Catholic mystics is problematic. While not agreeing with all their theology, Tozer truly believed that mystics such as Bernard of Clairvaux, Peter Abelard, Frederick Faber, Jeanne Guyon, Meister Eckhart, and Thomas Merton knew something about intimacy with God that the evangelical world had missed. Much of Tozer’s methodology for seeking God was not formulated by Scripture but by the mystics. Even his natural tendency to remain aloof from people was justified by Thomas ? Kempis’ form of Christianity, not the Bible . . . **Thirdly**, while Tozer sought, and apparently found, intimacy with God, he neither sought nor had intimacy with people. After church services, Tozer shunned conversation with adults and often escaped into the nursery. He refused to do counseling, pastoral, or hospital visits. Very few people were ever allowed to know him and this included his family. He rejected involvement with extended family, which was a source of pain for his immediate family. With the exception of his younger child and only daughter, his children felt estranged from their father. Tozer had time for God and preaching but little time for family. However, the greatest estrangement was from his wife Ada. Tozer seemed to lack closeness with Ada almost from the beginning of their marriage, and he did not seem to consider here feelings nor consult her even regarding important matters. A year after Tozer’s death, Ada remarried and, when asked about here happiness, consistently replied: “I have never been happier in my life. Aiden (Tozer) loved Jesus Christ, but Leonard Odam loves me” . . . One has to wonder how a man who sought such intimacy with God could shun intimacy with his own wife and children.” Gary E. Gilley, *Book Review: “A Passion for God: The Spiritual Journey of A. W. Tozer”*, [Ref-0785](#),

Volume 13 Number 38 April 2009, 78:79, pp. 78-79

Tozer - worship - romance - quote : [quote - worship - romance - Tozer](#)☆

Tozer on the Holy Spirit : [Ref-0109](#)☆

Tozer, Aiden Wilson. Tozer on the Holy Spirit : [Ref-0109](#)☆

Tracings From The Gospel of John - Stuart, C. E. : [Ref-0674](#)☆

trading - souls : [souls - trafficking in](#)

tradition - Eastern Orthodoxy : [Eastern Orthodoxy - tradition](#)☆

tradition - fencing Torah : [fencing - Torah](#)☆

tradition - historical meaning - tradition I : [scripture - alone - tradition I - historical meaning](#)☆

tradition - meaning - tradition 0 : [scripture - alone - tradition 0 - meaning](#)☆

Tradition - Roman Catholicism : [Roman Catholicism - Tradition](#)☆

tradition 0 - meaning : [scripture - alone - tradition 0 - meaning](#)☆

Tradition and Testament, Feinberg, John S. and Paul D. Feinberg, ed. : [Ref-0198](#)☆; [Ref-0751](#)☆

tradition I - historical meaning : [scripture - alone - tradition I - historical meaning](#)☆

tradition II - meaning : [scripture - alone - tradition II](#)☆

tradition III - meaning : [scripture - alone - tradition III](#)☆

traditions - Feasts - 00023.doc : [00023.doc](#)☆

traditions - of men : Isa. 29:13; Mtt. 15:3; Mtt. 15:9; Mark 7:3; John 2:6; Gal. 1:13; Col. 2:8; Col. 2:22-23; 1Pe. 1:18

trained - heart in sin : [covetousness - heart trained in](#)

training - lack of - advantage : ☉ + “After the manner of the Hebrew prophet [Lloyd-Jones] has sprung from the laity and consequently he lacks those traditional accoutrements as regards training, deportment, and jargon, which have come to be regarded as the hall-mark of preachers as a class. That is why so many of them are ready to regard him with disfavour. . . . The fact that the most popular preacher in Wales is one who has never undergone a theological training, after their example, manifestly serves to demonstrate to the point of proof that such training is not really necessary for a successful ministry. It is that consideration which has upset their professional equilibrium and made them jealous of his phenomenal success. They would rather see him leave the connexion than remain in it as a perpetual reproach to the men who have emerged from the denominational colleges with the full flavour of academic distinction, but who, notwithstanding, are utterly unable to attract the masses to their half-empty churches. [Western Mail, May 27, 1939]” [Ref-0933](#), p. 351.

traitors - translators - quote : [quote - translators - traitors](#)☆

trampled - blood : [blood - trampled](#)

trampled - by God : Isa. 63:3; Hab. 3:13; Rev. 19:15

trance : Acts 22:17

transcript - Th.D. - Tyndale Theological Seminary : [grades thd.xls](#)☆

transcript - Th.M. - Tyndale Theological Seminary : [grades thm.xls](#)☆

transcript - Tyndale Theological Seminary : [20030306 tyndale transcript.doc](#)☆

transcriptional probability - textual criticism : [textual criticism - transcriptional probability](#)☆

transfiguration - coming kingdom : [glory - Jesus appears in](#)☆

transfiguration - Jesus : Mtt. 17:2; Mark 9:2; Luke 9:29 ☉ “We have μεταμορφώματι in Matthew 17:2. The best the English can do is give us the word “transfigure,” which Webster defines as follows: “to change the form or appearance of.” What we have in the translation is the fact that our Lord’s outward appearance was changed. And that is true. But see how much more we get from the Greek word. μορφή referred, you remember, to the outward expression one gives of his inner nature, that outward expression proceeding from and being representative of that inner nature. μορφοῦμαι refers therefore to the act of giving outward expression to that nature, that outward expression proceeding from and being truly representative of that nature. The verb here is in the passive voice. μετέ, when prefixed to the verb, signifies a change. Thus, we translate “The mode of His outward expression was changed before them, that outward expression proceeding from and being truly representative of His inner nature.”” [Ref-0946](#), p. 86. There is evidence this took place in association with the Feast of Tabernacles: “In each of the accounts of the transfiguration (Mtt. 17:1-9; Mark 9:2-10; Luke 9:29-36), as Peter calls for constructing three “booths,” the Greek work is skēnē the translation of *sukkah*, the name of both the feast and the structures in which men lived during it. Luke 9:31 says the conversation between Jesus, Moses, and Elijah was “of his departure, which he was about to accomplish at Jerusalem.” The Greek word translated “departure” is *exodus*, the historical event commemorated at the Feast of Booths.” [Ref-1200](#), p. 161n24.

transfiguration - kingdom coming - Mayhue : [2003052201.tif](#)☆

transformed - mind renewed : [mind - renewed transgressors - numbered with : Isa. 53:12; Mtt. 27:38; Mark 15:28; Luke 22:37; Luke 23:32; John 19:18](#)

transition - OT to NT : [old testament to new testament - transition](#)

Transitional Forms - Evolution - 00044.doc : [00044.doc](#)☆

transitive - verb - grammar : [grammar - verb - transitive](#)☆

transitory - life : [life - temporal nature](#)

translated - physically : [Holy Spirit - carried by](#)☆

Translating Truth, Wayne Grudem et. all : [Ref-0786](#)☆

translation - Bible into English - opposed : [Bible - translation into English - opposed](#)☆

translation - difficulties : ☉ + “Each tongue has its own history and genius. Parallel idioms may or may not exist in a group of languages. Sanskrit and Latin, for instance, have no article. It is not possible to parallel the Hebrew tenses, for example, with the Greek, nor, indeed, can it be done as between Greek and English. The English translation of a Greek aorist may have to be in the past perfect or the present perfect to suit the English usage, but that proves nothing as to how a Greek

regarded the aorist tense. We must assume in a language that a good writer knew how to use his own tongue and said what he meant to say. Good Greek may be very poor English, as when Luke uses *ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν* (Lu. 2:27). A literal translation of this neat Greek idiom makes barbarous English. The Greeks simply did not look at this clause as we do. "One of the commonest and gravest errors in studying the grammar of foreign languages is to make a half-conjectural translation, and then reason back from our own language to the meaning of the original; or to explain some idiom of the original by the formally different idiom which is our substantial equivalent." [Ref-1236](#), pp. 46-49.

translation - dynamic equivalence - Nida :

☪ + "The person who almost single-handedly changed the course of English Bible translation was Eugene Nida, who championed his theory of "dynamic equivalence." This theory was first introduced by Nida in the mid-twentieth century. Briefly stated, the theory of dynamic equivalence in Bible translation emphasizes *the reaction of the reader* to the translated text, rather than *the translation of the words and phrases* themselves. In simplest terms, dynamic equivalency is often referred to as "thought for thought" translation as compared to "essentially literal" translation. . . ." [Ref-0240](#), p. 13.

translation - dynamic equivalence - ambiguity :

☪ + "As a general rule, dynamic equivalence dedicates itself to the elimination of ambiguities. . . . Formal-equivalence translations handle ambiguities in exactly the opposite way. In the receptor rendering, they maintain as far as possible the ambiguity that exists in the source language." [Ref-0231](#), pp. 84, 86. "Ray Van Leeuwen says with his usual good sense, "It is hard to know what the Bible *means* when we are uncertain about what it says. . . . The problem with [functional equivalence] translations (i.e., most modern translations) is that they prevent the reader from inferring biblical *meaning* because they change what the Bible *said*."" [Ref-0240](#), pp. 84-85. For a list of ways in which dynamic equivalence translations can short-circuit the interpretive process, see [Ref-0240](#), p. 141. "The only way readers of a dynamic equivalent translation can have confidence in a given translation is to remain ignorant of two things that, if confronted, *should* undermine their confidence in their chosen translation. (1) They need to stick to just one translation, because the moment they start reading other dynamic equivalent translations they will frequently see how consistently these translations contradict each other. (2) Readers of dynamic equivalent translation had also better not compare their translation to a literal translation, because when they do, they *should*, at least, be unsettled by all that has been added and changed from what the original text actually contains." [Ref-0240](#), p. 195. "Let me cite some random specimens. "The love of Christ constrains us," says 2 Corinthians 5:14 (RSV, NASB, REB, JB, ESV). Does this mean "our love for Christ" or "Christ's love for use"? Probably both, but in any case the original leaves the door open to both interpretations. One-dimensional, simplified translations make a preemptive interpretive strike, translating the statement as

"Christ's love" (NIV, CEV, NLT). Psalm 90:12 states, "So teach us to number our days" ("number our days aright," NIV). Numbering our days is a difficult image that requires interpretation and does not carry its meaning on the surface. Does it mean to ponder or pay close attention to, as we do when we count ("number") objects? Does the image of numbering mean to tally up as our days unfold, with the implied meaning of looking back and making sense of our past days? Does numbering one's days mean counting them with a view toward seeing how few they are? Is the imagery of numbering our days a code word for valuing our days? Is it a code word for *using* our days appropriately? Is this statement a continuation of the negative view of time that has prevailed up to this point in the psalm, or is it a positive and hopeful *antidote* to the melancholy view of time's passing that has preceded in the psalm? All of these interpretations have been validly argued by the commentators. An essentially literal translation keeps the door open to all valid interpretations simply by retaining the language of the original: "teach us to number our days." Translators who do not want to pass on the ambiguity or potentially multiple meanings to the readers resolve the issue by narrowing and simplifying the text to a single meaning: "so make us know how few are our days" (REB); "teach us how short our life is" (GNB); "teach us to make the most of our time" (NLT). All of these translations are possible, but all of the translations just quoted reduce the options to just one possibility. In a word, they simplify, whereas translations that render the verse literally preserve the full richness and exegetical potential of the text. . . . In the urge to relieve the allegedly inexpert readers from the need to make interpretive decisions, and to guard readers from misinterpretation, dynamic equivalence translators overlook one important thing: in the overwhelming number of instances where these translators believe that they need to change, explain, or clarify the original, *the original authors could have said it that way and chose not to*. . . . At the heart of the dynamic equivalence experiment is the attempt to fix the assumed inadequacies of the Bible for modern readers. This maneuver is not an example of sophistication as opposed to the naive; it is instead an unwarranted affront to the original authors (an extension of the "what the author was *trying* to say" fallacy that has become so prevalent." Leland Ryken, "Five Myths About Essentially Literal Bible Translation", [Ref-0786](#), 57:76, pp. 67-68. "Does your passage contain words or phrases that originally were genuinely ambiguous? If so, try to reproduce rather than mask the ambiguity in your English translation. A good translation is one that creates the same general impression for the hearer as the original would, without distorting the particular content conveyed." [Ref-0749](#), p. 8.

translation - dynamic equivalence - capital punishment :

Rom. 13:4 ☪ + "But some dynamic equivalence translations omit the word "sword." The New Living Translation says: "The authorities are sent by God to help you. But if you are doing something wrong, of course you should be afraid, *for you will be punished*. The authorities are established by God for that very purpose, to punish those

who do wrong.' . . . The New Century Version does something similar: 'The ruler is God's servant to help you. But if you do wrong, then be afraid. *He has the power to punish*; he is God's servant to punish those who do wrong.' . . . The Contemporary English Version similarly omits the sword: 'If you do something wrong, you ought to be afraid because these rulers *have the right to punish you*.' The Message strays even further from the sense of the text: 'But if you're breaking the rules right and left, watch out. The police *aren't there just to be admired in their uniforms*.'" Wayne Grudem, "Are Only *Some* Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, p. 32.

translation - dynamic equivalence - goal :

☪ + "Here the translators' avowed aim is to induce, directly or immediately, the same positive complex of compelling interest and intellectual, emotional, and volitional response that the original writers sought to trigger in their own readership, and the developed method is to modify the wording and imagery of the text as a means to this end. . . . When missionaries translating the New Testament for Arctic-dwellers designated the Lord Jesus Christ "the seal of God," because their intended readers did not know what a lamb was, perhaps it did not matter, and perhaps it was the best that could be done. Whether that is so when the original is intelligible and the change is only for warmth and chattiness is, however, more doubtful." J. I. Packer, "Forward", [Ref-0786](#), 9:13, pp. 11,12.

translation - dynamic equivalence - inspiration slighted :

☪ + "When dynamic equivalence translations again and again leave out the meaning of words that are there in the original Hebrew and Greek texts, and when they again and again add meanings that have no basis in the words of the original texts, they do not seem to me to be placing adequate emphasis on all the words of Scripture as the very words of God. By contrast, essentially literal translations seek to translate faithfully the contextually understood meanings of every word in the original texts. Therefore it seems to me that belief in the plenary inspiration of Scripture -- the idea that all the words of Scripture are the words of God -- strongly favors essentially literal translation of the Bible, and seriously calls into question the theory of dynamic equivalence translation." Wayne Grudem, "Are Only *Some* Words of Scripture Breathed Out by God?", [Ref-0786](#), 19:56, pp. 55-56.

translation - dynamic equivalence - readability :

☪ + "I will state my critique of the readability fallacy very succinctly: what good is readability if what the reader reads is not what the original text of the Bible says? If it is not what the original text says, a so-called readable translation has actually *removed* the Bible from the reader, not, as is claimed, brought the Bible close to the reader." Leland Ryken, "Five Myths About Essentially Literal Bible Translation", [Ref-0786](#), 57:76, p. 74.

translation - dynamic equivalence - rod - discipline :

Pr. 13:24; Pr. 22:15 ☪ Dynamic equivalence translations tend to omit the reference to "rod" (shēbet), using alternate terms and phrases: "discipline" (Pr. 13:24; 22:15 NLT); "punish," "punishment" (Pr. 13:24; 22:15 NCV); "correct," "firm correction" (Pr.

13:24; 22:15 CEV); "correct," "tough-minded discipline" (Pr. 13:24; 22:15 Message).

translation - dynamic equivalence - subjectivity :

☉ + "There is today a general religious bias toward a galloping subjectivity. But our first obligation to a text is to let it hang there in celestial objectivity -- not to ask what it means to us. . . . There's something in the mood of our culture that hates that. . . . The text had a particular meaning before we saw it, and it will continue to mean that after I have seen it. It expressed an intention that is meant to be heard by all, not interpreted according to any one individual's preferences or biases." Joseph Sittler, "Provocations on the Church and the Arts," *Christian Century*, March 19, 1986, 294 cited in Ref-0240, p. 185.

translation - dynamic equivalence - suitability :

☉ + "A last question relates to the use of a D.E. product in ministry: *How shall I deal with the problem that the high degree of interpretation in a D.E. work makes it unsuitable for close study by those who do not know the original languages?* The answer to this question will depend on the type of preaching and teaching one does. If his approach is general, dealing only with broad subjects, he perhaps will not be too bothered by this characteristic. But if he at times treats specific doctrinal issues and wants to stress this or that detail of the text, the present of a large interpretive element in his basic text will pose problems. He will inevitably encounter renderings that differ from the view he wants to represent in his message -- a problem that is largely precluded in using formal-equivalence translation. If a preacher has to correct his translation too often, people will soon look upon it as unreliable and reflect doubts about either the translation itself or the larger issue of biblical inspiration." Ref-0231, p. 96. "To put it bluntly, *what good is readability if a translation does not accurately render what the Bible actually says?* If a translation gains readability by departing from the original, readability is harmful. It is, after all, the truth of the Bible that we want. The farther a translation feels free to depart from the original text, the more readable contemporary readers find it, just as a seventh-grade reading book is easier to read than a novel by Dickens or C. S. Lewis's space trilogy." Ref-0240, p. 91. "The only legitimate appeal to readability comes *within* the confines of a translation's having been truthful to the language of the original. Faithfulness to what the Bible actually says is like a qualifying exam. If a translation does not give us that, it has failed the test, and we can be excused from inquiring into its readability." Ref-0240, p. 92. "What are the results of elevating the Bible reader to the status of the one who determines the shape of an English translation? Well, what are customary commendations of this or that English translation? "I like this translation. It speaks to me." "I find this translation refreshing." "This translation makes the Bible come alive for me." All of these commendations assume that the ultimate court of appeal is the reader. None of them is rooted in fidelity to the biblical text and its authors." Ref-0240, p. 117. "The true verdict seems to be that for beginners in Bible exploration and study, the merits of the best dynamic equivalent translations outweigh their real limitations. But for lifelong personal reading, with meditation and memorization,

just as for public reading and pulpit exposition in church, the better option will unquestionably be one of the essentially literal translations; . . ." J. I. Packer, "Forward", Ref-0786, 9:13, pp. 11,12. "In the rest of this chapter, I will argue that the things the Bible claims about its own characteristics lead to the conclusion that essentially literal translations are more compatible with the Bible's teaching about itself." Wayne Grudem, "Are Only Some Words of Scripture Breathed Out by God?", Ref-0786, 19:56, p. 25.

translation - KJV - variety of : KJV - variety of translation☉

translation - literal - myths : ☉ + "I will summarize my five main points by stating them in a format that corrects the misconceptions that detractors of essentially literal translations have asserted. (1) When essentially literal translators respect and preserve the words of the original, they are not engaging in idolatry but instead practicing what the Bible itself says about the primacy of words in God's revelation of his truth in Scripture. (2) There are two ways in which essentially literal translations are simple or naive, namely, in being uninterested in complex linguistic theory and in sticking with translation rather than mingling commentary and editorializing with the translation. Dynamic translation is naive in more ways than this. (3) Essential literal translations are genuine translations, not transcriptions or transliterations. (4). Essentially literal translations make a necessary distinction between linguistic or lexical interpretation and other types of interpretation, and refuse to add the activities of the exegete and the editor to the task for the translator. (5) Essentially literal translations are fully readable, and where their renderings are difficult or do not carry all of the meaning on the surface, they are being true to the original text." Leland Ryken, "Five Myths About Essentially Literal Bible Translation", Ref-0786, 57:76, p. 76.

translation - literalness : ☉ + For a table comparing the literalness of various translations, see Ref-0786, pp. 22-23.

translation - NASB - dynamic equivalence : NASB - thought for thought☉

translation - NIV - problems : NIV - translation - problems☉

translation - paraphrase - The Message : Ps. 32:1-2 ☉ + "Here is the King James version of Psalm 32:1-2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Here are the same two verses in a translation (*The Message*) whose dust jacket claims that it is a "unique rendering from the original Hebrew": *Count yourself lucky, how happy you must be -- you get a fresh start, your slate's wiped clean. Count yourself lucky -- God holds nothing against you and you're holding nothing back from him.* Forgiveness of sins has degenerated into getting lucky with God." Ref-0240, p. 205.

translation - proliferation - versions : ☉ + "What have been the results of the proliferation of English Bible translations? Earl Radmacher and Zane Hodges name five "present-day problems" in regard to the English Bible in Christian circles. While these cannot be absolutely proven, they agree completely with what I have observed for a

long time. The problems are these: * decreasing confidence in the inspired text; * decreasing basis for correct interpretation; * decreasing use of Scripture in the worship service; * decreasing expository preaching from the Bible; * decreasing memorization of Scripture. To these I would add a decrease in biblical literacy, by which I mean a knowledge of the content of the Bible by the cross section of the believing community." Ref-0240, pp. 188-189.

translation - reading levels : ☉ + "I cannot accept theologically that the well-educated and the popular audiences should use different Bibles. It was not so in ancient Israel, nor in the early Christian church; and to make it so today would be to institutionalize (or even to baptize) distinctions of class and race that the apostles declared to be of no account (Col. 3:11)." C. John Collins, "What the Reader Wants and the Translator Can Give: First John as a Test Case", Ref-0786, 77:112, p. 93.

translation - semantic range : exegesis - semantic range☉

translation - Wycliffe inaccurate : Wycliffe - translation inaccurate☉

translations - ambiguity - quote : quote - translations - ambiguity☉

translations - easy bible - quote : quote - bible translations - easy☉

translations - gender neutrality - quote : quote - translations - gender neutrality☉

translations - literalness of bible - Bible Translations - Comparison of Literalness - #00010.doc : #00010.doc☉

translations - new always criticized - quote - Jerome : quote - translations - new always criticized - Jerome☉

translations - pleasing man - quote : quote - translations - pleasing man☉

translations - reading level - quote : quote - translations - reading level☉

translations - uninspired : ☉ + "Alvah Hovey, president of Newton Theological Institute (which later joined with Andover to become Andover Newton), defended biblical inerrancy. He argued against those who said that "infallibility in the original Scriptures requires for its complement infallibility in all copies, translations, and, some would say, interpretations of them. For otherwise, we are told, the benefit of infallibility is lost to all but the primitive readers. But this, again, is a mistake; for the errors from transcription, translations, etc., are such as can be detected, or at least estimated, and reduced to a minimum; while errors in the original revelation could not be measured." [Alvah Hovey, *Manual of Systematic Theology and Christian Ethics* (Philadelphia: A.B.P.S., 1880), p. 83.] Ref-1101, p. 65.

translator - language : 2K. 4:13

translators - traitors - quote : quote - translators - traitors☉

transliteration - Greek : ☉ | A α = A a | B β = B b | Γ γ = G g | Δ δ = D d | E ε = E e | Z ζ = Z z | H η = E ē | Θ θ = Th th | I ι = I i | K κ = K k | Λ λ = L l | M μ = M m | N ν = N n | Ξ ξ = X x | O ο = O o | Π π = P p | Ρ ρ = R r | Σ σ = S s | Τ τ = T t | Υ υ = U u | Φ φ = Ph ph | Χ χ = Ch ch | Ψ ψ = Ps ps | Ω ω = O ð | Ref-0114, p. 21. Ref-0038, p. 10. Ref-0085, pp. 8-9.

Triangle Approaching God - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

tribe - land allotments : Jos. 13

tribe - of Dan : Deu. 27:13

tribes - 13 with David : 1Chr. 12:23

tribes - divide : [Israel - divides](#)

tribes - identified with Urim and Thummim : Ne. 7:65

tribes - legend of lost based on : 2K. 17:18; 2K. 17:24

tribes - mothers of : Gen. 35:23-26

tribes - names as memorial : Ex. 28:9-12; Ex. 28:21-29; Ex. 39:14; Eze. 48:30-35; Rev. 21:12

tribes - names given : Gen. 30:8-37; Ex. 1:2

tribes - order crossing Jordan : Jos. 1:14

tribes - pronouncing curses : [curses - tribes pronouncing](#)

tribes - prophecy on : [Israel - prophecy on tribes](#)

Tribes - standards - Mazzaroth - 00047.doc : [00047.doc](#)☆

tribes - ten called Israel : 2S. 19:4-3

tribes - ten not lost : Jdg. 21:3; Jdg. 21:6; Jdg. 21:17; 1Chr. 9:3; 2Chr. 11:3; 2Chr. 11:13-17; 2Chr. 12:1; 2Chr. 12:6; 2Chr. 13:9; 2Chr. 15:8-9; 2Chr. 19:8; 2Chr. 30:5-6 (8 after Assyrian captivity); 2Chr. 30:1 (8 after Assyrian captivity); 2Chr. 34:9 (after Assyrian captivity); 2Chr. 35:17-19; Ezra 1:5 (Levi after Assyrian captivity); Ezra 2:5 (Arah of Asher cf. 1Chr. 7:39-40); Ezra 2:10 (Bani of Gad cf. Ne. 7:15); Ezra 2:21 (Bethlehem of Zebulun cf. Jos. 19:15-16); Ezra 2:26 (Ramah of Naphtali cf. Jos. 19:32-39); Ezra 2:29 (Nebo of Reuben cf. 1Chr. 5:1-8); Ezra 2:40 (Levites); Ezra 2:70 (Levites); Ezra 3:9 (Levites); Ezra 8:18 (Levites); Ne. 12:1 (Levites); Ne. 12:22-24 (Levites); Isa. 49:6 (tribes preserved); **Jer. 31:35 (forever)**; Eze. 39:25 (whole house); Mtt. 1:1 (Judah); Mtt. 19:28 (twelve); Luke 1:5 (Levi); Luke 1:33 (forever); Luke 2:36 (Asher); Luke 3:23 (Judah); Luke 22:30 (twelve); Acts 26:7 (twelve); Rom. 11:1 (Benjamin); Php. 3:5 (Benjamin); Jas. 1:1 (twelve); Rev. 7:4-8 (twelve); Rev. 21:12 (importance) ☆ See Roy L. Aldrich, "Anglo-Israelism Refuted", [Ref-0200](#), Vol. 93 No. 369, pp. 41-63. "It must be noted that even though the Kingdom of Israel had been terminated and all but the poorest of its people carried away from the land and resettle in the farthest regions of the Assyrian Empire back in B.C. 721 (2K. 17; 18:9-12), Judah had long before become a truly "representative" Kingdom. On several occasions, mass emigrations of people from all the tribes left the northern kingdom and went down to live in the southern kingdom (2Chr. 11:1,13-17; 12:1,6; 15:8-9; 35:17-19). In this manner, the Kingdom of Judah became not only heavily populated, but around a century after the fall of Samaria, capital of the northern realm, members of all the tribes of Israel were still said to be living there (2Chr. 35:17-19)." [Ref-0186](#), p. 139.

tribes - which did not fight : Jdg. 5:16

tribes and cities of refuge : [refuge - cities of by tribe](#)

tribes pronouncing blessings : [blessings - tribes pronouncing](#)

tribulation - begins : Isa. 28:15; Dan. 9:27

tribulation - childbirth - pain : [childbirth - pain - tribulation](#)

tribulation - church missing : [rapture - church missing in Revelation](#)

tribulation - duration of great [5006.1] : Est. 1:1-5; **Dan. 7:25; Dan. 9:27; Dan. 12:7; Dan. 12:11-12**; Jas. 5:17 (?); **Rev. 11:2-3; Rev. 12:6; Rev. 12:14; Rev. 13:5** ☆ See [calender - 360 day year](#). Questionable: Jas. 5:17 (?);

tribulation - Exodus - parallels : [millennial kingdom - theocratic kingdom - parallels](#)☆

tribulation - fulfilled? - critique of preterism : [2002012602.htm](#)☆

tribulation - general : Php. 3:10

tribulation - God sought in : 2Chr. 15:4; Ps. 78:34

tribulation - great : Isa. 13:12; Jer. 30:7; Dan. 12:1; Mtt. 24:21; Mark 13:19; Rev. 6:8; Rev. 7:14; Rev. 9:15

tribulation - great - shortened : Mtt. 24:22; Mark 13:20

tribulation - purpose of : Rom. 5:3

tribulation - rapture before - reasons : [rapture - pretribulation - reasons](#)☆

tribulation - rejoice in : Acts 16:25; Rom. 5:3

tribulation - saints : Rev. 7:14; Rev. 14:13; Rev. 20:4

tribulation - second coming after : Mtt. 24:29-30

tribulation - temple : [temple - tribulation](#)☆

tribulation - temple vs. millennial temple : [temple - Ezekiel's vs. John's](#)☆

tribulation - terms : ☆ [Ref-0078](#), p. 82. Also [Ref-0209](#), p. 412.

tribulation - terms - birth pangs : Isa. 13:8; Isa. 21:3; Isa. 26:17-18; Isa. 66:7-9; Jer. 4:31; Jer. 6:24; Jer. 13:21; Jer. 22:23; Jer. 49:22; Jer. 50:43; Hos. 13:13; Mic. 4:9-10 (cf. Jer. 30:6); Mtt. 24:8; Mark 13:8; 1Th. 5:3 ☆ [Ref-0078](#), p. 82. "[The term "birth pangs"] became a technical term in rabbinic literature." [Ref-1200](#), p. 287.

tribulation - terms - day of calamity : Deu. 32:35; Ob. 1:12-14 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of darkness and gloom : Joel 2:2; Amos 5:18-20; Zep. 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of desolation : Zep. 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of destruction : Zep. 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of destruction, ruin from the almighty : Joel 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of distress : Zep. 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of Jacob's trouble : Jer. 30:7 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of the LORD : Isa. 2:12; Isa. 13:6-9; Eze. 13:5; Eze. 30:3; Joel 1:15; Joel 2:1; Joel 2:11; Joel 2:31; Joel 3:14; Amos 5:18-20; Ob. 1:15; Zep. 1:7; Zep. 1:14; Zec. 14:1; Mal. 4:5 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of the LORD's anger : Zep. 2:2-3 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of trumpet and alarm : Zep. 1:16 ☆ [Ref-0078](#), p. 82.

tribulation - terms - day of vengeance : Isa. 34:8; Isa. 35:4; Isa. 61:2; Isa. 63:4 ☆ [Ref-0078](#), p. 82.

tribulation - terms - fire of His jealousy : Zep. 1:18 ☆ [Ref-0078](#), p. 82.

tribulation - terms - indignation : Isa. 26:20; Dan. 11:36 ☆ [Ref-0078](#), p. 82.

tribulation - terms - overflowing scourge : Isa. 28:15-18 ☆ [Ref-0078](#), p. 82.

tribulation - terms - strange work : Isa. 28:21 ☆ [Ref-0078](#), p. 82.

tribulation - terms - time/day of trouble : Dan. 12:1; Zep. 1:15 ☆ [Ref-0078](#), p. 82.

tribulation - terms - trouble, tribulation : Deu. 4:30; Zep. 1:16 ☆ [Ref-0078](#), p. 82.

tribulation - thought to be from sin : Job 11:14; Job 19:28; Job 22:5-10; Job 36:17 ☆ The conclusion of Elphaz, that that Job suffers in response to his sin (Job 22:5-10), is faulty.

tribulation - martyrs : [martyrs - tribulation](#)

triclinium - Last Supper - Triclinium - 00034.doc : [00034.doc](#)☆

Trilobite - eye : ☆ "Trilobite Technology," Creation Magazine 21(1) Dec. 1998 - Feb. 1999, 23.

Trilobite Eyes - Evolution - 00044.doc : [00044.doc](#)☆

Trinitarian Bible Society (U.S.A.) : [Ref-0094](#)☆

Trinity : Gen. 1:1-2; Gen. 1:26; Gen. 3:22; Gen. 11:7; Ps. 2:3; Ps. 45:2; Ps. 110:1; Ps. 132:10; Pr. 30:4; Isa. 6:3; Isa. 6:8; Isa. 7:14; Isa. 9:6; **Isa. 48:16**; Isa. 63:8-10; Eze. 43:5-6; Dan. 3:25; Dan. 7:13; Zec. 2:8-9; Mtt. 3:16; Mtt. 28:19; Luke 1:31-35; Luke 3:21-22; John 1:1; John 14:16; John 14:23; Acts 16:6-7; Rom. 8:9; Rom. 8:27; 1Cor. 3:6; 1Cor. 10:9; 1Cor. 12:5-7; 2Cor. 13:14; Col. 2:2; 1Pe. 1:2; Rev. 1:4-5; Rev. 4:8 ☆ "He would learn [from the Babylonian Talmud] that before the Master of the Universe created man He consulted with His council of angels." [Ref-0150](#), p. 310. Many grammarians explain the plural form of *Elohim* as being a plural of 'greatness' or 'majesty.' "Now your grammatical experts will no doubt tell you that this is a 'plural of majesty'. But that's because they are guessing. We could probably give a better guess than that. Nobody is in a position to show that in Moses' day or earlier, people were in the habit of addressing kings and princes in the plural. In fact, there is no evidence at all from the Bible itself, and the Bible is one of the oldest books there is. . . . The custom of using the plural was certainly in being during the Middle Ages of Europe, but we have no evidence of it in the East or in earlier times. So it's much more likely that it is a simple plural indicating plurality. So am I saying that we should translate the word as 'gods'? . . . But that too, is impossible, because the word 'created' in the same sentence is singular. There must, then, be something plural about the Person of God Himself." [Ref-0172](#), s.v. *Elohim*. "[The plurality of God in Gen. 1:26; 11:7; and Isa. 6:8] has been incorrectly explained [as a plural of majesty]. It is however, either *communicative* (including the attendant angels; so at all events is in Isa. 6:8, cf. also Gen. 3:22), or according to others, an indication of the *the fullness of power and might* implied in אֱלֹהִים (see Dillmann on Gen. 1:26); but it is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew." [Ref-0173](#), p. 124f2, p. 398. [The self-deliberation view is suspect when one considers OT passages (e.g., Ps. 2; 45:2; 110:1) wherein a conversation is held *between* members of the Godhead.] "Targum Yonasan paraphrases: "And God said to the ministering angels who had been created on the second day of Creation of the world, 'Let us make Man.'" When Moses wrote the Torah

and came to this verse (*let us make*), which is in the plural and implies . . . that there is more than one Creator, he said: "Sovereign of the Universe! Why do You thus furnish a pretext for heretics to maintain that there is plurality of divinities?" "Write!" God replied. "Whoever wishes to err will err . . . Instead, let them learn from their Creator Who created all, yet when He came to create Man He took counsel with the ministering angels" (*Midrash*). [Ref-0196](#), p. 4. "The plural construction (*Let us . . .*) most likely reflects a setting in the divine council (cf. 1 Kings 22:19-22; Isa. 6; Job 1; 2); God the King announces the proposed course of action to His cabinet of subordinate deities, though He alone retains the power of decision. . . . one midrash . . . reports that while the angels were debating the proposal among themselves, God took the matter in hand: "Why are you debating?" he asked them. "Man has already been created!" (*Gen. Rab. 8.5*)." [Ref-0934](#), p. 14. The Stone edition renders "one of us" by "[the Unique] One [among] us" whereas the JPS has the simple Hebrew "one of us." [Ref-0196](#), Gen. 3:22 and [Ref-0934](#), p. 18.

Trinity - atonement : Isa. 53:6; Isa. 53:10; Eph. 5:2; Heb. 9:14

Trinity - beyond human logic : ☩ + "It is also true that the doctrine of the Trinity is not a product of deductive logic or philosophical reasoning. The mind of man would have never conceived of such a doctrine. . . . "No man can fully explain the Trinity, though in every age scholars have propounded theories and advanced hypotheses to explore this mysterious Biblical teaching. But despite the worthy efforts of these scholars, the Trinity is still largely incomprehensible to the mind of man. Perhaps the chief reason for this is that the Trinity is a-logical, or beyond logic. It, therefore, cannot be made subject to human reason or logic. Because of this, opponents of the doctrine argue that the idea of the Trinity must be rejected as untenable. Such thinking, however, makes man's corrupted human reason the sole criterion for determining the truth of divine revelation." [Walter Martin, *Essential Christianity* (Santa Anna: Vision House, 1975), 21]" Steve Lewis, "The Doctrine of the Trinity - Part 1", [Ref-0785](#), Volume 12 Number 35 March 2008, 31:48, p. 31.

Trinity - Christology - relationship : ☩ + "It is safe to say that no attack on the doctrine of the Trinity can be made without attacking the person of Christ. It is also true that no attack on the person of Christ can be made without attacking the doctrine of the Trinity, as they stand and fall together." John F. Walvoord, *Jesus Christ Our Lord* (Chicago: Moody Press, 1969), 32.

Trinity - confusion - Koran : [Koran - Trinity - confusion](#)☆

Trinity - created : Gen. 1:1-2; Job 26:13; Job 33:4; Ps. 104:30; Isa. 42:5; John 1:3; Eph. 3:9 (; Col. 1:16); Heb. 1:3; Rev. 3:14

Trinity - denied - Koran : [Koran - Trinity - denied](#)☆

Trinity - Elohim vs. Eloah : Deu. 32:15-17; Hab. 3:3 ☩ "It is sometimes said that this one word [Elohim] had to be used in both [singular and plural] contexts since there is no alternative in Hebrew. This is not true however; the singular form of Elohim is Eloah and is used in passages such as Deu. 32:15-17 and Hab. 3:3." [Ref-0011](#), p. 103.

Trinity - eternal : ☩ "There have always been three, Father, Son, and Holy Spirit, and all of them have always been divine. One or more of them did not come into being at some point in time, or at some point become divine. There has never been any alteration in the nature of the Triune God. He is and will be what he has always been." [Ref-0139](#), 338.

Trinity - first use : ☩ "[Tertullian] was the first person to use the Latin word *trinitas* (trinity)." [Ref-0063](#), p. 88.

Trinity - generation and procession : ☩ + "Generation and procession occur within the divine Being and carry with them no thought of subordination of essence. Thus, viewed ontologically, it may be said of the Persons of the Trinity: (1) The Father begets the Son and is He from whom the Holy Spirit proceeds, though the Father is neither begotten nor does He proceed. (2) The Son is begotten and is He from whom the Holy Spirit proceeds, but He neither begets nor proceeds (3) The Holy Spirit proceeds from both the Father and the Son, but He neither begets nor is He the One from whom any proceed." Charles C. Ryrie, *Basic Theology* (Wheaton: Victor, 1987), 54.

Trinity - importance - Augustine - quote : [quote - Trinity - importance - Augustine](#)☆

Trinity - involved in incarnation : Luke 1:35; Php. 2:7; Heb. 10:5

Trinity - justification : ☩ + "Rather, precisely because God is *more than one person*, this God can demand absolute justice and can Himself pay the price that he requires. Because of the plurality of persons, the triune God can be the holy Judge, the sacrificial Lamb who satisfies divine justice, and the sanctifying Spirit who works within sinners to lead them to God and make them His children." J. Scott Horrell, *In the Name of the Father, Son, and Holy Spirit: Toward a Trinitarian Worldview* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 131:146, p. 143.

Trinity - love : ☩ + "The tripersonal God does not need to create something or someone to love. For God to be "love," the divine Being must exist as at least two persons." J. Scott Horrell, *In the Name of the Father, Son, and Holy Spirit: Toward a Trinitarian Worldview* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 131:146, p. 141.

Trinity - modalism : ☩ "The three persons of the Godhead were conceived as three different modes of existence in which God manifested himself. Sabellius was the chief spokesman for modalistic monarchianism. . . . He said that in the Father, God revealed himself as Creator, in the Son as Redeemer, and in the Spirit as Sanctifier. Father, Son, and Spirit were therefore not three distinct persons but roles played by one person. . . . Father, Son, and Holy Spirit were simply different modes of revelation or manifestations of the one true God. It is usually acknowledged that Sabellianism was the first major false teaching relating to the Godhead that gained a large following in the church." Robert Lightner, *Handbook of Evangelical Theology* (Grand Rapids: Kregel, 1995), 103.

Trinity - of man : 1Th. 5:23

Trinity - or Semitic triplet? : Jer. 22:29; Eze. 16:23; Eze. 21:26-27; Rev. 4:8; Rev. 8:13 ☩ "In the cry of the four living creatures (?Holy, holy, holy,' Rev. 4:8) Hindson sees an indication of the Trinity (59) rather than an emphatic Semitic triplet. What kind of

threefold existence would he find in triplets like 'a ruin, a ruin, a ruin' (Eze. 21:27) or 'land, land, land' (Jer. 22:29)?" William D. Barrick reviewing Edward Hindson, *The Book of Revelation*, [Ref-0164](#), Vol. 13 No. 2, Fall 2002, p. 284.

Trinity - origin of term : ☩ "Smeaton states, 'Theophilus of Antioch about 175 A.D., speaks of a Triad in the Godhead.' To Tertullian (160-220) we are indebted for the first use of the word *Trinity* to describe the Godhead." [Ref-0019](#), p. 239.

Trinity - Presbyterian redefinition : ☩ + ". . . the Presbyterian Church (USA) approved alternative designations for the person of the Trinity -- setting aside Father, Son, and Holy Spirit in favor of "Mother, Child, and Womb" or "Roch, Redeemer, and Friend." [Ref-0789](#), p. 170.

Trinity - procession : ☩ + "The distinction between the members of the Trinity is in their personal mode of existence (*tropos hyparxeos*). The Father is not begotten, the Son is begotten, and the Holy Spirit proceeds but is not begotten." Ron J. Bigalke, *The Doctrine of Double Predestination in Eastern and Western Thought*, [Ref-0785](#), Volume 14, Number 41, April, 2010, 21:44, p. 22. "In the Nicene Creed, the council articulated the homoousios clause which confessed that the Son is begotten eternally from the same being (substance) of the Father, and therefore is not a different kind of God. The Nicene-Constantinopolitan Creed (A.D. 381) applied the homoousios clause also to the Holy Spirit (sc. the being of the Holy Spirit is equally the same as the Father and the Son)." Ron J. Bigalke, *The Doctrine of Double Predestination in Eastern and Western Thought*, [Ref-0785](#), Volume 14, Number 41, April, 2010, 21:44, p. 25.

Trinity - raised Christ : John 2:19; John 10:17-18; Acts 2:24; Acts 4:10; Rom. 4:24; Rom. 6:4; Rom. 8:11; 1Cor. 15:15; Heb. 13:20; 1Pe. 3:18 ☩ The resurrection is attributed to all three members of the Trinity as follows. To **Jesus**: John 2:19; 10:17. To the **Father**: Acts 4:10; 10:41; Rom. 4:24; 6:4; 8:11; 1Cor. 15:15; Heb. 13:20. To the **Holy Spirit**: 1Pe. 3:18.

Trinity - regenerate : John 5:21; Tit. 3:5; Jas. 1:17-18

Trinity - sanctifies : John 17:17; Rom. 15:16; 1Cor. 1:30; Eph. 5:25-27; 2Th. 2:13; Tit. 2:14; 1Pe. 1:2

Trinity - shema : [echad - compound one](#)☆

Trinity - subordination : John 14:16; John 14:26; John 15:26; John 16:7; John 16:13; 1Cor. 12:5-7; 1Cor. 15:27-28 ☩ See [subordinate - Jesus to Father](#). "The function of one member of the Trinity may for a time be subordinate to one or both of the other members, but that does not mean he is in any way inferior in essence. Each of the three persons of the Trinity has had, for a period of time, a particular function unique to himself. This is to be understood as a temporary role for the purpose of accomplishing a given end, not a change in his status or essence. . . . The Son did not become less than the Father during his earthly incarnation, but he did subordinate himself functionally to the Father's will. Similarly, the Holy Spirit is now subordinated to the ministry of the Son (see John 14-16) as well as to the will of the Father,

but this does not imply that he is less than they are." [Ref-0139](#), 338.

Trinity - Westminster Confession : ☉ "In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding From the Father and the Son." *Westminster Confession of Faith* (Glasgow: Free Presbyterian, 1958), 27.

triplet - Semitic : [Trinity - or Semitic triplet?](#)★

triumphal entry - seventy sevens : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)★

triumphal entry - timing of : [messianic prophecy - timing of presentation](#)★

Triumphant Return, notes from : [2002012601.doc](#)★

triune nature : 1Th. 5:23

Troas - Paul visits : [Paul - visits Troas](#)

trodden - by Gentiles : [Gentiles - trodden by](#)★

trouble - God sought in : [tribulation - God sought in](#)

trouble - Jacob's : [Jacob's - trouble](#)

trucker - prayer stops sniper : [2003121701.tif](#)★

true - Jew : [Jew - true](#)

True Evangelism (Winning Souls by Prayer), Lewis Sperry Chafer : [Ref-1209](#)★

True Evangelism, Lewis Sperry Chafer : [Ref-1242](#)★

True Vine, The, Murray : [Ref-1051](#)★

trumpet - alarm for war : **Num. 10:9**; Jer. 4:19

trumpet - and shout : Jos. 6:16; 1Th. 4:16

trumpet - at full moon : Ps. 81:3

trumpet - blown : Lev. 23:24; Lev. 25:9; Num. 10:10; Ps. 81:3

trumpet - elect gathered : Mtt. 24:31; 1Th. 4:16

trumpet - freedom : [trumpet - jubilee](#)

trumpet - jubilee : Lev. 25:9

trumpet - last : 1Cor. 15:52; 1Th. 4:16; Rev. 11:15 ☉ See [Ref-0050](#), pp. 189-192 for reasons why the trumpet of Rev. 11:15 should not be identified as being identical with the trumpet of 1Cor. 15:52 and 1Th. 4:16. "J. R. Caldwell wrote, 'It would have been manifestly absurd for the apostle to refer in a letter to the Corinthian church to prophecies not yet uttered and to a book not yet written.'" [Ref-0220](#), p. 261. See also [Ref-0220](#), pp. 260-268. "The 'last trump' refers to the Feast of Trumpets and the Jewish practice of blowing trumpets at this feast each year. During the ceremony, there is a series of short trumpet blasts of various lengths, concluding with the longest blast of all, called *tekiah gedolah*: the great, or 'last trump.' Judaism connected this last trump with the resurrection of the dead, and so does Paul. So, Paul's point here is that the Rapture will be the fulfillment of the Feast of Trumpets." Arnold G. Fruchtenbaum, "A Review of the Pre-Wrath Rapture of the Church" (Tustin, CA: Ariel Ministries), p. 58. See also [Ref-0219](#), p. 149.

trumpet - voice as : 1Th. 4:16; Rev. 1:10

trumpets - feast of : [feast - trumpets](#)

trust - God : **Job 13:15**; **Dan. 3:18**; 1Chr. 5:20; Ps. 37:5; Isa. 22:11

trust - in world : [world - trust in](#)

trust - lost - lawlessness : [lawlessness - trust lost](#)

trusting - in chariots : Ex. 14:26; Ex. 15:4; Ex. 15:19; Deu. 20:1; 1K. 10:26; 2K. 8:21; 2K. 19:23; 2Chr. 1:14; 2Chr. 8:6; 2Chr. 9:25; 2Chr. 16:8; Ps. 46:9; Ps. 68:17; Ps. 76:6; Isa. 2:7; Isa. 5:28; Isa. 22:18; Isa. 31:1; **Isa. 37:24**; **Isa. 43:17**; Jer. 4:13; Jer. 51:21; Hag. 2:22; Mic. 5:10; Zec. 9:10 ☉ See [chariots - of Israel](#).

trusting - in Egypt : Eze. 29:16; Isa. 30:2-3; Isa. 31:1-3; Jer. 2:18; Jer. 2:36-37; Jer. 42:14; Jer. 43:7; Luke 15:15

trusting - in horses : Ex. 14:26; Ex. 15:1; Ex. 15:19; Ex. 15:21; Deu. 20:1; 1K. 4:26; 1K. 10:26; 2Chr. 1:14; 2Chr. 8:6; 2Chr. 9:25; 2Chr. 9:28; 2Chr. 16:8; Ps. 20:7; Ps. 33:17; Ps. 76:6; Ps. 147:10; Pr. 21:31; Isa. 2:7; Isa. 5:28; Isa. 30:16; Isa. 31:1; **Isa. 43:17**; Jer. 4:13; Jer. 51:21; Eze. 17:15; Eze. 23:6; Eze. 23:12; Eze. 23:23; Hos. 1:7; Hos. 14:3; **Hag. 2:22**; Mic. 5:10; Zec. 9:10

trusting - in man : Ps. 146:3; Pr. 25:19; Isa. 31:1; Jer. 17:5

trusting - in riches : 1K. 22:4; 1K. 22:34; Job 31:24-25; Job 36:19; Job 31:24; Ps. 39:6; Ps. 49:6; Ps. 62:10; Pr. 11:28; Pr. 18:11; Jer. 48:7; Jer. 49:4; **Eze. 7:19**; Mtt. 19:24; Mark 10:23-27; Luke 12:15; Luke 12:21; Luke 18:25; 1Ti. 5:17; 1Ti. 6:10; 1Ti. 6:17; Jas. 5:1-3

trusting - in self : Isa. 22:8-11

trusting - works : [works - trusting in](#)

truth - all or nothing : John 8:44

truth - and spirit : [spirit - and truth](#)

truth - biblical : [truth - propositional - not relative](#)★

truth - by Holy Spirit : [Holy Spirit - true](#)

truth - contending for : Gal. 2:5

truth - demons know : [demons - know truth](#)★

truth - error may have some - quote : [quote - truth among error](#)★

truth - error mixed with : [test - all things](#)★

truth - freedom by : Ps. 119:45; Mtt. 11:29-30; John 8:32-36; Gal. 5:1

truth - God tells : [lie - God cannot](#)

truth - grace - quote : [quote - truth and grace](#)★

truth - learning but never coming to : [learning - never coming to truth](#)

truth - misrepresented : 2Pe. 2:2

truth - propositional - not relative : ☉ + "The objection comes often that rationality to the Western mind will not coincide with rationality in other parts of the world. If one honors that type of evasion, so many different definitions of rationality would emerge that the Bible would conflict with itself. The Bible itself builds on its own definition of rationality, and that is the rationality that has prevailed in countries where Christianity and the Bible have had a prolonged impact on the culture. The Bible is not an irrational book and must be interpreted according to rational principles. God is a rational being. The Holy Spirit who inspired biblical writers is rational, and His work must be treated in a rational light." Robert L. Thomas, *The Nature of Truth: Postmodern or Propositional?*, [Ref-0164](#), Vol. 18 No. 1 Spring 2007, 3:21, p. 15.

truth - relative : ☉ + "...relativists and pluralists cannot logically label a view incompatible with their view as wrong; they can only logically say that the other view is different. Yet *the minute they decide they are right and that those who believe in absolutes are wrong, they must logically conclude that*

*some absolute standard exists, even if they do not verbally admit it. . . . Think about it: why do relativists argue for the truth of their view? In other words, if there are no better views of reality and all views are just different views, why bother arguing for the truth of relativism -- unless, of course, relativists really believe that they have a better view of reality!" [Ref-0122](#), p. 47. "A significant weakness of cognitive relativism is that it is incoherent and self-refuting. If, for example, I state, "All things are relative," I have just made a claim that is absolute. Thus, not everything *is* relative, because I am stating that the *one* statement above is absolutely true. But if *all* things are relative, then nothing can be absolutely true. Both statements cannot be true at the same time. The first statement, therefore, refutes itself and is inconsistent. . . . If relativists insist that tolerance manes that we should not evaluate truth claims as right or wrong, they have set forth an objective rule about tolerance, one that they believe should apply equally to all people without exception. But in saying this, they have identified an absolute truth, which cannot exist if all truth is relative to a group or an individual or a particular time period. Furthermore, as Koukl points out, "Relativists violate their own principle of tolerance when they do not tolerate the views of those whose morality [or truth claim] is nonrelativistic. They only tolerate those who hold their ethical viewpoint. They are, therefore, just as intolerant as any objectivist appears to be." Chuck Sutton, "The Challenge of Religious Pluralism", [Ref-0229](#), pp. 120, 124. "Winnie the lovable bear has a notorious appetite, which brings him to the door of Rabbit for something to eat. When Winnie the Pooh knocks, Rabbit, who has no intention of feeding the bear, calls out, "Nobody home." Wise Winnie responds, "There must be somebody home or else he could not say, 'Nobody home.'" Winnie is right, of course. Rabbit cannot deny his own presence unless he is present to deny it. Similarly, those who deny the existence of absolutes cannot hold that all things are relative unless there is some unchangeable ground on which their affirmation can stand. It's senseless to pronounce everything relative while not allowing that very position to be relative as well. In reality, the relativist stands on the pinnacle of his or her own absolute in order to pronounce everything else relative." Josh McDowell and Norm Geisler, *Love Is Always Right* (Dallas: Word, 1996) p. 22, cited by Steven McAvooy, "The Challenge of Postmodernism", [Ref-0229](#), p. 159.*

truth - sanctification by : John 17:17; John 17:19

truth - suppressed : Rom. 1:18; Rom. 1:25; 2Th. 2:10-12; 2Pe. 3:5

truth - vs. deception : John 18:37-38

truth - Word : [Word - truth](#)

Tsitsith : Num. 15:38-41; Num. 16:1-2; Mtt. 14:36; Mtt. 23:5 ☉ Borders (corners, "wings") of the garment, or rather the fringes fastened to them. "The *Tsitsith* were originally directed to be of white threads, with one thread of deep blue in each fringe. According to the tradition, each of these white fringes is to consist of eight threads, one of them wound round the others: first, *seven times* with a double knot; then *eight times* with a double knot (7 + 8 numerically = 15); then *eleven times* with a

double knot (11 numerically = י"א); and lastly *thirteen times* (13 numerically = י"ג; or together י"ג י"א, *Jehovah One*). Again, it is pointed out that as Tsitsith is numerically equal to 600 (ש"ס), this with the eight threads and five knots, gives the number 613, which is that of the Commandments. At present the *Tsitsith* are worn as a special undergarment. . . or on the *Tallith* or prayer mantle, but anciently they seem to have been worn on the outer garment itself." Ref-0021, footnote 5, p. 192. "According to Jewish thinking, God chose the Jewish people to be the source of light in the world. They were to study the rule of law given to them and obey it -- to take the 613 *mitzvot* (365 'thou shalt,' 248 'thou shalt not') and incorporate them into their daily lives." Ref-0057, July/August 2001, p. 26. For a complete list of the commandments, see <http://www.jewfaq.org/613.htm>. "The 613 commandments of the Mosaic Law cannot simply be divided into categories of commandments, laws, and statutes. The fact is that these Hebrew words are used interchangeably for all of them. They may have a slight shade of emphasis here and there but sometimes the same order could be called a commandment, a statute, a law, etc. There is really no clear way of defining which order falls into which category. There are basically 613 laws, 613 commandments, and 613 statutes." Ref-0067, Fall 2001. "Rabbi Simelai expounded, 'Six hundred and thirteen commandments were given to Moses, three hundred and sixty-five negative ones, corresponding to the number of the days of the solar year, and two hundred forty-eight positive commandments, corresponding to the parts of man's body. . . . David came and reduced them to eleven. . . (Ps. 15). Isaiah came and reduced them to six. . . (Isa. 33:25-26). Micah came and reduced them to three. . . (Mic. 6:8). Isaiah again came and reduced them to two. . . (Isa. 56:1). Amos came and reduced them to a single one, as it is said, *For thus says the Lord to the house of Israel. Seek Me and live*. Habakkuk further came and based them on one, as it is said, *But the righteous shall live by his faith* (Hab. 2:4).'" (Babylonian Talmud Makkot 24A-B) Ref-0137, pp. 107-108.

Tubal - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Tubal : ☆ Assyrian monuments refer to them as the Tibareni; possible association with Tobolsk, eastern Russian capital.

TULIP - Calvinism : [Calvinism - five points](#)☆

tunic - many colored : [robe - many colors](#)
tunnel - Hezekiah : [archaeology - Hezekiah's water tunnel](#)☆

Turkey - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

turn - other cheek : [cheek - turn other](#)☆

turnover - elders : [elders - term](#)☆

turtle - Australian - living fossil : [2004121101.htm](#)☆

Twain, Mark - permanence of Jews - quote : [quote - permanence of Jews - Mark Twain](#)☆

Twelve Days of Christmas - DOC 00062 : [00062.doc](#)☆

twelve years - daughters : Mtt. 9:20; Mark 5:25; Mark 5:42; Luke 8:42; Luke 8:43

Twin astronauts - Time and Age - 00041.doc : [00041.doc](#)☆

twins - DNA - evolution : [evolution - DNA - twins](#)☆

twisting - scripture : [teachers - twisting scripture](#)

two - better than one : [companion - as help](#)

two - comings of Jesus : [coming - Jesus comes two times](#)

two - document theory : ☆ Mark and Q are the earliest documents and Matthew and Luke are copies of and elaborations on these two.

two - gospel theory : ☆ Holds that Matthew was written first, then Luke wrote depending on Matthew, and finally Mark wrote in dependence on Matthew

two - Messiah theory : [Joseph - father of Messiah](#)☆

two - number of witness : ☆ See [two witnesses - required](#).

two - of same, typology : [typology - two of same with different destinies](#)☆

two - resurrections : [resurrection - of just and unjust](#)☆

two - typology : Lev. 14:4-7; Lev. 14:49-53; Lev. 16:5-10; 2S. 21:7-8; Mtt. 27:38; Mark 15:27; Luke 23:32; John 19:18

two - witness - ten as double provision : [ten - double provision](#)☆

Two Babylons, The : [Ref-0033](#)☆

two commandments - first : Deu. 6:5; Deu. 10:12; Deu. 30:6; Mtt. 22:37; Mark 12:29-30

two commandments - second : Lev. 19:18; Mtt. 19:19; Mark 12:31; Luke 6:31; Luke 10:27; Rom. 13:9; Gal. 5:14; Jas. 2:8

Two Covenants and the Second Blessing, The, Murray : [Ref-1050](#)☆

two Isaiahs - AGAINST : [Deutero-Isaiah Theory - AGAINST](#)☆

Two of the same - Biblical Principles - 00017.doc : [00017.doc](#)☆

Two Witnesses - DOC 00026 : [00026.doc](#)☆

two witnesses - heaven and earth : Gen. 1:1; Deu. 4:26; Deu. 30:19; Deu. 31:28; Deu. 32:1; Ps. 50:4; Isa. 1:2; Jer. 6:19; Jas. 5:12; Heb. 6:17

two witnesses - olive trees : Zec. 4:11; John 1:21; Rev. 11:3; Rev. 11:4

two witnesses - required : Gen. 41:32; Num. 35:30; Deu. 4:26; Deu. 17:6; Deu. 19:15; 1K. 21:10; Mtt. 17:3; Mtt. 18:16; John 8:17; Heb. 10:28; Rev. 11:3; Rev. 11:5

TWO WOMEN HEALED - lesson : [lesson - TWO WOMEN HEALED - 0](#)☆

two-thirds - killed : [killed - two-thirds](#)☆

Tyndale - canon - New Testament : [canon - New Testament - Tyndale](#)☆

Tyndale - golden calf vs. papal bull - quote : [quote - papal bulls - Tyndale](#)☆

Tyndale - hermeneutics - single meaning - quote : [hermeneutics - single meaning - Tyndale - quote](#)☆

Tyndale - percentage of scripture : [scripture - percentage from Tyndale](#)☆

Tyndale - perspicuity of scripture : [scripture - perspicuity](#)☆

Tyndale - Peter's confession of Christ : Mtt. 16:18 ☆ + Tyndale understood the rock to be Peter's declaration of faith: "And this faith is the rock whereon Christ built his congregation . . ." Ref-0230, p. 271.

Tyndale - portrait : ☆ + "The portrait of William Tyndale that hangs in the dining hall of

Hertford College, Oxford. The artist is not known. The appearance is said to belong to a time shortly after Tyndale's death, but there are good reasons for believing it to be a true likeness. What book Tyndale is pointing to is not known [but we would infer the NT -- see below]. The Latin in the panel at the bottom has been translated thus: *This picture represents, as far as art could, William Tyndale, sometime student of this Hall [Magdalen] and its ornament, who, after establishing here the happy beginnings of a purer theology, at Antwerp devoted his energies to translating into the vernacular the New Testament and the Pentateuch, a labour so greatly tending to the salvation of his fellow-countrymen that he was rightly called the Apostle of England. He gained a martyr's crown at Vilvoorde near Brussels in 1536, a man, if we may believe even his adversary (the Emperor's Procurator General), learned, pious, and good.* The couplet set under Tyndale's hand has been translated: *To scatter Roman darkness by this light The loss of land and life I'll reckon slight*" Ref-0230, folio 3 (between pages 214 and 215).

Tyndale - scripture interprets scripture : [hermeneutics - rule - synthesis](#)☆

Tyndale - secular education - quote : [quote - education - Tyndale](#)☆

Tyndale - terms from : ☆ + "Tyndale also introduced or revived many words that are still in use. He constructed the term "Jehovah" from the Hebrew construction known as the "tetragrammaton" in the Old Testament. He invented the English word "Passover" to refer to the Jewish festival known in Hebrew as *Pesah*. Other neologism developed by Tyndale to translate biblical words that had, up to that point, no real English equivalent include "scapegoat" and "atonement." It should be noted that this latter word was invented by tyndale to convey the idea of "reconciliation."

Tyndale - translation terms : ☆ + "Tyndale is not being perverse in translating the New Testament word for the Christian minister, *presbuteros*, as 'senior', reserving 'priest' for the occasional Greek *iereus*, the Jewish religious official. In Greek, a *presbuteros* is 'a more senior man' -- it is the comparative of the word for an old man. (In 1534, Tyndale changed his reading to 'elder'). The group of Christians together, called by the New Testament *ekklesia*, he calls, correctly; a 'congregation': the Greek word means 'an assembly', ultimately those called together by the town crier. *Congregatio* had been used by Erasmus in his parallel Latin translation for the Greek *ekklesia* wherever it occurred. Tyndale avoids 'church' because it is not what the New Testament says. The Greek verb *metanoeo* means, precisely, 'repent', that is turn the mind, and so Tyndale gives 'repent', and not 'do penance'. The Greek verb *exomologeoo* has a primary sense of 'acknowledge, admit', and 'acknowledge' is what Tyndale usually prints, rather than 'confess'. The Greek word *agape* is one of several words for 'love', so Tyndale prints 'love' (as in 1 Corinthians 13) and not 'charity'. In other words, he is making the New Testament refer inwardly to itself, as he instructs his readers to do, and not outwardly to the enormous secondary construction of late-mediaeval practices of the

Church: priests and penance and confession and charity." [Ref-0230](#), pp. 148-149.

Tyndale Bible Church - doctrinal statement : [2003012101.htm](#)☆

Tyndale Seminary - vs. Texas Higher Education Coordinating Board : [2007091201.htm](#)☆

Tyndale Theological Seminary - Th.D. grades : [grades thd.xls](#)☆

Tyndale Theological Seminary - Th.M. grades : [grades thm.xls](#)☆

Tyndale Theological Seminary - transcript : [20030306_tyndale_transcript.doc](#)☆

Tyndale Theological Seminary. Biblical Dispensationalism (AST-403), Dr. Robert Lightner : [Ref-0068](#)☆

Tyndale Theological Seminary. Book of Acts (GB-325), Arnold Fruchtenbaum : [Ref-0100](#)☆

Tyndale Theological Seminary. Church History 1 (CH-201), Mal Couch : [Ref-0058](#)☆

Tyndale Theological Seminary. Daniel Commentary : [Ref-0045](#)☆

Tyndale Theological Seminary. Inspiration and Inerrancy (AST-314), Paige Patterson : [Ref-0053](#)☆

Tyndale Theological Seminary. Introduction to Biblical Counseling (CO-101), Lacy Couch : [Ref-0106](#)☆

Tyndale Theological Seminary. Revelation Commentary, Mal Couch : [Ref-0022](#)☆

Tyndale Theological Seminary. Romans in Greek, Chapters 9 - 11 (LS-306), S. Lewis Johnson : [Ref-0149](#)☆

Tyndale Theological Seminary. Soteriology (AST-307), Dr. Robert Lightner : [Ref-0095](#)☆

type - and antitype - hermeneutics : [hermeneutics - type and antitype](#)☆

type - definition : [typology - definition](#)☆

type - Jericho of Passover : Ex. 12:22-23; Jos. 2:18 ☪ In both cases, red marked the place of safety and those who were 'under' the red sign remained safe.

type - Joseph of Christ : Gen. 30:22-24; Gen. 37:3; Gen. 37:4; Gen. 37:8; Gen. 37:18; Gen. 37:23; Gen. 37:24; Gen. 37:28; Gen. 39:7 (cf. Gen. 49:8); Gen. 39:11-20 (cf. Gen. 49:8); Gen. 49:8 (cf. Gen. 39:7); Gen. 41:1-45; Gen. 45:16-18; Isa. 53:9; Isa. 65:17-25; Mtt. 3:17; Mtt. 26:14-15; Mtt. 26:3-4; Mtt. 27:19; Mtt. 27:24; Mtt. 27:35; Mtt. 27:35-37; Mtt. 27:37-39; Luke 1:35; John 3:35; John 15:24-25; Acts 15:14; Rom. 11:11-12; Eph. 5:25-32; Php. 2:7 ☪ "Both Joseph and Christ were born by special intervention of God (Gen. 30:22-24; Luke 1:35). Both were objects of special love by their fathers (Gen. 37:3; Mtt. 3:17; John 3:35); both were hated by brethren (Gen. 37:4; John 15:24-25); both were rejected as rulers over their brethren (Gen. 37:8; Mtt. 27:37-39; John 15:24-25); both were robbed of their robes (Gen. 37:23; Mtt. 27:35); both were conspired against and placed in the pit of death (Gen. 37:18,24; Mtt. 26:3-4; 27:35-37); both were sold for silver (Gen. 37:28; Mtt. 26:14-15); both became servants (Gen. 39:4; Php. 2:7); both were condemned though innocent (Gen. 39:11-20; Isa. 53:9; Mtt. 27:19,24). . . Both were raised from humiliation to glory by the power of God. . . Both during the time of exaltation but continued rejection by brethren take a Gentile bride and are a blessing to Gentiles (Gen.

41:1-45; Acts 15:14; Rom. 11:11-12; Eph. 5:25-32). After the time of Gentile blessing begins to wane, both are received finally by their brethren and recognized as a savior and deliverer (Gen. 45:1-15; Rom. 11:1-27). Both exalt their brethren to places of honor and safety (Gen. 45:16-18; Isa. 65:17-25)." [Ref-0104](#), pp. 66-67. Both Joseph and Judah are prophesied to have their brothers bow down before them (Gen. 37:9; 49:8). The character of both was revealed through temptation (Gen. 39:12; Mtt. 4:1; Mark 1:13; Luke 4:2; Heb. 2:18; 4:15). Could it be added that the embalming of Joseph (Gen. 50:2,52) was a type of Christ who never saw decay (Ps. 16:10)—embalming not being a typical practice of the Jews?

type - leaven represents sin : Ex. 12:15; Ex. 12:19; Ex. 13:7; Ex. 23:18; Ex. 34:25; Hos. 7:4 (?); **Amos 4:5**; Mtt. 13:33; Mtt. 16:6-12; Mark 8:15; Luke 12:1; Luke 13:20; 1Cor. 5:6-8; Gal. 5:9 ☪ Questionable: Hos. 7:4 (?);

type - oil represents Holy Spirit : Isa. 61:1; Ps. 45:7; Zec. 4:12-14; Mtt. 25:1-13

type - water represents army : 2S. 22:17; Ps. 124:4; **Isa. 8:7**; Jer. 46:7-8; Jer. 47:2; Jer. 50:42; Dan. 9:26; Rev. 12:15-16

type - water represents Holy Spirit : Isa. 44:3; Isa. 52:15; Eze. 36:25-27; Mtt. 3:16; John 3:5; John 4:14; **John 7:38-39**; Acts 1:5; **Tit. 3:5**

type - water represents peoples : Ps. 144:7; Rev. 13:1; Rev. 17:1; Rev. 17:15

type - wine represents blood : Gen. 49:11; Deu. 32:14; Isa. 49:26; Zec. 9:15; Mtt. 26:28; Mark 14:24; Luke 22:20; John 6:54-56; 1Cor. 11:25

type - wine represents Spirit : Mtt. 9:17; Luke 1:15; Luke 5:37-39; John 2:3; John 4:46; Acts 2:13-14; Eph. 5:18; Rev. 6:6 (?) ☪ Questionable: Rev. 6:6 (?);

Types in Hebrews, Anderson : [Ref-0968](#)☆

Types in Hebrews, Sir Robert Anderson : [Ref-0920](#)☆

typology : **Rom. 5:14**; Heb. 7:3; Heb. 9:8-9; Heb. 11:19; 1Pe. 3:21 ☪ Type: "A figure or representation of something to come." *Webster's New International Dictionary of the English Language*, 2d ed. "It cannot be emphasized too strongly that types which do not have express scriptural authority are illustrative rather than proof of doctrinal points." [Ref-0104](#), p. 63. "The matter of typology can be summarized as follows: (1) a type must have meaning in its own context; (2) the meaning of the type in its own context is essential for a type/antitype relationship (otherwise we have an example of a parable or perhaps an allegory, but not an example of typology); and (3) ignoring items 1 and 2 threatens the very integrity of the Old Testament." John S. Feinberg, "Salvation in the Old Testament," [Ref-0198](#), p. 47.

typology - allegory not : ☪ + "typology is neither allegory nor symbolism. In either allegory or symbolism there is little import placed on the facticity of the symbol or allegory. Each item is a signpost to something more important. But typology is concerned with relationships between historical facts." John S. Feinberg, "Systems of Discontinuity," [Ref-0199](#), p. 78.

Typology - Biblical Principles - 00017.doc : [00017.doc](#)☆

typology - definition : ☪ "A type is an Old Testament institution, event, person, object, or

ceremony which has reality and purpose in Biblical history, but which also by divine design foreshadows something yet to be revealed." Donald K. Campbell, "The Interpretation of Types", *Bibliotheca Sacra*, CXII, No. 447 (July, 1955), 250, cited by [Ref-0207](#), p. 167.

typology - dispensational interpretation : ☪ + "Nondispensational systems stress that the type is the shadow and the antitype is reality; therefore, the meaning of the antitype supersedes and cancels the meaning of the type in its own context. Dispensationalists do not think types necessarily are shadows, and they demand that both type and antitype be given their due meanings in their own contexts while maintaining a typological relation to one another." John S. Feinberg, "Systems of Discontinuity," [Ref-0199](#), p. 78.

typology - doctrine not taught : 2Cor. 4:6; 1Pe. 3:21 ☪ "Do not teach doctrines by types. -- It is legitimate for interpreters to illustrate doctrines by the use of types. Peter used the Noahic Flood to illustrate baptism (1Pe. 3:21) and Paul used the primeval creation of light to illustrate God's work of light in the heart (2Cor. 4:6). Modern interpreters may also do this. However, it is never right for modern interpreters to teach doctrines by types. Of course, the writer of Hebrews did use types to teach and prove doctrine, but Bible writers wrote under divine inspiration. We do not." [Ref-0207](#), p. 172.

typology - extreme : Heb. 7:3

typology - Holy Spirit author of : Heb. 9:8

typology - NT vs. OT : ☪ + "if the NT antitype cancels the meaning of the OT type, the NT must tell us so. NT reinterpretations of OT passages are neither explicit nor implicit cancellations of the meaning of the OT. Likewise, NT antitypes neither explicitly nor implicitly cancel the meaning of OT types. Thinking they do misunderstands typology." John S. Feinberg, "Systems of Discontinuity," [Ref-0199](#), p. 79.

typology - resurrection of Isaac : Heb. 11:19

typology - shadow of things : Col. 2:17; Heb. 8:5; Heb. 9:8; Heb. 9:23; Heb. 10:1; Rev. 15:5

typology - subtlety of : Hos. 11:1; Mtt. 2:15

typology - symbolism not : [typology - allegory not](#)☆

typology - two of same with different destinies : Lev. 14:5; Lev. 16:8; Mtt. 27:38; Mark 15:27; Luke 23:33; John 19:18 ☪ The destiny of two matching individuals (birds, goats, people) often typologically represents a single individual with two possible destinies.

typology - two same - two - typology

typology - used by God : Hos. 12:10 (KJV)

tyranny - government - Tackett - quote : [quote - government - tyranny - Tackett](#)☆

Tyre - Byers - "The Biblical Cities of Tyre and Sidon" : [2003040301.tif](#)☆

Tyre - destruction : [2008042402](#)☆

Tyre - destruction prophesied : [F00029 - Tyre - destruction prophesied](#)☆

Tyre - image : ☪ + [Ref-0066](#), 15.4 (2002), cover, 96, 109 (map), 110.

Tyre - Paul visits : [Paul - visits Tyre tzitiz](#) - [tassels - remembrance](#)☆

Ugarit and the Old Testament, Peter C. Craigie : [Ref-0952](#)☆

Ukraine - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Ultimately - Biblical Principles - 00017.doc : [00017.doc](#)☆

ultradispensationalism - church begins : [church - beginning - ultradispensationalism](#)☆

UN - quotes scripture out of context : [swords - plowshares](#)☆

unacceptable - worship : [worship - in vain](#)

unavailable - God : Pr. 1:28; Isa. 55:6; Luke 13:24

unbelief - asking help for : Mark 9:24

unbelief - examples : Gen. 17:17; Deu. 1:32; 2K. 17:14

unbelief - limits miracles : [faithless - excluded](#)

unbelief - post resurrection : Mark 16:11; Mark 16:13; Mark 16:14

unbelief - rulers and mighty : [disbelief - of rulers and mighty](#)☆

unbelief - shut out : [faithless - excluded](#)

unbelief - sin : Ps. 106:24

unbelief - witnessing miracles : Ps. 96:9; Num. 14:22; Luke 16:31

unbeliever - blessed by believer's presence : Gen. 39:5; 1Cor. 7:14

unbeliever - husband won : [wives - win husbands in silence](#)

unbeliever - prepared by God : Gal. 1:15

unbeliever - works of : [works - dead](#)

unbelievers - blinded : [blinded - unbelievers](#)

unbelievers - cannot receive Holy Spirit : [Holy Spirit - unbelievers cannot receive](#)

unbelievers - catering to - church : [church - activities - distraction](#)☆

unbelievers - church attendance : [church - unbelievers attending](#)☆

unbelievers - dealing with : Col. 4:5; 1Pe. 3:15

unbelievers - God's view of : Ps. 51:5; Jer. 17:9; Mark 7:21-23; Luke 19:10; John 3:16; John 3:18-20; John 3:36; John 8:44; Rom. 1:29-32; Rom. 3:10-18; 1Cor. 2:14; 2Cor. 4:3-4; Eph. 2:2; Eph. 2:12; Col. 1:13; 1Jn. 5:19

⊕ God's assessment of the lost: formed in iniquity (Ps. 51:5), desperately wicked (Jer. 17:9), having an evil heart (Mark 7:21-23), spiritually lost (Luke 19:10), perishing (John 3:16), condemned already, lovers of darkness and evil (John 3:18-20), under the wrath of God, have no life (John 3:36), of their father the devil (John 8:44), filled with unrighteousness (Rom. 1:29-32), do not seek after God (Rom. 3:10-18), unable to receive spiritual truth (1Cor. 2:14), spiritually blind, lost and blinded by Satan (2Cor. 4:3-4), children of disobedience, dead in trespasses and sins, controlled by Satan (Eph. 2:2), without God and without hope (Eph. 2:12), held captive in the realm of darkness (Col. 1:13), under the control of the evil one (1Jn. 5:19).

unbelievers - killed : Ex. 32:27-29; 2Chr. 15:12

unbelievers - marry - pastor : [marriage - unbelievers - pastor](#)☆

unbelievers - natural law : Rom. 2:14

unbelievers - proclaiming God : [pagans - proclaiming God](#)

unbelievers - prophesy : [prophecy - by unbelievers](#)

unbelievers - reject God : [rejected - God by unbelievers](#)

unbelievers - used by God : Ex. 7:4; Ezra 6:4; Isa. 37:26; Isa. 45:1; Isa. 46:11; Dan. 2:37; Rev. 17:17

unbelievers - violence against - Koran : [Koran - violence - against unbelievers](#)☆

unbelieving - spouse : 1Cor. 7:16; 1Pe. 3:1

unbroken - covenant : [covenant - unconditional](#)☆

unbroken animal : [untrained animal](#)

unburied - in judgment : [burial - denied as judgment](#)

uncertainty - emerging church : [emerging church - uncertainty](#)☆

uncial - alphabet : [Greek grammar - uncial alphabet](#)☆

uncial - manuscripts : ⊕ "Approximately two hundred and forty manuscripts are called *uncial* manuscripts and are identified by *capital letters*." [Ref-0024](#), p. 174. "The uncial hand is represented in about 650 manuscripts. This number includes about 95 papyri and more than 270 lectionaries. Lectionaries are manuscripts especially designed for reading in public worship. . . . this means that about 280 uncial manuscripts copied on parchment are extant, and these date from the third or fourth century to the tenth century. But the above figures are not precise, because some manuscripts that once were counted separately are now known to be parts of others." [Ref-0236](#), p. 35.

unclean - animals : [clean - animals](#)

unclean - cat - dog : [dog - unclean](#)

unclean - clean prohibited from : Lev. 7:19-21; Lev. 10:11

unclean - dead : [dead - touching unclean](#)

unclean - disallowed in Jerusalem : [Jerusalem - unclean disallowed](#)

unclean - entry prohibited : Isa. 35:8; Isa. 52:1; Joel 3:17; Rev. 21:27; Rev. 22:15

unclean - food eaten : Isa. 65:4; Isa. 66:17

unclean - Gentile dwelling considered by Jews : [dwelling - Gentile considered unclean by Jews](#)☆

unclean - human waste : Deu. 23:12-14; Eze. 4:14-15

unclean - intercourse : [intercourse - unclean](#)

unclean - lips : [mouth - unclean](#)

unclean - may keep Passover : [Passover - unclean may keep](#)

unclean - mother at birth : [birth - mother unclean](#)

unclean - no food is : Mtt. 15:11; Mark 7:15; Mark 7:19; Luke 10:7-8; Acts 10:15; Acts 11:9; Rom. 14:14; Rom. 14:20; Col. 2:16; 1Ti. 4:4

unclean - no man is : Acts 10:15; **Acts 10:28**; Acts 11:9

unclean - priest : [priest - unclean](#)

unclean - provision from : Gen. 45:9-11; 1K. 17:6

unclean - raven : [raven - unclean bird](#)

unclean - rules : ⊕ "The biblical list of situations entailing impurity included (1) sexual intercourse; (2) touching the carcass of an animal (except one killed for food); (3) a flux from the body of male or female, including menstruation and childbirth; (4) contact with leprosy; and (5) contact with a dead body. The oral law added contact with a Gentile individual or residence, with land outside Israel, and with idolatry." [Ref-1200](#), p. 255.

unclean - tanner as occupation : [tanner - unclean occupation](#)☆

unclean - touched - Jesus : Luke 7:14

unclean and clean animals - concept known before law : [clean and unclean animals - concept known before law](#)

uncommon - miracles - periods : [miracles - uncommon - periods](#)☆

unconditional - covenant : [covenant - unconditional](#)☆

unconditional covenant - Abrahamic : [covenant - Abrahamic unconditional \[5002.1.1\]](#)☆

unconditional covenant - Davidic : [covenant - Davidic - unconditional \[5002.2.1\]](#)

unconditional covenant - new : [covenant - new - unconditional \[5002.5.1\]](#)

Unconditional Surrender - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

uncovered - slain from earth : [slain - earth uncovers](#)

uncovering - father as nakedness : Gen. 9:21; Ex. 20:26; Lev. 18:6-8; Lev. 20:11; Deu. 22:30; Isa. 3:17; Jer. 13:22; Jer. 13:26; Eze. 22:10; 1Cor. 5:1

uncut - stones : [hands - made without](#)

under - foot : Gen. 3:15; Luke 10:19; Rom. 16:20; Rev. 19:15

under - the earth : [earth - under](#)

underground - abode of dead : [dead - abide underground](#)

understand - scripture : [teaching - understanding](#)

understand - scripture difficult : [scripture - difficult to understand](#)

understanding - lean not on : Pr. 3:5

understanding - taken away : Job 12:24; Rom. 1:28

Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia, 2nd rev. ed., Reinhard Wonneberger : [Ref-0780](#)☆

Understanding Christian Theology, J. Strong : [Ref-0690](#)☆

Understanding Dispensationalists, 2nd, ed., Poythress, Vern S. : [Ref-0191](#)☆

Underwood, J., Nickelson, R. L., & Underwood, J. (2004). King James Version standard lesson commentary : 2004-2005. Cincinnati: Standard Publishing. : [Ref-0631](#)☆

Underwood, J., Nickelson, R. L., & Underwood, J. (2004). The NIV standard lesson commentary : 2004-2005. Cincinnati: Standard Publishing. : [Ref-0632](#)☆

uneducated - but knowledgeable : [knowledge - without schooling](#)☆

unequally - yoked : Luke 15:15; 1Cor. 7:39; 2Cor. 6:14 ⊕ See [marriage - mixed forbidden](#).

unfair - God? : [judging - God by man](#)

unforgivable - sin : [sin - unpardonable](#)☆

Unformed and Unfilled, Weston Fields : [Ref-0819](#)☆

unfruitfulness : [fruitless](#)

unfulfilled - promises : [promises - unfulfilled](#)

Unger's Bible Dictionary, Merrill Unger : [Ref-1178](#)☆

Unger's Commentary on the Old Testament, Merrill F. Unger : [Ref-1274](#)☆

Unger, M. F., Harrison, R. K., Vos, H. F., Barber, C. J., & Unger, M. F. (1988). The new Unger's Bible dictionary (Rev. and updated ed.). Chicago: Moody Press. : [Ref-0633](#)☆

Unger, Merrill F. *The Baptism with the Holy Spirit, Parts 1-3* : [2003012601.htm](#)☆

Unger, Merrill F., R. K. Harrison and Howard Frederic Vos. *New Unger's Bible Dictionary* : [Ref-0185](#)☆

Unger, Merrill F., *Unger's Commentary on the Old Testament* : [Ref-1274](#)☆

Unger, Merrill, New Unger's Bible Handbook
: [Ref-1179](#)☆

Unger, Merrill, Unger's Bible Dictionary
[Ref-1178](#)☆

ungodly - counsel - avoid : [counsel - ungodly - avoid](#)

ungodly - generation : [generation - ungodly](#)☆

unhewn - Sermon - Uncut by Human Hands - 08010.doc : [08010.doc](#)☆

unholy - vs. holy : [holy - vs. unholy](#)

Unholy Hands on the Bible, Burgon, John W. and Jay P. Green. : [Ref-0176](#)☆

Unholy War, Randall Price : [Ref-0160](#)☆

unicorn - rhinoceros? : Num. 23:22; Num. 24:8; Job 39:9-10; Ps. 29:6; Ps. 92:10 ☪
"Reconstructions from fossils of the 'giant unicorn' *Elasmotherium sibiricus* shot it was a rhinoceros two metres high (over six ft) and six metres long, with a single two-metre-long horn growing from its forehead. . . . a description of an animal matching this fossil, from a 10th century A.D. traveller to Russia, shows *Elasmotherium* may have still been alive only 1,000 years ago. . . . On two-horned rhinos, it is the front (anterior) horn which is longer. The biggest horn on record, from a female white rhino in South Africa, measured 158 cm (over 5 ft)." [Ref-0028](#), 28(2) March-May 2006, p. 32.

union - Jesus and Father : John 1:1-2; John 10:30; John 10:38; John 14:10; John 14:20; John 17:11; John 17:21-23

unique - God : [unique - God - who like](#); Ex. 8:10; Ex. 15:11; Deu. 4:35; Deu. 4:39; 2S. 7:22; Ps. 2:2; **Isa. 40:18; Isa. 40:25; Isa. 44:6; Isa. 44:8; Isa. 46:4-9; Isa. 45:21**

unique - God - who like : **Ex. 15:11**; Ex. 20:3-4; Deu. 5:7-8; Ps. 35:10; Ps. 89:8; Ps. 113:5; Isa. 40:18; Jer. 49:19; Jer. 50:44; Rev. 13:4

Unitarians - Arian : [Arianism - heresy](#)☆

united - Israel : [Israel - reunited](#)

United Nations - quotes scripture out of context : [swords - plowshares](#)☆

United Nations - recognizes Israel : [chronology - A.D. 1949 - Israel recognized by United Nations](#)☆

United Nations - resolutions - Israel : [2003030406.tif](#)☆

United Nations - treatment of Israel : ☪
"Incredibly, the United Nations' Security Council has devoted nearly a third of its deliberations and resolutions to Israel, a country with less than one-thousandth of earth's population! The United Nations has never condemned the Arabs for their terrorism but has condemned Israel more than 370 times for defending itself." [Ref-0017](#), Dec. 1999. "The United Nations seems to exist to call Israel evil. Since 1945, the UN has passed over 700 General Assembly resolutions. Of these 700, not one was passed against any Arab country or against any terrorist group. How many do you think have been passed against Israel? Nearly 450! Yes, with 190 countries represented in the UN, Israel -- a single nation, only slightly larger than the Dallas-Fort Worth area, with one one-thousandth of the world's population -- has been condemned by over sixty percent of all UN Assembly resolutions!" Zola Levitt, "A Note From Zola", [Ref-0182](#), August, 2004, p. 9.

United Nations - vote on Jewish State : [chronology - A.D. 1947 - UN Vote on Jewish State](#)☆

United Nations- The Original Evolution of the Palestinian Problem : [2003012402.htm](#)☆

United States - Christian nation : ☪ + "This republic is classified among the Christian nations of the world. It was so formally declared by the Supreme Court of the United States. In the case of Holy Trinity Church vs. United States, 143 U. S. 471, that court, after mentioning various circumstances, added, "these and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." [Ref-1275](#), [par. 22-24]. "we constantly speak of this republic as a Christian nation in fact, as the leading Christian nation of the world. This popular use of the term certainly has significance. It is not a mere creation of the imagination. It is not a term of derision but has a substantial basis one which justifies its use." [Ref-1275](#), [par. 34]. "we constantly speak of this republic as a Christian nation in fact, as the leading Christian nation of the world. This popular use of the term certainly has significance. It is not a mere creation of the imagination. It is not a term of derision but has a substantial basis one which justifies its use." [Ref-1275](#), [par. 34]. "The first charter of Virginia, granted by King James I, in 1606, after reciting the application of certain parties for a charter, commenced the grant in these words: "We, greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God." [Ref-1275](#), [par. 42]. "The celebrated compact made by the Pilgrims on the Mayflower, in 1620, recites: "Having undertaken for the glory of God and advancement of the Christian faith and the honor of our king and country a voyage to plant the first colony in the northern parts of Virginia." [Ref-1275](#), [par. 46]. "the only true God and Savior of mankind, and the Christian faith, which in our royal intention and the adventurers free profession, is the principal end of this plantation," which declaration was substantially repeated in the charter of Massachusetts Bay granted by William and Mary, in 1691." [Ref-1275](#), [par. 54]. "The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, provided: "Forasmuch as it has pleased the Almighty God by the wise disposition of His divine providence so to order and dispose of things that we, the inhabitants and residents of Windsor, Hartford and Wethersfield, are now cohabitating and dwelling in and upon the River of Connecticut and the lands thereto adjoining; and well knowing where a people are gathered together the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one public state or commonwealth; and do for ourselves and our successors and such as shall be adjoined to us at any time hereafter enter into combination and confederation together to maintain and preserve the liberty

and purity of the gospel of our Lord Jesus which we now profess, as also the discipline of the churches, which, according to the truth of the said gospel, is now practiced amongst us." [Ref-1275](#), [par. 57]. "In 1638 the first settlers in Rhode Island organized a local government by signing the following agreement: "We whose names are underwritten do here solemnly in the presence of Jehovah incorporate ourselves into a Body Politick and as He shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords and to all those perfect and most absolute laws of his given us in his holy word of truth, to be guided and judged thereby. Exod. 24: 3, 4; II Chron. 11: 3; II Kings 11:17." [Ref-1275](#), [par. 68]. "The charter granted to Rhode Island, in 1663, naming the petitioners, speaks of them as "pursuing, with peaceable and loyal minds, their sober, serious and religious intentions, of godly edifying themselves and one another in the holy Christian faith and worship as they were persuaded; together with the gaining over and conversion of the poor, ignorant Indian natives, in these parts of America, to the sincere profession and obedience of the same faith and worship." [Ref-1275](#), [par. 74]. "In the charter of privileges granted, in 1701, by William Penn to the province of Pennsylvania and territories thereunto belonging (such territories afterwards constituting the State of Delaware), it is recited : "Because no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of the freedom of their consciences as to their religious profession and worship; and Almighty God being the only Lord of Conscience, Father of Lights and Spirits, and the author as well as object of all divine knowledge, faith and worship, who only doth enlighten the minds and persuade and convince the understandings of the people, I do hereby grant and declare." [Ref-1275](#), [par. 88]. "The charter of Massachusetts Bay, granted in 1629 by Charles I, after several provisions, recites: "Whereby our said people, inhabitants there, may be so religiously, peaceably and civilly governed as their good life and orderly conversation may win and incite the natives of the country to their knowledge and obedience of" [Ref-1275](#), [par. 51]. "In the Constitution of South Carolina, of 1778, it was declared that "the Christian Protestant religion shall be deemed and is hereby constituted and declared to be the established religion of this State." [Ref-1275](#), [par. 97]. "It is not exaggeration to say that Christianity in some of its creeds was the principal cause of the settlement of many of the colonies, and cooperated with business hopes and purposes in the settlement of the others. Beginning in this way and under these influences it is not strange that the colonial life had an emphatic Christian tone." [Ref-1275](#), [par. 107]. "In the frame of government for Pennsylvania, prepared by William Penn, in 1683, it was provided that "all treasurers, judges . . . and other officers . . . and all members elected to serve in provincial council and general assembly, and all that have right to elect such members, shall be such as profess faith in Jesus Christ." And in the charter of privileges for that colony, given in 1701 by William Penn and approved by the colonial assembly it was provided "that all

persons who also profess to believe in Jesus Christ, the Savior of the World, shall be capable ... to serve this government in any capacity, both legislatively and executively." Ref-1275, [par. 140]. "In Delaware, by the Constitution of 1776, every officeholder was required to make and subscribe the following declaration: "I, A. B., do profess faith in God the Father, and in Jesus Christ His Only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration." Ref-1275, [par. 145-146]. "New Hampshire, in the Constitutions of 1784 and 1792, required that senators and representatives should be of the "Protestant, religion," and (this provision remained in force until 1877." Ref-1275, [par. 148]. "The Constitution of North Carolina, of 1776, provided: "That no person who shall deny the being of God or the truth of the Protestant religion, or the divine authority either of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State." And this remained in force until 1835, when it was amended by changing the word "Protestant" to "Christian," and as so amended remained in force until the Constitution of 1868. And in that Constitution among the persons disqualified for office were "all persons who shall deny the being of Almighty God." Ref-1275, [par. 153]. "New Jersey, by the Constitution of 1776, declared "that no Protestant inhabitant of this colony shall be denied the enjoyment of any civil right merely on account of his religious principles, but that all persons professing a belief in the faith of any Protestant sect, who shall demean themselves peaceably under the government as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the legislature." Ref-1275, [par. 159-163]. "The Constitution of South Carolina, of 1776, provided that no person should be eligible to the Senate or House of Representatives "unless he be of the Protestant religion." Ref-1275, [par. 163]. "Massachusetts, in its Constitution of 1780, required from governor, lieutenant-governor, councilor, senator and representative before proceeding to execute the duties of his place or office a declaration that "I believe the Christian religion, and have a firm persuasion of its truth." Ref-1275, [par. 166]. "The Vermont Constitution of 1777 required of every member of the House of Representatives that he take this oath: "I do believe in one God, the creator and governor of the universe, the rewarder of the good and punisher of the wicked, and I do acknowledge the scriptures of the Old and New Testaments to be given by divine inspiration, and own and profess the Protestant religion." A similar requirement was provided by the Constitution of 1786." Ref-1275, [par. 171]. "In Maryland, by the Constitution of 1776, every person appointed to any office of profit or trust was not only to take an official oath of allegiance to the State, but also to "subscribe a declaration of his belief in the Christian religion." In the same State, in the Constitution of 1851, it was declared that no other test or qualification for admission to any office of trust or profit shall be required than the official oath "and a

declaration of belief in the Christian religion; and if the party shall profess to be a Jew the declaration shall be of his belief in a future state of rewards and punishments." As late as 1864 the same State in its Constitution had a similar provision, Mississippi, by the Constitution of 1817, provided that "no person who denies the being of God or a future state of rewards and punishments shall hold any office in the civil department of the State." Ref-1275, [par. 175-182]. "By express command of Congress studies are not pursued at the military or naval academies and distilleries are prohibited from operation on Sundays, while chaplains are required to hold religious services once at least on that day." Ref-1275, [par. 207]. "The New York Supreme Court, in *Lindemuller vs. The People*, 33 Barbour, 561, held that: "Christianity is not the legal religion of the State, as established by law. If it were, it would be a civil or political institution, which it is not; but this is not inconsistent with the idea that it is in fact, and ever has been, the religion of the people. This fact is everywhere prominent in all our civil and political history>and has been, from the first, recognized and acted upon by the people, as well as by constitutional conventions, by legislatures and by courts of justice." Ref-1275, [par. 254]. "The Pennsylvania Supreme Court, in *Updegraph vs. The Commonwealth, n Sergeant and Rawle*, 400, made this declaration: "Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; Christianity, without the spiritual artillery of European countries; for this Christianity was one of the considerations of the royal charter, and the very basis of its great founder, William Penn; not Christianity founded on any particular religious tenets; not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men." Ref-1275, [par. 272]. "Think of the vast number of academies, colleges and universities scattered through the land. Some of them, it is true, are under secular control, but there is yet to be established in this country one of those institutions founded on the religions of Confucius, Buddha or Mohammed, while an overwhelming majority are under the special direction and control of Christian teachers." Ref-1275, [par. 298]. "Notice also the avowed and pronounced Christian forces of the country, and here I must refer to the census of 1890, for the statistics of the census of 1900 in these matters have not been compiled: The population was 62,622,000. There were 165,000 Christian church organizations, owning 142,000 buildings, in which were sittings for 40,625,000 people. The communicants in these churches numbered 20,476,000, and the value of the church property amounted to \$669,876,000. In other words, about one third of the entire population were directly connected with Christian organizations. Nearly two-thirds would find seats in our churches. If to the members we add the children and others in their families more or less connected with them, it is obvious that a large majority were attached to the various church organizations. I am aware that the relationship between many members and their churches is formal, and that church relations do not constitute active and paramount forces in their lives, and yet it

is clear that there is an identification of the great mass of American citizens with the Christian church." Ref-1275, [par. 301]. "You will have noticed that I have presented no doubtful facts. Nothing has been stated which is debatable. The quotations from charters are in the archives of the several States; the laws are on the statute books; judicial opinions are taken from the official reports; 'statistics from the census publications. In short, no evidence has been presented which is open to question." Ref-1275, [par. 320]. "I have said enough to show that Christianity came to this country with the first colonists; has been powerfully identified with its rapid development, colonial and national, and to-day exists as a mighty factor in the life of the republic." Ref-1275, [par. 334]. "I CONSIDERED last night the proposition that the United States of America is a Christian nation. I pointed out that Christianity was a primary cause of the first settlement on our shores; that the organic instruments, charters and constitutions of the colonies were filled with abundant recognitions of it as a controlling factor in the life of the people; that in one at least of them it was in terms declared the established religion, while in several the furthering of Christianity was stated to be one of the purposes of the government; in many faith in it was a condition of holding office; in some, authority was given to the legislature to make its support a public charge; in nearly all the constitutions there has been an express recognition of the sanctity of the Christian Sunday; the God of the Bible is appealed to again and again. Sunday laws have been enacted and enforced in most of the colonies and States. About one-third of the population are avowedly Christian and communicants in some Christian organization; there are sitting accommodations in the churches for nearly two-thirds; educational institutions are largely under the control of Christian denominations, and even in those which, in obedience to the rule of separation between church and state, are secular in their organization, the principles of Christianity are uniformly recognized. By these and other evidences I claim to have shown that the calling of this republic a Christian nation is not a mere pretense but recognition of an historical, legal and social truth." Ref-1275, [par. 353-362]. "let it be noticed that there is no incompatibility between Christianity and patriotism. The declaration of the Master, "Render therefore unto Caesar, the things which are Caesar's; and unto God, the things that are God's," is not a declaration of antagonism between the two, but an affirmation of duty to each." Ref-1275, [par. 366]. "Christianity has entered into and become part of the life of this republic; it came with its beginnings and prompted them; has been identified with its toils and trials, shared in its victories, cheered in the hour of darkness and gloom, and stands to-day prophetic of untold blessings in the future. And shall it be said that it alone of all our benedictions has forfeited a claim to receive from every American citizen the tribute of respect?" Ref-1275, [par. 434].
unity - fellowship : Ps. 133:1; Acts 1:14; Acts 2:1; Acts 2:46; Acts 5:12; Eph. 4:3; Eph. 4:12; Php. 2:1
unity - in Christ : separation - wall of☆
unity - vision : Isa. 52:8

universal - salvation - Pinnock : [Pinnock - Clark - universalist](#)☆

universal - salvation desire of God : [salvation - universal desire of God](#)

universal brotherhood - of man : [brotherhood - of man](#)☆

universal church : [church - universal](#)

Universal Forces - Space - 00042.doc : [00042.doc](#)☆

universe - age of - Creationist Viewpoints - 00032.doc : [00032.doc](#)☆

universe - center : [red-shift - quantization](#)☆

universe - earth near center : [earth - near center of universe](#)☆

universe - held together : [held together - by God](#)

universe - size : [starlight - distant](#)☆

universe - voyager1 - solar system : [2003110601.htm](#)☆

universities - Harvard, Yale, and Princeton :
 ☉ + "Our three American universities of greatest historical importance, Harvard, Yale, and Princeton, were originally founded by Calvinists, as strong Calvinistic schools, designed to give students a sound basis in theology as well as in other branches of learning. Harvard, established in 1636, was intended primarily to be a training school for ministers, and more than half of its first graduating classes went into the ministry. Yale, sometimes referred to as 'the mother of Colleges,' was for a considerable period a rigid Puritan institution. And Princeton, founded by the Scotch Presbyterians, had a thoroughly Calvinistic foundation." [Ref-0096](#), p. 397.

unjust - judges : [judges - unjust](#)

unjust - resurrected - by Christ : [resurrection - unjust - by Christ](#)

unknowable - God : Job 11:7; Job 36:26; Ecc. 8:17; Isa. 40:18 ☉ + "The God who resides outside human dimensions cannot be exhaustively comprehended. He can be known in part; yet He stands beyond humankind in mystery. Any true understanding a person has of the transcendent god derives from His gracious revelation given in finite categories and conditions that have meaning for finite beings. Nevertheless what God has revealed of Himself is fully sufficient for humans to know and to love Him." J. Scott Horrell, *In the Name of the Father, Son, and Holy Spirit: Toward a Trinitarian Worldview* [Ref-0200](#), Vol. 166 No. 662 April-June 2009, 131:146, p. 134.

unknowable - not a concern : Ps. 131:1

unknown - by Jesus : Zec. 14:7; Mtt. 24:36; Mtt. 24:42; Mtt. 25:12; Mark 13:32; Acts 1:7; Rev. 1:1

unknown - Christ's return : [thief - Jesus comes like](#)☆

unknown - God by man : Jer. 2:8; Jer. 4:22; Jer. 9:3; Jer. 9:6; Jer. 10:25

unknown - in past : [progressive - revelation](#)

unknown - name : [name - unknown](#)

unknown - professors by Jesus : Mtt. 7:23; Luke 13:27

unknown - self : [self - unknown](#)

unleavened bread - feast of : Ex. 13:3; Deu. 16:1

unleavened bread - why : Ex. 12:34

unlettered - but knowledgeable : [knowledge - without schooling](#)☆

unmarried - not considered valid by God : [marriage - cohabitation not equivalent](#)

unmarried - sin : Heb. 13:4

unnatural - against nature : [nature - against](#)

unpardonable - sin : [sin - unpardonable](#)☆

unpredictable - death : [death - unpredictable](#)

unpredictable - life : [life - unpredictable](#)

unreached - evangelize : [evangelism - to unreached](#)

unreached - missions to : [missionary - to unreached](#)

unreached - peoples - 2006 : [evangelism - statistics - 2006](#)☆

Unscriptural Theologies of Amillennialism and Postmillennialism - Ice : [2003120807.doc](#)☆

unsearchable - God : Ps. 147:5; Ecc. 3:11; Ecc. 11:5; Isa. 40:28; **Rom. 11:33**

Unsearchable Riches - Dennett, Edward. : [Ref-0662](#)☆

unseen - God : [seen - God not](#)

unseen - hope : [hope - unseen](#)

Unshakable Foundations : [Ref-0122](#)☆

unsightly and unfurnished - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

Unspecified, Unspecified, Westminster Confession in Parallel with the 1689 and Savoy : [Ref-0888](#)☆

Unspecified, Unspecified, Westminster Confession of Faith : [Ref-0885](#)☆

Unspecified, Unspecified, Westminster Larger Catechism : [Ref-0886](#)☆

Unspecified, Unspecified, Westminster Shorter Catechism : [Ref-0887](#)☆

unthankful : [thankless](#)

until - and Israel : Mtt. 23:39 (blessed is he); Luke 21:24 (times of Gentiles); Rom. 11:25 (fullness of Gentiles)

unto - the Lord : Col. 3:23

untrained animal : Deu. 21:3; Mark 11:2; Luke 19:30

up - look : [look - up](#)

up - toward Jerusalem : [Jerusalem - up to](#)

upon - kingdom : [kingdom - upon or within](#)☆

"Upon completion of the laurel ritual, the Pythia would drink deeply from the water of the Castilian Fountain, burn laurel and barley on the unending fire of the altar to Apollo and finally take her seat upon the Tripod in preparation for what was to come. Instantly the Pythia would enter in a manonion (mania), which was characterized by frantic and uncontrolled bodily movements and speaking in unknown tongues. As the Pythia went into here ecstatic and maniacal trance, a prophate (male prophet) would interpret and write down the oracle or prophecy of the Pythia. The wild and ecstatic manner in which these Pythia would receive the oracle did not always end well. Plutarch notes, one one occasion she died as a result of the violent agitation caused by the prophetic furor, due to the fact that the Pythia had entered the tripod against here will and was possessed by an "incoherent and evil inspiration" (Dempsey 1972: 68; Plutarch, *Obsolescence of Oracles* 438; LCL 5: 499)." Ernest B. McGinnis, "Delphi's Influence on the Word of the New Testament: Part 2: The Oracles of Delphi", [Ref-0066](#), 20.2 2007, 61:64, p. 63. : [pythoness - tongues](#)

uppercase - origin : [case - upper and lower - origin](#)☆

Ur - image : ☉ + [Ref-0066](#), 17.1 (2004), p. 5

Ur of the Chaldees - archaeology : [archaeology - Ur of the Chaldees](#)☆

Uriah - David's mighty men : 2S. 11:15-17; 2S. 23:39; 1Chr. 11:41

urim - and thummim : Ex. 28:30; Lev. 8:8; Num. 27:21; Deu. 33:8; Jos. 7:14-18 (?); 1S. 14:3 (?); 1S. 10:20; 1S. 23:2-12; Jdg. 20:28; 1S. 23:6; 1S. 23:9; 1S. 28:6; 1S. 30:7-8; Ezra 2:63; Ne. 7:65 ☉ + "In Leviticus 8 [Tyndale] gives the mysterious Urim and Thummim, symbolic parts of a priest's vesture, as 'light and perfectness'. This is still strange, but it is a step nearer conveying something than Urim and Thummim, and it bears out his constant principle that the Scripture is never mumbo-jumbo -- a major theme of the *Obedience*." [Ref-0230](#), pp. 302-303. Questionable: Jos. 7:14-18 (?); 1S. 14:3 (?);

Urim and Thummim - tribal identity : [tribes - identified with Urim and Thummim](#)

US - religious apostasy - statistics : [2008030301.htm](#)☆

USA - prayer - first continental congress : [prayer - USA - first continental congress](#)☆

use - or lose : [more - to those that have used by God - you or another](#) : Est. 4:14

Ussher - Appendix B: The Forgotten Archbishop : [2008060101.htm](#)☆

Ussher - chronology chart : [2008060102.pdf](#)☆

Ussher - date of creation : [2006101601.tif](#)☆

Ussher - dates modified : ☉ "Ussher published in 1650 A.D. and his dates were added to the margin of the KJB in 1700 when the Church of England had bishop Lloyd edit for spelling and typesetting errors. Lloyd used most of Ussher's dates, but changed some to fit his thinking. Hence the dates which are commonly referred to as "Ussher's" are often Lloyd's." [Ref-0186](#), p. 67.

Ussher - divided kingdom - chronology : [2008060101.pdf](#)☆

Ussher - inerrancy : [inerrancy - Ussher](#)☆

Ussher, Archbishop The Annals of the World : [Ref-0222](#)☆

usury - AGAINST : **Ex. 22:25**; Lev. 25:36-37; Deu. 23:19; Ne. 5:7; Ne. 5:10; Ps. 15:5; Pr. 28:8; Jer. 15:10; Eze. 18:8; Eze. 18:13; Eze. 18:17; Eze. 22:12; Mtt. 25:27; Luke 19:23 ☉ "In 1179, the Third Lateran Council had forbidden all Roman Catholics to lend money at interest, threatening to refuse Christian burial to any who did so." [Ref-0152](#), p. 70. "Saint Thomas Aquinas (1225-1273) proclaimed that 'to take usury for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality which is contrary to justice'. . . so spoke Rashi on the brink of the First Crusade: 'He who loans money at interest to a foreigner will be destroyed.'" [Ref-0153](#), pp. 160-161. "The rise of capitalism brought the growing urban society into conflict with the church's prohibition against the loaning of money for interest, a practice it had traditionally regarded as usury." [Ref-0169](#), p. 21.

Uz : Gen. 36:28; Job 1:1

vacation - desire to : [escape - desire](#)☆

vain - God's name used in : [name - God's used in vain](#)

vain - name in : [name - in vain](#)

Valentinian - Chronology - #00006.doc : [#00006.doc](#)☆

valley - of Decision : [Armageddon - battle of](#)☆

valley - of giants : [giants - valley of](#)

valley - of Jehoshaphat : [Armageddon - battle of](#)☆

valley - of Jezreel : [Armageddon - battle of](#)☆

valley - split : Mic. 1:4; Zec. 14:4

Valley of Hinnom - Gehenna : [Gehenna - Valley of Hinnom](#)☆

value - gospel - illustration : [illustration - gospel - value](#)☆

value - man vs. animals : [humans - more valuable than animals](#)

value - scripture : [scripture - value](#)☆

Van Pelt, Miles V. and Gary D. Pratico, Basics of Biblical Hebrew : [Ref-0184](#)☆

Van Winkle, P. The Christophanies : [Ref-0679](#)☆

vandalized - temple : [temple - vandalized](#)

vanity - all is : Ecc. 1:2; Ecc. 12:8; Rom. 8:20 ☹
"Paul possibly alludes Ecclesiastes when he says that creation was made subject to 'vanity' (Rom. 8:20), using the same Word (Gk. *mataiotes*) as is used in the Septuagint for the refrain of that book: 'Vanity of vanities, all is vanity' (Ecc. 1:2; 12:8)." [Ref-0073](#), p. 50.

vanity - labor without God : [labor - vanity without God](#)

vanity - opposite of : [work - established by God](#)

vapor - canopy : [canopy - vapor](#)☆

vapor - life : [life - temporal nature](#)

variation - chronology - bible : [chronology - bible - variation](#)☆

variations - NT : [manuscript - variations in New Testament](#)☆

variations - Old Testament manuscripts : [manuscript - variations in Old Testament](#)☆

Varner, W. (1984). The chariot of Israel : Exploits of the prophet Elijah (1st ed.). West Collingswood, N.J.: Friends of Israel Gospel Ministry. : [Ref-0634](#)☆

Varner, W. (1987). Jacob's dozen : A prophetic look at the tribes of Israel (1st ed.). Bellmawr, N.J.: Friends of Israel Gospel Ministry. : [Ref-0635](#)☆

Vatican II - Catholicism - 00067.doc : [00067.doc](#)☆

Veerman, How to Apply the Bible : [Ref-1076](#)☆

vegetarian - animals : [animals - peaceful](#)☆

vegetarian - Daniel - practiced : [Daniel - vegetarianism practiced](#)

vegetarianism - AGAINST : Acts 10:13; Acts 11:7

veil - ark covered while moving : [ark of covenant - veiled when moved](#)

veil - cherubim on : [cherubim - tabernacle veil](#)

veil - torn in two : Ex. 26:31; Ex. 27:21; Ex. 30:6; Ex. 40:21-23; Mtt. 27:51; Mark 15:38; Luke 23:45; 2Cor. 3:14; **Heb. 10:20**

veiled - gospel : [gospel - veiled](#)

Veith, Gene Edward. Postmodern Times. : [Ref-0116](#)☆

Velikovsky - unreliable : ☹ + "Velikovsky's 'revised chronology' has been rejected by nearly all mainstream historians and Egyptologists. As this article has sought to show, this cannot be lightly brushed aside as simply due to establishment bias or anti-biblical agendas. Focusing on only one of

the main pillars of the chronology at this stage, it is clear that Velikovsky's use of proof material was, to put it mildly, very selective and erroneous. This is not surprising to those who have carefully studied the issues--as the eminent Abraham Sachs stated: "Wherever one turns in Dr. Velikovsky's works, one finds a wasteland strewn with uncritically accepted evidence that turns to dust at the slightest probe." . . . Further volumes of *Ages in Chaos* appeared in 1978. That year, a conference of scholars was held in Glasgow, Scotland, under the auspices of the *Society for Interdisciplinary Studies*, to review the whole matter of the ANE chronology in the light of the controversy surrounding Velikovsky's ideas. These scholars were in the main sympathetic to a need for revision. . . . The final conclusion on Velikovsky's work: that his revised chronology was simply untenable." Patrick Clarke, "Why Pharaoh Hatshepsut is not to be equated to the Queen of Sheba", [Ref-0784](#), 24(2) 2010, 62:68, p. 67.

vengeance - day of : Isa. 61:2; Isa. 63:4

vengeance - day of Lord's : [Bozrah - sacrifice in](#)☆

vengeance - God's : Lev. 19:18; Deu. 32:35; Deu. 32:41-43; 1S. 24:12; 1S. 25:33; 1S. 25:38; 2S. 22:48; Ps. 94:1; Pr. 20:22; Pr. 24:29; Isa. 34:8; Isa. 35:4; Isa. 59:17; **Isa. 63:4**; Isa. 65:6; Nah. 1:2; Mtt. 5:39; Rom. 12:19; 1Pe. 2:23; 1Pe. 3:9; Rev. 16:2

vengeance - laws of : [eye - for eye](#)

vengeance - Mosaic covenant : [covenant - Mosaic - vengeance of](#)

vengeance - of temple : [temple - vengeance of](#)

vengeance - planned : 2S. 13:22; 2S. 13:32

vengeance - saints execute : Ps. 149:7-9; Rev. 20:4 (?) ☹ Questionable: Rev. 20:4 (?);

vengeance - self : 1S. 25:26; 1S. 25:22

venial - sin vs. mortal sin : [Roman Catholicism - venial and mortal sins](#)☆

Venus - queen of heaven : [heaven - queen of](#)☆

verb - intransitive - grammar : [grammar - verb - intransitive](#)☆

verb - prepositions - grammar : [Greek grammar - preposition - verb](#)☆

verb - stative - grammar : [grammar - verb - stative](#)☆

verb - structure - Greek grammar : [Greek grammar - verb - structure](#)☆

verb - transitive - grammar : [grammar - verb - transitive](#)☆

verb - weak patterns - qal perfect - Hebrew grammar : [Hebrew grammar - weak verb patterns - qal perfect](#)☆

verba - ipsissima : [inspiration - verbal](#)☆

verbal - inspiration : [inspiration - verbal](#)☆

verbal - inspiration - God has spoken : [inspiration - verbal - God has spoken](#)

verbal - inspiration - it is written : [inspiration - verbal - it is written](#)

verbal aspect - Greek grammar : [Greek grammar - aspect](#)☆

verbal inspiration - Geneva Bible : [Geneva Bible - verbal inspiration](#)☆

verbal root - Greek grammar : [Greek grammar - root - verbal](#)☆

verbal stem - Greek grammar : [Greek grammar - stem - verbal](#)☆

Verbrugge, ed., Verlyn D., New International Dictionary of New Testament Theology : [Ref-1206](#)☆

verbs - contract - Greek grammar : [Greek grammar - contract verbs](#)☆

verbs - Hebrew grammar - strong and weak : [Hebrew grammar - verbs - strong and weak](#)☆

verbs - stem - hiphil - Hebrew grammar : [Hebrew grammar - verbal stem - hiphil](#)☆

verbs - stem - hithpael - Hebrew grammar : [Hebrew grammar - verbal stem - hithpael](#)☆

verbs - stem - hophal - Hebrew grammar : [Hebrew grammar - verbal stem - hophal](#)☆

verbs - stem - niphal - Hebrew grammar : [Hebrew grammar - verbal stem - niphal](#)☆

verbs - stem - piel - Hebrew grammar : [Hebrew grammar - verbal stem - piel](#)☆

verbs - stem - pual - Hebrew grammar : [Hebrew grammar - verbal stem - pual](#)☆

verbs - stem - qal - Hebrew grammar : [Hebrew grammar - verbal stem - qal](#)☆

verbs - stems - Hebrew : [Hebrew grammar - verbal stems](#)☆

Vermes, Geza. The Complete Dead Sea Scrolls : [Ref-0071](#)☆

verses - favorite : [favorite - verses](#)

versification : ☹ First English Bible with versification was Whittingham's New Testament in 1557 which printer Robert Estienne had hastily marked up for one of his editions of the Greek Testament while traveling between Paris and Lyons in 1551. Some of the divisions are questionable: "I think it had been better done on his knees in a closet," said one Bible historian. [Ref-0020](#), p. 154. "Verse divisions were added to the New Testament, for example, in 1551." [Ref-0014](#), Introductory Notes to NT. "Each book was separate, and there were no vowel points until the Masoretes added them (fifth to tenth century A.D.). After the Babylonian captivity, for the purpose of public reading and interpretation, space stops were employed, and still later additional markings were added. These 'verse' markings were not regulated, and differed from place to place. It was not until about A.D. 900 that the markings were standardized." [Ref-0075](#), p. 339.

versification - Septuagint : [Septuagint - versification](#)☆

version : ☹ *CrossLinks Topical Index* produced on Tue Jun 5 19:55:08 2012 by <http://www.SpiritAndTruth.org>. NOTE: SOME OF THE VIEWS REPRESENTED HEREIN ARE NOT ENDORSED BY SpiritAndTruth.org. THEY MAY REPRESENT ALTERNATE VIEWS ENCOUNTERED DURING THE COURSE OF STUDY. Generated by python script version 2.10 using command arguments: ['./makeindex.py', '-private', '-noheadings', '-single', '/garland/users/tony/bible_study/links.txt', '/out/xlinx.rtf', 'dummy.rtf', '/garland/users/tony/bible_school/tyndale', '/garland/users/tony/bible_study', '/garland/users/shared/bible_study', '/garland/users/spirit/website/teaching'] Language samples: Greek [ΑΩ], Hebrew [אָו], Transliteration of shewa: [š'wā'], Superscript using +: [ʿ⁺ē⁺ō⁺], Superscript using ^: [ʿ[^]ē[^]ō[^]], Acute using ^: [Ā Ê Î Ū ā ē ī ō ū], Macron using -: [Ā Ê Î Ū ā ē ī ō ū], Macron using _: [Ā Ê Î Ū ā ē ī ō ū], Dotted using ~: [Ā Ê Î Ū š ā ē ī ō ū], Dotted

using : [A È Ğ I O U a è ğ i o u], Dot to text, H. / h. and S. / s.: [H h Ş ş], Aleph : [' '], Ayin : [' '].

versions - Jeremiah : [Jeremiah - two versions](#)☆

versions - translation - proliferation : [translation - proliferation - versions](#)☆

vesture - blood on : [blood - garments stained](#)

vicar - AGAINST : [pope - AGAINST](#)

victim - rapist hates : [rapist - hates victim](#)

Victorinus - pretribulational rapture : [rapture - pretribulational - St. Victorinus](#)☆

victory - war - through God : [war - God gives victory](#)☆

view - worldview : [2005082401.htm](#)☆

viewed - glory : [glory - viewed](#)☆

viewing - avoid wickedness : Ps. 101:3; Isa. 33:15; Eze. 20:7-8; Eze. 20:24; Php. 4:8

Village Missions - doctrinal statement : [2002040202.htm](#)☆

Vincent's Word Studies in the New Testament, Vincent : [Ref-1077](#)☆

Vincent, M. (.). Vincent's Word Studies (electronic ed.). : , : [Ref-0636](#)☆

Vincent, M. R. Word Studies In The New Testament : [Ref-0194](#)☆

Vincent, Vincent's Word Studies in the New Testament : [Ref-1077](#)☆

vine - Israel : Ps. 80:8-15; Isa. 5:1; Isa. 5:7; Isa. 27:2; Jer. 2:21; Jer. 12:10; Mtt. 21:28; Mtt. 21:33; Mark 12:2; Luke 13:6; Luke 20:9; John 15:1

vine - Jesus as : Isa. 61:11; John 6:56; John 8:31; John 15:1-10

Vine, W., & Bruce, F. (1981; Published in electronic form by Logos Research Systems, 1996). Vine's Expository dictionary of Old and New Testament words. Old Tappan NJ: Revell. : [Ref-0637](#)☆

Vine, W.E. Vine's Expository Dictionary of Old and New Testament Words : [Ref-0030](#)☆

vineyard - new keeper : Sos. 1:6; **Isa. 5:1; Isa. 5:7;** Mtt. 21:41; Mark 12:9; Luke 20:16

Vine's Expository Dictionary of Old and New Testament Words : [Ref-0030](#)☆

violence - feeding on : Pr. 13:2

violence - Koran - against unbelievers : [Koran - violence - against unbelievers](#)☆

virgin - almah : [almah - a virgin](#)☆

virgin - birth : [seed - of woman](#)☆

virgin - man with : [wonderful things](#)

virgin - Mary not perpetual : [Mary - not perpetual virgin](#)☆

Virgin Birth - Birth of Jesus - 00027.doc : [00027.doc](#)☆

virgin birth - denied - Barclay : ☩ + "William Barclay has written a commentary of the New Testament. He does not hold to biblical infallibility. In his discussion of the virgin birth in Matthew's gospel Barclay says this: "It is a doctrine which our Church does not compel us to accept in the literal and physical sense . . . There is much more in this chapter than the crude fact that Jesus Christ was born of a virgin mother". [William Barclay, *The First Three Gospels* (Philadelphia, PA: Westminster, 1967).]" [Ref-1101](#), p. 154.

virgin birth - illegitimacy accused : [illegitimate - Jesus accused](#)☆

virgin birth - Koran : [Koran - virgin birth](#)☆

virgin birth - optional belief for Christians? : ☩ + "Must one believe in the Virgin Birth to be

a Christian? This is not a hard question to answer. It is conceivable that someone might come to Christ and trust Christ as Savior without yet learning that the Bible teaches that Jesus was born of a virgin. A new believer is not yet aware of the full structure of Christian truth. The real question is this: Can a Christian, once aware of the Bible's teaching, reject the Virgin Birth? The answer must be no." Albert Mohler, *Must We Believe the Virgin Birth?*, Wednesday, December 22, 2010. [<http://www.albertmohler.com/2010/12/22/must-we-believe-the-virgin-birth-4/>] accessed 20101222.

Virgin vs. virgin - King James Version Debate - #00034.doc : [#00034.doc](#)☆

virginity : Deu. 22:14

virgins - as reward in Koran : [Koran - virgins as reward](#)☆

virgins - ten - parable : [parable - ten virgins](#)☆

virtue - evolution - quote : [quote - evolution - virtue](#)☆

virtuous wife : [wife - virtuous](#)

Virtuous Woman - Sermon - One Flesh - 08002.doc : [08002.doc](#)☆

visible - return of Christ : Zec. 12:10; Zec. 14:4; Mtt. 24:27; Mtt. 24:30; Mark 13:26; Luke 17:24; Luke 21:27; **Acts 1:9-11;** 1Th. 4:16; 1Ti. 6:14; Tit. 2:13; Rev. 1:7

vision - eyesight from God : Pr. 29:13

vision - false : Jer. 14:14; Jer. 23:16; Lam. 2:14; Eze. 21:29; Eze. 12:24; Eze. 13:7; Eze. 22:28

vision - for appointed time : [prophecy - for appointed time](#)

vision - from God : Gen. 26:2 (?); Gen. 26:24 (?); Gen. 46:2; Num. 12:6; 1S. 3:15; 1K. 22:19; 2Chr. 18:18; Job 33:15; Isa. 1:1; Isa. 6:1; Eze. 1:3; Eze. 8:3; Eze. 11:24; Dan. 2:9-19; Dan. 7:2; Dan. 8:1; Dan. 8:16; Dan. 9:21; Dan. 10:1; Joel 2:28; Acts 2:17; Acts 9:10-12; Acts 10:3; Acts 10:11; Acts 11:5; Acts 16:9-10; Acts 18:9; Acts 22:18; Acts 23:11 (?); Acts 26:19; Rev. 1:10; Rev. 4:2; Rev. 9:17 ☩ Questionable: Gen. 26:24 (?); Acts 23:11 (?);

vision - of spirit at night : [spirit - vision at night](#)

vision - perish without : Pr. 29:18

vision - unity : [unity - vision](#)

visions - Paul : [Paul - visions](#)

visions - rare : [prophecy - rare](#)

visit - God in judgment : Jer. 6:15

visitation - Sermon - Staying Power - 08001.doc : [08001.doc](#)☆

Vlach, Michael J., Famous Theologians Who Affirm a Future for Israel : [2003020301.pdf](#)☆

vocative - case - Greek grammar : [Greek grammar - cases](#)☆

Vogt - The Global Debt Trap - notes : [2011062401.txt](#)☆

Vogt, Claus, The Global Debt Trap : [Ref-1262](#)☆

voice - as trumpet : [trumpet - voice as](#)

voice - God's audible : [voice - God's audible](#)☆; Ex. 19:9; Ex. 19:19; Ex. 20:22; Num. 7:89; Num. 12:4-8; **Deu. 4:12-13; Deu. 4:33; Deu. 4:36;** Deu. 5:4; Deu. 5:25; 1S. 3:4; Dan. 4:31; Mtt. 3:17; Mtt. 17:5; John 12:28; John 12:30; Acts 9:4; Acts 22:7-9; Acts 26:14; 1Th. 4:16 ☩ In Acts 9:4, the voice of God was heard speaking Hebrew. Whereas the Greek text normally spells as Saul as *Saulos*, here it is given as *Sauoul* which is a transliteration of

the Hebrew *Sha'ulw*. This is confirmed by Acts 26:14.

voice - God's not comprehended : John 12:28; Acts 9:7; Acts 22:9

voice - middle - Greek grammar : [Greek grammar - middle voice](#)☆

voice - of God : Gen. 1:2; Ps. 29:3; Jer. 10:13; Eze. 1:24; Eze. 43:2; Rev. 1:15; Rev. 14:2

voice - sheep hear : John 10:3-4; John 10:27; John 18:37; 1Th. 4:16

void - and formless : [formless - and void](#)☆

void - word not : [Word - aggressive](#)

volitional - conjugations - Hebrew grammar : [Hebrew grammar - conjugations - volitional](#)☆

volume - book written of Jesus : [book - volume written of Jesus](#)☆

voluntary - giving : [giving - voluntary](#)

vomit - dog returns : Pr. 26:11

vomit - lukewarm believers : [lukewarm - believers](#)☆

von Fange, Eric. Genesis and the Dinosaur : [Ref-0007](#)☆

von Poseck, J. A. Light in our Dwellings : [Ref-0676](#)☆

Vos, Geerhardus, The Kingdom and the Church : [Ref-0882](#)☆

Vos, Geerhardus, The Pauline Eschatology : [Ref-0883](#)☆

Vos, H. F., & Thomas Nelson Publishers. (1996). Exploring church history. Nelson's Christian cornerstone series. Nashville: Thomas Nelson Publishers. : [Ref-0638](#)☆

Vos, Kingdom and the Church, The : [Ref-1078](#)☆

vote - congregation - AGAINST : [elders - lead](#)☆

vow - broken : [broken - vow](#)

vow - Canaanites to destroy : [Canaanites - vow to destroy](#)

vow - God by self : [swears - God by self](#)

vow - hand under thigh : [thigh - hand under as vow](#)☆

vow - make : Num. 30:2

vow - Nazirite - voluntary : [Nazirite - vow - voluntary](#)

vowel - classes - Hebrew grammar : [Hebrew grammar - vowel classes](#)☆

vowel - letters - Hebrew grammar : [Hebrew grammar - vowel letters](#)☆

vowel - points in Hebrew text : [inerrancy - Masoretic textual techniques](#)☆

vowel - types - Hebrew grammar : [Hebrew grammar - vowel types](#)☆

vowels - changeable long - Hebrew grammar : [Hebrew grammar - vowels - changeable long](#)☆

vowels - Hebrew grammar : [Hebrew grammar - vowels](#)☆

vowels - origin - Hebrew : [Hebrew grammar - vowels - origin](#)☆

vowels - paused - Hebrew Grammar : [Hebrew grammar - vowels - paused](#)☆

vowels - reduced - Hebrew grammar : [Hebrew grammar - vowels - reduced](#)☆

vowels - short - Hebrew grammar : [Hebrew grammar - vowels - short](#)☆

vowels - short - unaccented - Hebrew grammar : [Hebrew grammar - vowels - short - unaccented](#)☆

vowels - short vs. long - Hebrew grammar : [Hebrew grammar - vowels - short vs. long](#)☆

vowels - unchangeably long - Hebrew grammar : [Hebrew grammar - vowels - unchangeably long](#)☆

vowels - vs. consonants - grammar : [grammar - consonants vs. vowels](#)☆

vows - forbidden : [oaths - forbidden](#)

vows - inadvisable : Gen. 31:32; Gen. 42:37; Gen. 44:9; Deu. 23:21-23; Jas. 5:12; Jdg. 11:30-39; Pr. 20:25; Ecc. 5:2-5; Mark 6:26

vows - keep : Num. 30:1-5; Ps. 15:4; Ecc. 5:4

vows - marriage : [marriage - vows](#)

vox - ipsissima : [Hebrew - gospels?](#)☆

voyager 1 spacecraft - solar system frontier : [2003110601.htm](#)☆

Vulgate - Chronology - #00006.doc : [#00006.doc](#)☆

Vulgate - dates : [chronology - A.D. 0382 - A.D. 405 - Vulgate](#)☆

Vulgate - grace - Mary as source : Luke 1:28
☪ "The Vulgate translation of the opening section of this account reads like this (Luke 1:28). *And the angel went in, and said to her: "Hail, O one that is full of grace! The Lord is with you! Blessed are you among women!"* Erasmus was scathing about this translation. The words of the angel could not possibly be translated as "Hail, O one that is full of grace!" Perhaps it could be rendered as "Hail, O one that has found grace!" or "Hail, O favored one!" The implication of the passage was that Mary had found God's favor -- not that she could bestow that favor on others. The angelic words we have just noted (in Latin: *ave gratia plena!*) were often interpreted in the Middle Ages as meaning that Mary was like a reservoir, full of God's grace. She could, therefore, be a source of God's grace to those who needed it, and who could access this grace through prayer to her." [Ref-0686](#), p. 58.

Vulgate - importance : ☪ + "The Vulgate now numbers 10,000 or more manuscripts. It has been copied more than any other book in the Christian era. Historically speaking, it ranks next to the Septuagint as the most important translation ever made. . . . The Vulgate was the first book of importance to be printed. About 1450 Johann Gutenberg of Mainz, Germany, perfected the use of movable type. In 1456 the "Gutenberg Bible" was issued. It was a beautiful Latin Bible, whose appearance marked a new epoch." [Ref-0236](#), p. 73.

Vulgate - inaccuracies preserved in

Wycliffite translation : [Wycliff - translation inaccurate](#)☆

Vulgate - motivation : [inspiration - Jerome's view](#)☆

Vulgate - penance - Mtt. 3:1-2 : Mtt. 3:1-2 ☪
"The Vulgate offers the following account of the ministry of John [the Baptist] (Matthew 3:1-2): *In those days, John the Baptist came, preaching in the wilderness of Judaea, and saying: "Do penance, for the kingdom of heaven is close to hand."* Few of the late medieval readers of this text could miss the implications of what was being said, given the highly developed theory and practice of penance of the era. John seemed to be demanding that they "do penance" -- that is to say, to find a priest, confess their sins, and carry out any acts of penance this priest might require of them. The Vulgate version of the passage suggested that John's words were firmly connected to the penitential system of

the Church, so that this network of penance was sanctioned by Holy Writ." [Ref-0686](#), p. 57.

Vulgate - rapture : [rapture - origin of term](#)☆

Vulgate - Revelation - verses from : [manuscript - Rev. 22:16-22](#)☆

vulture - at carcass : [birds - feed on dead](#)

Wace, Dictionary of Christian Biography : [Ref-1079](#)☆

wadi el Arish : [river - of Egypt](#)☆

wages - of sin is death : Gen. 2:17; Rom. 5:12; Rom. 5:15; Rom. 5:21; **Rom. 6:16; Rom. 6:23;** Rom. 7:5; Rom. 7:11-13; Rom. 8:2; Jas. 1:15; 1Jn. 5:16-17

wages - pay promptly : Lev. 19:13

Wailing Wall - foundation stone : [Western Wall - foundation stone](#)☆

wait - for prophecy : [prophecy - wait for](#)

wait - on God : Ps. 25:3-5; Ps. 27:14; **Ps. 33:18-22;** Ps. 37:7; Ps. 37:34; Ps. 40:1; Ps. 62:5; Ps. 69:3; Ps. 106:13; Ps. 130:5; Pr. 20:22; Lam. 3:25-26; Isa. 25:9; **Isa. 30:15; Isa. 30:18;** Isa. 49:23; Isa. 64:4; Hab. 2:3

Waiting on God, Murray : [Ref-1052](#)☆

Wales - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

walk - by Holy Spirit : [Holy Spirit - walk by](#)

walk - follows eyes : [eyes - heart and walk follow](#)

walk - in God's way : [path - directed by God](#)☆

walk - land ownership : Gen. 13:17; Deu. 11:24; Jos. 1:3; Jos. 14:9

walked - with God : Gen. 3:8; Gen. 5:22; Gen. 6:9

Walkert, Peter, Jesus and His World :

[Ref-1252](#)☆

wall - Jerusalem rebuilt : [Jerusalem - rebuilt - wall](#)

wall - of separation : [separation - wall of](#)☆

Wallace, Daniel B. Greek Grammar Beyond The Basics : [Ref-0129](#)☆

Walke, B. K., & O'Connor, M. P. (1990). An introduction to biblical Hebrew syntax. Winona Lake, Ind.: Eisenbrauns. : [Ref-0639](#)☆

Walke, Bruce K. and M. O'Conner. An Introduction to Biblical Hebrew Syntax : [Ref-0157](#)☆

Walke, Bruce K., Theological Wordbook of the Old Testament : [Ref-1190](#)☆

Walton, John H., The IVP Bible Background Commentary - Old Testament : [Ref-1169](#)☆

Walvoord - quote - spiritualizing : [quote - spiritualizing - Walvoord](#)☆

Walvoord, J. F. (1990). The prophecy knowledge handbook. Wheaton, Ill.: Victor Books. : [Ref-0641](#)☆

Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible knowledge commentary : An exposition of the scriptures. Wheaton, IL: Victor Books. : [Ref-0640](#)☆

Walvoord, John F. and Mal Couch, Blessed Hope : [Ref-0201](#)☆

Walvoord, John F. Daniel: The Key to Prophetic Revelation : [Ref-0005](#)☆; [Ref-0938](#)☆

Walvoord, John F. Jesus Christ Our Lord : [Ref-0104](#)☆; [Ref-0941](#)☆

Walvoord, John F. Matthew: Thy Kingdom Come : [Ref-0937](#)☆; [Ref-1268](#)☆

Walvoord, John, and Roy B. Zuck. The Bible Knowledge Commentary : [Ref-0038](#)☆

Walvoord, John, The Holy Spirit at Work Today : [Ref-0945](#)☆

Walvoord, John, The Thessalonian Epistles : [Ref-0943](#)☆

Walvoord, John, To Live Is Christ : [Ref-0942](#)☆

Walvoord, John, What We Believe - Discovering the Truths of Scripture : [Ref-0944](#)☆

Walvoord, John. The Holy Spirit : [Ref-0019](#)☆; [Ref-0939](#)☆

Walvoord, John. The Millennial Kingdom : [Ref-0081](#)☆

Walvoord, John. The Rapture Question : [Ref-0190](#)☆

Walvoord, John. The Revelation of Jesus Christ : [Ref-0032](#)☆; [Ref-0940](#)☆

Wanderings, Chaim Potok : [Ref-0150](#)☆

war - against God : Isa. 34:2; Isa. 42:13; Zep. 3:8; Rev. 13:4; Rev. 13:7; Rev. 16:14; Rev. 17:14; Rev. 19:11; Rev. 19:19

war - antichrist against God : [antichrist - wars against God \[5001.23\]](#)

war - ark of covenant present : [ark of covenant - war - present](#)

war - as punishment : 2Chr. 12:2

war - Canaanite vs. Islamic Jihad : [Jihad - vs. Israel's wars](#)☆

war - God does not go out with : Num.

14:40-45; **Deu. 28:25;** Ps. 108:11-13 ☪ See [war - God gives victory.](#)

war - God gives victory : Deu. 1:30; Deu. 3:3; Deu. 3:22; Deu. 12:29; Deu. 19:1; Deu.

20:1-4; Deu. 23:14; Deu. 28:7; Deu. 31:3-6; Jos. 10:10-11; Jos. 10:14; Jos. 10:30; Jos.

10:32; Jos. 10:34; Jos. 11:8; Jos. 23:3-10; Jdg. 1:4; Jdg. 3:10; Jdg. 4:13-15; Jdg.

11:21-24; Jdg. 11:32; 1Chr. 5:20-22; 2Chr. 13:14-19; 2Chr. 14:11-13; 2Chr. 20:15; 2Chr.

20:19; 1S. 7:10-13; 2S. 22:40-41; Ps. 44:9; Ps. 81:14 ☪ See [war - God does not go out with.](#)

war - God helps train for : Jdg. 3:1; Ps. 18:34; Ps. 144:1

war - Israel - of independence :

[2003030402.tif](#)☆

war - Israel - six-day : [2003030403.tif](#)☆; [chronology - A.D. 1967 - Six-Day War](#)☆

war - Israel - yom kippur : [2003030405.tif](#)☆; [chronology - A.D. 1973 - Yom Kippur War](#)☆

war - just : Gen. 9:6; Num. 25:17; Num. 31:48; 1Chr. 5:20-22; Ne. 4:14; Jer. 48:10; Luke

6:27; Luke 6:29; Rom. 13:1-5 ☪ "The same Bible that commands the individual believer,

'Love your enemies, do good to those who hate you. . . whoever strikes you on the cheek,

offer him the other also' (Luke 6:27,29) says to citizens of a national entity under attack, 'Fight

for your brothers, your sons, your daughters, your wives and your houses (Ne. 4:14).

Therefore a president even though a Christian, must act in his country's defense, as

must its soldiers (who may be Christians), because to do otherwise would dishonor the

institution of human government as established by God (Gen. 9:6; Rom. 13:1-5)." [Ref-0160](#), pp. 21-22.

war - land won in : Jdg. 11:21

war - no more : [peace - global](#)☆

war - rumors of : Mtt. 24:6; Mark 13:7-8; Luke 21:9; Rev. 6:4

war - six day - events leading to : [six day war - events leading to](#)☆

war - supported : Num. 25:17; 2S. 22:35; 2K. 11:10; 1Chr. 5:20-22; Pr. 20:18; Ecc. 3:3

war - trumpet alarm : trumpet - alarm for war

war - with God : Joel 3:9; Rev. 16:14; Rev. 17:14; Rev. 19:19

war - with self : Isa. 19:2

Warfield, B. B., The Plan of Salvation : Ref-0884☆

warming - global : global - warming☆

warnings - three times : Eze. 16:23; Tit. 3:10
 ☉ See Trinity - or Semitic Triplet?.

warped - by knowledge : knowledge - warps

wars - cease by God : peace - by God☆

wars - Jerusalem : Jerusalem - nations against☆

wars of the Lord - book of : book - of the wars of the Lord

washed : John 13:8; 1Cor. 6:11

washed - by God : cleansed - by God

washed - hands in innocence : hands - washed in innocence

washing : Lev. 14:8; Eph. 5:26

washing - feet : feet - washing

waste - human unclean : unclean - human waste

water - for Christ : Mtt. 24:42; Mtt. 25:13; Mark 13:33; Mark 13:35; Mark 13:37; Luke 12:36-40; Luke 21:36; 1Cor. 1:7; 1Cor. 16:13; Php. 3:20; 1Th. 1:10; 1Th. 5:6; 2Ti. 4:8; Tit. 2:13 (blessed hope); Heb. 9:28; 2Pe. 3:12; Rev. 3:2-3; Rev. 16:15

watches - day : day - watches☆

watches - night : day - watches☆

watchman - responsible : Jer. 1:17; Eze. 3:18; Eze. 33:6; Acts 20:27

watchmen : Isa. 52:8; Isa. 62:6; Jer. 6:17; Eze. 3:17; Eze. 33:7

watchmen - disobedient : Jer. 6:17

watchmen - Jerusalem : Jerusalem - watchmen

water : washing

water - and blood : Ex. 7:19; Ps. 105:29; John 2:9; John 19:34; 1Jn. 5:6 ☉ [1Jn. 5:6] has been interpreted in at least four ways: (1) as Jesus' baptism and death [Acts 1:22], (2) as His incarnation, (3) as the water and blood which flowed from His side on the Cross [John 19:34], and (4) as the baptism of the believer and the Lord's Supper. Most scholars favor the first interpretation. John is correcting the false teacher Cerinthus, who claimed that the Spirit came on Jesus at His baptism but left Him before His death." Ref-0107, n. 1Jn. 5:6

water - angel on : angel - on water

water - as blood : blood - water as☆

water - bitter - wormwood : wormwood☆

water - boundaries set : Gen. 1:9; Job 38:8

water - covered land : mountains - covered by water

water - cycle : Ecc. 1:7

water - drawn at evening : Gen. 24:11; John 4:6

water - from rock : Ex. 17:6; Num. 20:11; Deu. 32:13; Ne. 9:15; Ne. 9:20; Job 29:6; Ps. 78:15; Ps. 78:20; Ps. 107:35; Ps. 114:8; Isa. 48:21; 1Cor. 10:4

water - God's voice : voice - of God

water - hydrological cycle : Job 36:27-28

water - in wilderness : wilderness - water in

water - living : living - water☆

water - of purification : Num. 19:9-21; Num. 31:23

water - poison : poison - water

water - representative of Holy Spirit : type - water represents Holy Spirit

water - representative of peoples : type - water represents peoples

water - spirit : baptism - born of water/spirit☆

water - sprinkling : Lev. 14:5-7; Num. 8:7; Num. 19:13-20; Eze. 36:25; Heb. 9:19; Heb. 10:22

water - thirsty still : thirst - in midst of plenty

water - walks on : Job 9:8; **Ps. 107:23**; Eze. 28:14; Mtt. 14:25; Mark 6:48; John 6:19 ☉ In contrast to Jesus, Satan walked in the midst of stones of fire (Eze. 28:14).

water and fire - purified by : fire and water - purified by

Water, AMG's Encyclopedia of Bible Facts : Ref-1080☆

waters - above : canopy - vapor☆; Gen. 1:6-7; Rev. 8:7; Rev. 11:19; Rev. 16:21 ☉ + "On Day 2, God separated the waters. I propose this could mean placing a shell of water in the outer regions of the solar system, to protect the earth and later its inhabitants. Because there was much more water in the original sphere than there is today on Earth, much of it may be found in outer solar system objects. On Day 4, some of this was formed into the gas giants (planets) and Trans-Neptunian objects (sometimes called 'Kuiper Belt Objects', which is a less objective name). Much remains today as icy comets. A lot of 'water' is still out there in a halo around the solar system. Also, a lot of evidence is coming in that the objects (planetoids, comets, etc.) beyond Neptune are largely water ice. This 'water' may also serve to rain down in God's judgment on the ungodly in the Day of our Lord." Ref-0813, p. 94. "However, by putting the "waters above" at the perimeter of the solar system, they continue to have a possible role in affairs on earth. They could, for example, have supplied impacting objects to precipitate the Flood, and they could have supplied comets to the solar system. They could also have provided objects such as the "stars falling from the sky" and the "something like a great mountain, burning with fire was thrown into the sea" of Revelation 8:8, associated with the end-time judgement. Scripturally, this seems attractive, because the "waters above" are given considerable prominence in the Genesis cosmogony, which suggests they were to have an important role to play." Ref-0814, pp. 180-181. ". . . my end note . . . suggests the 'waters which are above the expanse' (Genesis 1:7) are not a solid shell of ice but rather (by now) a thin shell-like region consisting of a tenuous cloud of ice particles. Their total mass is great simply because they cover such a large area. . . . I chose the 'shell' model as an example because Psalm 148:3, 4 (NAS) implies that waters presently exist beyond the highest galaxies: . . ." Russell Humphreys, *Russell Humphreys replies.*, Ref-0784, 22(1) 2008, 55:56, p. 55.

waters - Babylon - dried up : Babylon - waters dried up

waters - Babylon by : Babylon - waters - by

waters - led to by God : Ps. 23:2; Isa. 49:10; Rev. 7:17

waters - moved over : Gen. 1:2; Gen. 7:18

waters - parted by God : Gen. 1:6; Ex. 14:11; Ex. 14:21; Jos. 3:16; 2K. 2:8; 2K. 2:14; Ps.

66:6; Isa. 43:2; Isa. 43:16; Isa. 44:27; Isa. 63:12

wave - offering : offering - wave

waw - conjunction - Hebrew grammar : Hebrew grammar - conjunction - waw☆

way - man's own : thoughts - man's

Way - title of Christians : Ps. 1:6; Isa. 40:3; Acts 9:2; Acts 19:9; Acts 19:23; Acts 22:4; Acts 24:14; Acts 24:22

way of God - distance to : wisdom - distance to

Waymeyer, Matthew Revelation_20 and the Millennial Debate : Ref-0697☆

ways - God's vs. man's : thoughts - God's vs. man's

WCC - Israel - divest : 2005022501.txt☆

weak - in adversity : adversity - fainting in

weak - Jesus upholds : Isa. 42:3

weak - perish - evolution : evolution - survival of the fittest☆

weak - the strong bear with : strong - bear with the weak

weak and strong verbs - Hebrew grammar : Hebrew grammar - verbs - strong and weak☆

weak verb patterns - qal perfect - Hebrew grammar : Hebrew grammar - weak verb patterns - qal perfect☆

weaker - brother : stumble - cause brother

weakness - God strong in : Gen. 2:7; Gen. 3:19; Lev. 14:5; Jdg. 6:14-16; Jdg. 7:2; 1S. 21:5; John 2:6; 2Cor. 4:7; 2Cor. 12:10

wealth - abuse : Ecc. 5:12-14; Jer. 9:23

wealth - benefit : Pr. 10:15

wealth - deceitful : Job 22:24; Mark 4:19

wealth - desiring : Ecc. 5:10-16; 1Ti. 6:9-10

wealth - drained : fruitfulness - lost

wealth - elusive : Pr. 23:5; Pr. 28:22

wealth - for righteous : Job 27:17; Pr. 13:22; Pr. 14:24; Pr. 28:8; Isa. 23:18

wealth - gathered to Jerusalem : Jerusalem - wealth gathered to

wealth - independence : self - sufficiency

wealth - mineral : Deu. 8:9; Deu. 33:15

wealth - power for from God : Deu. 8:18

wealth - promised : Ps. 112:3; Pr. 28:8

wealth - sufficient : Pr. 30:8-9

wealth - temptation : wealth - desiring

wealth - to another : Ecc. 6:2; Isa. 5:17

wealth - to Babylon : 2K. 24:8; Jer. 20:5

wealth - trusting in : trusting - in riches

wealth - worldly vs. spiritual : riches - worldly vs. spiritual☆

wealthy - Abraham : Abraham - rich

weapon - tongue : tongue - weapon

Weapon of Prayer, E. M. Bounds : Ref-0925☆

weapons - ancient - prophecy : **Ps. 46:9**; Eze. 38:4; Eze. 39:9; **Mic. 4:3** ☉ "Some have ground great difficulty in the references to armor, buckler, shield, sword and helmet, but even in our day of advanced weapons of warfare it is interesting to learn that in some parts of the world conflict is going on with primitive weapons. (And how else could an ancient writer have described warfare? They knew nothing of planes and guns.)" Ref-0171, p. 221. All interpreters face this difficulty, even those who are not futurists. For example, Ps. 46:9 describes a time which none can claim has been fulfilled in history and yet which details ancient weapons. Micah 4:3 speaks of an undeniably future fulfillment (the millennial reign) and mentions swords and spears which

would hardly be considered modern weaponry.

weapons - burned : Isa. 9:5 (?); Eze. 39:9 ❖
Questionable: Isa. 9:5 (?);

weapons - none available : Jdg. 5:8; 1S. 13:22

weapons - not carnal : 2Cor. 10:4

weapons - spiritual : 2Cor. 10:3-5

weapons - trading in : 1K. 10:29

weapons - will not prosper : Isa. 54:17

weary - do not grow : Gal. 6:9; Rev. 2:3; Rev. 2:26

weather - controlled by God : Job 36:27-33

weather - influenced by Satan : Job 1:16; Job 1:19; Mark 4:37; Luke 8:23

Weber, Biblia Sacra Vulgata : [Ref-0808](#)☆

websites - Islam : ❖ +
<http://www.islamicity.com>, <http://al-islam.org>,
<http://www.sufism.org>.

websites - Muslim : [websites - Islam](#)☆

Webster - individual power - quote : [quote - individual - importance - Webster](#)☆

wedding - before second coming : [second coming - wedding before](#)

wedding - companions : [marriage - companions](#)

wedding - feast : [marriage - supper](#)☆

wedding - Jewish : Rev. 19:7 ❖ "Jewish marriage included a number of steps: first, betrothal (which involved the prospective groom's traveling from his father's house to the home of the prospective bride, paying the purchase price, and thus establishing the marriage covenant); second, the groom's returning to his father's house (which meant remaining separate from his bride for 12 months, during which time he prepared the living accommodations for his wife in his father's house); third, the groom's coming for his bride at a time not known exactly to her; fourth, his return with her to the groom's father's house to consummate the marriage and to celebrate the wedding feast for the next seven days (during which the bride remained closeted in her bridal chamber)." [Ref-0079](#), p. 67. "First, the father of the groom made the arrangements for the marriage and paid the bride price [Acts 20:28; Eph. 5:25-27]. The timing of the arrangement varied. Sometimes it occurred when both children were small, and at other times it was a year before the marriage itself. Often the bride and groom did not even meet until their wedding day. The second step, which occurred a year or more after the first step, was the fetching of the bride. The bridegroom would go to the home of the bride in order to bring her to his home [John 14:3; 1Th. 4:13-18]. In connection with this step, two other things should be noted. *First*, it was the father of the groom who determined the timing [Mtt. 24:36]. *Second*, prior to the groom's leaving to fetch the bride, he must already have a place prepared for her as their abode [John 14:2]. This was followed by the third step, the wedding ceremony, to which a few would be invited [Rev. 19:7]. Prior to the wedding ceremony, the bride underwent a ritual immersion for ritual cleansing [1Cor. 3:12-15; Rev. 19:7-8]. The fourth step, the marriage feast, would follow and could last for as many as seven days. Many more people would be invited to the feast than were to the marriage ceremony [Mtt. 22:1-14; 25:1-13]. In the Marriage of the Lamb all four of these steps of the Jewish wedding ceremony are evident." pp. 162-163. See [Ref-0220](#),

pp.164-169 for an extensive treatment with references.

wedding - unbelievers - pastor : [marriage - unbelievers - pastor](#)☆

wedding customs - Jewish :
[2003022501.tif](#)☆

wedding feast - Marriage Supper of the Lamb - 00070.doc : [00070.doc](#)☆

wedding feast - parable : [parable - wedding feast](#)☆

wedding traditions : John 14:2

Wednesday - crucifixion? :
[2011022401.htm](#)☆

Wednesday Crucifixion - Passion Week - 00014.doc : [00014.doc](#)☆

week - of years : Gen. 29:27; Dan. 9:25; Dan. 10:2-3 ❖ Strongs [h7620](#) - shabuwa "Each year of [the Babylonian] captivity represented one seven-year cycle in which the seventh or Sabbath year had not been observed. Thus it is clear that the context refers to years, not days." [Ref-0044](#), p. 118. "the Hebrew word shabuwa is found only in one other passage of the book (Dan. 10:2-3), where the prophet states that he mourned and fasted 'three full weeks.' Now here it is perfectly obvious that the context demands 'weeks' of days. . . And significantly, the Hebrew here reads literally 'three sevens of days.' Now if in the ninth chapter, the writer intended us to understand that the 'seventy sevens' are composed of days, why did he not use the same form of expression adopted in chapter ten?" [Ref-0050](#), p. 243 quoting McClain. "There are four good reasons for believing that the "seven" intended here is a period of seven years: (1) Daniel has just been concerned about years (vv. Dan. 9:1-2). (2) It is impossible to fit the events of verses 24-27 into 490 days or weeks. (3) In the only other place where Daniel uses the word week, he qualifies it by adding the word days (Dan. 10:2-3). (4) Finally, the fact that verse 27 speaks of a covenant being broken at the half-way point of the seventieth seven agrees well with Daniel 7:25, 12:7, and Revelation 12:14, which speak of three-and-one-half years as one-half of a week." [Ref-0132](#)

week - seven days - theories : ❖ + "Since the ancient Babylonians recognized seven winds, as may be seen in the Creation Epic where Marduk "sent forth the winds he had brought forth, the seven of them," one theory is that originally one day was dedicated to each of the winds and thus a week of seven days was formed. . . . Much more likely is the influence of the widespread attention in the ancient world not only to the sun and moon but also to the five heavenly bodies which were observed to change their places in relation to the background of the so-called fixed stars, namely Mercury, Venus, Mars, Jupiter, and Saturn." Saturday/Saturn, Sunday/Sun, Monday/Moon, Tuesday (Tiw's day)/Mars, Wednesday (Woden's day)/Mercury, Thursday (Thor's day)/Jupiter, Friday (Frigg's day)/Venus. [Ref-0840](#), pp. 12-13.

weeks - Daniel's seventy : [chronology - B.C. 0444 to 0033 A.D. - seventy sevens](#)☆

weeks - feast of : [Pentecost](#)☆

weeks - seventy - destruction of Jerusalem : [seventy - sevens - destruction of Jerusalem](#)☆

weeping - prophet - Jeremiah : [Jeremiah - weeping prophet](#)

weeping - Rachel : [Rachel - weeping](#)☆

weighed - judged : [judgment - divided](#)

Weingreen, J. A Practical Grammar For Classical Hebrew : [Ref-0128](#)☆

Weiss, R. A. (1994). Jewish sects of the New Testament era. Cedar Hill, TX: Cross Talk. : [Ref-0642](#)☆

well - Beer-lahai-roi : [Beer-lahai-roi - well](#)

well - water provided by stranger : Ex. 2:17; Gen. 24:17; John 4:7

well - wife found at : Gen. 24:11; Gen. 29:2; Ex. 2:16

well of Beersheba : [Beersheba - well of](#)

Wellhausen - documentary hypothesis - against - Garret : [2010101901.pdf](#)☆

wells - Quotations - #09002.doc : [#09002.doc](#)☆

Wenham, G. J. (1998). Vol. 1: Word Biblical Commentary : Genesis 1-15 (electronic ed.). Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated. : [Ref-0643](#)☆

Wenham, John W., The Elements of New Testament Greek : [Ref-0817](#)☆

Wesley - Israel - nation predicted : [quote - Israel - nation predicted - Wesley \(1707-1788\)](#)☆

Wesley - John - conversion : Ps. 130; 2Pe. 1:4 ❖ "Wesley had been seeking to lead a *methodical* life of devotion (origin of the word 'Methodist'). After studying theology at Oxford, he set out to do missionary work in America, although he had not yet come to any assurance of his own salvation. But on May 24, 1738, God spoke to him two different times through verses from the Bible (2Pe. 1:4 and Ps. 130:1-8). He said that that evening he went very unwillingly to a meeting on Aldersgate Street, where someone was reading Luther's preface to the epistle to the Romans. 'About a quarter before nine,' he wrote, 'while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.'" [Ref-0060](#), p. 288. "At the end of his time in America Wesley wrote in his journal, "it is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why, what I the least of all suspect, that I, who went to America to convert others, was never myself converted to God.'" [Ref-0958](#), pp. 64-65.

Wesley - riches - quote : [quote - riches - Wesley](#)☆

Wesley New Testament, Wesley : [Ref-1081](#)☆

Wesley, A Treasury of Great Preaching : [Ref-0989](#)☆

Wesley, Wesley New Testament : [Ref-1081](#)☆

Wesleyan - total depravity : [dead - spiritually - Wesleyan](#)☆

West, Nathaniel, The Thousand Years in Both Testaments : [Ref-0734](#)☆

western sea - Dead Sea? : ❖ [Ref-0025](#), p. 283.

Western Wall - foundation stone : ❖ "As you move through the entrance to the tunnel itself, a huge stone section of the Western Wall is visible. This section of wall, named by

scholars the Master Course, contains one of the largest building stones ever discovered in Israel. . . Of Herodian origin, it is 40 feet long, ten feet in height and depth, and weighs approximately 458 tons. By comparison, the largest stone in the Great Pyramid of Cheops in Giza weighs only 20 tons." [Ref-0144](#), p. 140.

Westminster - Confession of Faith :
[procession - Son and Holy Spirit](#)☆

Westminster Confession - date of :
[chronology - A.D. 1648 - Westminster Confession](#)☆

Westminster Confession - Trinity : [Trinity - Westminster Confession](#)☆

Westminster Confession in Parallel with the 1689 and Savoy, Unspecified Unspecified :
[Ref-0888](#)☆

Westminster Confession of Faith :
[2005090501.htm](#)☆

Westminster Confession of Faith - covenant theology : [covenant theology - Westminster Confession of Faith](#)☆

Westminster Confession of Faith, Unspecified Unspecified : [Ref-0885](#)☆

Westminster Larger Catechism, Unspecified Unspecified : [Ref-0886](#)☆

Westminster Shorter Catechism, Unspecified Unspecified : [Ref-0887](#)☆

Westminster Theological Journal :
[Ref-0845](#)☆

Westminster Theological Seminary - formation : [Princeton - seminary - split](#)☆

Weymouth, Weymouth's New Testament :
[Ref-1082](#)☆

Weymouth's New Testament, Weymouth :
[Ref-1082](#)☆

what - relative pronoun - grammar :
[grammar - relative pronouns - who, what, which](#)☆

What is the Identity of Babylon in Revelation 17 and 18? - Andy Woods :
[2003091801.htm](#)☆

What the Bible Teaches, R. A. Torrey :
[Ref-0703](#)☆

What Think Ye of Christ?, Ironside, H. A. :
[Ref-1159](#)☆

What We Believe - Discovering the Truths of Scripture, John Walvoord : [Ref-0944](#)☆

what why when where how and who - quote - Kipling : [quote - what why when where how and who - Kipling](#)☆

wheat - damaged : Rev. 6:6; 1S. 12:17-19 ☪
"Another example of the third seal judgment, albeit on a smaller scale, is recorded in 1S. 12:17-19 . . . People do not die from thunder and rain! However, as Nogah Nareuveni (1988:25) has pointed out: 'The ripe, heavy-eared wheat can suffer from a downpour not only through physical damage from the force of the wind-driven rain, but also by rotting from the sudden moisture combined with the high temperature that prevail in Israel by *Shavuot* (in late May-early June). This is why the Israelites cried out to Samuel to 'pray. . . to save us from death' (1S. 12:19)-from death by starvation that would follow the destruction of the grain crop.' . . . Demand for wheat and the shortage of supply will lead to higher prices for both wheat and barley. Olive trees and grapevines ('oil and wine') are not affected by this rainstorm, because they will have already been pollinated. In fact, the rain might even help them, giving oil and wine for all -- rich and poor alike. This is an 'obvious'

interpretation from the agriculture cycle and weather patterns of Scripture." [Ref-0066](#), vol. 13, no. 1, Winter 2000, 11.

wheat - vs. tares : [reaping - wheat vs. tares](#)

wheels : Eze. 1:15; Dan. 6:9

When Critics Ask: A Popular Handbook on Bible Difficulties, Norman L. Geisler :
[Ref-1091](#)☆

When Cultists Ask: A Popular Handbook on Cultic Misrepresentations, Norman L. Geisler : [Ref-1092](#)☆

"When man forsakes the Author of nature, he inevitably forsakes the order of nature." John MacArthur, God's Word on Homosexuality: The Truth about Sin and the Reality of Forgiveness, Ref-0164, Vol. 19 No. 2 Fall 2008, 153:174, p. 167. : [nature - against](#)

When Skeptics Asks: A Handbook on Christian Evidences, Norman L. Geisler :
[Ref-1093](#)☆

When the Trumpet Sounds : [Ref-0031](#)☆
Wherry, E.M. A Comprehensive Commentary On The Quran : [2002052502.htm](#)☆

which - relative pronoun - grammar :
[grammar - relative pronouns - who, what, which](#)☆

Which Version?, Philip Mauro : [Ref-0936](#)☆

whisper - of God : 1K. 19:12; Job 26:14

Whiston, William, Complete Works of Flavius Josephus : [Ref-1198](#)☆

Whitaker, R., Brown, F., Driver, S. (. R., & Briggs, C. A. (. A. (1997, c1906). The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament : From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius. Oak Harbor WA: Logos Research Systems, Inc. : [Ref-0644](#)☆

white - robes : Gen. 3:21; 2Chr. 5:12; Ecc. 9:8; Dan. 7:9; Mtt. 22:11; Mtt. 28:3; Mark 9:3; Mark 16:5; Luke 9:29 ☪ "Adam's accepting the animal skin covering from God (Gen. 3:21) . . . finds full explanation in the Gospel of Matthew [Mtt. 22:1-14] viz., no one will be admitted to the marriage feast for the King's son without first accepting a free gift, the covering furnished by the King himself. In accepting this garment the recipient so does will full knowledge that the purpose for his entrance to the feast is that the Son is to be therein honored and that he is to wholeheartedly participate in the praise and homage to the Son. . . . refusal declares the intention of entering on one's own terms rather than those imposed by the King, a condition which is altogether intolerable." [Ref-0186](#), p. 60n2.

white - stones : [law - written on stones](#)

White, James - Open Letter to Dave Hunt - What Love is This : [2002051802.htm](#)☆

White, James and George Bryson, The Divine Sovereignty - Human Responsibility Debate : [F00018 - sovereignty - free will - debate](#)☆

White, James R. The Roman Catholic Controversy : [Ref-0093](#)☆

White, James The Divine Sovereignty Human Responsibility Debate (Parts 1 and 2) : [2002050701.htm](#)☆

White, James. The Potter's Freedom :
[Ref-0162](#)☆

Whitefield - George - Calvinism : ☪ +

"Although he affirmed the doctrines of predestination, election, and the definite atonement--all themes of traditional Calvinism--he confessed in a letter to John Wesley early in his career that "I never read anything Calvin wrote: my doctrines I had from Christ and His apostles: I was taught them of God." [Ref-0958](#), p. 92.

Whitefield - tomb raided : ☪ + "In 1775, colonial troops were mustered near Newburyport, Massachusetts, in preparation for an expedition into Canada. The hope was that a show of force to the north would draw Canadians into the struggle for independence from Britain. Before the troops set out, however, they paused for a sermon from a young chaplain, the Reverend Samuel Spring. After the message, Spring and some of the officers visited a nearby crypt. It was the tomb of George Whitefield, who had died in Newburyport only five years earlier. Together the minister and officers pried open the coffin and removed the clerical collar and wrist bands from the revivalist's skeleton. Somehow it was thought that the spirit of America's greatest preacher of spiritual freedom would assist them in this struggle for political freedom. Whatever powers the living Whitefield enjoyed, his relics did not work. The expedition ultimately failed." [Ref-0958](#), pp. 112-113.

Whitefield, A Treasury of Great Preaching :
[Ref-0990](#)☆

whitewashed : Num. 19:18; Mtt. 23:27; Luke 11:44; Acts 23:3 ☪ Sepulcher whitewashed so Jews observing Passover could avoid accidental disqualification from Passover by stumbling onto tomb

Whitfield - George - crowds : ☪ + "When he preached in New England during the fall of 1740, Whitefield addressed crowds of up to 8,000 people nearly every day for over a month. This tour, one of the most remarkable episodes in the whole history of American Christianity, was the key event in New England's Great Awakening." [Ref-0958](#), p. 91. "Skeptical about reports of the great crowds coming to hear the traveling preacher, [Benjamin] Franklin once conducted an experiment during one of Whitefield's sermons out of doors in Philadelphia. He came away convinced that Whitefield could in fact be heard by up to 30,000 people at one time. Many others in America and Britain also had a chance to hear Whitefield, for it is estimated that he preached 15,000 times during his thirty-three year career." [Ref-0958](#), p. 93.

who - do you say I am? : Mtt. 16:16; Luke 9:20

who - like God : [unique - God - who like](#)

who - relative pronoun - grammar :
[grammar - relative pronouns - who, what, which](#)☆

whole - council of God : Acts 5:20; Acts 20:27; 2Ti. 2:15

whore - avoid : [harlot - avoid](#)

"Why does the universe look so old? First, the most natural understanding from Scripture on the age of the universe is this: The universe looks old because the Creator made it whole. When He made Adam, Adam was not a fetus; Adam was a man. He had the appearance of a man, which by our understanding would have required time for Adam to get old. But not

by the sovereign creative power of God. He put Adam in the garden. The garden was not merely seeds; it was a fertile, fecund, mature garden. The Genesis account clearly claims that God creates and makes things whole." R. Albert Mohler, Jr., *Why Does the Universe Look So Old?*, [http://www.icr.org/article/5669/] accessed 20101017. "I will define 'mature creation' in the following way. The earth, solar system, Milky Way Galaxy and entire universe were brought into existence supernaturally during six 24-hour days. Top soil and trees appeared virtually instantaneously in the Garden. Fully-grown animals were miraculously formed on land and in the air, complete with symbiotic relationships. The seas instantly swarmed with creatures, great and small, that had never been born or developed from infancy. Our first parents, Adam and Eve, were adults from their first breaths. The sun's nuclear fusion furnace began on Day 4, at full power and in thermodynamic equilibrium. Starlight from distant stars was created in transit, complete with a virtual history of information embedded within the light waves. Adam and Eve could look at the night sky their first evening on earth and see cosmic light sources much as we do tonight. To an observer, the completed creation on Day 6 was fully functioning and in steady state. . . . The mature creation definition does not include such present realities as thorns, thistles, disease and death. These profound defects follow from the post-creation Fall or Curse as described in Genesis 3. Likewise, the mature creation description does not include the idea that fossils were created *ex nihilo* in Earth rocks. Such evidences of judgment and death find their source in the Genesis Flood which took place about 1600 years following creation." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 54. "As a point of interest, the question of Adam's navel has also impacted the art world. Raphael (1483-1520) included navels for Adam and Eve in his ceiling fresco at the Vatican. Michelangelo (1475-1564) likewise included a navel for Adam on the ceiling of the Sistine Chapel. . . . In contrast, Dutch artist Jan van Scorel (1495-1512) painted smooth, featureless stomachs in his *Adam and Eve in Paradise*. One can imagine the artistic debates over this issue at the time of the paintings, a debate still unresolved." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 56. "The spectra of distant stars do indeed contain detailed information. Furthermore, every single component of any conceivable supernatural creation faces this 'problem'. Consider a pebble lying upon the ground in the Garden of Eden. Today, rocks come from previously existing materials. If the just-created pebble in the Garden is a smooth stone, it bears an apparent record of chemical weathering or tumbling in water. If it appears rough or broken, it then bears an apparent record of fracturing by previous mechanical weathering. The reader is challenged to describe any detail of the

Creation Week, large or small, which would not carry such a historic record. . . . Likewise, did trees in the Garden have rings and knots? . . . If creation with maturity is deceptive, whether for rocks, atmosphere, stars, or our first parents, then so are all biblical miracles. . . . Consider the New Testament miracle of wine-making, found in John 2:1-11. If a chemist could go back in time, could he or she perhaps measure the molecular components that had never actually been converted from sugars? Perhaps the wine could be identified as the product of a particular local vineyard, even though it had never been pressed from harvested grapes. The point here is that created wine contains detailed chemical information, just as starlight contain spectral details. Mature creation is deceptive only when one assumes outright that apparent age is false. The Genesis account of God's supernatural creative activities in six literal days, complete with visible starlight, is fully consistent with a mature creation." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 57. [Furthermore, the apparent age of creation can hardly be deemed 'deceptive' by God when He clearly revealed otherwise in Genesis -- which at one time was universal knowledge. Those who ignore God's self-revelation in the Scriptures and then accuse Him of being deceptive in a mature creation have only themselves to blame.] "I will conclude with five brief points in favor of a mature creation model. *First*, a mature creation takes a straightforward, transparent literal approach to the Genesis creation account. Genesis 1 and 2, after all, give us literal narrative history. *Second*, in explaining the observation of distant starlight, the mature creation view does not require the employment of abstract physics concepts including general relativity, cosmology and gravity theory. Such disciplines are incomplete and may be modified in the future. *Third*, consider the alternative to created starlight. We are then led to use our present understanding of *natural* science to explain details of the *supernatural* Creation. Is this logical or consistent? Were the laws of nature including relativity and conservation of energy even in operation during the Creation Week? *Fourth*, those who favor a mature creation are in good company. It is a historically-rich position as demonstrated by many Bible scholars, past and present. *Fifth*, the mature creation is consistent and compatible with the nature of miracles from the Old and New Testaments." Ref-0784, Don B. DeYoung, *Mature creation and seeing distant starlight*, 24(3), 54:59, p. 59. See [starlight - distant](#) : [age - earth - appearance](#)

Why I Am a Christian: Leading Thinkers Explain Why They Believe, Norman L. Geisler : [Ref-1094](#)☆

Why I resigned the Evangelical Theological Society - Geisler : [2003120803.doc](#)☆

Wicca. : ☪ wicke, old English - to fashion or craft herbs to intoxicate or control for manipulation. Witches practice wicca.

wicked - allied with : 2Chr. 19:2; 2Chr. 20:35

Wicked - Bible : Ex. 20:14; Deu. 5:18 ☪ ". . . in 1631 the word 'not' was omitted from the seventh of the Ten Commandments, hence it was called the 'Wicked Bible'. . ." Ref-0075, p. 567.

Wicked - Bible of 1631 : [inerrancy - partial](#)☆
wicked - Canaanites etc. : [Canaanites - cast out by God](#)

wicked - death - no pleasure in : Eze. 33:11

wicked - delighting in : [evil - delighting in](#)

wicked - destiny of : Job 18:5-21; Job 20:5-29

wicked - don't correct : Pr. 7:7-9

wicked - earth - cut off from : [earth - cut off from](#)☆

wicked - envy of : Ps. 74; Pr. 23:17; Pr. 24:1

wicked - God not : Job 34:10; Job 34:12

wicked - grace wasted on : [grace - wicked wastes](#)

wicked - grave with - messianic prophecy : [messianic prophecy - grave with wicked](#)

wicked - heart : [heart - wicked](#)

wicked - king : [king - wicked](#)

wicked - no peace for : [peace - wicked denied](#)

wicked - prosper : [evil - prospers](#); Job 21:7-13; Ecc. 7:15; Jer. 12:1

wicked - removed : Ps. 34:16

wicked - separate from : Ps. 26:5; 2Cor. 6:14; 2Ti. 3:2-5

wicked - threshed : [threshing - the wicked](#)

wickedness - avoid viewing : [viewing - avoid wickedness](#)

wickedness - riches by : [rich - by wickedness](#)

wide - gate : [gate - wide vs. narrow](#)

widow - Babylon not : [Babylon - not a widow](#)

widow - duty to : Job 31:16; Isa. 1:23; Eze. 22:7

widow - of Zarephath : 1K. 17:9; Luke 4:26 ☪
"This is the first of many ironies in the life of Elijah [1K. 17:9]. Jezebel came from Sidon to Israel; Elijah went from Israel to Sidon. Because of Jezebel, Jews are worshipping Baal, the god of Sidon; because of Elijah, by the end of this chapter Sidoneans are worshipping the God of Israel." Ref-0219, p. 773.

widow - remarriage : [marriage - of widow](#)

widow - remarriage of : [marriage - remarriage of widow](#)

widows - affliction of : Ex. 22:22

widows - minister to : Deu. 10:18; Acts 6:1

widows - protected : Ps. 68:5; Jer. 49:11

wife - a favor from God : Pr. 18:22; Pr. 19:14

wife - approved : [marriage - ordained and approved](#)

wife - bad advice from : Gen. 16:1-3; Job 1:11; Job 2:5; Job 2:9

wife - breasts satisfy : Pr. 5:18

wife - Cain : [Cain - wife](#)☆

wife - care by husband - quote : [quote - wife - care by husband](#)☆

wife - coveting neighbor's : Ex. 20:17; Jer. 5:8

wife - found at well : [well - wife found at](#)

wife - harlot - prohibited : [harlot - wife - prohibited](#)☆

wife - husband listen to : Gen. 21:12; Mtt. 27:19

wife - husband prays for : [husband - wife - prays for](#)☆

wife - husband toward : [husband - toward wife](#)

wife - influence on husband : Gen. 3:17; Gen. 16:2; 2Chr. 21:6 ☪ + "The clause, "Abram listened to the voice of Sarai," is particularly

interesting, for it parallels Gen. 3:17, Adam "listened to the voice" of his wife Eve. The clause "listened to the voice" (שמע לקול) is used in the Hebrew in only these two texts." George Van Pelt Campbell, "Rushing Ahead of God: An Exposition of Genesis_16:1-16" [Ref-0200](#), Volume 163 Number 651 July-September 2006, 276:291, p. 282. "Sailhamer points out further parallels between 3:2-6 and 16:1-4. ?"The woman said to" (3:2); "Sarai said to" (16:2). "You listened to your wife" (3:17); "Abram listened to the voice of Sarai" (16:2). "She took some" (3:6); "Sarai . . . took" (16:3). "She also gave some to her husband" (3:6); "she gave to her husband" (16:3)." George Van Pelt Campbell, "Rushing Ahead of God: An Exposition of Genesis_16:1-16" [Ref-0200](#), Volume 163 Number 651 July-September 2006, 276:291, p. 282.

wife - Jesus before : [Jesus - before wife and husband](#)

wife - Lot's destroyed : [Lot - wife destroyed](#)
wife - marriage - leaves parents : [marriage - wife - leaves parents](#)

wife - mistreatment of separates from God : Mal. 2:14; 1Pe. 3:7

wife - of Jehova : Isa. 50:1-6; Isa. 54:5; Isa. 62:4; Jer. 2:1-2; Jer. 2:32; Jer. 3:8; Jer. 3:14; Jer. 31:32; Eze. 16:8; Eze. 16:32; Hos. 2:2; Hos. 2:7; Hos. 2:16; Hos. 2:19-20; Hos. 3:1 ☪ *Beulah* of (Isa. 62:4) means "married."\$

wife - of youth : Pr. 5:18; Mal. 2:14

wife - on missions : 1Cor. 9:5

wife - one : [monogamy](#)☆

wife - Peter : [Peter - wife](#)

wife - prayer for by husband : [F00025 - marriage - prayer for wife by husband](#)☆

wife - priest - virgin : [priest - wife - virgin](#)

wife - productive : Ps. 128:3; Pr. 31:13-19; Pr. 31:22; Pr. 31:24; Pr. 31:27; Pr. 31:31

wife - sides with Satan : Job 1:11; Job 2:5; Job 2:9

wife - sisters prohibited : Gen. 12:13; Gen. 20:2; Lev. 18:18

wife - toward husband : Gen. 3:16; Num. 5:19; Num. 5:29; Num. 30:13; Est. 1:17; Est. 1:20; Est. 1:22; Job 31:10; Pr. 12:4; 1Cor. 11:3; Eph. 5:22; Col. 3:18; Tit. 2:4 ☪ "Matthew Henry is on target when he observes, "The woman was made out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved." . . . there are at least three good textual reasons for understanding male headship as existing prior to the Fall. First, God created Adam before he created Eve (Gen. 2:7,18-23). The role of first-born typically connotes a position of leadership throughout the Old Testament (Gen. 25:27-34; 35:23; 38:27-30; 49:3-4; Deu. 21:15-17; 1Chr. 5:1-2; see also 1Ti. 2:13). Second, although Eve sinned first (Gen. 3:6) God spoke to Adam first (Gen. 3:9) implying accountability (Rom. 5:12) and thus male headship. Third, Adam named Eve (Gen. 2:23) implying his authority over her just as God's naming of creation (Gen. 1:10) also implies his authority over it." Andy Woods, [Ref-1217](#), pp. 42-43.

wife - virtuous : Pr. 31:10

Wife of Jehova - DOC 00018 : [00018.doc](#)☆

Wigoder, Geoffrey, ed., The New Standard Jewish Encyclopedia : [Ref-1267](#)☆

Wilder-Smith - Arthur E. : ☪ + "No single person did more to popularize creationism in Europe than the English-born pharmacologist Arthur E. Wilder-Smith (b. 1915) often described as "Europe's leading creationist scientist." Reared in England as an Anglican, Wilder-Smith as a young man joined the fundamentalist Plymouth Brethren. His three earned doctorates -- in physical organic chemistry from the University of Reading, in chemotherapy from the University of Geneva, and in pharmacology from the Eidgenossische Technische Hochschule in Zurich -- opened many doors and brought him widespread recognition as a leading creationist theoretician." [Ref-0792](#), p. 334.

Wilderness - demon drives into : Luke 8:29

wilderness - desire to escape to : [escape - desire](#)☆

wilderness - died in : Num. 14:23-30; Num. 14:35-38; Num. 26:63-65; Deu. 2:14; Jos. 5:4; Rom. 11:22; 1Cor. 10:5-6; Heb. 3:17-18; Jude 1:5

wilderness - disobedience in : Jos. 5:5-6

wilderness - disobedience of children : Eze. 20:18-19

wilderness - flee - Bozrah? : [Bozrah - as refuge](#)☆

wilderness - following God in : Deu. 2:7; Deu. 8:15; Deu. 32:12; Jer. 2:2-6

wilderness - forty years : Ex. 16:35; Num. 14:34; Deu. 1:2; Deu. 1:19-20; Ne. 9:21; Amos 5:25; Acts 7:36; Acts 7:42; Acts 13:18 ☪ In Deuteronomy 1:2, the Scripture appears to make the point that the time in the wilderness could have been as short as 11 days. The Scofield Reference Bible includes the marginal note: "Prolonged by one act of unbelief to forty years."

wilderness - God creates : Gen. 1:2; Ps. 107:33-34; Isa. 24:1; Jer. 4:23; Jer. 22:6

wilderness - healthy in : Deu. 8:4; Ne. 9:21

wilderness - into paradise : Gen. 1:2; Ps. 107:35; Isa. 32:15; Isa. 51:2

wilderness - led into : Eze. 20:35; Hos. 2:14; Mtt. 4:1; Luke 4:1; Rev. 12:6; Rev. 12:14; Rev. 17:3 ☪ **Parallels between the Temptation of Jesus and the testing of the Jewish Remnant during Jacob's Trouble**: Jesus is the Son of God (Mtt. 4:3), Jewish remnant is the son of God (Hos. 11:1; Mtt. 2:15). Jesus led to the wilderness by the Holy Spirit (Mtt. 4:1), Jewish remnant led to the wilderness by God (Hos. 2:14). Jesus tempted to worship Satan (Mtt. 4:9), Jewish remnant (along with the Gentiles) tempted to worship Satan (Rev. 13:4 cf. Dan. 9:27; John 5:43). Jesus refuses Satan's kingdom in favor of the kingdom of God (Mtt. 4:10), Jewish remnant refuses Satan's kingdom in favor of the millennial kingdom (Hos. 2:18; Isa. 16:1-5). Jesus fed by God (Mtt. 4:11), Jewish remnant fed by God (Rev. 12:6). Jesus tempted to command that stones become bread (Mtt. 4:3), in the midst of the rock city (Sela, Isa. 16:1; 42:11) the Jewish Remnant finds bread (Rev. 12:6), much in the same way their fathers were fed upon fleeing Egypt (Deu. 8:16 cf. Rev. 2:17). During the time of Jesus' testing, Satan brings Jesus to the pinnacle (wing) of the Temple. During the time of testing of the Jewish remnant, Satan empowers Antichrist's abomination on the wing of the Temple (Dan. 9:27).

wilderness - lusting in : [lusting - in wilderness](#)

wilderness - miracles : [miracles - in wilderness](#)

wilderness - temptation : [temptation - wilderness](#)

wilderness - water in : Isa. 35:6; Isa. 41:18; Isa. 43:19-20

wilderness - wings to : [wings - to wilderness](#)

wilderness - withdrew to pray : Luke 5:16; Luke 6:12

wilderness - world made : Gen. 1:2; Isa. 14:17

Wilhoit, ed., James C., Dictionary of Biblical Imagery : [Ref-1176](#)☆

will - all things under God's : Mtt. 10:29

will - conditioned on God's : Rom. 1:10; 1Cor. 4:19

will - divisions of God's : ☪ God's will can be viewed within the following divisions: **1)**

Things which God desires and actively causes to occur (e.g. creation). **2)** Things which God desires, but does not actively cause to occur

(e.g. desires all would come to Christ, but doesn't cause all to choose Christ). **3)** Things which God does not desire, but does not actively prevent (e.g. carnal Christians). **4)**

Things which God does not desire, and actively prevents from happening (e.g. the destruction of the nation of Israel, that His word will not be destroyed). [Ref-0095](#), Tape 6:A:310. "The first thing you need to understand is that the bible used the terminology "will of God" to express two different concepts. One is commonly called the sovereign will of God (also known as the "secret" or "decretive" will). The other is called the moral will (also known as the "revealed" or "preceptive" will). . . . The sovereign will of God is his pre-ordained purpose -- whatever he has planned to occur in the universe and in our lives. It is called "secret" because we do not and cannot know anything he has planned before it actually happens (with the exception of prophecies of future events). And the term "decretive" is an old one that comes from the idea of God's "decree," summarized well by the Westminster Confession of Faith, written in 1648: *God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violance offered to the will of the creatures.* (III, 1)." [Ref-0237](#), pp. 44-45. "[W]e should not try to make decisions by finding out what God has planned in his sovereign will; rather we should concern ourselves with the revealed will of God in the Scriptures. But although the sovereignty of God has no direct bearing on the *activity* of decision making, our understanding and acceptance of it is essential to our *attitude* in the process of decision making." [Ref-0237](#), p. 105.

will - Father's as food : Mtt. 4:3; Luke 4:3; John 4:34

will - Father's will be done : Ps. 40:7; Mtt. 4:3; Mtt. 6:10; Mtt. 26:39; Luke 4:3; Luke 11:2; Luke 22:42; John 4:34; John 5:19; John 5:30; John 6:38; John 8:28; John 10:18; John 12:49-50; Heb. 10:7-9

will - free : [free will](#)☆

will - free - council of Trent : [Roman Catholicism - council of Trent - canons](#)☆

will - free - vs. sovereignty of God : [sovereignty - vs. responsibility](#)☆

will - free vs. chosen : [chosen - believers](#)☆

will - gifts by Gods : [Holy Spirit - gifts - by God's will](#)

will - God's - Cooper - quote : [quote - will - God's - Cooper](#)☆

will - God's - misinterpreted or misrepresented : 2S. 4:8

will - God's - rejected : Luke 7:30

will - God's and prayer - quote : [quote - prayer and God's will](#)☆

will - peace when out of God's will : [peace - out of God's will](#)☆

will - perfect? : Rom. 12:2 ☩ “We should simply accept God’s sovereign will and choose according to his moral will, but many Christians have hopelessly muddled their decision-making process by inventing another meaning for the “will of God,” and making that wrong concept the basis for their decisions. . . . Many Christians think that “God has a unique individual plan for my life, which includes every specific detail.” So far so good, but then they say, “I’ve got to find out what that will is and decide to do it, or else I will be out of God’s will.” . . . [T]hey are not thinking of the sovereign will of God or the moral will of God, but a third concept different from both of them. It has sometimes been called “the individual will of God,” “the perfect will of God,” or “the center of God’s will.” . . . God does have a unique and specific plan for every life, . . . but that is his sovereign will, which is “secret” and cannot be known ahead of time for the purposes of guidance. And the moral will, which is provided for our guidance, contains general commands and principles rather than specific, personal details. This third idea, of an “individual will” different from the sovereign will and more specific than the moral will, is not a biblical concept.” [Ref-0237](#), pp. 54-55. “Any good father who wants to train his children, as well as protect them, will relate to them in this way. He will not make every choice for them, nor will he tell them exactly what to do in every situation. Rather he will provide for them general guidelines for their protection, and then teach them principles by which they can learn to make choices within those guidelines. . . . the Bible teaches that whatever choice we make, as long as there is nothing unscriptural about it, will be pleasing to God and a part of his plan for our lives.” [Ref-0237](#), pp. 144, 148.

will - permissive : Num. 32:15; Num. 32:20

will - prayer in God's : [prayer - in God's will](#)

will - secret : [secrets - belong to God](#)☆

will of God - crucifixion : [crucifixion - will of God](#)

William D. Mounce, Pastoral Epistles, Word Biblical Commentary (Nashville, TN: Nelson, 2000), 156-58. Cited by David A. Mappes, “Moral Virtues Associated with Eldership,” Roy B. Zuck, ed., The Bibliotheca Sacra, Vol. 160 No. 638 (Dallas, TX: Dallas Theological Seminary), p. 214., See [file:///garland/users/tony/bible_study/doc/2003032101.doc](#) : [2003032101.doc](#)☆

William Tyndale: A Biography - David Daniell : [Ref-0230](#)☆

Williams, Alex, and Harnett, John, Dismantling the Big Bang : [Ref-0814](#)☆

Willmington's Bible Handbook, H. L. Willmington : [Ref-0850](#)☆

Willmington, H. L., Willmington's Bible Handbook : [Ref-0850](#)☆

Wilson - Robert Dick - Defender of God's Word : [2006021901.htm](#)☆

Winchester - Israel - nation predicted : [quote - Israel - nation predicted - Winchester \(1800\)](#)☆

wind - east : [east - wind](#)

wind - fire - earthquake - Elijah : [Elijah - wind - fire - earthquake](#)☆

wind - first mention : Gen. 8:1

wind - God speaks from : 1K. 19:12; Job 38:1; Job 40:6

wind - Holy Spirit : [Holy Spirit - wind](#)

wind - path unknowable : Ecc. 11:5; John 3:8

wind - stopped : Rev. 7:1

windows - of heaven : Gen. 7:11; Gen. 8:2; 2K. 7:2; 2K. 7:19; Isa. 24:18; Mal. 3:10

winds - doctrine : [doctrine - winds of](#)

wine - abrogation - Koran : [Koran - abrogation - wine](#)☆

wine - abuse of : Gen. 9:21; Gen. 19:32; Gen. 19:34; Pr. 20:1; Pr. 21:17; Pr. 23:20; **Pr. 23:29-35**; Pr. 31:4-7; Isa. 5:11-12; Isa. 5:22; Isa. 28:1; Isa. 28:7; Isa. 56:12; Amos 4:1; Hab. 2:15; Eph. 5:18; 1Ti. 3:3; 1Ti. 3:8 ☩ “Russia’s problem with alcohol is chronic, with the average adult consuming 15 liters (about 4 gallons) of booze a year. Alcoholism has cut the average lifespan for Russian men to just 58 years and 65 years for the entire population. Over 40,000 Russians each year die of alcohol poisoning, compared to only 400 in the United States. Moreover, alcohol plays a role in the deaths of nearly one-third of all Russians, according to Alexander Nemtsov, director of the Moscow Psychiatry Institute and one of the country’s leading experts on alcoholism.” Larry Edelson, *Money and Markets*, March 19, 2009. [\[http://www.MoneyAndMarkets.com\]](#)

wine - alcoholic : Lev. 10:9; Isa. 49:26; John 2:10; 1Cor. 11:21; Eph. 5:18 ☩ + At this point we may take up Monmouth’s own account: . . . “I took him [William Tyndale] into my house for half a year, where he lived like a good priest, as me thought. He studied most part of the day and of the night, at his book; and he would eat but sodden meat by his good will, nor drink but small single beer.” [Ref-0230](#), p. 103.

wine - and kings : Pr. 31:5

wine - bread and : Gen. 40:1-5; Gen. 40:20; Ex. 29:40

wine - enjoyed : Num. 6:20; Deu. 7:13; Deu. 18:3-4; Ne. 5:18; Ecc. 9:7; Job 1:13; Ps. 104:15; Sos. 1:2; Jer. 31:12; Zec. 10:7; Mtt. 26:29; Luke 22:18; John 2:9

wine - gratification by : Ecc. 2:3

wine - Holy Spirit compared : [Holy Spirit - wine compared](#)

wine - Jesus abstains from : Mtt. 26:29; Mtt. 27:34; Mark 14:25; Mark 15:23; Luke 22:16; Luke 22:18

wine - medicinal use : Luke 10:34; 1Ti. 5:23; Rev. 6:6 (?) ☩ Questionable: Rev. 6:6 (?);

wine - Nazirite - prohibited : Num. 6:3; Jdg. 13:4; Jdg. 13:7; Jdg. 13:14; Amos 2:12; Luke 1:15

wine - not drinking : Pr. 20:1; Pr. 23:29; Dan. 1:8; 1Ti. 3:3

wine - of wisdom : Pr. 9:2-6

wine - oil : Pr. 21:17; Rev. 6:6

wine - prohibited : Lev. 10:9; Jer. 35:6; Jer. 35:14; Eze. 44:21 ☩ See [wine - Nazirite - prohibited](#).

wine - quote : [quote - wine](#)☆

wine - represents blood : [type - wine - represents blood](#)

wine - represents Spirit : [type - wine - represents Spirit](#)☆

wine - unavailable : Jer. 1:5

wine - used in celebration : Isa. 25:6; Mtt. 26:29; John 2:9; John 4:46

wine - vs. grape juice : Num. 6:3

winepress - judgment : [blood - garments - stained](#)

winepress - of God's wrath : Isa. 63:3; Jer. 25:30-3; Joel 3:13; Rev. 14:19-20; Rev. 19:15

wineskin - stretched : Job 32:19; Mtt. 9:17; Mark 2:22; Luke 5:37-38

Wingate - Zionism - quote : [quote - Zionism - Wingate](#)☆

winged female figures - Genesis - Commentary - 07001.doc : [07001.doc](#)☆

wings - cherubim - touching : [cherubim - wings - touching](#)

wings - four : [four - wings](#)☆; Eze. 1:6

wings - of eagle : [eagle's - wings](#)

wings - six : Isa. 6:2; Rev. 4:8

wings - to wilderness : Ps. 55:6-7; Rev. 12:14

wings - touching - cherubim : [cherubim - wings - touching](#)

wingspan - Pterosaur : ☩ In Big Bend National Park, TX, in 1975, fossil bones were uncovered from one of the largest flying creatures that ever lived, a Pterosaur from the dinosaur age, with a wingspan of 51 feet. [Ref-0007](#), p. 106.

wisdom - accessible to fool : [fool - wisdom - accessible to](#)

wisdom - and simplicity : Ps. 19:7; 1Cor. 1:26; 2Cor. 1:12

wisdom - believers to use : Mtt. 10:16; Eph. 5:15; Col. 4:5

wisdom - distance to : Deu. 30:11-14; Job 11:7; Job 28:14; Job 28:20-23; Job 28:28; Ecc. 7:23-25; Rom. 10:6-8

wisdom - elderly : [elderly - wise](#)

wisdom - fear of God : Ex. 20:20; Job 28:28; Ps. 111:10; Pr. 1:7; Pr. 2:5; Pr. 9:10; Pr. 15:33; Isa. 11:2; Isa. 33:6

wisdom - foolish : Job 12:17; Ps. 8:2; Ps. 66:18; Isa. 29:14; Isa. 44:25; Mtt. 11:25; Rom. 1:21-22; 1Cor. 1:18; 1Cor. 1:27 ☩ “Consider the “Boltzmann brain” phenomenon, for example, over which quantum cosmologists have been greatly exercised. Within inflationary cosmology, it is theoretically possible for a fully functioning human brain to pop spontaneously into existence, due to thermal fluctuations in the quantum vacuum, and then disappear again. Such an entity has been called a “Boltzmann brain.” Under standard conditions for bubble-universe generation in inflationary cosmology, Boltzmann brains would be expected to arise as often, or more often, than normal occurrences in our universe. Indeed, calculations based upon some inflationary cosmological models lead to a situation in which these free-floating Boltzmann brains infinitely outnumber normal brains in people like us.” [Ref-1219](#), par. 8511.

wisdom - from beginning : Pr. 8:27; Gen. 1:2

wisdom - Holy Spirit : [Holy Spirit - wisdom by](#)

wisdom - in creation : Ps. 136:5; Pr. 8:22-31

wisdom - Jesus as : Pr. 8:22-36

wisdom - lacking - youthful counsel : [counsel - youthful - lacks wisdom](#)

wisdom - not found : Pr. 14:6

wisdom - of Solomon : [Solomon - wisdom](#)

wisdom - over strength : Ecc. 9:16

wisdom - perishes : Isa. 29:14
wisdom - quote - Berlioz : [quote - wisdom - Berlioz](#)☆
wisdom - riches by : [rich - by wisdom](#)
wisdom - silence : [silence - wisdom](#)
wisdom - sought by Greeks : 1Cor. 1:22
wisdom - sweet : Pr. 24:13-14
wisdom - tree of life : [tree - of life](#)☆
wisdom - value of : Job 28:15-19; Ecc. 7:11; Ecc. 7:19
wisdom - wine of : [wine - of wisdom](#)
wisdom - worldly : Hos. 5:11; 1Cor. 1:21; 1Cor. 2:4-8; 1Cor. 3:19; 2Cor. 1:12; **Jas. 3:15-18**
wisdom - youth lack : 2Chr. 10:8-11
wise - become fools : Deu. 32:28; Job 12:17-20; Job 12:24-25; Isa. 19:12-13; Isa. 44:25; Jer. 50:35-36; **Rom. 1:21-22; Rom. 1:28; 1Cor. 1:20**
wise - believers to be : **Mtt. 10:16**; Mtt. 24:25; Mtt. 25:7; **Rom. 16:19**; Eph. 5:15
wise - elderly : [elderly - wise](#)
wise - harmless and : Gen. 3:1; **Mtt. 10:16**; 1Cor. 14:20; 2Cor. 11:3; Php. 2:15
wise - hidden from : [hidden - from wise](#)
wise - in own eyes : Isa. 5:21; 1Cor. 3:18
wise - to evil : [evil - wise to](#)
wise men - gifts of : [magi - gifts of](#)
wise men - time of visitation : [magi - time of visitation](#)☆
Wiseman, Donald, Nebuchadrezzar and Babylon : [Ref-0837](#)☆
witch - Jezebel : [Jezebel - witch](#)
witch - of En Dor : 1S. 28:7; 1Chr. 10:13
witchcraft - AGAINST : Ex. 22:18; Lev. 19:26; Lev. 19:31; Lev. 20:6; Lev. 20:27; Deu. 18:10; 1S. 15:23; 1S. 28:3; 1S. 28:9; 2K. 17:17; 2K. 21:6; 2K. 23:24; 1Chr. 10:13; 2Chr. 33:6; Isa. 8:19; Isa. 19:3; Isa. 44:25; Eze. 12:24; Eze. 13:7; Eze. 13:9; Eze. 13:18-23; Zec. 10:2; Mal. 3:2-5; Acts 16:16; Gal. 5:20; Rev. 18:23; Rev. 21:8; Rev. 22:15 ☪ Greek *pharmakeia* Strongs [g5331](#) - the administration or use of drugs, poisoning, magical arts. Christian and other commentators have often misjudged historical suppression of witchcraft which was based upon biblical instruction which is now so-easily dismissed by many in a desire to be politically accepted: "In Geneva as elsewhere, witchcraft was a capital offense, and the mode of death was burning. Many thousands of alleged witches suffered this *inhuman penalty* in sixteenth- and seventeenth-century Europe." [Ref-1096](#), p. 172, [emphasis mine].
witchcraft - from demons : [demons - behind witchcraft](#)
witchcraft - rebellion as : 1S. 15:23
with 4:2 : [harmony-021](#)☆
withdrawn - by God : 2Chr. 32:31
withered - hand - restored : [hand - restored](#)
withers - plant : [root - shallow](#)
within - kingdom : [kingdom - upon or within](#)☆
witness - dead raised as : [dead - raised as witness](#)
witness - Elijah - not : [Enoch - no death](#)☆
witness - Enoch - not : [Enoch - no death](#)☆
witness - eternal - sun : [sun - eternal witness](#)
witness - false : [testimony - false](#)
witness - false - penalty : Deu. 19:16-21
witness - gospel as : [gospel - as witness](#)
witness - initiates punishment : Deu. 17:7
witness - law : [law - witness](#)

witness - moon - eternal : [moon - eternal - witness](#)
witness - responsibility to gospel : Eze. 2:17-19
witness - responsibility to make crime known : Lev. 5:1
witness - stone : [stone - witness](#)
witness - sun and moon : Gen. 1:14; Ps. 89:35-37; Ps. 122:6-8; Jer. 31:35-37; Jer. 33:20-26; Rev. 12:1
witness - The Faithful : John 8:14; Rev. 1:5; Rev. 19:11
Witness of the Stars, The : [Ref-0101](#)☆
witnessed - apostles as : John 15:27; Acts 1:8
witnesses - cast first stone : [stoning - witnesses cast the first](#)
witnesses - heaven and earth : [two witnesses - heaven and earth](#)
witnesses - Holy Spirit : [Holy Spirit - witnesses](#)
witnesses - Moses and prophets : Luke 16:29; John 3:11
witnesses - to Jesus : John 5:33; John 5:36; John 5:37
witnesses - two required : [two witnesses - required](#); Deu. 7:6; Deu. 19:15; 1K. 21:13 ☪ A practical, but not absolute, safety against false testimony (1K. 21:13).
witnesses - worldwide viewing audience : [television - witnesses viewed](#)☆
witnessing - messianic prophecy : [messianic prophecy - witnessing tool](#)
witnessing - styles assessment : [F00005 - evangelism - styles assessment](#)☆
witnessing - tips - CLA : ☪ + "Please remember that when doing public witnessing, it is always helpful to follow simple rules of etiquette, being careful to remember that you represent Christ and His Word. 1. Do not disrupt the traffic flow. Stand near a building or other stationary object such as a lamp post. 2. Do not interfere with ingress or egress to buildings. 3. Maintain a reasonable noise level for the situation. 4. Do not use words that would provoke a riot or other "clear and present danger" to public safety. 5. If hassled by police or other citizens, be polite, explain your rights, but consider moving to another location rather than cause a confrontation. 6. Consider picking up any Gospel tracts passersby drop near you in the street. This practice may also save you money since you may be able to reuse some of the tracts. 7. Don't force people to take your literature if they obviously do not want it. 8. If you engage someone in conversation about the Gospel, move to the side of the street in order not to block traffic. 9. If you might gather a crowd by engaging in preaching, drama, or singing, check your location ahead of time to make sure that a crowd will not block traffic flow or interfere with ingress and egress to buildings. 10. Work in teams as much as possible to ensure safety and to vouch for each other if confronted by police. This is particularly important in "bad" parts of town. 11. If you see a companion being arrested, do not interfere with the arrest. Observe from the sidelines and then call a local attorney or pastor for help. 12. Do not resist if arrested yourself. 13. If you are confronted or harassed by police, seek an appointment with a high city authority such as the police chief, mayor, or city manager. 14. Choose a time and place for street

preaching which will not interfere with neighboring businesses or with the peace and quiet of a residential neighborhood." Christian Law Association, "Witnessing in America", *The Legal Alert*, April 2009, p. 4. [<http://www.christianlaw.org/Articles/April-2009.html>] accessed 20090421.
witnessing - to kings : [kings - testify before](#)
wives - AGAINST multiple : [polygamy - AGAINST](#)☆
wives - corrupted Solomon : [Solomon - wives corrupted](#)
wives - Esau's - difficulty : [2004091601.htm](#)☆
wives - foreign : Ne. 13:23
wives - God had as two sisters : Eze. 23
wives - Judah : [Judah - wives](#)
wives - multiple - Koran : [Koran - polygamy](#)☆
wives - multiple - problems : Gen. 29:30; Gen. 30:1; Gen. 30:8; Gen. 30:15; 1S. 1:6-7; 2Chr. 11:21
wives - of Abraham : [Abraham - wives](#)
wives - of David : [David - wives of](#)
wives - of David taken : [David - wives taken](#)
wives - win husbands in silence : 1Pe. 3:1
wolf - lamb : [lamb - wolf](#)
wolf - with lamb : [animals - peaceful](#)☆
Wolston, W. T. P. (2004; 2004). Another Comforter. Galaxie Software. : [Ref-0645](#)☆
Wolston, W. T. P. (2004; 2004). Behold The Bridegroom!. Galaxie Software. : [Ref-0646](#)☆
Wolston, W. T. P. (2004; 2004). The Church: What is it?. Galaxie Software. : [Ref-0647](#)☆
wolves - and lambs : Isa. 11:6; Isa. 65:25; Luke 10:3
wolves - as sheep : [teacher - false](#)
wolves - in sheep's clothing : Zec. 11:17; Mtt. 7:15; Mtt. 10:16; Acts 20:29; 2Cor. 11:13; 2Cor. 11:26; **Rev. 13:11**
woman - Babylon represented by : [Babylon - woman represents](#)
woman - contentious : [contentious - woman](#)
woman - counseled by lone man - danger : [counsel - woman by lone man - danger](#)☆
woman - from man : Gen. 2:22; 1Cor. 11:8-12
woman - from rib : [rib - woman taken from man](#)☆
woman - head shaved : [head - woman's shaved](#)
woman - homemaker : Pr. 14:1; 1Ti. 5:14
woman - initiated sin : Gen. 3:6; Gen. 3:12; Gen. 16:2; 1Ti. 2:14
woman - Jesus uses title of mother : John 2:4; John 19:26
woman - pagan influence on godly man : Ex. 34:16; Num. 25:1; Num. 31:16
woman - seed of : [seed - of woman](#)☆
woman - seed of - attacked : [seed - of woman - attacked](#)☆
woman - Shaker founder : [Shakers - founder - Ann Lee](#)☆
woman - struggles to give birth : Mic. 5:3; Rev. 12:2
womanhood - recovering biblical : [2002092601.htm](#)☆; [2002092601.pdf](#)☆
womb - baby filled with Holy Spirit : Luke 1:15; Luke 1:41
womb - barren as judgment : [barren - childless as judgment](#)

womb - barren not judgment : [barren - childless not judgment](#)

womb - called from : Isa. 49:1; Jer. 1:5; Luke 1:15; Gal. 1:15

womb - closed by God : [barren - by God](#) ☆

womb - formed in : **Ex. 21:22-23**; Jdg. 13:5; Job 10:11; Job 31:15; Ps. 22:9-10; Ps. 119:73; Ps. 139:13; Ecc. 11:5; Isa. 44:2; Isa. 44:24; Isa. 49:5; Jer. 1:5 ☪ "you shall not practice magic; you shall not engage in sorcery; you shall not abort a child or commit infanticide", *The Didache*, [Ref-0217](#), p. 150.

womb - fruitful : [fruitful - and multiply](#)

womb - Jesus named in : [named - Jesus in womb](#)

womb - killed in : 2K. 8:12

womb - known before : Jer. 1:5

womb - sin from : [sin - from birth](#)

womb - taken out of : Ps. 22:9; Ps. 71:6

womb - ultrasound images : [2004063001.htm](#) ☆

women - adornment of : 1Ti. 2:9; 1Pe. 3:3

women - as deacons? : [deacon - women?](#) ☆

women - authority over men : Jdg. 4:6-9; Isa. 3:12; 1Cor. 14:34; 1Ti. 2:12

women - baptized : [baptized - women](#)

women - childless - God ministers to : [childless - God ministers to](#)

women - Christianity values : ☪ "It is Mormonism, Mohammedanism and heathenism and not Christianity which have proclaimed polygamy and debased woman from the sacred place of wife to the lower level of concubine." [Ref-1275](#), [par. 475].

women - church attendance : ☪ + "Women remain substantially more committed and active in Christian churches than men. In 1989, for example, 48 percent of American women had been in church or synagogue within the previous week, but only 38 percent of men, while 62 percent of the women said that religion was very important in their lives, but only 47 percent of the men. About the same differences are observed in Canada, where, for example, a 1985 poll found that 70 percent of women but only 60 percent of men believed in life after death, and 62 percent of Canadian women but only 45 percent of Canadian men prayed privately." [Ref-0958](#), p. 477.

women - deceived : 1Ti. 2:14; 2Ti. 3:6

women - desire of : Gen. 3:15; 1S. 9:20; Dan. 11:37; Luke 1:28; Hag. 2:7 ☪ "... a plausible explanation of this passage in the light of Daniel's Jewish background, is that this expression *the desire of women*, is the natural desire of Jewish women to become the mother of the promised Messiah, the seed of the woman promised in Gen. 3:15." [Ref-0005](#), p. 274. "The king will also favor neither normal human marital relations ("the desire of women") nor any god, because he will make himself greater than all (Dan. 11:37) rendering him incapable of the loving devotion that is required by both marriage and true piety.[^ 14] Some, however, says that this phrase refers to the Messiah as One whom women desire to bear. To support this theory it is noted that in the other occurrences of the construct noun תַּבְּרָה the following genitive is always subjective ("desired by") not objective ("desire for"), and that it is used in what may be a messianic designation in Haggai 2:7 ("the desire of the nations"). However, there are

only three other uses of the construct noun (1S. 9:20; 2Chr. 36:10; Hag. 2:7), which is hardly enough to establish any pattern of usage, and there are many examples of construct nouns that are followed by both subjective and objective genitives. [14] Luther suggested that "the desire of women" is a reference to marital love ("Preface to Daniel," 313). He is followed in this by Archer, "Daniel"; Calvin, *A Commentary on Daniel*, 2:345-46; Keil, *Biblical Commentary on the Book of Daniel*, 464-65; Leupold, *Exposition of Daniel*, 515-16; and Young, *The Prophecy of Daniel: A Commentary*, 249." Andrew E. Steinmann, *Is the Antichrist in Daniel 11?*, [Ref-0200](#), 162 (April-June 2005): 195-209, pp. 206-7. See 1S. 9:20 where Saul is said to be the "desire of Israel."

women - inferior to men in Koran : [Koran - men superior to women](#) ☆

women - inheritance : [inheritance - women](#)

women - ministry to : Luke 8:2; Acts 16:13

women - prophesy : [prophesy - women](#)

women - prophetess - NT : [prophetess - in NT](#) ☆

women - prophetess - OT : [prophetess - in OT](#) ☆

women - ravaged : 2K. 15:16

women - reimaging conference 1993 : [F00014 - women - reimaging conference 1993](#) ☆

women - respond to gospel : Acts 17:4

women - rights - Koran : [Koran - women - rights](#) ☆

women - seven with one man : Isa. 4:1

women - silent in church : [silent - women in church](#) ☆

women - submission of : Gen. 3:16; 1Cor. 14:34; 1Ti. 2:11; Tit. 2:5; 1Pe. 3:3-6

women - teaching : Pr. 31:26; Acts 18:26; 1Cor. 14:34; Col. 3:16; **1Ti. 2:12**; 2Ti. 3:15; Tit. 2:3-4; Rev. 2:20 ☪ "... Paul is forbidding women from filling the office and role of the pastor or teacher. He is not prohibiting them from teaching in other appropriate conditions and circumstances (cf. Acts 18:26; Titus 2:3,4)" [Ref-0089](#) n. 1Ti. 2:12 "In the Old Testament, there are no examples of any queens over the northern or southern kingdoms (except for Athaliah who was a usurper), no female priests (priests were teachers of the Law), no female authors of any Old Testament books, and no prolonged female prophetic ministries (such as was the case with Elijah and Elisha). When examples of women teaching and leading are found in the Old Testament "they occur in the midst of an overwhelming pattern of male leadership in teaching and governance, and as such, they hardly serve as patterns for New Testament church office." [Wayne Grudem, *Systematic Theology*, p. 941]" Andy Woods, [Ref-1217](#), p. 45. "The New Testament reveals no female apostles, pastors, congregational leaders, elders (1Ti. 3:1-2,4; Tit. 1:6), deacons (Acts 6:3; 2Ti. 3:12), and recorded sermons." Andy Woods, pp. 46-47.

women and children - destroyed : [killed - all](#) ☆

wonderful - name : Jdg. 13:18; Isa. 9:6 ☪ Jdg. 13:18 Strong's [h6383](#) *pi'l'iy* - secret or wonderful. Isa. 9:6 Strong's [h6382](#) *peh-leh* marvellous thing, a wonder. From Strong's [h6381](#) *paw-law* meaning difficult or miraculous.

wonderful things : Pr. 30:19

wonders - and signs : [signs - and wonders](#)

wonders - witness to gospel : [Holy Spirit - gifts - witness to gospel](#)

Wonders of Bible Chronology, Philip Mauro : [Ref-0895](#) ☆

Wonneberger, Reinhard, Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia, 2nd rev. ed. : [Ref-0780](#) ☆

wood - carried by : Gen. 22:6; John 19:17 ☪ A nonbelieving Jew comments: "Isaac carried the wood for the altar as one who carries his own cross on his shoulders" [Ref-0150](#), p. 310.

wood - firewood from tools : 1S. 6:14; 2S. 24:32; 1K. 19:21; 1Chr. 21:23

Wood - Joshua's 'Long Day' and Mesopotamian Celestial Omen Texts : [2003121603.htm](#) ☆

Wood, Bryant, "Iraq and the Bible" : [2003041601.htm](#) ☆

Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. (1996, c1982, c1962). New Bible Dictionary (electronic ed. of 3rd ed.). Downers Grove: InterVarsity Press. : [Ref-0648](#) ☆

Wood, Leon J., A Commentary on Daniel : [Ref-0746](#) ☆

Woodbridge, John D., ed. Great Leaders of the Christian Church : [Ref-0062](#) ☆

wooden images - destroy : [idolatry - judge by destruction](#)

Woods, Andy - articles : [articles by andy woods](#) ☆

Woods, Andy - The Beast of Revelation : [beast of revelation](#) ☆

Woods, Andy - What is the Identity of Babylon in Revelation 17 and 18? : [2003091801.htm](#) ☆

wool - purity : Isa. 1:18; Dan. 7:9; Rev. 1:14

Word - abide in : John 8:31

word - adding to : [scripture - adding to](#)

Word - aggressive : Isa. 55:10-11; 2Ti. 2:9

Word - as rod : [rod - Word as](#)

Word - as weapon : [mouth - weapon](#)

word - bread : [bread - word as](#)

Word - Christ as : ☪ "In a letter to the church in Magnesia, he [Ignatius] spoke of Christ as the Word. He wrote, 'There is one God, who manifested himself through Jesus Christ his Son, who is his Word proceeding from silence.'" David J. Macleod, "The Incarnation of the Word: John 1:14", [Ref-0200](#), vol. 161 no. 641, January-March 2004 (pp. 72-88), p. 72.

word - conviction by : [scripture - conviction by](#)

Word - delight in : Ps. 119

Word - divide rightly : 2Ti. 2:15

Word - eternal : [scripture - permanent](#) ☆

word - exceeding : [scripture - exceeding](#)

Word - God performs His : 1K. 6:12; Isa. 44:26; Jer. 1:12; Jer. 29:10; Eze. 12:25

word - God's rejected : [scripture - rejected](#)

Word - Greek meanings : ☪ *graphe* (written) --> *rhema* (spoken) --> *logos* (meaning or logic)

word - ignorance - cost : [scripture - ignorance - cost](#)

word - inspired - poll results - quote : [quote - inspiration - poll results](#) ☆

word - Jesus - Koran : [Koran - word - Jesus](#) ☆

word - Jesus not manifested : [revealed - Jesus not to world](#)

Word - judges : Deu. 18:19; John 12:48-49; Rev. 12:20
Word - life giving : Gen. 1:11; Deu. 32:46-47; John 6:68; Acts 7:38
Word - living : Luke 1:35; John 1:1; John 6:68; Acts 7:38; Heb. 4:12; 1Pe. 1:23
word - meaning - etymology : [exegesis - etymology](#)☆
word - meaning - semantic range : [exegesis - semantic range](#)☆
word - meditate on : [scripture - meditate on](#)☆
word - memorize : [scripture - memorize](#)☆
Word - mishandled : 2Cor. 4:2
Word - modifying : [teachers - twisting scripture](#)
Word - over name : Ps. 138:2; Isa. 42:21
word - over signs : [signs - can't contradict word](#)
word - praying vs. studying - quote : [quote - praying vs. studying word](#)☆
Word - preserved : Ps. 12:6-7; Isa. 40:8; Mtt. 4:4; Mtt. 24:35; 1Pe. 1:23-25 ☪ "The following passages are often used to support the doctrine of biblical preservation (1S. 3:19; Ps. 12:6-7; 105:8; 119:89,160; 138:2 Ecc. 3:14; Isa. 40:8; Mtt. 4:4; 24:35; 1Pe. 1:23-25)." Ref-0086, p. 6. "It should be pointed out that *providential preservation is not a necessary consequence of inspiration*. Preservation of the Word of God is promised in Scripture, and inspiration and preservation are related doctrines, but they are distinct from each other, and there is a danger in making one the necessary corollary of the other. The Scriptures do not do this. God, having given the perfect revelation by verbal inspiration, was under no special or logical obligation to see that man did not corrupt it. He created the first man perfect, but He was under no obligation to keep him perfect. Or to use another illustration, having created all things perfect, God was not obligated to see that the pristine perfection of the word was maintained. In His providence the word was allowed to suffer the Fall and to endure a defacement of its original condition. It may very well be that the Scriptures used to attest the promise to preserve God's Word do involve preservation. The point is that this is a different matter than insisting that God, because He inspired the Scriptures, is *ipso facto* obligated to preserve them; or, further, that He is obligated to preserve them in a particular way. One danger of such a position is that the faith of some has been weakened when they have become aware of variant readings in the manuscripts precisely because they have confounded preservation with inspiration. Though both are biblical doctrines, the Scripture does not link them inexorably." Ref-0787, p. 38.
Word - preserves heaven and earth : [earth - preserved by God's word](#)
Word - reasoning from : [scripture - reasoning from](#)☆
Word - rejected : Pr. 13:13; Jer. 6:10; Jer. 6:19; Jer. 8:9
Word - revelation of : [revelation - of the Word](#)
Word - sanctifying : John 17:17; John 17:19
Word - spoken : Ps. 119:88; John 6:63; Eph. 6:17
word - study daily : [bread - daily](#)
Word - studying : Ps. 119:105; Ps. 119:160; Ps. 138:2; Jer. 15:16; Hos. 4:6; Mtt. 5:18; Luke 16:17; Luke 24:27; Luke 24:44; John 5:39; John 8:31; John 14:26; Acts 8:35; Acts 17:11; 2Ti. 2:15

Word - truth : John 17:17
word - working : [scripture - effective](#)
Word - written : 2Ti. 3:16; 2Pe. 1:21
word cleanses : [cleansed - by the word](#)
word government - McClain - quote : [quote - government - global - McClain](#)☆
Word of God - as title : Deu. 30:11-14 (cf. Rom. 10:6-8); John 1:1; Rom. 10:6-8 (cf. Deu. 30:11-14); 1Jn. 5:7; Heb. 1:3; Rev. 1:2; Rev. 19:13 ☪ Among the parallels between Jesus and Scripture are **1)** their eternity; **2)** their production by the Holy Spirit; **3)** a divine message embodied in earthly form; **4)** the accommodation of man's limited intellect; **5)** perfect -- without sin; **6)** having unique divine authority; **7)** rejected by man; **8)** victorious over foes; **9)** revealed by faith; **10)** bearing witness one to another; **11)** the sole means of revelation of the Father; **12)** called the Word of God. Ref-0060, pp. 35-40
Word of God - creation by : Gen. 1:3; Gen. 1:6; Gen. 1:9; Gen. 1:11; Gen. 1:14; Gen. 1:20; Gen. 1:24; Gen. 1:26; Ps. 33:6; Isa. 55:10-11; John 1:3; 2Pe. 3:5
word order - Hebrew grammar : [Hebrew grammar - word order](#)☆
Word Studies In The New Testament, Vincent, M. R. : Ref-0194☆
words - antichrist : [antichrist - speaks pompous words, blasphemes](#) [5001.18]
words - condemn you : Mtt. 12:37
words - contention about : [disputes - doubtful](#)
words - encouragement : Pr. 16:24
words - fool : [fool - words](#)
words - from Holy Spirit : [Holy Spirit - speak by](#)
words - idle - judged : Num. 14:2; Num. 14:28; Mtt. 12:36; Rev. 20:12
words - inexpressible : [inexpressible - words](#)
words - Jesus speaks the Father's : John 8:26-28; John 12:49-50; John 14:10
work - before The Fall : Gen. 2:5; Gen. 2:15; Gen. 3:19; Gen. 7:11
work - blessing : Ps. 128:2
work - customary : Lev. 23:7-8; Lev. 23:21; Lev. 23:25; Lev. 23:35-36; Num. 28:18; Num. 28:25-26; Num. 29:1; Num. 29:12; Num. 29:35
work - established by God : Ps. 90:17
work - ethic : Pr. 6:6; Pr. 10:4-5; Pr. 10:26; Pr. 12:11; Pr. 12:24; Pr. 12:27; Pr. 13:4; Pr. 13:11; Pr. 14:23; Pr. 15:19; Pr. 18:9; Pr. 19:15; Pr. 19:24; Pr. 20:4; Pr. 20:13; Pr. 21:5; Pr. 21:25; Pr. 22:13; Pr. 22:29; Pr. 24:30-34; Pr. 26:13-15; Pr. 28:19; Pr. 31:27; Ecc. 10:18; Acts 20:34; Eph. 4:28; 1Th. 4:11; 2Th. 3:9; 1Ti. 5:8
work - inheritance - quote : [quote - work - inheritance](#)☆
work - loaves and fishes - quote : [quote - work - loaves and fishes](#)☆
work - man : Ps. 104:23
work - permitted in Temple on Sabbath : [Sabbath - work permitted in Temple](#)☆
work - Spirit-led - quote : [quote - ministry - Spirit-led](#)☆
work - too much : Pr. 23:4; Ecc. 4:8
Work of the Holy Spirit, Abraham Kuypers : Ref-0876☆
worked - Paul : [Paul - worked](#)
worker - worthy of hire : Mtt. 10:10; Luke 10:7; 1Ti. 5:18
workers - harvest : [harvest - workers](#)
working - scripture : [scripture - effective](#)

working mothers - quote : [quote - working mothers](#)☆
works - as fruit : Tit. 3:8; Tit. 3:14
works - believer's judged : [judgment - believer's works](#)
works - cease from own : Heb. 4:10
works - covenant - origin : [covenant theology - origin](#)☆
works - dead : Heb. 6:1; Heb. 9:14
works - deny God : Tit. 1:16
works - faith plus - Roman Catholicism : [Roman Catholicism - faith plus works](#)☆
works - faith without : [faith - without works](#)☆
works - for salvation - Bonhoeffer : [Bonhoeffer - works for salvation](#)☆
works - God's unstoppable : Job 9:12; Isa. 14:27; Isa. 48:13
works - good - do : Eph. 2:10
works - greater : John 14:12; Mark 16:17
works - judged : 2Cor. 5:10; Rev. 20:12; Rev. 22:12
works - of flesh : [fruit - of flesh](#)
works - of the law : [law - works of](#)☆
works - of unsaved judged : Rev. 20:12
works - relationship over : Gen. 3:7; Jer. 2:22; Luke 10:41
works - reward for : Mtt. 16:27; 1Cor. 3:12; Rev. 22:12
works - righteousness apart from : [righteousness - apart from works](#)
works - salvation by : [salvation - by works](#)☆
works - salvation by - Koran : [Koran - salvation by works](#)☆
works - salvation by - quote : [quote - self righteousness](#)☆
works - salvation by in Roman Catholicism : [Roman Catholicism - salvation by works](#)☆
works - salvation can't be earned : Luke 7:41; Luke 8:43
works - salvation not by : [salvation - not by works](#)☆
works - salvation not by law : [law - justification not by](#)
works - saved by - Catholicism - 00067.doc : [00067.doc](#)☆
works - trusting in : Jer. 48:7
works - vs. faith : [faith - vs. works](#)☆
works - vs. grace : Acts 13:38-39; Acts 15:11; Rom. 4:4; Eph. 2:9
world - Biblical age - Ussher : [2006101601.tif](#)☆
world - cares of : Jer. 4:3; Mtt. 13:22; Mark 4:19; Luke 14:17; Luke 21:34; 2Ti. 2:4; 2Pe. 2:20
world - compromise with : Num. 33:55; Deu. 12:2-3; Jdg. 2:1-3; 1K. 3:1; Ps. 106:34; Eze. 16:26; 2Ti. 4:10 ☪ See [nations - failure to drive out](#).
world - conversion of - Jews : [Jews - missionaries?](#)☆
world - enmity with : Mtt. 13:22; John 17:15; Rom. 12:2; 2Cor. 6:14; Gal. 6:14; Jas. 4:4; 1Jn. 2:15
world - fallen : Ecc. 8:14; Luke 13:4
world - foundation : [foundation - of world](#)
world - Greek terms : "There are three Greek words in the New Testament translated by the one English word "word," κόσμος, αἰών and οὐκουμένη. It should be obvious that if one is to arrive at a full-orbed, accurate interpretation of the passages where the word "world" is found, one must know which Greek word is used, and

the distinctive meaning of that Greek word. . .
." Ref-0946, p. 79.

world - hated by : [hated - by world](#)

world - IN but not OF : John 17:15; 1Cor. 5:10; Php. 2:15

world - local in scope : 1K. 10:24 (?); 2Chr. 9:23; Luke 2:1; Acts 11:28; Acts 18:6; Acts 24:5; Rom. 1:8 ☉ In many passages, "the world" refers to the *known* world.

Questionable: 1K. 10:24 (?);

world - lust - demonic - influences : Eph. 2:2-3; Jas. 3:15; 1Jn. 2:15-17; 1Jn. 3:7-10

world - religions - percentage : [2003031801.htm](#)☆

world - religions - statistics - 1995 : [2008111501.htm](#)☆

world - ruled by Satan : [Satan - ruler of this world](#)

world - trust in : Job 8:14; Isa. 10:20; 2Ti. 4:1

world - trusting in - Egypt : [trusting - in Egypt](#)

world - wisdom of : [wisdom - worldly](#)

world - 'not of' differs from 'not in' : John 17:11-16; John 18:36

World Council of Churches - Israel - unique - quote : [quote - Israel - unique - WCC - quote](#)☆

World of the Bible News and Views : [Ref-0051](#)☆

Worlds Apart: A Handbook on World Views, Norman L. Geisler : [Ref-1095](#)☆

worldview : [2005082401.htm](#)☆

worldview - meaning : ☉ "The simplest way to define a worldview is by understanding that it is the foundational framework to which an individual voluntarily ascribes with regard to the nature of reality. In essence, this means that a worldview is the compilation of the underlying *assumptions* than in individual uses to interpret how they examine the world around them." Sean C. Grier, *Importance of a Literal Interpretation of Genesis_1-11*, [Ref-0785](#), Volume 15, Number 44, April 2011, 7-32, p. 8.

worldwide - judgment : [global - judgment](#)

worm - crimson : [tola - worm](#)☆

wormwood : Num. 5:24; Deu. 29:18; Pr. 5:4; Jer. 9:15; Jer. 23:15; Lam. 3:15; Lam. 3:19; Amos 5:7; Amos 6:12; Acts 8:23 ☉ Greek *χοληνη* in Acts 8:23 is used of *wormwood* in the *Septuagint*.

worry - illustration : [quote - worry](#)☆

worry - steals fruitfulness : Job 11:4; Luke 12:22

worship - after teaching : Ne. 9:3

worship - all nations : Ps. 86:9; Ps. 102:15; Ps. 102:22; Isa. 56:7; Mark 11:17; Rev. 15:4; Rev. 21:26

worship - angel : [angel - worship](#)

worship - anything but God prohibited : Ex. 20:3; Ex. 23:13; Mtt. 4:10; Acts 10:26; Col. 2:18; Rev. 22:8-9

worship - at high places : Lev. 26:30; 2Chr. 33:3; Ps. 78:58; Isa. 65:7; Jer. 2:20; Jer. 3:6; Jer. 17:2-3; Jer. 19:5; Eze. 6:3; Eze. 16:16; Eze. 16:24-25; Eze. 16:31; Eze. 20:28; Hos. 4:13

worship - choruses - Radmacher - quote : [quote - worship - choruses - Radmacher](#)☆

worship - continual : 1Chr. 9:33; 1Chr. 25:8-31; Rev. 4:8

worship - dance : [praise - dance](#)

worship - evangelization : ☉ "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't.

Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever."

[\[http://www.mambrino.org/index_files/Page1635.htm\]](#) accessed 20100824.

worship - examples : 1Chr. 16:8-12; 1Chr. 16:23-34; Ne. 9:4-38; Ps. 66:1-4; Ps. 67; Ps. 89:1-5; Ps. 92:1-5; Ps. 95:1-7; Ps. 96; Ps. 97:1-6; Ps. 98:1; Ps. 98:4-7; Ps. 100; Ps. 103:6-7; Ps. 104:31-34; Ps. 105:1-5; Ps. 111:1-9; Ps. 117:1-2; Ps. 113; Ps. 135:1-3; Ps. 146; Ps. 148; Ps. 150

worship - freedom of - denied : [idolatry - death penalty](#)

worship - hands lifted : [hands - lifted to God](#)

worship - in trial : Job 1:20-21

worship - in vain : Amos 5:21-23; Mtt. 15:9

worship - instruments used : [musical instruments - in worship](#)

worship - leader : 1Chr. 15:22; 1Chr. 25:1; 1Chr. 6:31; Ne. 12:31; Ne. 12:46; Ps. 62:1

worship - leads battle : [praise - first](#)

worship - morning : Ps. 108:1-3

worship - music : 1Chr. 23:5; 2Chr. 7:6; 2Chr. 29:25-30; 2Chr. 30:21; Ne. 7:67; Ne. 11:22-23; Ne. 12:31; Ne. 12:38; Ne. 12:40; Ne. 12:45-47; Ne. 13:5; Ne. 13:10; Job 36:24; Ps. 33:2; Ps. 43:4; Ps. 57:8; Ps. 81:1; Ps. 87:7; Ps. 92:3; Ps. 108:2; Ps. 144:9; Ps. 147:7; Ps. 149:3; Ps. 150:3-5; Isa. 38:20; Eze. 40:44 ☉ "The organ as an aid to worship was first introduced in 1807, but was suppressed, and not until half a century later was it widely and permanently employed in Scotland. In the United States and Canada the introduction of hymnology and organ music came with hesitation and through contention into Presbyterian practice. Some now living remember well the precentor and the tuning fork and the local strife over the introduction of organs." [Ref-1096](#), p. 401.

worship - nations at Jerusalem : [Jerusalem - nations worship at](#)☆

worship - not of God : Jer. 18:15; Jer. 19:4; Jer. 19:13; Rom. 1:25; Gal. 4:8

worship - of Jesus : Mtt. 2:2; Mtt. 14:33; Mtt. 15:25; Mtt. 28:9; Mtt. 28:17; Mark 5:6; Luke 24:52; John 9:38; John 20:28; Rev. 5:13

worship - of men and angels : Acts 10:26; Rev. 22:9

worship - over sacrifice : [sacrifice - vs. worship](#)

worship - pagan : [pagan - worship](#)

worship - prohibited : Rev. 19:10

worship - purity in : [purity - in worship](#)

worship - rejected : Hos. 11:7; Amos 5:23

worship - response by God : 2Chr. 5:13

worship - righteous - beautiful : Ps. 33:1

worship - romance - Tozer - quote : [quote - worship - romance - Tozer](#)☆

worship - spiritualizing : ☉ + "The 'Church,' [is understood to be the] 'spiritual Jerusalem,' or 'Beloved City,' called 'Christendom,' which is the 'Holy Land,' by a revived Orientalism and Classic Paganism, and by the general Heathenism of modern society. This fiction is the grand-daughter of Augustine's [spiritualizing] fairy, and incurs the censure that lies against the view of her ancient sire. It belongs to the spiritualizing interpretation of

the prophecies concerning Israel, and has given occasion for the stirring Ode by Dr. Cox: 'We are living, we are dwelling, In a grand and awful time; In an age on ages telling--', To be living is sublime;' a hymn, which, as the line 'God and Magog to the fray,' is reached by the praising audience,--has electrified, with a nerve-thrilling enthusiasm, more crowds of amazed and ignorant Christians, than almost any other ecclesiastical war-ditty ever devised for public worship." [Ref-0734](#), p. 276.

worship - syncretism : 2K. 17:33; 2K. 17:41; Zep. 1:5

worship - teaching - equal time : Ne. 9:3

worship vs. missions - Piper - quote : [quote - missions vs. worship - Piper](#)☆

worshiped - antichrist : [antichrist - worshiped](#) [5001.21]☆

worshiped - by whole earth : [earth - whole worship](#)

worshiped - creature over Creator : Jer. 2:27; Rom. 1:25; Rev. 7:2-3; Rev. 8:7-11

worshiped - demons : Lev. 17:7; Deu. 32:17; 2Chr. 11:15; Ps. 106:37; Rev. 9:20

worshiped - heavens : Gen. 11:4; Deu. 4:19; Deu. 17:3; 2K. 17:16; 2K. 23:5; 2K. 23:11; 2Chr. 33:3; Job 31:26-28; **Isa. 47:13**; Jer. 8:2; Jer. 10:2; Jer. 19:13; **Eze. 8:16**; Amos 5:26; Amos 5:26; Acts 7:42; Rom. 1:25; Rev. 8:12 ☉ "Both astronomy and astrology are concerned with the heavenly bodies. Astronomy classifies the laws (Gk. *no' mos*) of their movement and nature while astrology looks for intelligible meaning in their relationship to people and things on earth." J. S. Wright, *ASTROLOGY*, [Ref-0008](#), 1:341-344, p. 1:342.

worshiped - idols : [idols - worshiped](#)

worshiped - image : [image - worshiped](#)

worshiped - image of man : [image - worshiped of man](#)

worshiped - Jesus : [deity - Jesus worshiped](#)☆

worshiped - men : Job 32:22; Dan. 2:46; Acts 8:10; Acts 10:26; Acts 12:22; Acts 14:11-13; Acts 28:6; 1Cor. 3:21

worshiped - Satan : [Satan - worshiped](#)

worshiped - work of mans hands : Jdg. 8:27; 2K. 18:4; Jer. 1:16

worshippers - supported : [singers - supported](#)

wounded - and healed by God : Deu. 32:39; 1S. 2:6; Isa. 9:13; Isa. 30:26; **Hos. 6:1**; Mic. 4:6

wounded - antichrist : [antichrist - wounded and healed](#) [5001.22]☆

wounds - false prophet : [prophet - false - wounds](#)☆

wrath - answer turns away : [answer - turn away wrath](#)

wrath - cup of : [cup - God's wrath](#)

wrath - day of : Rom. 2:5

wrath - delivered from : Gen. 18:23; Gen. 19:22; Job 14:13; Ps. 27:5; Isa. 26:20; Eze. 30:3 (?); Zep. 2:3; Mal. 3:17; Luke 17:27; Luke 17:29; Luke 21:36; John 3:36; Rom. 5:9; 1Th. 1:10; 1Th. 5:9; Rev. 3:10 ☉ "If Gundry's view of Revelation 3:10 is correct [that the church will be guarded and preserved during God's testing of earth-dwellers during the tribulation], then one is left with the colossal problem of reconciling the fact that multitudes of believers will die under the fierce persecution of Antichrist during the Tribulation and yet God supposedly will preserve His people *physically* through the Tribulation. . . ." Essex, Keith H.,

'The Rapture and the Book of Revelation,' [Ref-0164](#), Vol. 13 No. 2, Fall 2002, p. 225 citing Sproule, *In Defense of Pretribulationism* 29-30. "The wrath of God here [1Th. 1:10] is future, and hence, cannot refer to the general wrath of God against sin which is a present reality. This wrath is future. While Hell and the Lake of Fire are also future, they cannot be what this passage is referring to. By virtue of salvation, the believer is *already* redeemed from Hell. . . . the wrath that the Church is being delivered from is the wrath of the Great Tribulation. He is coming for the specific purpose of delivering the Church from *the wrath to come*, namely, the Tribulation period." [Ref-0219](#), p. 153. "The salvation spoken of here [1Th. 5:9] is future, and so cannot be soteriological, which is a present reality. The salvation here is eschatological, referring to the redemption of the body which will occur at the Rapture. It is this salvation that the Church has been appointed to and not to the wrath of the Day of the Lord." [Ref-0219](#), p. 154. Questionable: Eze. 30:3 (?);

wrath - God's : Ps. 2:12; Isa. 13:9; Isa. 13:13; Isa. 63:3; Jer. 10:10; Rev. 6:16; Rev. 6:17; Rev. 11:18; Rev. 14:8; Rev. 14:10; Rev. 14:19; Rev. 15:1; Rev. 15:7; Rev. 16:1; Rev. 16:17; Rev. 16:19; Rev. 19:15

wrath - God's completed : [Rev. 15:1](#); Rev. 16:17

wrath - harvest precedes : Rev. 14:16

wrath - on kings : Ps. 2:12; Ps. 110:5; Rev. 19:19

wrestled - Jacob with God : [Jacob - wrestled with God](#)

Wright - replacement theology : [replacement theology - Wright](#)☆

writing - early : [archaeology - writing - early](#)☆

writing - Hebrew - ancient : [2005111201.htm](#)☆

writing - on the wall : [phrases - common](#)

writing - on wall : Dan. 5:5 ☆ "In the ruins of Nebuchadnezzar's palace archeologists have uncovered a large throne room 56 feet wide and 173 feet long which probably was the scene of this banquet. Midway in the long wall opposite the entrance there was a niche in front of which the king may well have been seated. Interestingly, the wall behind the niche was covered with white plaster as described by Daniel, which would make an excellent background for such a writing." [Ref-0005](#), p. 120.

writing - SCORRE Worksheet - #09003.doc : [#09003.doc](#)☆

written - both sides : Ex. 32:15; Eze. 2:9; Zec. 5:3; Rev. 5:1

written - by God : [finger - of God writing](#)

written - it is - verbal inspiration : [inspiration - verbal - it is written](#)

written - law : [law - written](#)☆

written - scripture - Genesis : [scripture - written - Genesis](#)

written - scripture - Job : [scripture - written - Job](#)

wrong - accusing God of : [accusing - God of wrong](#)

wrong - called right : [evil - called good](#)☆

Wrongly Dividing The Word Of Truth, Gerstner, John H. : [Ref-0193](#)☆

Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the

Light of Holy Scripture, Ironside, H. A. : [Ref-1160](#)☆

Wuest - education - quote : [quote - education - Wuest](#)☆

Wuest's Word Studies in the Greek New Testament, Kenneth Wuest : [Ref-0815](#)☆

Wuest, Kenneth S., The Practical Use of the Greek New Testament : [Ref-0946](#)☆

Wuest, Kenneth, Wuest's Word Studies in the Greek New Testament : [Ref-0815](#)☆

Wycliff - translation inaccurate : ☆ + "The famous Wycliffite versions of the gospels, for example, were not translations from the original Greek, but from the Latin of the Vulgate. The Wycliffite versions thus reproduced the translations mistakes of the Vulgate, more or less faithfully, in English. While the resulting text had the undoubted advantage of being an English translation, it nevertheless had the severe disadvantage of being an *inaccurate* English translation." [Ref-0686](#), p. 59.

Wycliffe - illumination - quote : [quote - illumination - Wycliffe](#)☆

Wycliffe - Latin translation by : ☆ + "The evidence that Wycliffe himself undertook biblical translation from Latin into English is far from secure, and it is likely that history's final judgment on this matter will be that Wycliffe probably encouraged others to do what he personally lacked the time to undertake." [Ref-0686](#), p. 21.

Wycliffe - monasticism - quote : [quote - monasticism - Wycliffe](#)☆

X0000 : ☆ + Bible Notes = abbreviated links used for live teaching. Only rotations tagged with X0000 markers are shown. ☆ + **CROSSLINKS TOPICAL INDEX** by Tony Garland, <http://www.SpiritAndTruth.org>, email:contact@SpiritAndTruth.org, <http://www.spiritandtruth.org/study/index.htm?book=cross&topic=version>.

X0001 - date - Genesis : Gen. 1:1 ☆ + Genesis written in 1445-1405 BC, [Ref-0089](#), p. 13

X0002 - date - Exodus : Ex. 1:1 ☆ + Exodus written in 1445 BC, [Ref-0089](#), p. 91.

X0003 - date - Leviticus : Lev. 1:1 ☆ + Leviticus written in 1443 BC, [Ref-0089](#), p. 153.

X0004 - date - Numbers : Num. 1:1 ☆ + Numbers written in 1405 BC, [Ref-0089](#), p. 195.

X0005 - date - Deuteronomy : Deu. 1:1 ☆ + Deuteronomy written in 1405 BC, [Ref-0089](#), p. 247.

X0006 - date - Joshua : Jos. 1:1 ☆ + Joshua written in 1405-1385 BC, [Ref-0089](#), p. 303.

X0007 - date - Judges : Jdg. 1:1 ☆ + Judges written in 1043 BC, [Ref-0089](#), p. 334.

X0008 - date - Ruth : Ru. 1:1 ☆ + Ruth written in 1011-971 B.C. [Ref-0089](#), p. 366.

X0009 - date - Samuel : 1S. 1:1; 2S. 1:1 ☆ + Samuel written in 931-722 BC, [Ref-0089](#), p. 374.

X0010 - date - Kings : 1K. 1:1; 2K. 1:1 ☆ + Kings written in 561-538 BC, [Ref-0089](#), p. 467.

X0011 - date - Chronicles : 1Chr. 1:1; 2Chr. 1:2 ☆ + Chronicles written in 450-430 BC, [Ref-0089](#), p. 563. "Ancient Jewish tradition attributed the genealogies of 1 Chronicles (chaps 1-9) to Ezra and the rest of the two Chronicles books to Nehemiah (*Baba Bathra* 14b-15a). This places the writing in the later decades of the fifth century B.C. However, later hands likely made further additions to the

text, though admittedly the evidence is sparse." Eugene H. Merrill, *The Chronicler: What Kind of Historian Was He Anyway?*, [Ref-0200](#), Vol. 165 No. 660, October-December 2008, 397:412, p. 398.

X0012 - date - Ezra : Ezra 1:1 ☆ + Ezra written in 457-444 BC, [Ref-0089](#), p. 638.

X0013 - date - Nehemia : Ne. 1:1 ☆ + Nehemiah written in 446-400 BC, [Ref-0089](#), p. 656.

X0014 - date - Esther : Est. 1:1 ☆ + Esther written in 450-331 BC, [Ref-0089](#), p. 681.

X0015 - date - Job : Job 1:1 ☆ + Job written in 2347-1913 BC, The events are thought to take place after the Tower of Babel (Gen. 11), but before the Abrahamic Covenant (Gen. 15). [Ref-0089](#), p. 13. The Scofield Study Bible dates these endpoints as 2347 B.C. and 1913 BC.

X0016 - date - Psalms : Ps. 1:1 ☆ + Psalms written in 1410-450, [Ref-0089](#), p. xxxi.

X0017 - date - Proverbs : Pr. 1:1 ☆ + Proverbs written in 971-686 BC, [Ref-0089](#), p. xxxi.

X0018 - date - Ecclesiastes : Ecc. 1:1 ☆ + Ecclesiastes written in 931 BC, [Ref-0089](#), p. 924.

X0019 - date - Song of Solomon : Sos. 1:1 ☆ + Song of Solomon written in 971-931 BC, [Ref-0089](#), p. 940.

X0020 - date - Isaiah : Isa. 1:1 ☆ + Isaiah written in 739-686 BC, [Ref-0089](#), p. 952.

X0021 - date - Jeremiah : Jer. 1:1 ☆ + Jeremiah written in 627-521 BC, [Ref-0089](#), p. 1059.

X0022 - date - Lamentations : Lam. 1:1 ☆ + Lamentations written in 586-583 BC, [Ref-0089](#), p. 1139.

X0023 - date - Ezekiel : Eze. 1:1 ☆ + Ezekiel written in 593-570 BC, [Ref-0089](#), p. 1150.

X0024 - date - Daniel : Dan. 1:1 ☆ + Daniel written in 605-530 BC, [Ref-0089](#), p. 1225.

X0025 - date - Hosea : Hos. 1:1 ☆ + Hosea written in 755-710 BC, [Ref-0089](#), p. 1251.

X0026 - date - Joel : Joel 1:1 ☆ + Joel written in 835-796 BC, [Ref-0089](#), p. 1267.

X0027 - date - Amos : Amos 1:1 ☆ + Amos written in 760 BC, [Ref-0089](#), p. 1275.

X0028 - date - Obadiah : Ob. 1:1 ☆ + Obadiah written in 848-841 BC, [Ref-0089](#), p. 1288. "There is some uncertainty as to whether Obadiah prophesied in the Assyrian or Neo-Babylonian period. Bullock places his prophecy in the Neo-Babylonian period [Ref-0956, p. 12] whereas Freeman places his prophecy in the Assyrian period [Ref-0955, p. 139]. "Smith has remarked that Obadiah 'has been tossed out of one century into another by successive critics, till there exists in their estimates of its date a difference of nearly 600 years' (899 to soon after 312 B.C.). The main two criteria for dating the book are the devastation of Jerusalem [Oba. 1:10-14] and Obadiah's relationship to Jeremiah 49. Either of those can be answered more than one way, so neither of them is the kind of criteria that will produce dogmatic results." [Ref-0956, p. 260]."

X0029 - date - Jonah : Jonah 1:1 ☆ + Jonah written in 760 BC, [Ref-0089](#), p. 1292.

X0030 - date - Micah : Mic. 1:1 ☆ + Micah written in 735-710 BC, [Ref-0089](#), p. 1298.

X0031 - date - Nahum : Nah. 1:1 ☆ + Nahum written in 695-642 BC, [Ref-0089](#), p. 1309.

- X0032 - date - Habakkuk** : Hab. 1:1 ☼ + Habakkuk written in 615 BC, [Ref-0089](#), p. 1316.
- X0033 - date - Zephaniah** : Zep. 1:1 ☼ + Zephaniah written in 635-625 BC, [Ref-0089](#), p. 1324.
- X0034 - date - Haggai** : Hag. 1:1 ☼ + Haggai written in 520 BC, [Ref-0089](#), p. 1331.
- X0035 - date - Zechariah** : Zec. 1:1 ☼ + Zechariah written in 520-470 BC, [Ref-0089](#), p. 1337.
- X0036 - date - Malachi** : Mal. 1:1 ☼ + Malachi written in 433-424 BC, [Ref-0089](#), p. 1359.
- X0037 - date - Matthew** : Mtt. 1:1 ☼ + Matthew written in A.D. 50-60, [Ref-0089](#), p. xxxii.
- X0038 - date - Mark** : Mark 1:1 ☼ + Mark written in A.D. 50-60, [Ref-0089](#), p. xxxii.
- X0039 - date - Luke** : Luke 1:1 ☼ + Luke written in A.D. 60-61, [Ref-0089](#), p. xxxii.
- X0040 - date - John** : John 1:1 ☼ + John written in A.D. 80-90, [Ref-0089](#), p. xxxii.
- X0041 - date - Acts** : Acts 1:1 ☼ + Acts written in A.D. 62, [Ref-0089](#), p. xxxii.
- X0042 - date - Romans** : Rom. 1:1 ☼ + Romans written in A.D. 56, [Ref-0089](#), p. xxxii.
- X0043 - date - 1 Corinthians** : 1Cor. 1:1 ☼ + 1 Corinthians written in A.D. 55, [Ref-0089](#), p. xxxii.
- X0044 - date - 2 Corinthians** : 2Cor. 1:1 ☼ + 2 Corinthians written in A.D. 55-56, [Ref-0089](#), p. xxxii.
- X0045 - date - Galatians** : Gal. 1:1 ☼ + Galatians written in A.D. 49-50, [Ref-0089](#), p. xxxii.
- X0046 - date - Ephesians** : Eph. 1:1 ☼ + Ephesians written in A.D. 60-62, [Ref-0089](#), p. xxxii.
- X0047 - date - Philippians** : Php. 1:1 ☼ + Philippians written in A.D. 60-62, [Ref-0089](#), p. xxxii.
- X0048 - date - Colossians** : Col. 1:1 ☼ + Colossians written in A.D. 60-62, [Ref-0089](#), p. xxxii.
- X0049 - date - 1 Thessalonians** : 1Th. 1:1 ☼ + 1 Thessalonians written in A.D. 60-62, [Ref-0089](#), p. xxxii.
- X0050 - date - 2 Thessalonians** : 2Th. 1:1 ☼ + 2 Thessalonians written in A.D. 51-52, [Ref-0089](#), p. xxxii.
- X0051 - date - 1 Timothy** : 1Ti. 1:1 ☼ + 1 Timothy written in A.D. 62-64, [Ref-0089](#), p. xxxii.
- X0052 - date - 2 Timothy** : 2Ti. 1:1 ☼ + 2 Timothy written in A.D. 66-67, [Ref-0089](#), p. xxxii.
- X0053 - date - Titus** : Tit. 1:1 ☼ + Titus written in A.D. 62-64, [Ref-0089](#), p. xxxii.
- X0054 - date - Philemon** : Phm. 1:1 ☼ + Philemon written in A.D. 60-62, [Ref-0089](#), p. xxxii.
- X0055 - date - Hebrews** : Heb. 1:1 ☼ + Hebrews written in A.D. 67-69, [Ref-0089](#), p. xxxii.
- X0056 - date - James** : Jas. 1:1 ☼ + James written in A.D. 44-49, [Ref-0089](#), p. xxxii.
- X0057 - date - 1 Peter** : 1Pe. 1:1 ☼ + 1 Peter written in A.D. 64-65, [Ref-0089](#), p. xxxii.
- X0058 - date - 2 Peter** : 2Pe. 1:1 ☼ + 2 Peter written in A.D. 67-68, [Ref-0089](#), p. xxxii.
- X0059 - date - 1 John** : 1Jn. 1:1 ☼ + 1 John written in A.D. 90-95, [Ref-0089](#), p. xxxii.
- X0060 - date - 2 John** : 2Jn. 1:1 ☼ + 2 John written in A.D. 90-95, [Ref-0089](#), p. xxxii.
- X0061 - date - 3 John** : 3Jn. 1:1 ☼ + 3 John written in A.D. 90-95, [Ref-0089](#), p. xxxii.
- X0062 - date - Jude** : Jude 1:1 ☼ + Jude written in A.D. 68-70, [Ref-0089](#), p. xxxii.
- X0063 - date - Revelation** : Rev. 1:1 ☼ + Revelation written in A.D. 94-96, [Ref-0089](#), p. xxxii.
- X0064 - sun, moon, stars** : Gen. 37:9; Rev. 12:1 ☼ + sun, moon, stars
- X0065 - rebels** : Num. 20:10; Mtt. 5:22 ☼ + “Hear now, you rebels!” “fool” = ׀ַרְוֹלָה
- X0066 - mouth** : Deu. 18:18; Mtt. 5:2 ☼ + “His mouth”
- X0067 - Canaanite** : Deu. 20:17; Mtt. 15:22; Mark 7:26 ☼ + “destroy . . . the Canaanite”
- X0068 - five stones** : 1S. 17:40; 2S. 21:16-22; 1Chr. 20:4-8 ☼ + “five stones”
- X0069 - sun and moon** : Ps. 89:36-37; Jer. 31:35; Rev. 12:1 ☼ + sun and moon as witnesses to Israel
- X0070 - coals on head** : Pr. 25:22; Mtt. 5:44; Rom. 12:20 ☼ + coals on head of enemy
- X0071 - multitude** : Eze. 39:11 ☼ + “his multitude” = מְרִבְּרִים, ms cs + 3ms
- X0072 - nothing** : Dan. 9:26; Isa. 49:4; Isa. 53:8 ☼ + “not for Himself” = *nothing for Him*
- X0073 - crowns** : Ps. 110:4; Zec. 6:11 ☼ + “an elaborate crown” = *crowns*, plural “Rabbi Akiba made the connection between Daniel 7 and Psalm 110. When explaining the plural “thrones” used in Dan 7:9, he said, “One [throne] was for Himself and one for David,” that is, for the Messiah. As Hay points out, “It seems distinctly possible that both Akiva and the writer of Daniel 7 were thinking of Ps. 110:1.” Yet a second important intertextual reference to Ps. 110:4 is Zech 6:9-15. There it describes the eschatological unification of the royal and priestly offices with a role play by Joshua the high priest. A composite crown, representing kingship and priesthood, is placed on Joshua’s head, and he is called by the messianic title, “Branch” (6:12). The Priest-King will build the eschatological Temple and sit and rule on His throne . . . He will be a priest on His throne, and the counsel of peace will be between the two offices” (Zech 6:12-13 NASB). Clearly this is a reference to the King described in Ps 110:4, who is a priest like Melchizedek, uniting the offices of king and priest.” [Ref-1272](#), p. 182.
- X0074 - seated** : Mtt. 5:1; Luke 4:20 ☼ + “seated”
- X0075 - sickness** : Mtt. 10:1 ☼ + “sickness” = νοσον, *disease* vs. “disease” = μαλακτιαν, *softness, debility*
- X0076 - children** : Mtt. 11:19; Luke 7:35 ☼ + “children/works”(NU), Luke 7:35 has “children”
- X0077 - Gentiles?** : Mtt. 15:31; Mark 7:31 ☼ + “God of Israel”, implies Gentiles?
- X0078 - birds** : Mtt. 24:28; Luke 17:37; Rev. 19:17 ☼ + “eagles gathered”
- X0079 - kingdom within** : Mtt. 12:28; Luke 10:11; Luke 17:21 ☼ + “within you [all] it is” = εντός υμων εστιν (plural)
- X0080 - first sign** : John 2:11; John 4:54 ☼ + “beginning of signs”
- X0081 - agape** : John 21:15; John 21:16 ☼ + “do you love Me?” = αγαπᾶς με
- X0082 - phileis** : John 21:17 ☼ + “do you love Me?” = Φιλᾶίς με
- X0083 - philo** : John 21:15; John 21:16; John 21:17 ☼ + “I love You” = φιλω σε
- X0084 - neuter pronoun** : Rom. 8:26 ☼ + “Himself” = *itself*, (neuter)
- X0085 - genderless verb** : Rom. 8:27 ☼ + “He makes intercession” = genderless verb
- X0086 - twins** : Rom. 9:10 ☼ + “by one man” = εἰς ἐνὸς κοίτην = out of one *seminal emission*, (BAGD) [Ref-0227](#), p. 440a.
- X0087 - sensual man** : 1Cor. 2:14; Jas. 3:15 ☼ + “natural” man, “sensual” = ψυχικός, ψυχική
- X0088 - phone** : 1Cor. 14:7; 1Cor. 14:8 ☼ + “sound” = φωνήν
- X0089 - phone** : 1Cor. 14:10; 1Cor. 14:11 ☼ + “languages” = φωνήν, “language” = φωνής
- X0090 - hour not trial** : Rev. 3:10 ☼ + “shall come”, modifies “hour”, not “trial”
- X0091 - end of v9** : Rev. 3:10 ☼ + “persevere”(period) - v10a should be end of v9?
- X0092 - meta tauta** : Rev. 1:19; Rev. 4:1 ☼ + “after this” = Μετά ταῦτα, “after these [things]”
- X0093 - redeemed us** : Rev. 5:9 ☼ + “redeemed us” = only Codex Alexandrinus (A) omits “us”. In Codex Alexandrinus, the “us” falls after the bottom of the left-hand column and before the top of the right-hand column on a page. Based on the change in text darkness, it appears the scribe dipped his pen between the end of the first column and the beginning of the next -- possibly also having taken a break from writing. This is evident from Hoskier. When considering Rev. 5:9-10 there are three primary variations: (1) NU prefers <blank>, “them,” and “them.” (2) TR prefers “us,” “us,” and “we.” (3) Greek manuscript evidence suggests an antiphonal singing arrangement using “us,” “them,” and “they.”
- X0094 - no see?** : Rev. 6:1; Rev. 6:3; Rev. 6:5; Rev. 6:7 ☼ + “and see”, NU omits, taking all as commands to call forth horsemen
- X0095 - perfect tense** : Rev. 9:1 ☼ + “fallen” = perfect tense, *having fallen*
- X0096 - dunamis** : Rev. 12:10 ☼ + “strength” = δύναμις
- X0097 - exousia** : Rev. 12:10 ☼ + “power” = εξουσία, *authority*
- X0098 - overcomers** : Rev. 15:2 ☼ + “those who have the victory” = τοὺς νικῶντας, *the overcoming ones*
- X0099 - they are** : Rev. 17:10 ☼ + “There are” = εἰσιν = *they are*
- X0100 - also** : Rev. 17:10 ☼ + “also” - not in any Greek text
- X0101 - written** : John 12:48; Rev. 20:12 ☼ + “written in the books”
- X0102 - 666** : 1K. 10:14; Dan. 3:1; 2Chr. 9:13; Rev. 13:18 ☼ + 666
- X0103 - high priest** : Lev. 21:10; Mtt. 26:65; Mark 14:63 ☼ + “high priest tore his clothes”
- X0104 - seventy sevens** : Ne. 2:8; Dan. 9:25 ☼ + 69 sevens. 454 B.C. - A.D. 30 (presentation), 365-day years, [Ref-0186](#), pp. 234-263. March 5, 444 B.C. - March 30, A.D. 33 (presentation), 360-day years, [Ref-0044](#), pp. 115-140. March 14, 445 B.C. - April 6, A.D. 32 (presentation), 360-day years, [Ref-0043](#), p. 128.
- X0105 - 3.5 years** : Dan. 7:25; Dan. 12:7; Dan. 12:11; Rev. 11:2-3; Rev. 12:14; Rev. 13:5 ☼ Note that in Dan. 4:25, a time is equated with a year.
- X0106 - refugees** : Ps. 60:9; Ps. 107:10; Ps. 108:9-11; Isa. 16:4; Isa. 63:1; Rev. 12:6; Rev. 12:14 ☼ Manuscript variations at Isa. 16:4 lead to two different primary interpretations:

"Let **My refugees** live among you, O Moab; be a shelter for them from the pillager. . ." Rev-0196; "Let **Moab's outcasts** find asylum in you. . ." [Ref-0410](#). The LXX identifies the refugees as Moabites whereas the Masoretic Text and Vulgate identify Moab as providing asylum for the refugees. The difference is due to different vowel points added later to the inspired text which cause the Hebrew מִפְּנֵי to be interpreted with either a singular pronominal suffix (*the refugees of me*) or in construct (*the refugees of Moab*).

X0107 - adultery : Gen. 20:3; Gen. 26:10; **Ex. 20:14**; Lev. 20:10; **Deu. 5:18**; Deu. 22:22; John 8:4; **John 8:11**

X0108 - homosexuality : Gen. 19:5; **Lev. 18:22**; **Lev. 20:13**; Jdg. 19:22; **Jdg. 20:13**; 2K. 23:7; Rom. 1:26; 1Cor. 6:9; 1Ti. 1:10; Jude 1:7

X0109 - abortion : Ex. 21:22-23; Jdg. 13:5; Job 10:11; Job 31:15; Ps. 22:9-10; Ps. 119:73; Ps. 139:13; Ecc. 11:5; Isa. 44:2; Isa. 44:24; Isa. 49:5; Jer. 1:5; Luke 1:15; Luke 1:41; Luke 1:44

X0110 - dates - family : ☩ + | Eric Garland: born May 16, 1927; died at 4:10 AM on May 23, 2000 in Burien, WA, USA; | Doreen Garland: born October 12, 1928 in Liverpool, England; born again January 30, 1997 in Des Moines, WA, USA; died at 11 PM on Feb 17, 1997 in Burien, Washington, USA. | Anthony C. Garland: born June 10, 1957 in Liverpool England; married to Debra L. Hackbarth on July 28, 1979 in Burien, WA, USA; born again April 19, 1992 at Christian Life Center, Mt. Vernon, WA, USA; baptized on February 14, 1993 at Christian Life Center in Mt. Vernon, WA, USA. | Debra L. Garland (Hackbarth): born September 2, 1956 in Seattle, WA, USA.; born again the fall of 1972 or the spring of 1973; baptized on December 14, 1975; married to Anthony C. Garland on July 28, 1979 in Burien, WA, USA; baptized on November 22, 1992 at Christian Life Center in Mt. Vernon, WA, USA. | Alyson Garland: born October 15, 1955; made a commitment to Christ on February 21, 1963 at age 6; married John Hill on April 8th, 1990 in Seattle, WA, USA.

X0111 - pornography : Job 31:1; Job 31:7-9; 2S. 11:2; Ps. 101:3; Pr. 6:25; Pr. 27:20; Ecc. 6:9; Eze. 16:17; Eze. 23:11-16; Mtt. 5:27-30; 2Pe. 2:14

X0112 - communion : Mtt. 26:26; Mark 14:22; **Luke 22:14**; John 6:48-58; **1Cor. 11:23-25**; Heb. 13:10 (?) ☩ Questionable: Heb. 13:10 (?)

X0113 - man - angel : Ex. 23:20; Isa. 40:3; Mal. 3:1; Mtt. 10:10; Mark 1:2 ☩ In the quote of the OT passage, "messenger" is ἀγγελος. The beginning of the passage closely matches Ex. 23:20 in the LXX.

X0114 - Babylon - mystery : Rev. 16:19; Rev. 17:5 ☩ The Greek reads: "and upon the head [neuter] of her [feminine] a name [neuter] having been written [neuter participle] mystery [neuter] Babylon [feminine]". "the gender of both ὄνομα (onoma "name") and μυστήριον are neuter, while the gender of "Babylon" is feminine. This strongly suggests that μυστήριον be understood as an appositive to ὄνομα ("a name, i.e., a mystery)." [Ref-0014](#). "The word *mystery* is a descriptive reference to the title, not a part of the title itself as implied by the capitalization in the Authorized Version. This can be seen by comparing the name

given to the woman in Rev. 16:19 and Rev. 18:2." [Ref-0032](#), p. 246.

XE - Sermon - Zion's Sake - 08016.doc : [08016.doc](#)☩

Xerxes I - Artaxerxes? : [Artaxerxes - Xerxes](#) [1?](#)☩

Yaacov : ☩ Jacob, Hebrew.

Yad Vashem - meaning : Isa. 56:5 ☩ + "And to them will I give in my house and within my walls a memorial and a name (a 'yad vashem'). . . that shall not be cut off." (Isaiah, chapter 56, verse 5)

Yah : [Jah](#)

Yahud - Judah : [Judah - Babylonian mention](#)☩

Yahweh - vs. Jehovah vs. Adonai : [Jehovah - vs. Yahweh vs. Adonai](#)☩

Yale University - establishment : [universities - Harvard, Yale, and Princeton](#)☩

Yale University - purpose : ☩ + "The charter of Yale declared as its purpose to fit "young men for public employment both in church and civil state," and it provided that the trustees should be Congregational ministers living in the colony." [Ref-1275](#), [par. 121]

yasha na : [hosanna](#)☩; [messianic prophecy - comes in name of Lord](#)

Yassar Arafat - bio : [2004011102.htm](#)☩

Yassar Arafat - media quotes : [2004111201.htm](#)☩

Yassar Arafat - terrorism : [2004111101.htm](#)☩

Yates, Timothy, The Expansion of Christianity : [Ref-1254](#)☩

Yaukin - king of land of Yahud : [Judah - Babylonian mention](#)☩

Yavneh - council of : [Jamnia - council of](#)☩

year - abbreviations : ☩ **A.D.** = *Anno Domini* (Latin 'In the year of our Lord.'). **B.C.** = Before Christ, **C.E.** = Common Era (used by scholars and Jewish people today, meaning the same thing as A.D.), **B.C.E.** = Before Common Era, (meaning the same as B.C.), **B.P.** = Before Present (used for large numbers of years in evolutionary thinking), **prehistoric** = Before history or before writing (about 3500 B.C.). [Ref-0066](#), Vol. 14 No. 1, Winter 2001, p. 31.

year - civil vs. religious : Gen. 8:4; Ex. 12:2; Ex. 13:4; Ex. 23:15; Deu. 16:1; Est. 3:7 ☩ "According to the Mishnah, "there are four 'New Year' days: on the 1st of Nisan is the New Year for kings and feasts; on the 1st of Elul is the New Year for the Tithe of Cattle (R. Eleazer and R. Simeon say: the 1st of Tishri); on the 1st of Tishri is the New Year for [the reckoning of] the years [of foreign kings], of the Years of Release and Jubilee years, for the planting [of trees] and for vegetables; and the 1st of Shebat is the New Year for [fruit]-trees" (so the School of Shammai; and the School of Hillel say: "On the 15th thereof. . .")." ¹⁸ [18] Mishnah *Rosh ha-Shanah* 1:1." [Ref-1200](#), p. 159.

year - light : [light - year](#)☩

year - of jubilee : [jubilee - year of](#)

year - of jubilee not known? : [jubilee - year of not known?](#)☩

year - prophetic - 360 days : [calendar - 360 day year](#)☩

year - read bible through - McArthur : [2002121301.doc](#)☩; [2002121802.doc](#)☩

year - regnal - Jewish : ☩ "According to the *Misha* (treatise *Rosh Hashanah*), "On the 1st of Nisan is a new year for the computation of

the reign of kings and for festivals." To which the Jewish editors of the English translation of the *Mishna* add this note: "The reign of Jewish kings, whatever the period of accession might be, was always reckoned from the preceding Nisan; so that if, for instance, a Jewish king began to reign in Adar, the following month (Nisan) would be considered as the commencement of the second year of his reign. This rule was observed in all legal contracts, in which the reign of kings was always mentioned." This rule, I may add, will explain what Christian expositors and critics are pleased to call the "errors" in the chronological statements of Scripture as to Jewish regnal years." [Ref-0745](#), p. 171.

year - solar vs. lunar : [tribulation - duration of great](#) [\[5006.1\]](#)☩

year - Solomon's Temple built : [temple - Solomon's - date](#)

Year of Birth - Birth of Jesus - 00027.doc : [00027.doc](#)☩

years - latter : [days - latter](#)

Yehoshua : ☩ "Jehovah is salvation."

Yepheth ben 'Ali - Ps. 89:3 : Ps. 89:3; Isa. 52:13 ☩ "Commentary of Yepheth ben 'Ali in the tenth century: As to myself, I am inclined, with Benjamin of Nehawend, to regard it as alluding to the Messiah. . . He (the prophet) thus gives us to understand two things: In the first instance, that the Messiah will only reach his highest degree of honor after long and severe trials; and secondly, that these trials will be sent upon him as a kind of sign, so that, if he finds himself under the yoke of misfortunes while remaining pious in his actions, he may know that he is the designated one. . . . The expression 'my servant' is applied to the Messiah as it is applied to his ancestor in the verse, 'I have sworn to David my servant.'" [Ref-0011](#), p. 126.

Yeshu : ☩ Rabbinic name for Yeshua which is a deliberate slur made by dropping the last letter (the "ah" sound) to avoid the implication of Him representing "salvation." Then the first three letters are used as an acronym: "Yimach SHmo V'zichrono," meaning "may his name and memory be blotted out."

Yeshua : [hosanna](#)☩ ☩ Yeshua means "salvation" (Mtt. 1:21) - the same name as Joshua who is the High Priest of the Books of Ezra and Zechariah.

Yeshua - Jeshua : [Joshua - Jeshua](#)

Yeshua - name - common : [Jesus - common name](#)☩

Yeshua ha-Nozzi : ☩ Jesus of Nazareth

YHWH : ☩ Pronounced "Yahweh". Derived from the verb "to be". The unpronounceable name of God. "yod heh vav heh" Y-H-V-H. "Adonai" (Lord) was read in its place. ". . . two references to the God *Yahweh* found in two New Kingdom Egyptian texts, one dating to ca. 1400 B.C. during the reign of Amenhotep III and the other to ca. 1300 B.C. during the reign of Seti I. These two references to Yahweh are mentioned by S. Herrmann in his *Der alttestamentliche Gottesname* (1966) and in his *Israel in Egypt* (1973). The Egyptologist D. Redford also mentions these two references to *Yahweh* in his *Egypt, Canaan, and Israel in Ancient Times* (1992)." Clyde E. Billington, *The Curious History of the "Editor" in Biblical Criticism*, [Ref-0060](#), 22.4 (2009), 109:120, p. 115-116.

YHWH - Jirah : [Jehovah - Jirah](#)

Yhwh - name unknown : [name - Jehovah unknown](#)

YHWH - Nissi : [Jehovah - Nissi](#)

YHWH - not pronounced : [name - not pronounced](#)☆

YHWH - vs. Allah : [Islam - god vs. Christian God](#)☆

YHWH - vs. Jehovah : [Jehovah - corruption of Adonai and YHWH](#)☆

Yitzchak : [Isaac, Hebrew](#).

Yochai - Somon bar - Isa. 53:4 : [Isa. 53:4](#) ☆

"The *Zohar*, thought to have been written either by Simon bar Yochai in the second century or by a Spanish rabbi in the thirteenth century, makes certain statements which have obvious references to the Isaiah passage: There is in the garden of Eden a palace called the Palace of the sons of sickness: this palace the Messiah then enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon himself, there had been no man able to bear Israel's chastisements for transgressions of the law: and this is that which is written, 'Surely our sicknesses he hath carried.'" [Ref-0011](#), p. 124.

yod : [jot](#)☆

yoga - Christian : ☆ + "A most insightful article on this topic comes from a surprising source. The article, titled "There is No Christian Yoga," is written by Yogi Baba Prem, a Hindu Yogi, a Vedavisharada trained in the traditional gurukul system. Listen to what he has to say about Christian yoga: *It was quite astonishing to see on the flyer "Christian Yoga! This Thursday night. . . ." I could feel the wheels spinning in my brain. "Christian Yoga," I thought. Now while Christians can practice yoga, I am not aware of any Christian teachings about yoga. Yoga is not a Judeo/Christian word! . . . It is a Hindu word, or more correctly a Sanskrit word from the Vedic civilization. So how did we get "Christian Yoga? . . . Hinduism should reclaim its full heritage and not allow other groups to rename its sacred teachings under their banner, especially when they have no history of those teaching[s] within their own system. If they wish to 'borrow' and say this comes from our brothers and sisters in Hinduism, then that is another thing. . . . Hinduism should guard against its sacred traditions becoming distorted and taken away. This Hindu yogi resents Christians grabbing Hinduism's spiritual practice and calling it Christian. His resentment is understandable. How would we feel if there was suddenly a new craze called Hindu communion. We'd say, "Communion is about Jesus Christ. It can't possibly be called Hindu." How tragic that a Hindu guru sees the problem, but Christian leaders don't."* [Ref-0812](#), pp. 96-97

yoga - should Christians practice yoga - Mohler : [2010102401.pdf](#)☆

yoked - unequally : [unequally - yoked](#)☆

Yom Hashoah : [Shoah - meaning](#)☆

Yom Hatzmaut : ☆ "(Independence Day), the annual commemoration of the founding of the State of Israel in 1948 [May 15]" [Ref-0010](#), p. 18.

Yom Kippur : Lev. 16:29; Lev. 23:27; Lev. 25:9; Num. 29:7; Acts 27:9 ☆ "[The Jews] are commanded to offer up a day of atonement sacrifice. But they are not obeying that commandment today. The Rabbis teach that

fasting is equal to offering up a scarificie. The logic is: the fat and blood of the animal belong to God alone and by fasting you reduce the fat in your blood. Therefore, you are fulfilling the command. . . they interpret [the commandments] in such a way so they can claim to have kept a commandment when in reality they were breaking it." [Ref-0067](#), Fall 2001.

Yom Kippur - jubilee trumpet on : ☆ "The Day of Atonement was especially significant in the Jubilee Year, for the trumpet sounding the jubilee was blown on that day, the tenth day of the month Tishri, in contrast to other years when it was blown on the first of Tishri (*Rosh Hashanah* - the New Year). Therefore, the same day that physical land and liberty was restored, the high priest also offered a sacrifice to free the nation from its spiritual debt." [Ref-0010](#), p. 115.

yom kippur - war - Israel : [2003030405.tif](#)☆

Yom Kippur War - Israel : [chronology - A.D. 1973 - Yom Kippur War](#)☆

you - not referring to contemporaries : [Deu. 1:26](#); [Deu. 2:14](#); [Deu. 18:15](#); [Deu. 30:1](#); [Zec. 14:5](#); [Mtt. 10:17-23](#); [Mtt. 23:35](#); [Mtt. 23:39](#); [Mtt. 26:64](#); [Mark 16:2](#); [Luke 11:51](#) ☆ Bold

entries represent verses where 'you' cannot refer to the contemporaries of the speaker. Other verses represent passages where this also *appears* to be the case. "However, as noted earlier, the second-person plural may be employed of those who are not contemporaries. Illustrations of this are found in the immediate context. In Matthew 23:35 the Lord Jesus, referring to the death of Zechariah, used the words "whom you murdered." Obviously Zechariah was killed centuries before Christ. And Jesus said, "You will not see Me until you say, 'Blessed is He who comes in the name of the Lord!'" (v. 39). This speaks of a future generation of Israel that will yet make that grand profession. The pronoun "you" may look backward or forward." Stanley D. Toussaint, "A Critique of the Preterist View of the Olivet Discourse," [Ref-0200](#), Vol. 161 No. 644, October-December 2004, 469-490 p. 488. In Deuteronomy 1:26, Moses uses the pronoun "you" to speak to the children of those who died in the wilderness as if they were the ones who died. "Another argument for the preterist view is that "you" in many texts must refer to the immediate first century audience (7). They cite Matthew 23:35 as proof: "On you may come all the blood shed on the earth . . ." Ironically, that very verse proves the contrary since a "you" is used in it of the people who slew Zechariah in the Old Testament who was long dead. So, "you" can be used historically to refer to "your ancestors" just as it can be used proleptically of "your descendants." For example, "Blessed are you when they revile and persecute you" (Mt. 5:11) in the Sermon on the Mount is not limited to Jesus' immediate audience but also for future generations." Norman L. Geisler, *Review of Hank Hanegraff's The Apocalypse Code*, [\[http://www.ses.edu/NormGeisler/ReviewApocalypseCode.html\]](#), accessed 20070920]. In the first chapter of Deuteronomy, Moses addresses the descendants of those who died in the wilderness (Deu. 2:14), yet when referring to their ancestors calls them "you." **"You have heard a great many Arminian sermons, I dare say; but you never heard**

an Arminian prayer--for the saints in prayer appear as one in word, and deed and mind. An Arminian on his knees would pray desperately like a Calvinist. He cannot pray about free-will: there is no room for it. Fancy him praying, "Lord, I thank thee I am not like those poor presumptuous Calvinists. Lord, I was born with a glorious free-will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it, but I do. There are many that will go to hell as much bought with the blood of Christ as I was; they had as much of the Holy Ghost given to them; they had as good a chance, and were as much blessed as I am. It was not thy grace that made us to differ; I know it did a great deal, still I turned the point; I made use of what was given me, and others did not--that is the difference between me and them." That is a prayer for the devil, for nobody else would offer such a prayer as that. Ah! when they are preaching and talking very slowly, there may be wrong doctrine; but when they come to pray, the true thing slips out; they cannot help it." -- C. H. Spurgeon, *Free Will--A Slave*, Sermon No. 52, The New Park Street Pulpit, December 2, 1855.

[[http://www.spurgeon.org/sermons/0052.htm](#)] accessed 20100508. : [Arminianism - prayer - Spurgeon](#)

young - earth - population : [2010070302.htm](#)☆

Young - The Shack - reviewed - Perkins : [2009042001.htm](#)☆

young - toward elderly : [elderly - respect for young earth - evidence - Humphreys](#) : [2002080201.htm](#)☆

Young Earth - Time and Age - 00041.doc : [00041.doc](#)☆

Young, E. J., An Introduction to the Old Testament : [Ref-0951](#)☆

Young, Edward J., The Book of Isaiah - Volume 1 : [Ref-0890](#)☆

Young, Edward J., The Book of Isaiah - Volume 2 : [Ref-0891](#)☆

Young, Edward J., The Book of Isaiah - Volume 3 : [Ref-0892](#)☆

Young, R. (1997). Young's literal translation. Oak Harbor: Logos Research Systems. : [Ref-0649](#)☆

Young, William - The Shack - review - Challies : [2009041701.pdf](#)☆

Young, Young's Literal Translation : [Ref-1083](#)☆

Youngblood, R. F. (1997, c1995). Nelson's new illustrated Bible dictionary : An authoritative one-volume reference work on the Bible with full color illustrations (F. Bruce, Ed.) (electronic ed. of the revised ed. of Nelson's illustrated Bible dictionary). Nashville: Thomas Nelson. : [Ref-0650](#)☆

Young's Literal Translation, Young : [Ref-1083](#)☆

your - God vs. my : [God - your vs. my](#)

your - prophetic : [you - not referring to contemporaries](#)☆

youth - apostasy - quote - Brewer : [quote - apostasy - youth - Brewer](#)☆

youth - believer since : [child - believer since youth - Christian - ignorance](#) : ☩ + “Even professors at leading evangelical institutions have also noticed a precipitous decline in the Bible knowledge of their incoming students. For the last four years, the Bible and Theology department at Wheaton College in Illinois has studied the biblical and theological literacy of incoming freshmen. These students are intellectually ambitious and spiritually passionate. They represent almost every Protestant denomination and every state in the country. Most come from strong evangelical churches and possess a long history of personal devotion and Christian involvement (regular church attendance, youth groups, camps, missions, etc.). They use the Bible regularly--but curiously, few genuinely know its stories. The Bible has become a springboard for personal piety and meditation, not a book to be read. These students very likely know that David killed Goliath, but they don't know why he did it or that Goliath was a Philistine or who the Philistines were. When asked to complete a test in which a series of events must be placed in order, our students returned surprising results. One-third of the freshmen could not put the following in order: Abraham, the Old Testament prophets, the death of Christ, and Pentecost. Half could not sequence: Moses in Egypt, Isaac's birth, Saul's death, and Judah's exile. One-third could not identify Matthew as an apostle from a list of New Testament names. When asked to locate the biblical book supplying a given story, one-third could not identify Paul's travels in Acts, half did not know that the Christmas story was in Matthew or that the Passover story was in Exodus. [Gary M. Burge, “The Greatest Story Never Read,” online: <http://www.christianitytoday.com>, accessed 26 March 2010, 1-2.]” Andy Woods, *The Last Days Apostasy of the Church - Part 6* [<http://www.spiritandtruth.org/teaching/documents/articles/47/47.htm>]

youth - counsel of - lacks wisdom : [counsel - youthful - lacks wisdom](#)

youth - don't despise : Jer. 1:6-7; 1Ti. 4:12

youth - put away evil : Ecc. 11:9-10

youth - remember God : Ecc. 12:1

youth - wisdom - lacking : [wisdom - youth lack](#)

Yugoslavia - Noah's Grandsons - 00048.doc : [00048.doc](#)☆

Zachariah - reign - difficulty : [difficulty - Zachariah's reign](#)☆

Zacharias - high priest? : Luke 1:8-10 ☩ + “John the Baptist's father, Zacharias, was a high priest, because only a high priest could burn incense (Ex. 30:7). He held the high priest's office (Ex. 3:30; 40:13; Num. 18:7; Deu 10:6). The high priest must go alone once a year into the holiest of all with the blood for all the people. That day was Oct 10, the day of atonement, when the whole multitude of people were praying without at the time of incense (Luke 1:10).” Ref-0844, p. 48.

Zacharias - speechless : Luke 1:20-22; Luke 1:63

Zadokites - faithful priests : Eze. 43:13-16; Eze. 48:11

Zadokites - priests not : [priests - non-Zadokite](#)☆

Zarephath - widow : [widow - of Zarephath](#)☆

Zaretan - Jordan river piles up : [Jordan river - piles up](#)

zeal - criticizing - danger of : 2S. 6:14-16; 2S. 6:20-23

zeal - for God : 2K. 23:25

zeal - good : Gal. 4:17

zeal - lacking : Isa. 63:15

zeal - of God : Isa. 9:7; Isa. 26:11; Isa. 37:32; Isa. 42:13; Isa. 59:17; Joel 2:18; 2K. 19:31

zeal - without knowledge : 2S. 21:2; Isa. 5:13; Acts 22:3; Rom. 10:2; Gal. 1:4

Zealot - origin : ☩ “It is possible that the title *Zealot* may have come from Mattathias's battle cry, “Let everyone who is zealous for the law and supports the covenant come out with me!” (1 Macc. 2:27).” Ref-1200, p. 211.

Zealot - Simon : [Simon - Zealot](#)☆

Zebedee - sons of : Mtt. 4:21

Zeboiim : [Admah](#)

Zebulun - name given : Gen. 30:20

Zebulun - seafarers : Gen. 49:13; Deu. 33:19

Zec. 1 : [Dec27](#)☆

Zec. 1:1 : [exegesis - Zec. 1:1](#)☆; [Ref-1144](#)☆; [X0035 - date - Zechariah](#)☆

Zec. 1:8 : [exegesis - Zec. 1:8](#)☆

Zec. 1:11-12 : [Angel - of Jehovah](#)☆

Zec. 1:12 : [seventy years - captivity](#)

Zec. 1:14-15 (.) : [Israel - nation opposed](#)

Zec. 1:15 : [nations - used against Israel then judged](#)

Zec. 1:16 : [Jerusalem - measured](#)

Zec. 1:16 (?) : [temple - tribulation](#)☆

Zec. 1:18-21 (.) : [Israel - nation opposed](#)

Zec. 2 : [Dec27](#)☆

Zec. 2:2 : [Jerusalem - measured](#)

Zec. 2:5 : [shekinah - over Mt. Zion](#); [shekinah - visible](#)☆

Zec. 2:7 : [Babylon - come out of](#)

Zec. 2:8 : [eye - apple of God's](#)

Zec. 2:8-9 : [Trinity](#)☆

Zec. 2:11 : [Gentiles - people of God](#)

Zec. 2:12 : [Masoretic Text - scribal emendations](#)☆

Zec. 2:13 : [silence - before God](#)

Zec. 3 : [Dec27](#)☆

Zec. 3:1-2 : [Satan - named explicitly](#)

Zec. 3:1-6 : [Angel - of Jehovah](#)☆

Zec. 3:2 : [2004122901.htm](#)☆; [archaeology - silver amulets](#)☆; [fire - plucked from; Jerusalem - God's forever; judgment - believer's works; Satan - rebuking](#)

Zec. 3:4 : [garment - defiled](#)

Zec. 3:8 : [2009031501.jpg](#)☆; [branch - title of Messiah](#)☆; [F00041 - Kells - book of - faces of cherubim](#)☆

Zec. 3:9 : [eyes - seven](#)

Zec. 4 : [Dec27](#)☆

Zec. 4:1 : [sleep - deep caused by God](#)☆

Zec. 4:10 : [eyes - seven](#)

Zec. 4:11 : [two witnesses - olive trees](#)

Zec. 4:12-14 : [type - oil represents Holy Spirit](#)

Zec. 5 : [Dec28](#)☆

Zec. 5:3 : [written - both sides](#)

Zec. 5:7 : [Babylon - woman represents](#)

Zec. 5:9 : [demons - birds, unclean](#)☆; [stork - unclean bird](#)

Zec. 5:11 : [Shinar](#)☆; [Shinar - carried to](#)

Zec. 6 : [Dec28](#)☆; [horsemen - of apocalypse](#)

Zec. 6:11 : [exegesis - Zec. 6:11](#)☆; [X0073 - crowns](#)☆

Zec. 6:12 : [2009031501.jpg](#)☆; [antichrist - Jewish?](#)☆; [branch - title of Messiah](#)☆; [F00041 - Kells - book of - faces of cherubim](#)☆; [kingdom - of priests; messianic prophecy - a priest; Rashi - hermenutics](#)☆

Zec. 6:12-13 : [king - and priest; millennial kingdom - temple - differences](#)☆

Zec. 6:12-15 : [millennial kingdom - temple](#)☆; [temple - built by Messiah](#)☆

Zec. 6:13 : [David - throne - distinct from God's](#)☆; [David - throne - Jesus on; exegesis - Zec. 6:11](#)☆; [prophet - priest - king](#)☆

Zec. 6:15 (?) : [tabernacle - nations worship at](#)☆

Zec. 7 : [Dec28](#)☆

Zec. 7:5 : [seventy years - captivity](#)

Zec. 7:8-10 : [justice - missing](#)

Zec. 7:11-12 : [disobedience](#)☆

Zec. 7:12 : [Holy Spirit - inspired Scripture; law - forsaken; scripture - rejected](#)

Zec. 7:13 : [answer - none by God; prayer - inhibited](#)☆; [reciprocity - God](#)

Zec. 7:14 : [land - defiled by sin](#)

Zec. 8 : [Dec28](#)☆

Zec. 8:1-17 : [millennial kingdom](#)☆

Zec. 8:2 : [jealous - God](#)

Zec. 8:3 : [mountain - holy](#)

Zec. 8:3 (?) : [shekinah - comes to temple](#)☆

Zec. 8:4 : [life - long promised](#)

Zec. 8:7-8 : [return - of Israel](#)☆

Zec. 8:8 : [cited - Zec. 8:8](#)

Zec. 8:9 : [millennial kingdom - temple](#)☆

Zec. 8:12 : [fruit - bearing](#)

Zec. 8:13 : [Israel - blesses others](#)

Zec. 8:19 : [tablets - broken](#)☆

Zec. 8:20-23 : [tabernacle - nations worship at](#)☆

Zec. 8:23 : [chosen - Israel](#)☆; [Gentiles - serve Israel; hem - garment](#)☆

Zec. 9 : [Dec29](#)☆

Zec. 9:2-4 : [F00029 - Tyre - destruction prophesied](#)☆

Zec. 9:4 : [sea - cast into](#)

Zec. 9:7 : [blood - eating prohibited](#)☆

Zec. 9:8 : [exegesis - Zec. 9:8](#)☆

Zec. 9:9 : [donkey - ridden at coronation; Jerusalem - daughter of Zion; Messiah - dual](#)☆; [messianic prophecy - on a donkey](#)☆

Zec. 9:9 (?) : [donkey - firstborn redeemed by lamb](#)☆

Zec. 9:9 (cf. Mtt. 21:5) : [prophets - foretold Jesus](#)

Zec. 9:9-10 : [prophecy - gaps of time within](#)☆

Zec. 9:10 : [millennial kingdom - sea exists; peace - global](#)☆; [peace - prince of](#)☆; [trusting - in chariots](#)☆; [trusting - in horses](#)

Zec. 9:11 : [blood - covenant; covenant - new \[5002.5.0\]](#)☆

Zec. 9:11 (saving) : [blood - characteristics of Christ's](#)

Zec. 9:15 : [type - wine represents blood](#)

Zec. 10 : [Dec29](#)☆

Zec. 10:2 : [divination - examples](#)☆; [dreams - false; sheep - lost](#)☆; [teraphim - earthen idols](#)☆; [witchcraft - AGAINST](#)☆

Zec. 10:6 : [covenant - unconditional](#)☆; [Israel - cast away - not](#)

Zec. 10:7 : [wine - enjoyed](#)

Zec. 10:8 (- Diaspora - 00021.doc) : [00021.doc](#)☆

Zec. 10:8-12 : [gathering - of Israel in faith](#)☆; [return - of Israel](#)☆

Zec. 10:10 : [Israel - land too small](#)
Zec. 10:10-11 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆
Zec. 10:11 : [Euphrates - dried up; Nile - stopped](#)
Zec. 11 : [Dec29](#)☆
Zec. 11:1 : [temple - divine disfavor before destruction](#)☆
Zec. 11:3 : [animals - symbolize nations](#)☆
Zec. 11:5 : [shepherds - bad](#)
Zec. 11:8 : [shepherds - bad](#)
Zec. 11:9 : [cannibalism](#)
Zec. 11:10 : [covenant - peace with nations](#)☆; [Israel - remnant of](#)☆
Zec. 11:10-11 : [covenant - broken](#)☆
Zec. 11:10-11 (?) : [covenant - Mosaic - broken \[5002.3.1\]](#)☆
Zec. 11:12-13 : [30 - pieces of silver](#)☆; [cited - Zec. 11:12-13](#)
Zec. 11:13 : [cited - Zec. 11:13; difficulty - potter's field](#)☆; [prophecy - Jeremiah or Zechariah](#)?☆
Zec. 11:14 : [staff - broken](#)
Zec. 11:15-17 : [shepherd - unrighteous](#)
Zec. 11:16 : [sick - shepherding](#)
Zec. 11:16-17 : [messiah - false](#)
Zec. 11:17 : [wolves - in sheep's clothing](#)
Zec. 11:17 (?) : [antichrist - wounded and healed \[5001.22\]](#)☆
Zec. 12 : [Dec29](#)☆
Zec. 12:1 : [heavens - stretched](#)☆
Zec. 12:1 (- Space - 00042.doc) : [00042.doc](#)☆
Zec. 12:2 : [cup - God's wrath; drunk - made by God; Jerusalem - siege against](#)☆
Zec. 12:2-3 : [Jerusalem - nations against](#)☆
Zec. 12:2-9 : [Jerusalem - defended by God](#)
Zec. 12:3 : [cessationism](#)☆; [threshing - floor](#)
Zec. 12:8 : [Angel - of Jehovah](#)☆
Zec. 12:9 : [threshing - floor](#)
Zec. 12:10 : [aleph tau](#)☆; [communion - Matzo](#)☆; [Holy Spirit - poured on](#)☆; [Messiah - sought by Israel; messianic prophecy - pierced](#)☆; [rejected - Messiah by Israel; scars - Jesus' permanent](#)☆; [second coming - preconditions](#)☆; [Talmud - Zec. 12:10](#)☆; [visible - return of Christ](#)
Zec. 12:10 (cf. Rev. 1:7) : [deity - Jesus called Jehovah](#)
Zec. 12:10 (Jesus) : [second coming - revealed on](#)☆
Zec. 12:10 (Ā- Rabbinical Interpretations - Rabbinical Views of Messiah - 00068.doc) : [00068.doc](#)☆
Zec. 12:11 : [Armageddon - battle of](#)☆
Zec. 12:12 : [exegesis - Zec. 12:12](#)☆
Zec. 12:13 : [prophet - priest - king](#)☆
Zec. 13 : [Dec30](#)☆
Zec. 13:1 : [living - water](#)☆
Zec. 13:2 : [cessationism](#)☆; [demons - imprisoned; spirit - unclean - Israel](#)
Zec. 13:2-5 : [prophecy - ceases](#)☆
Zec. 13:3 : [family - enmity](#)☆; [prophets - false](#)☆; [prophets - false - death penalty](#)
Zec. 13:6 : [prophet - false - wounds](#)☆
Zec. 13:6 (?) : [messianic prophecy - pierced](#)☆; [scars - Jesus' permanent](#)☆
Zec. 13:7 : [cited - Zec. 13:7; crucifixion - will of God; Father - Jesus' relationship with; sheep - lost](#)☆; [shepherd - good; shepherd - struck; shepherd - unrighteous; stumble - by persecution](#)
Zec. 13:7-9 : [prophecy - gaps of time within](#)☆

Zec. 13:8 : [killed - two-thirds](#)☆
Zec. 13:8-9 : [Israel - all saved](#)☆; [Israel - remnant of](#)☆; [Israel - unbelieving die](#)
Zec. 13:9 : [second coming - preconditions](#)☆
Zec. 14 : [Dec30](#)☆
Zec. 14:1 : [day - of the Lord](#)☆; [tribulation - terms - day of the LORD](#)☆
Zec. 14:1-9 : [millennial kingdom](#)☆
Zec. 14:1-15 : [rapture - vs. second coming, second coming](#)☆
Zec. 14:2-3 : [Jerusalem - nations against](#)☆
Zec. 14:2-5 : [second coming](#)
Zec. 14:3 : [feet - in blood](#)
Zec. 14:4 : [earth - presence of God comes](#)☆; [footstep - on Mt. of Olives](#)☆; [rapture - vs. second coming - contrast](#)☆; [shekinah - departs temple](#)☆; [valley - split; visible - return of Christ](#)
Zec. 14:4-5 : [Armageddon - battle of](#)☆
Zec. 14:5 : [resurrection - of just and unjust](#)☆; [saints - with Jesus at second coming](#)☆; [you - not referring to contemporaries](#)☆
Zec. 14:6-7 : [light - without sun](#)☆; [sun - signs in](#)
Zec. 14:7 : [unknown - by Jesus](#)
Zec. 14:8 : [millennial kingdom - river; millennial kingdom - sea exists](#)
Zec. 14:8 (LXX) : [living - water](#)☆
Zec. 14:9 : [kingdom - earthly](#)☆
Zec. 14:10 : [mountain - of Lord's house](#)☆
Zec. 14:12 : [dissolve - while standing; killed - by God](#)
Zec. 14:15 : [behemoth](#)☆
Zec. 14:16 : [earth - whole worships; Jerusalem - nations worship at](#)☆; [tabernacles - feast of - all nations](#)
Zec. 14:16 (?) : [palm - branches](#)☆
Zec. 14:16-19 : [millennial kingdom - temple - differences](#)☆
Zec. 14:16-21 : [2003052301.tif](#)☆; [2003052301.tif](#)☆; [Arab states - future - Egypt](#)☆; [millennial kingdom - sacrifices](#)☆; [temple - sacrifice future](#)☆
Zec. 14:17 : [millennial kingdom - sinners in](#)☆
Zec. 14:18 : [Egypt - feast of tabernacles](#)☆
Zec. 14:20 : [Armageddon - battle of](#)☆
Zec. 14:21 : [covenant - priestly](#)☆; [Jerusalem - unclean disallowed](#)
Zechariah - book of - written : [X0035 - date - Zechariah](#)☆
Zechariah - Commentary - DOC 07038 : [07038.doc](#)☆
Zechariah - mentioned : [2Chr. 24:20-22; 2Chr. 26:5; Jer. 26:20-23; Mtt. 23:25; Luke 11:51](#)
Zechariah - preterism and - Thomas Ice : [2002012501.doc](#)☆
Zechariah - son of Jehoiada : [2Chr. 24:20](#)
Zechariah - stoned : [2Chr. 24:20-22; Jer. 26:20-23; Mtt. 23:35; Luke 11:51](#) ☪ "Abel is the first martyr in the Bible (Gen. 4:8); Zechariah is most probably the son of Jehoiada, who was stoned to death 'in the court of Yahweh's house' because, speaking by the Spirit of God, he rebuked the king and people of Judah for transgressing the divine commandments (2Chr. 24:20-22). Zechariah (c 800 BC) was not *chronologically* the last faithful prophet to die as a martyr; some two centuries later a prophet named Uriah was put to death in Jerusalem because his witness was unacceptable to King Jehoiakim (Jer. 26:20-23). But Zechariah is *canonically* the last faithful prophet to die as a martyr,

because his death is recorded in Chronicles, the last book in the Hebrew Bible." [Ref-0073](#), p. 31. ". . . it does not seem possible to demonstrate with any degree of certainty that chronicles was the last book in the Writings at the time of Christ. In the *Leningrad Codex* and in the *Aleppo Codex*, for example, Chronicles is the first book of the Writings, and in Jerome's list it is followed by Ezra-Nehemiah and Esther." Thomas J. Finley, "The Book of Daniel in the Canon of Scripture", [Ref-0200](#), Vol. 165 No. 659, April-June 2008, 195:208, pp. 201-202. "Most scholarship is in agreement with this identification of the Zacharias cited here in Mtt. 23:35 as being that of the priest in II Chronicles 24. However, the reference could be to the prophet Zechariah (cp. Zechariah 1:1). If this be the correct interpretation, the Lord Jesus is still making the same charge, but in this instance it would be understood to be in terms of "time" rather than "position" in Scripture. That is, that Abel was the first martyr recorded in the Holy Writ of the OT and the prophet Zechariah the last therein (i.e., that Malachi was not martyred). As Zechariah's death is not mentioned in the book of Zechariah, this would constitute a NT revelation as to his end which would have heretofore been known among the Jews via oral attestation. In such case, Zechariah would be included among those mentioned in Hebrews 11:36-38." [Ref-0186](#), p. 17n1.

Zechariah: A Commentary on His Visions and Prophecies : [Ref-0206](#)☆
Zedekiah - blinded : [2K. 25:7; Jer. 34:3; Jer. 39:7; Jer. 52:11; Eze. 12:13](#)
Zeller - The Dangers of Reformed Theology : [2003040201.pdf](#)☆
Zelophehad - daughters : [Num. 26:33; Num. 27:1; Num. 36:2; Num. 36:11; 1Chr. 7:15; Luke 3:23](#)
Zeolla, Gary F. Differences Between Bible Versions : [Ref-0177](#)☆
Zep. 1 : [Dec25](#)☆
Zep. 1:1 : [Ref-1144](#)☆; [X0033 - date - Zephaniah](#)☆
Zep. 1:3 : [heavens - earth - merism](#)☆
Zep. 1:4-5 : [idolatry - Israel](#)
Zep. 1:5 : [sin - mixing with sacred; worship - syncretism](#)
Zep. 1:7 : [day - of the Lord](#)☆; [silence - before God; tribulation - terms - day of the LORD](#)☆
Zep. 1:7-8 : [sacrifice - men for animals](#)
Zep. 1:14 : [day - of the Lord](#)☆; [tribulation - terms - day of the LORD](#)☆
Zep. 1:15 : [tribulation - terms - day of darkness and gloom](#)☆; [tribulation - terms - day of destruction](#)☆; [tribulation - terms - day of distress](#)☆; [tribulation - terms - time/day of trouble](#)☆
Zep. 1:16 : [2003011601.htm](#)☆; [tribulation - terms - day of trumpet and alarm](#)☆; [tribulation - terms - trouble, tribulation](#)☆
Zep. 1:18 : [tribulation - terms - fire of His jealousy](#)☆
Zep. 2 : [Dec25](#)☆
Zep. 2:1 (- Diaspora - 00021.doc) : [00021.doc](#)☆
Zep. 2:1-2 : [gathering - of Israel in unbelief](#)☆; [return - of Israel](#)☆
Zep. 2:2-3 : [tribulation - terms - day of the LORD's anger](#)☆

Zep. 2:3 : [wrath - delivered from](#)☆
Zep. 2:9 : [Moab - judged](#)
Zep. 2:10 : [Israel - enemies judged](#); [pride - AGAINST](#)☆
Zep. 2:13 : [chronology - B.C. 0606 - Nineveh - destruction - Mack](#)☆
Zep. 2:13-15 : [chronology - B.C. 0612 - Nineveh defeated](#)☆; [Nineveh - destruction](#)☆
Zep. 3 : [Dec25](#)☆
Zep. 3:4 : [priests - ungodly](#); [prophets - false](#)☆
Zep. 3:8 : [war - against God](#)
Zep. 3:9 : [language - divided](#)☆
Zep. 3:11 : [Israel - unbelieving die](#)
Zep. 3:13 : [Israel - all saved](#)☆
Zep. 3:18 (- Diaspora - 00021.doc) : [00021.doc](#)☆
Zep. 3:19 : [Israel - enemies judged](#)
Zephaniah - book of - written : [X0033 - date - Zephaniah](#)☆
Zerubbabel - Jews return to Jerusalem : [chronology - B.C. 0538 - Jews return to Jerusalem under Zerubbabel](#)☆
Zilpah - sons of : [Leah - sons of maid Zilpah](#)
Zion - and church : Heb. 12:22
Zion - definition : ☉ “. . . the Hebrew word ‘Zion’ means a ‘sign’ and cannot therefore be a static location. Zion refers not so much to a precise location, but to the name of the city of Jerusalem as the religious and political capital of Israel throughout the history of Israel. Later, Zion became a symbol of God’s Chosen People (see for example Isa. 62).” [Ref-0051](#), vol. 3 no. 4, Summer 2001
Zion - Jerusalem : [Jerusalem - Zion](#)
Zion - Jerusalem daughter of : [Jerusalem - daughter of Zion](#)
Zion - Mt. - abides continually : Ps. 125:1
Zion - Mt. - God fight for : Isa. 31:5
Zion - Mt. in heaven? : Eze. 28:14; Eze. 28:16; **Heb. 12:22**; Rev. 14:1
Zion - out of : Isa. 59:20-21; Rom. 11:26 ☉
 “The phrase ‘out of Zion’ in Romans 11:26 has been seized upon because the Isaiah passage reads, ‘to Zion’ The LXX has it ‘for Zion.’ Paul uses neither the Hebrew nor the LXX. Where did Paul get this phrase? That answer is that Paul is not attempting direct quotation. The reference to turning away ungodliness is not in the Isaiah passage either. Paul is appealing rather to the general doctrine. The Scriptures speak of Christ as both coming *to Zion* and coming *from Zion* (cf. Ps. 14:7; 20:2; 53:6; 110:2; 128:5; 134:3; 135:21; Isa. 2:3; Joel 3:16; Amos 1:2).” [Ref-0081](#), p. 191.
Zion - reign from : Isa. 24:23
Zion - salvation in : Isa. 46:13; Isa. 62:11
Zionism - AGAINST : ☉ + “. . . the Fifth International Sabeel Conference held in Jerusalem, 2004, directed by Naim Ateek, the theme being “Challenging Christian Zionism: Theology, Politics, and the Palestine-Israel Conflict.” The featured speaker was Stephen Sizer, and other presenters included Donald Wagner and Gary Burge. The Conference also met in Ramallah for a day and consulted there with terrorist Yasser Arafat under confinement. The whole aura here was incessantly anti-Judaic and pro-Palestinian, with the official Sabeel Conference Statement declaring: *Christian Zionism is a modern theological and political movement that embraces the most extreme ideological positions of Zionism, thereby becoming*

detrimental to a just peace within Palestine and Israel. The Christian Zionist program provides a worldview where the Gospel is identified with the ideology of empire, colonialism, and militarism. In its extreme form, it places an emphasis on apocalyptic events leading to the end of history rather than living Christ’s love and justice today. We also repudiate the more insidious form of Christian Zionism pervasive in the mainline churches that remains silent in the face of the Israeli occupation of Palestine. Therefore, we categorically reject Christian Zionist doctrines as a false teaching that undermines the biblical message of love, mercy, and justice.” [Ref-1263](#), pp. 105-106

ZIONISM - Christian Zionism - 00016.doc : [00016.doc](#)☆

Zionism - dangers - NCC : [2009060201.pdf](#)☆

Zionism - Graffiti on History’s Walls : [2003120401.htm](#)☆

Zionism - Herzl : ☉ + “Theodor Herzl, a brilliant Austrian journalist . . . was he who called together the first Zionist Congress in Basle, Switzerland, in 1897. Strange to say, Herzl was not a religious man, though, of course, he was not anti-religious. In that first Congress, in all the messages that he brought, and in the resolutions that were passed, there was not a single reference to the god of Abraham, Isaac, or Jacob, or even a single quotation from any of the prophetic writings.” [Ref-1163](#), p. 65.

Zionism - opposing is anti-Semitism - Helene - **quote** : [quote - opposing Zionism is anti-Semitism - Helene](#)☆

Zionism - opposing is anti-Semitism - King - **quote** : [quote - opposing Zionism is anti-Semitism - King](#)☆

Zionism - racist - not : ☉ + “Furthermore, if Zionism is a form of racism, how can we understand the fact that there are one million Muslim and Christian Arabs as well as other ethnic groups who live in Israel (some even holding seats in the Knesset and all having voting rights)?” Michael Stallard, “Is Dispensationalism Hurting American Political Policies in the Middle East?”, [Ref-0785](#) Volume 10 No. 31, December 2006, 5:18, p. 10.

Zionism - Wingate - quote : [quote - Zionism - Wingate](#)☆

Zipporah - wife of Moses : [Moses - wife](#)

Zircon - radioactive dating : [2004101901.htm](#)☆

Zoan - Egyptian field : Num. 13:22; Isa. 19:11; Ps. 78:12; Ps. 78:43; Isa. 30:4

zodiac - constellations : ☉ + “In the *Sefer Yesirah*, a Jewish work of unknown antiquity, the names of the constellations are given as follows; Taleh, Shor, Te’omin, Sartan, Aryeh, Betulah, Moznayim, ‘Aqrab, Qeshet, Gedi, Deli, and Dagim. The Greek names as found in Hipparchus, were as follows, the Latin forms and the meanings also being given: (1) ὁ Κριός, Aries, the Ram; (2) ὁ Ταύρος, Taurus, the Bull; (3) οἱ Δίδυμοι, Gemini, the Twins; (4) ὁ Καρκίνος, Cancer the Crab; (5) ὁ Λέων, Leo, the Lion; (6) ἡ Παρθένος, Virgo, the Virgin; (7) αἱ Χηλαί, Libra, the Balance; (8) ὁ Ζκορπίος, Scorpio, the Scorpion; (9) ὁ Τοξότης, Sagittarius, the Archer; (10) ὁ Αἰγόκερως, Capricornus, the Goat; (11) ὁ Ὑδροχόος, Aquarius, the Water Carrier; (12) οἱ Ἰχθύες, Pisces, the Fishes. Since most of these were

animals, from the word ζῴδιον, “a little animal,” the entire zone was called ὁ ζωδιακὸς κύκλος, the zodiacal circle, or zodiac.” [Ref-0840](#), p. 18.

zodiac - gospel in? : [stars - gospel in?](#)☆

Zohar : ☉ Major book of the Kabbalah containing its central teachings.

Zohar - gap theory : [gap theory - Zohar](#)☆

Zohar - Isa. 53:4 : Isa. 53:4 ☉ “When Israel was in the Holy Land, they had their sufferings and afflictions removed from them by their prayers and sacrifices; but now the Messiah removes them from the children of the world. -- When the Holy One, blessed by He, wishes the recovery of the children of the world, He afflicts one righteous person from their midst, and for His sake all are healed. How is this known? It is written, ‘He was wounded for our transgressions, He was bruised for our iniquities. . . and with his stripes we are healed.’” [Isa. 53:4] Zohar (Part II, fol. 212a and Part III, fol. 218a, Amsterdam edition. [Ref-0067](#), Spring 2001, p. 7.

Zuck, R. B., Bock, D. L., & Dallas Theological Seminary. (1996, c1994). A biblical theology of the New Testament. Chicago: Moody Press. : [Ref-0651](#)☆

Zuck, R. B., Merrill, E. H., & Bock, D. L. (1996, c1991). A Biblical theology of the Old Testament. Chicago: Moody Press. : [Ref-0652](#)☆

Zuck, Roy B. Basic Bible Interpretation : [Ref-0002](#)☆

Zuck, Roy B., and John Walvoord. The Bible Knowledge Commentary : [Ref-0038](#)☆

Zuck, Roy B., ed. Bibliotheca Sacra : [Ref-0200](#)☆

Zuckerman - Mortimer - Graffiti on History’s Walls : [2003120401.htm](#)☆

Zwingli - commentaries - quote : [quote - commentaries - Zwingli](#)☆